

# Lutheran Tidings

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Number 9

## "Valley of Decision"

—Multitudes, multitudes in the Valley of Decision!  
for the day of Jehovah is near in the Valley of Decision.  
—Joel.

We have just lately brought to a conclusion another "great war to end all wars" and the dawn of a new era is at hand. All mankind is to enjoy the freedoms from fears, wants, and hates. We are all anxiously awaiting the return to so-called normalcy.

Let us stop to examine that phrase "back to normal," what does it mean? Back to the old jobs or to the old places of business to try to accumulate as much worldly and physical wealth as possible without giving the welfare of our fellow man a thought, does it mean that? Does it mean that we again seek and try to find our solace and satisfaction in brotherly handshakes and a few drinks at the weekly lodge meeting? If getting back to normal means these things and many more, it is my sincere belief that we had better get just a little farther back than to "normalcy." As a matter of candid fact we'd better get about nineteen hundred years back of normalcy. In the fields of science and mechanics man has made gigantic strides, but what we have gained there we seem to have lost, so miserably lost, in the relationship of man to man and man to his Creator. Of what use then are all these things if by their very creation man is slowly but surely inwardly decaying?

We aspire to be a race of supermen; we play with atomic structure; but we still persecute a man because of his race or color. How well we know these words: charity, forgiveness, humility, kindness, integrity and mercy, yet how flagrantly we deny their meanings. Will these things: charity, humility and mercy, etc., become a bigger part of our lives through a compulsory system of conscription as seems to have become so important? Indeed they will not. Are we to live in a world of constant fears of new and more gruesome Franksteins created by man? Our lives have been, and seem to be becoming more and more one continual compromise. How well we know the pattern of life as exemplified to us by Christ, yet how unwilling we are to accept that life. In our sophisticated and blase speeded up tempo of living we accept only that which we can use without interfering seriously with

our everyday material pursuits. Let's make no mistake about it, with Christ there is no compromise. It is all or nothing!

Let us stop to consider what the Apostle Peter has to say: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

All our noble aspirations and lofty ideals stand for exactly nothing if behind them, and as their foundations, they do not have the guiding hand of a profound and sincere belief, faith and trust in Jesus Christ.

Yes, we have indeed reached our Valley of Decision. Are we going to continue trying to forge out our own destiny or are we going to each and every one of us wholeheartedly accept Christ as our Steward? Let us throw away our cloak of self-sufficiency and admit that we, as humans alone, have failed miserably.

"Be afflicted, and mourn, and weep, let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up."—James.

I want to close these few thoughts with the words of one of our beautiful hymns:

O Master, let me walk with Thee  
In lowly paths of service free;  
Tell me Thy secret, help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear winning word of love;  
Teach me the wayward feet to stay  
And guide them in the homeward way.

Teach me Thy patience; still with Thee  
In closer, dearer company.  
In work that keeps faith sweet and strong  
In trust that triumphs over wrong.

In hope that sends a shining ray  
Far down the futures broadening way,  
In peace that only Thou can'st give,  
With Thee, O Master, let me live.

Cpl. Halfdan Thomsen, 37785624.

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# The Lord's Supper and Community

## II.

In all living religions the devotees manifest their religiosity in some form of worship. Since religion concerns itself with the most fundamental issues of human life it challenges all men. It challenges the adult and the child. There is the religion of childhood, even as there is the religion of mature manhood. The modern religious psychologist has much to say about both of these phases of religion. However, one does not need to go to their treatises, one may find the same or similar truths expressed in a more direct way. Vilhelm Birkedal gives expression to it in the beautiful hymn: "I Saw Him in Childhood." Jesus Himself took a particular interest in children. In other words there is a general recognition of the fact that the child is capable of development or growth in religious life. I have discussed this earlier in another connection where I drew a parallel between our conception of Christian nurture and that of Horace Bushnell. Lutherans everywhere hold to the theory of nurture, unless one takes up for consideration the so-called American Lutheran Platform of the last Century.

No child ever grows in religion except through participation in religious living. This is tantamount to saying that no child is ever reared in religion in general. Children that are so fortunate as to be allowed to participate in the religious life of a religious group are either nurtured in the faith of the parents or in the faith of others. The significance of this is of the utmost importance for the churches. If we desire that our ways (1) of religious thinking, (2) of religious worship, (3) of life and conduct shall become part of our children's lives there is only one way in which it ever can take place: they must participate in the life of the mature congregation when it assembles for worship, instruction and fellowship. If we entirely disregard the religious development of children, and believe that religion grows by itself we shall discover one of two things, either that the children become a-religious through our neglect or that they become religious through the interest of somebody else. In the latter case spiritual alienation from the parents may take place. That depends upon the degree of devotion and loyalty toward the adopted faith.

Of course, this that "we go along together" has its limits. In part it rests, let us frankly admit it, upon the authority of the parents. Parental authority which is not wisely exercised can easily do great harm. We have no right to utilize the child's normal basis for religious experience simply because of our own desire. The young child's curiosity even for religion is not without its value, but its religious value is much lower than that of the adolescent youth who stands before the numinous with a sense of awe, rather than one of curiosity. It is on that point that I seriously warn against children's communion. This does not mean that Holy Communion may not be administered

at an earlier age than is commonly the practice. Grundtvig often referred to the twelfth year as the year of spiritual discretion. In this he set before himself the figure of Jesus in the Temple, and viewed His life as the normal. But there is a wide difference between lowering the age and advocating children's open communion. Children's open communion without previous instruction is *ex opere operato*; and it is simply sacramentalism. That the adult knows that Christ is the *operator* does not alter the fact. Such a thing Grundtvig does not advocate. He was critical of confirmation as practiced in the Roman Catholic Church and in the State Church of Denmark. He presented an alternate plan. "If we on the contrary—only would make it the invariable custom that all who are baptized as infants—should publicly confess their baptismal covenant and through the laying on of hands assures of the spiritual and Christian authenticity of their baptism **before** their first communion—then I would defend confirmation as a subsequent necessity of baptism." He wanted, however, to find another name than "Confirmation."

No, we are not asked to train our children for premature participation in the life of the mature congregation, nor to train them for a life of perfection. We are asked to train them in such a way that they voluntarily will decide to participate in the **full** life of the **mature** congregation. To that end it is necessary that we go along together. We still go together even after that goal is reached.

The faith with which we approach the sacraments is one which is expressive of a deep desire to receive a divine gift. It is not a faith which must be measured in terms of intensity or intellectual apprehension before it is acceptable. Yet, it is the type of faith which requires a degree of self-measurement if the reception is to be a blessing to the participant. As the late Professor J. P. Bang points out, it is not faith which conditions the validity of the sacrament, but it is faith which conditions the blessing the participant receives. Grundtvig says, "—the table of the Lord or the Lord's Supper is the real entrance into that fraternal and spiritual body, which is the genuine bond between the Lord and His entire Church, that is open to all those who have understood that this bond of love is the goal of the faith, and who desire to realize it through participation." Compare this carefully with the quotation above. Grundtvig stresses here that the Lord's Supper is a Communion (fellowship). Nevertheless, observe also that he speaks about an entrance which is open to all who understand something of its meaning and are conscious of a definite desire. We have spoken about Christian training which has for its goal the voluntary participation of the individual youth in the full or whole life of the mature congregation. Participation in the Communion is an integral part of the life of the mature congregation. The first Communion is entrance into that rich, fuller,



living fellowship the sacrament connotes. That we cannot fully understand the sacrament does neither mean that it is irrational nor non-rational. Hence, the first Communion is normally preceded by instruction. This instruction is not aimed primarily at moral and intellectual perfection, but at the development of faith, that "through faith" the child may apprehend the faith which is inseparable from the sacraments.

In the formal aspect of matter of faith it is possible to draw many fine distinctions. Consequently, it is also possible to draw distinctions between the sacraments of baptism and the altar. Furthermore, such treatment is of considerable value. We may speak about the two sacraments as the sacraments of entrance and support, and people know what we intend to convey by such words. However, if we press the meaning of words we accentuate the differences. It is in that, I believe, that we find the explanation to the opinion that in withholding the sacrament of the Lord's Supper from small children we deprive them of something which belongs to them as baptized children of the Church. Grundtvig and Luther both view the Word as the means of Grace. It is the Word, and the Word alone, which gives validity to the sacraments. In the Croall Lectures delivered in 1926-27 at the University of Edinburgh, H. J. Wotherspoon says, "—it is to be recognized that the spiritual part of both sacraments is the same: it is Christ and His benefits, not something of Christ's in Baptism and something else of Christ's in Holy Communion, but in each of them it is to Christ Himself that we are to come,—Who gives Himself according to need, but is Himself undivided.—in either case it is Christ to the soul."

The Rev. Holger Nielsen asked: "Is it proper for our people to leave the church during communion service?" Perhaps H. J. Wotherspoon may help us to answer that question. He says, "In the older Scottish practice and so long as the 'Table gesture' maintained itself, the question did not arise here: during

both consecration and dispensation, the church was open and frequented by a reverent multitude;—only a handful may communicate, but the church be crowded, largely by non-communicants who are nevertheless devout worshippers and in some sense possibly participants. Is their presence hurtful to themselves or a hindrance to others? In any case,—the practice by which only those who intend to communicate 'stay behind' is recent and is not Scottish: and it is, I think, a main obstacle to more frequent celebration."

In our church service, especially at the Danish service, it is customary to conclude the sermon with the Apostolic Benediction. Most of us adhere to that practice, although some do not follow the practice at the English service. However, how many of our pastors know that this practice is intended as a benediction for those who do not 'stay behind' for the Communion Service? It is an adaptation to a situation not altogether ideal. It is not a part of the original order of service.

There is a value in remaining throughout the service whether one partakes of the Communion or not. This is true both for the child and the adult. Says H. J. Wotherspoon, "I should hesitate to think that it is spiritually profitable or advisable or a matter of duty for every member of the Church to communicate as frequently as the Church ought to celebrate the Eucharist, or advice a communicant to absent himself from worship unless he intends to communicate. The Sacrament, as it is visible to us, is the act not of the individual, but an act of the Church in which the individual participates.—I do not think that the Sacrament should be celebrated only that the Action may be fulfilled,—. I incline to the opinion that non-communicating attendance on the part at least of habitual communicants is to be allowed and may have a distinct religious value."

Ernest D. Nielsen.

The University of Chicago,  
November 13, 1945.

## Universal Bible Sunday, December 9, 1945

It is not the habit of pastors and congregations in the Danish Church to observe all the various causes assigned by some organization or other to our Sundays. I am in full accord with that custom. I do, however, want to call attention through the pages of Lutheran Tidings to Universal Bible Sunday, which will be remembered in most of the Protestant churches in this country on the 9th of December.

In the monthly bulletin issued by the American Bible Society: "Bible Society Record" November issue, I found the following three items. I think they are worthy of notice:

### Here Lies America's Power

By Stanley High

Historians, searching for the source of the inspiration and ideas of America's Founding Fathers, tell us that Jefferson, the Adamses, Franklin and Paine drew heavily on Plato and Aristotle, Blackstone, Hobbes and Locke and the writers of the French Enlightenment.

What, then, did the plain people of the Colonies draw on?

For the remarkable fact about our Revolution is that its intellectual leaders and the plain people—the rag, tag and bobtail troops who did the fighting—spoke the same basic language. Certainly the immortal seventy who stood at Lexington were not inspired to make their stand by Plato and Blackstone and Locke. How did they get that way? The answer, I think, is as plain as, by most historians, it is ignored. The Book of the Colonists was the Bible. That was the source of the their faith. It was the source of our freedom.

From the Mayflower Compact to the Declaration of Independence the ideals which produced America were drawn and nurtured from the Scriptures. They were drawn from the Decalogue, the Ninety-first Psalm and the fifty-fifth chapter of Isaiah; from Amos, Hosea and Micah; from the Sermon on the Mount and the Lord's Prayer; from the eleventh chapter of Hebrews and the thirteenth chapter of First Corinthians. All these are not merely a part of the tradition and literature of America. Insofar as America is a civilized society, these are America. We may be wiser than our fathers. If we are we can doubtless get along without the source of strength and vision on which our fathers drew. That, at any rate, seems to be what millions of us are doing.

But one is inclined to wonder whether we really are that good. We have been smart enough to discover amazing



things about our world and to contrive to release terrifying forces. A good many of us are appalled at what we have done and at the prospect that our achievements open. We are appalled because of our uncertainty that we can remain the master of our handiwork and turn it to good account.

If, now, America were to return to the Bible—the source-book of American freedom—we would no more find a blueprint for the tasks before us than our forbears did. But we might find, as they did, those basic and changeless values to which the plans we make must conform. And beyond that, a return to the Bible might revive in us, as it released in them, a quality of faith and vision to match the opportunities that confront us.

**Henry Sloane Coffin, retiring President of Union Theological Seminary, before the 1945 graduating class:**

The Christian Church is a venerable and august institution stretching in unbroken succession of saintly souls from apostles and martyrs, to our time—garnering from age to age the riches of God's inheritance in these saints, scholars, poets, missionaries, artists. Of that incomparable spiritual wealth you and I are transmitters. See that we enter into and appreciate as much of it as possible and make it fascinating and compelling to our generation! And back of the Church, its Creator, and accompanying it as its chief treasure in every century, is the Word of God in the Bible. Never listen to the incredible folly of certain contemporary educators who disparage the memorization of its great passages! It is criminal, it is robbery, not to introduce the minds of children to these, and to store them with a literary and a spiritual possession for which they can never be sufficiently grateful. And continue to feed your own souls and to store your memories, if you can, from these hallowed pages! Life convinces one of the immediate relevance of passage after passage to contemporary situations, public and individual; but of course the relevance will never be apparent unless memory is amply stocked with the Bible's amazing contents. Whether your medium be an organ and choral music or sermons, teaching and personal counseling, be ministers of the Word of God. You will become increasingly enthusiastic for and devotees of the Scriptures, intensely glad to open their meaning to boys and girls, and to men and women, in all the heights and depths of their journeys.

**During 1944 the Society—**

- distributed 12,403,541 volumes of the Scriptures, the largest number in a single year in its long history. Of these 825,857 were whole Bibles, larger by 65 per cent than any previous year;
- reached a new record in the supply of Scriptures to the armed forces—260,109 Bibles, 1,557,667 Testaments and 931,298 Gospel and other Portions, a total of 2,749,074 volumes;
- reached a new record in distribution in Latin America—133,816 Bibles, 233,760 Testaments and 3,247,444 Portions, a total of 3,615,020 volumes;
- distributed 13,279 embossed volumes and talking book records for the Blind, surpassing that of any year in 110 years of service;
- furnished for lifeboats and liferafts of the Navy and the Merchant Marine and for rubber rafts of the Navy airplanes and Flying Fortresses, 22,631 New Testaments in waterproof containers for men adrift at sea;
- issued for prisoners of war in Europe and America 306,169 volumes in 40 languages;
- reached a new record in support of living donors, receiving for its regular work \$611,947 and for its War Emergency Fund \$423,010;
- inaugurated the Nationwide Bible Reading between Thanksgiving and Christmas, some 14,000,000 lists of Passages reaching servicemen and their families;
- launched a War Emergency and Postwar Rehabilitation Fund Campaign for \$2,932,600 representing the most challenging opportunity ever facing the Society;
- received a budget income of \$1,060,647 for its regular work, the largest of any preceding year;
- and yet had to leave unmet more opportunities for the expansion of the program of worldwide Scripture distribution than in any previous year.

There are those among us, who would criticize and disparage efforts of evangelization carried on chiefly through distribution of the Bible, whole or in parts. It is the obligation of the American Bible Society to publish the Bible without comment of any sort. The Bible in the hands of a person, eager and desiring to know the truth contained in its pages, is a power for good. The Spirit of God will open its passages to his soul. Perhaps we in our synod would do well if we emphasized the literature of the Bible rather than much of the modern writings called literature. I agree fully with the magnificent utterances of Stanley High and Henry Sloane Coffin as quoted above.

And if there should be any individual or church wishing to support the American Bible Society in its world-wide program send your contributions to Mr. Olaf R. Juhl, 4752 Oakland Ave., Minneapolis 7, Minn., our synodical treasurer, who will forward it to the Society treasurer.

It may be of interest to know that the American Bible Society furnishes Bibles free of cost to anyone wishing to possess one and unable to pay, or it prints, publishes and distributes Bibles as cheaply as possible. It has borne the expenses of translating the Bible into countless languages and serves all blind people with Bibles in Braille or talking book records. The record of 1944 speaks for itself.

All Protestant denominations support the American Bible Society and derive good from its activity. A War Emergency Fund was necessitated due to the extra demands for the Scriptures for the troops and prisoners of war. A total of \$206,556 were donated for that purpose in 1944 by American Churches. The National Lutheran Council gave \$15,000.00 of that amount. Five of the larger Lutheran churches in the National Lutheran Council gave a total of \$26,629.00 as regular contributions. This last amount represented a little over one per cent per confirmed member and about \$1.50 per church.

I am firmly convinced that sincere attention to the work of the American Bible Society will make us interested in supporting its program, because we will come to see the opportunities and responsibilities such a program represents. The Bible Reading Program sponsored by the Society between Thanksgiving and Christmas entitled: "Marching Orders for a New Day" is one way of getting acquainted more intimately with the Parts of the Bible of greatest interest to the members of the armed services. These passages, which you will find in the last Lutheran Tidings, were selected by these. May they be read to the benefit and blessing of many troubled hearts and anxious minds.

**Alfred Jensen.**

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# Report on Lutheran World Action 1945 Appeal

## as of November 1.

District I with 1,890 confirmed members has contributed \$708.27 or 50% of \$1,417.00 quota.

District II with 1,601 confirmed members has contributed \$800.04 or 66.67% of \$1,200.00 quota.

District III with 1,757 confirmed members has contributed \$1,534.75 or 116.80% of \$1,314.00 quota.

District IV with 2,669 confirmed members has contributed \$1,984.65 or 99.34% of \$1,998.00 quota.

District V with 1,445 confirmed members has contributed \$1,150.00 or 106.18% of \$1,083.00 quota.

District VI with 1,636 confirmed members has contributed \$991.24 or 80.91% of \$1,225.00 quota.

District VII with 1,140 confirmed members has contributed \$879.65 or 104.47% of \$842.00 quota.

District VIII with 938 confirmed members has contributed \$400.94 or 57.19% of \$701.00 quota.

District IX with 760 confirmed members has contributed \$492.84 or 86.46% of \$570.00 quota.

Miscellaneous contributions, \$56.73 or .54%.

All districts with 13,836 confirmed members contributed \$8,999.11 or 86.94% of \$10,350.00 quota.

The quotas stated above are based on the 1943 statistics as reported in the 1944 Annual Report. The congregations in Canada are not included. A few errors have been corrected.

The quota is \$0.75 per confirmed member. It does not make sense that there can be such a difference among the districts in giving to Lutheran World Action as evidenced in the above figures. It will furthermore be remembered that since the need particularly in Europe for rehabilitation was much greater then when it was decided to ask for \$0.75 per confirmed member, I asked that we contribute \$1.00 per confirmed member. We seem to be a long way from that goal. There is only from now and until Christmas in which to make it. For Lutheran World Action closes its books January 1. Money arriving at headquarters in New York after that date will be counted in next year's appeal.

There are as of Nov. 1, 34 congregations that have contributed \$0.75 per confirmed member or 100% of their quotas. Ten congregations have reached the \$1.00 per confirmed member, while six congregations have not contributed at all. I hope that when the treasurer reports again on December 1, all congregations will have reached at least the \$0.75 per confirmed member quota.

Although the shooting war is over there still remains a great many unfinished tasks. Service Centers are closing in this country while others are being opened in Paris, Chungking, Manila, etc. Orphaned missions require more support money than ever, since European countries will not let go of their currencies. The Home Mission activities in war industry areas are fast tapering off. But more and more the cry for help from devastated areas in European war zones is being heard. We cannot escape helping those who would die from hunger and cold without our help. Medicine, vitamins, concentrated foods, and now soon a call for clothing, will be needed to save millions through the coming winter. How little we really give, when we measure our gifts with the suffering and need in the world. Is there any home in our

midst that cannot spare \$1.00 for each grown person for that cause? Remember, that UNRRA cannot help the people with which the United Nations were at war, even if Congress does wake up in time to appropriate the large sums of money needed. True, we do not want to give encouragement or support to those who caused all this misery. But the millions in dire need this winter are by and large the innocent victims of the war mongers. We cannot as Christians let those of the same household of faith perish.

Ralph Long, executive secretary of National Lutheran Council, Fr. C. Fry, president of United Lutheran Church and J. A. Aasgaard, president of the Norwegian Lutheran Church are at present in Europe to investigate for themselves, make the necessary contacts with the leaders of the recently organized Evangelical Church in Germany and with the leaders of the Lutheran Churches in the three Scandinavian countries. A meeting of Lutheran leaders from all these countries with the above three leaders from this country is planned for the middle of December in Copenhagen. All these efforts to relieve the suffering and rebuild the shattered forces for order and Christian living are being co-ordinated under the World Council of Churches with headquarters in Geneva. Perhaps the need to bring help in the Spirit of Christ will bring at least all Protestant churches together into one great united council and brotherhood. If so, the spiritual counterpart of the political UNO will be greeted with joy and jubilation all over the Christian World.

Why should we not be much more eager and generous to give of our money and goods for the cause of Christ than we were when we gave of our money, goods and boys to the cause of war and destruction? Why should we not wholeheartedly do all in our power to restore and prepare for the dawn of a new day in Christendom?

Alfred Jensen.

Nov. 27, 1945.

### Johannes Gotfred Thomsen

Johannes Gotfred Thomsen was born October 17, 1864, at Gredsted, Jernved parish, Jylland, Denmark. He was the son of Balter Thomsen and his wife, Gunver Marie Terkildsen Thomsen.

He came to the United States in 1884 at the age of 20 and worked on the Norman Hermansen farm at Nysted, Nebr., for some time. Meanwhile his parents had come to America and they settled in Vermont. During a visit with his parents he decided to seek more education. He then attended the Lansingburg Academy for a few years and later graduated from the North Division High School in Chicago in 1892.

After his graduation he taught in the Danish parochial school in Chicago, at Nysted Folk High School, Nysted, Nebr., later in Howard County, Nebr., public school and then in a Danish school at Newell, Iowa. He loved his work, and he was loved by his pupils.

On April 5, 1905, Johannes Thomsen was married to Dagmar Henningsen and they made their home for a number of years on a farm 2 miles west of Exira. They became mem-

(Continued on page 10)



# Minutes of the Annual Convention of District One of the Danish Ev. Lutheran Church of America

at Brooklyn, N. Y., Oct. 5—7, 1945

(Continued from Nov. 20)

Rev. Jensen also explained a proposed new plan for having delegates from every congregation at our annual conventions of synod. Under this plan, if adopted, a special fund for paying the fare of delegates would be set up, and included in the annual budget. Fares of all delegates would be equalized so that outlying congregations would have no more to pay than those situated near the convention city. Each congregation would pay into the synodical treasury only the average railroad fare to and from the convention, times the number of delegates to which it is entitled. The plan is being voted on at the various District conventions this fall. Our Brooklyn convention went on record in favor of the plan in an informal vote.

Excellent noon and evening meals were served in the church hall by the ladies of our host church and lodging provided for all delegates and visitors in the homes of members. In the brief intervals between meetings there was time for visiting and renewing old friendships from previous conventions, as well as making new friends. Our thanks to one and all at Brooklyn who in one way or another helped to make our convention days so enjoyable.

**James N. Lund, Secretary.**

## DISTRICT PRESIDENT'S REPORT

It has been said: "The King's business demands as much energy as you put into your own." I believe this is true, and I am happy to know that there are many men and women in our district who have shown in their lives their willingness and their delight to give of their time and energy to the King of kings and to His work in our church.

It has been a pleasure for me to visit all the congregations in the districts during the weeks following Easter, and to note that the work in the various churches is being carried on with faithfulness by all our pastors and to see the fine cooperation between these and the members of the congregations. It has also been good to see how several of our congregations have improved their church property during the past year, or raised a fund for this purpose, and will have the work done as soon as there is not the man-power shortage which now exists.

Comparing the statistical report of this year with that given last year, it is encouraging to note that there is a small increase in membership, and there is a much larger increase in dollars, mainly used for the improvements already mentioned, and raised for the synodical budget, which this year has been met in full. For this we are thankful and let us hope we may be able to do this again this year.

Several anniversaries have been celebrated during the last year. In Trinity, New York, Pastor A. J. Tarpgaard was remembered on his 80th birthday in September 1944, and in Our Savior's, Brooklyn, Pastor A. T. Dorf was remembered on this 70th birthday. Our Savior's Church, Bridgeport, celebrated its 50th jubilee at our District Convention last year and St. Peter's Church in Port Chester celebrated the 45th anniversary of its church building in March 1945. On September 8, 1945, Pastor Tarpgaard could celebrate the 50th anniversary of his ordination, and on September 10, the 40th ordination anniversary of Pastor Kildegaard, Sr., was remembered in Trinity, New York.

V-E and V-J services were held in most of our churches and most of these also commemorated the liberation of Denmark with thanksgiving and praise. All have been thankful and happy to see the war end with victory for that which we believe is good and right. It is our sincere hope that a just and right peace soon may be agreed upon.

I believe a larger number than ever before attended our national church convention this year at Medicine Lake, Minnesota. This included visitors from Perth Amboy, Bridgeport and Bronx, as well as the three men sent by the district: Namely, Viggo Nielsen and Pastor A. C. Kildegaard, Bridgeport, and Wilbur Jensen, Perth Amboy. We have reason to be glad that all of these could go, and to believe that this will be a help for us in the district to understand and appreciate the work in the synod. I hope even more may attend our next convention in Des Moines, Iowa. Our synodical president has worked a great deal on a plan which should make it possible for all congregations to be represented each year at our national conventions. We may hear more about this later.

The question of a constitution for our district has been mentioned because the need of it has been felt. Hence I made an attempt and a month ago I sent out a proposal for what I thought could be our district constitution and recommend that this convention take action on this question.

I have been sorry to note that DSU or as it is now known, DAYPL, is not functioning as an organization among us and wonder if our younger members could not get this going again. Many with me would like to see this. This might also help solve the question of a summer camp which we found was not possible this year as planned at our last year's convention. I am glad that a number took part in and enjoyed the camp at Winnebago last summer.

Pastor Dorf in Brooklyn has for some time desired to retire from the work here and the congregation has tried to find his successor, but as yet without success. Knowing the conditions, especially the ill health of Mrs. Dorf, we can readily understand this. Let us hope a solution may be found, but hope Pastor Dorf may be given the will and the strength from above to continue until his successor is found.

In Hartford, Pastor John Christensen has resigned and gave his farewell sermon there September 30. He will be installed in his former congregation at Ludington, Michigan, tomorrow. We are thankful to him for his faithful service in District I and regret that his stay here should be of so short duration. We hope our congregation soon may secure a pastor again. Temporarily it is served by Rev. M. Shutter of U. L. C. He is a missionary from China home on furlough.

I am now serving Bethesda Church in Newark, N. J., which has been served by Svend Baden the last two or three years. I served this church in like manner 25 years ago. We are still hoping that this congregation soon may be able to have its own resident pastor. There are many Danes in Newark and vicinity—which should warrant this need.

In closing, allow me to say that I have been glad to serve the District this last year, and it is my prayer that the blessing from God on high may be over all our congregations, over the work in our District, and over our Danish Church in America as a whole.

Respectfully submitted,

**A. C. Kildegaard, Sr.**

## TREASURER'S REPORT

September 23, 1944 — October 6, 1945

### RECEIPTS

Balance from last fiscal year	\$422.23
Oct. 18, 1944, contribution from Newark, N. J.	7.00
April 11, 1945, collection at Troy, presidents meeting	10.00

(Continued on page 10)



## To Our Women

### Bethlehem Lutheran Church, Cedar Falls, Iowa

The members of the Study Group of the Bethlehem Lutheran Church, Cedar Falls, Iowa, are assured when they meet the second Thursday of each month that, in addition to an important business session, an inspiring and appreciated devotional period, and a welcome half hour of sociability, their program chairman will also have arranged an excellent educational program for them.

Thursday, September 13, 1945, was certainly no exception when we listened to a travel talk on South America by Mrs. Martin Grant of Cedar Falls. Mrs. Grant returned recently to Cedar Falls from a trip into the heart of the Colombian mountain jungles where she had accompanied her husband and other United States scientists in search of precious quinine for our armed forces.

As Mrs. Grant spoke informally to us she brought forth from numerous boxes products of Colombian civilization, and we were amazed at the beauty of the brilliantly dyed cloth, the leather goods, the jewelry, and the pottery—all hand made! We had good reason to believe that the peasants of Colombia had a knowledge of color, designs and proportion second to none. We learned too of the economic problems of Colombia, that education and sanitation are two necessities of her future if she is to take her rightful place among nations. We were assured too by Mrs. Grant that the "Good Neighbor Policy" was functioning well, that on the whole the South and Central Americans are our friends, a heartening statement in these difficult times when we are attempting the adjustments essential to a lasting peace.

A forward look at future meetings would indicate that we shall hear lectures on special education for the handicapped, child psychology, health and posture, interior decorating, Christian missions, book and play reviews.

If we were to analyze our gain from such a series of programs, the following points would stand high, I believe:

1. A widely informed woman is a reliable, useful member of society; she is usually a happy, well-balanced woman; she possesses an appreciation of others.
2. There is every indication that women will assume an ever increasingly prominent place in the economic life of all countries. Their recent contributions toward saving the world from barbarism will not be forgotten. But she must be an educated, alert, sensitive, realistic person in order to take her place as an equal with men in building a Christian world.
3. Have you ever noticed you usually like a person after you know him? That feeling of antagonism, jealousy, suspicion, dislike, (the fuel of wars) are feelings you possess when you are badly informed about that person or sadly underrate his possibilities? Well— isn't it possible that such programs might have a small part in acquainting us with our brothers and sisters all over the world?

We do enjoy our programs and a large percentage of our members are always present testifying to the enjoyment and value received from the programs. And we still recognize the value of the old rummage and bake sales, the annual bazaar, the community play which added to an energetic program of education makes for a well-balanced diet for any group of women.

**Mrs. Thorvald J. Andersen.**

### W. M. S. Program Helps

Following are listed scripture passages with related hymns for use in Topical Bible Studies or as suggestive Devotional Material suitable to the season for use in our Women's Organizations. These are submitted by Mrs. Ernest D. Nielsen in behalf of the W. M. S. Program Committee and will be continued.

**Marietta Strandskov,**  
Chairman, Program Committee.

#### December.

Advent	Christmas
John 1:19—28	Isaiah 9:6—7
Hymns No. 74, 72	Hymns No. 96, 82
Matthew 11:2—10	Luke 2:1—14
Hymns No. 68, 75	Hymns No. 80, 81
Isaiah 35:1—10	John 1:1—14
Hymns No. 73, 66.	Hymns No. 90, 84

### Contributions To Women's Mission Fund

Mission Group, Manistee, Mich., \$30.00; Danish Ladies' Aid, Cedar Falls, Iowa, \$9.65; Mission Circle, Kimballton, Iowa, \$15.00. Total, \$54.65.

#### Contributions to the Danevang, Texas, Altar Fund.

Ladies Aid, Seattle, Wash., \$50.00; Ladies' Aid, Gardner, Ill., and Willing Workers and Ladies' Aid of Dwight, Ill., \$52.01; English Ladies' Aid, Askov, Minn., \$10.00; Danish Ladies Aid, Newell, Iowa, \$25.00; Luth. Memorial Ladies' Aid, Des Moines, Iowa, \$10.00; Danish Ladies' Aid, Wilbur, Wash., \$15.00; Mission Group, Tacoma, Wash., \$10.00; Mission Group, Kimballton, Iowa, \$10.00; Mission Group, Manistee, Mich., \$10.00; Ladies' Aid West Denmark, \$25.00; Ladies' Aid, Muskegon, Mich., \$25.00; Ladies' Aid, Pasadena, Calif., \$10.00; Friendship Circle Ladies' Aid, Kimballton, Iowa, \$25.00; Marie and Emilie Stockholm, Marquette, Nebr., \$2.00; Guiding Circle, Ringsted, Iowa, \$25.00; Danish Ladies' Aid, Junction City, Ore., \$10.00; Ladies Aid, Troy, N. Y., \$25.00; Luth. Guild, Withee, Wis., \$5.00; Danish Ladies' Aid, Withee, Wis., \$5.00; Danish Ladies' Aid and Study Group, Cedar Falls, Iowa, \$50.00; Ladies' Aid, Bridgeport, Conn., \$25.00.

American Lutheran Ladies' Aid, Junction City, Ore., \$10.00; St. Ansgar's Ladies' Aid, Waterloo, Iowa, \$25.00; Danish Ladies' Aid, Hartford, Conn., \$52.00; Ladies Aid, Ludington, Mich., \$10.00; Fredsville Ladies' Aid, Cedar Falls, Iowa, \$25.00; Diamond Lake Ladies Aid, Lake Benton, Minn., \$10.00; Ladies' Aid, Dagmar, Mont., \$50.00; Danish Ladies Aid, Enumclaw, Wash., \$10.00; St. John's Ladies' Aid, Exira, Iowa, \$10.00; Trinity Mission Circle, Chicago, Ill., \$20.00; Danish Lutheran Ladies' Aid, Gayville, S. D., \$25.00; St. John's Danish Ladies' Aid, Hampton, Iowa, \$10.00; Ladies' Aid, Juhl, Mich., \$25.00; Danish Ladies' Aid, Askov, Minn., \$10.00; Ladies' Aids, Greenville, Mich., \$50.00; St. John's English Ladies' Aid, Hampton, Iowa, \$5.00.

Total Altar Fund .....\$ 771.01  
Previously acknowledged ..... 357.89

Total to date .....\$1,183.55

Thank you all very much,

**Mrs. Agneta Jensen,**  
1604 Washington St., Cedar Falls, Iowa.





HAROLD PETERSEN, Editor  
Ringsted, Iowa

VOLUME XXXVI

December 5, 1945

No. 32

## TO OUR YOUTH

### The Rural Community

In this article I would like to make an appeal to the young people who live on the farms to keep living on the farms. If any parents of rural youth read this I would appeal to you to make farming so attractive that your children will want to stay on the farm. Also if there are any good citizens of the city who read this, I would appeal to you to consider the country as a place to live. When I make this appeal I am well aware of the fact that former Secretary of Agriculture Claude Wickard told a Senate committee that about two-thirds of the nation's farm families are ill-housed, and that nearly half their inadequate houses are beyond repair. I also know that many of these houses classed as acceptable lack facilities the average city family would regard necessary.

There is an old saying that man made the large city, the devil made the small town and that God made the country. However, many people are inclined to think that God forgot the country. Perhaps that is why today only 20 per cent of Americans are farm people whereas only 70 years ago farmers constituted over half the population of the nation. But I doubt it! Perhaps that is why in the years 1920 to 1929, 6,300,000 young people immigrated from our farms to our cities. But I doubt it!

Dr. David E. Lindstrom, Rural Sociologist of the University of Illinois, paints the following picture of the rural church: "In the open-country areas many of the Protestant church buildings are unattractive. They are usually one-room frame structures and pews are often homemade. Space is left in the center for a pot-bellied stove. The songbooks are old and ragged. And the place is lighted by gas lamps even though the high-line comes down the other side of the road. Look at the attendance board and you will see: 'Attendance today—18. Last Sunday—19. A year ago—23' That's the dismal picture that is presented in too many of our country churches."

Perhaps that is why some think God forgot the country. But I doubt it! I wonder if the reason might not be that man forgot God and not that God forgot man.

But let's look at some of the practical aspects of the situation and find out why the picture looks like the above. Let's take a glimpse at the church problem. An advancement in the ministry has been thought of as moving to a larger church or moving from a rural church to a city church. (One wit has said that the city people need the best ministers so why cry about it). We must admit that we, and by we I mean all churches, haven't trained men for the rural church. The country church has always been the apprentice church for the young men or the dumping grounds for the old and decrepit. But that isn't all the min-

ister's fault. Often there are too many churches in a community and as a result not any church could live and very few have existed. Then, too, economic matter have often been such that it was impossible for the minister to live on the salary the people could afford to pay.

How could the church exist if the homes weren't even kept up? The Church is usually a picture of the community it is in, and until the war began the small communities haven't been pictures of richness. The communities could never afford anything to lure the young people to stay home, because there is not a sufficiently clear conception and understanding of the fundamental or basic requirements in both Church and State in maintaining a healthy and vigorous growth of the agricultural population as a vital economic factor in the proper solution of our religious, moral, political and social problems, which after all, is life.

We must also look at the increasing rate of farm tenancy to find reasons for the above dismal picture. The fact that over 40 per cent of all farms are operated by tenants and sharecroppers is a barrier to rural prosperity. The best farmers are those who own their own land. A shifting group of tenants and laborers never adds stability to a community. Then, too, the fact that many farmers have been mining the land instead of farming it has contributed to the rural downfall as have the low prices the farmer received for his goods.

But lest you people get the idea that a rural community is a poor place to live, let me give another side of the picture. Rural communities have perked up the last few years. Many of the communities are now improving their schools, their churches and are building community hospitals. The individual farmers are planning on making improvements if they own their own land. (The landlord is wondering who he can get to farm his land and who will still be satisfied to live in a house ready to fall down).

Then, too, the rural area is most conducive to religious life. Most of the leaders of the city churches are those who have a rural background. Figures are given that show the third generation of urban people are not church minded or God minded.

The rural home is still a home; a place where there is fellowship within a family; where such a thing as family unity still exists. The home is more than a place for the young people to hang their hat and coat while they gulp their meals and grab a few winks of sleep.

One also gets to know one's neighbor in a rural community and can better understand what it means to be one's brothers' keeper. It is also possible to breathe fresh air out in the open spaces and see God's work in the beauty of nature about one. The Rural



Area as no other area is in a position to give and to show the ideals for enabling and dignifying personality.

Dr. Will Ogburn, professor of sociology at the University of Chicago gave us a rather practical reason for living in the country the other day when he spoke before a joint Senate sub-committee. He said that the nation should break up and scatter its big cities as a safeguard against atomic bomb attacks. He also said that international agreements in regards to the atomic bomb might not work out and if so it might be too late to scatter out the city populations.

Maybe the prophets Amos, Hosea, Isaiah and Micah weren't too far wrong when they spoke against their nation passing from an agricultural to a commercial life, with its large cities, its development of an economic aristocracy and class of defenseless poor, as well as, the rising tide of immorality.

A Country Preacher.

Howard Christensen.

### Corruption At The Source

Cpl. Otto N. Larsen, Lowry Field, Colo.

"... Are we working as hard to increase the standard of living of our own people as we did to destroy the cruel might of the master racist aggressors?"—Henry Wallace.

Has anyone here seen Hipi?

He's the biased boy whose purple tongue utters with invective such terms as "dago," "kike," "limey," "hunky" and "squarehead." Often, however, his poisonous message is introduced in much more subtle expression.

Army orientation audiences are getting acquainted with this character who had become a symbol of bigotry in America. Hipi is portrayed as a green monster with a large nose—for other people's business. He has big ears—to catch every rumor, and a big mouth to pass the rumors along. His eyes are beady and his hair is on end with emotion.

The birth of Hipi is dramatized in readily understandable (and some would say significant) terms. A scientist had distilled in bottles the essence of four base elements: Hate, Ignorance, Prejudice, Intolerance. An assistant accidentally mixes the four. And Hipi—his name compounded from the initial letters to the four elements—is born in a clap of thunder.

He proceeds at once to dirty work, sowing seeds of misunderstanding, unreasoned hostility and blind prejudice. He starts trouble between employers and workers, between soldiers and civilians, between minority and majority groups. His combustion creates tension great as any faced by mortal mind.

How to eliminate the contagion of Hipi's "maginot mentality" is the most challenging problem in our land today!

The outlook is not bright. Under the cloak of official immunity a U. S. Senator writes insulting and cowardly "My dear Dago" letters spreading a divisive gospel at public expense... A large Eastern University announces a "quota system" which strictly limits the number of Jewish students who are permitted to enroll... West Coast racists, economic opportunists, and bar-room vigilantes continue incidents of vio-

lence against returning Americans of Japanese descent... As the ranks of the unemployed grow race tension mounts in cities like Detroit and Philadelphia; INSECURITY WILL ALWAYS FIND A SCAPEGOAT... High school students in Chicago and Gary, Ind., go on strike for Jim Crow schools... Both major parties endorsed a permanent FEPC during the last election and yet no Congressional action... Less spectacular incidents could be cited, incidents that involve you and me, in our homes, on the streets, and even in our places of Worship...

Unless there is more "conversion" in reconversion to peacetime America another "lost generation" will repeat the failures of the '20's and '30's in more disastrous cycles!

The war was not fought to "preserve" democracy, and our way of life is not "safe" because the victory is won. We have but gained another chance to adapt the practices of democracy to the realities of the world modern technology has created.

Can we discover in our own experiences that which was revealed to the world centuries ago; the brotherhood of man?

Just as the terrible potency of the atomic bomb is harmless without the intervention of human energizing will, so it is equally true that the vapid furies of human hatred, greed, and jealousies are similarly impotent without the tacit or expressed power imparted by human thinking or human action.

Men are now eagerly awaiting their turn to be discharged from the service. In evaluating their many experiences the most marked general observation is how, in spite of differences, they have learned "to get along with the next fellow." However, the fear expressed most often is that this sense of unity will soon be lost when each individual is returned to a highly competitive, pressure-group, civilian environment.

The veteran of this war knows from intimate acquaintance that the victory was won by the combined efforts of men from every race, color and creed. He knows that the massiveness of American power is the great new fact of the modern world. And he will give hearty support to any program that will protect this power from being corrupted at its source.

The practice of discrimination against racial and religious minorities and the atomic bomb cannot long co-exist.

If we do not destroy the one, the other will destroy us all.

—From "The Vanguard American."

### Dagmar, Montana

Our Young People's Society had a well attended party for our 11 confirmands, who were confirmed on September 2. Forty were present. Coffee, cake and ice cream was served.

Last week the committee for our new meeting hall met. We have now \$3,900 invested in war bonds, and we are promised \$1,000 more when we start to build. We are not to build right away. A committee of two was to get blue-prints and also the cost of material. If prices are going up we are to wait for a while.



The committee also felt that the irrigation project will influence us all. Several towns will be drowned out, and will have to be moved. The railroad will have to be changed. So it is hard to go ahead until we know if the project will be carried out in the near future.

Leo Lodahl of Dagmar, has returned home from being interned in Russia, when his bomber was damaged over the Kuril Islands while bombing Japan from Alaska. And Vernon Christensen, Volmer, has come home from a German prison camp, where he was taken when his bomber was blasted to pieces over German territory. We are all glad to have them back. Once they were both reported missing in action.

Two of our young men did not return. T/5 Alfred Rawn of the 4th Cavalry was killed in action at Cologne, Germany, on March 2, 1945. He was born at Flaxton, N. D., on April 4, 1915 and was thus 29 years old. He was the son of Christian and Marie Rawn. He was baptized and confirmed in our church. He enlisted February, 1941. He was married to Pauline Taffelmeyer now living at Jamestown, N. D. They have a little son that was one year old in August, 1945.

Corporal Sigvald H. Jensen was burned to death during a tank attack in Tunisia, North Africa, on March 29, 1943; 35 years old.

He was born at Dagmar, Mont., June 18, 1908, and was the son of Christian and Ida Jensen. He was baptized and confirmed in our church. He joined the army in March, 1941. He was married to Ragnhild Linn of Dagmar, June 7, 1941. They have a little daughter, Barbara, three years old. Mrs. Jensen now lives in Minneapolis, Minnesota.

J. E.

## Minutes of the Annual Convention of District One of the Danish Ev. Lutheran Church of America

(Continued from page 6)

April 18, 1945, collection at Hartford, presidents meeting	16.15
May 2, 1945, collection at Portland, presidents meeting	11.20
May 4, 1945, collection at Brooklyn, presidents meeting	14.10
May 7, 1945, collection at Port Chester, presidents meeting	11.00
May 7, 1945, collection at Bronx, presidents meeting	9.00
May 7, 1945, collection at Bridgeport, presidents meeting	7.25
May 10, 1945, collection at Newark, presidents meeting	9.00
June 25, 1945, contribution for 1945, Perth Amboy	50.00
May 1, 1945, contribution for 1945, Troy	37.50
May 10, 1945, contribution for 1945, Newark	11.00
May 10, 1945, contribution for 1945, Brooklyn	33.75
June 21, 1945, contribution for 1945, Port Chester	6.00
June 21, 1945, contribution for 1945, Hartford	32.00
June 25, 1945, contribution for 1945, Bronx	15.00
Sept. 23, 1945, contribution for 1945, Portland	20.00
Oct. 4, 1945, contribution for 1945, Bridgeport	24.50
June 25, 1945, contribution for 1945, Perth Amboy	5.00

\$751.80

### EXPENDITURES

Oct. 10, 1944, convention reports (J. N. Lund)	\$ 12.45
Nov. 16, 1944, letterheads	7.50
Nov. 29, 1944, trip to Des Moines, Rev. A. C. Kildegaard	63.36
May 7, 1945, president's tour of district	60.00
May 7, 1945, expense in connection with Perth Amboy and installation of Rev. Ove Nielsen	27.00

May 30, 1945, Rev. A. C. Kildegaard, Jr.'s trip to Minneapolis convention	65.00
May 18, 1945, Viggo Nielsen's trip to convention	63.00
Aug. 25, 1945, Wilbur Jensen Junior Delate	65.00
	\$363.31
Balance in treasury Oct. 5, 1945	\$388.49
	\$751.80

Audited by Otto Leth and T. Jensen.

## Johannes Gotfred Thomsen

(Continued from page 5)

bers of the St. Johannes Danish Congregation, and they always proved themselves true and loyal members. Johannes Thomsen was an able leader of the singing of our hymns at the church services and other meetings.

In 1940 Mr. and Mrs. Thomsen moved to Kimballton. On October 11, 1945 he died, only a few days before he would have reached the high age of 81.

Funeral services were held in the Kimballton church, Rev. Harald Ibsen spoke lovingly of his life and work. He was laid to rest in the Kimballton cemetery.

Peace be with his memory.

Henrik Plambeck.

## Saskatchewan

On Sunday, November 4, we had a fine little confirmation service in the Anglican Church at Star City. The two girls, Johanne and Else, are the children of Mr. and Mrs. Martin Petersen. This is a large family, and this is the third time that we have arranged for a confirmation for some of the Petersen children. But it has always been a joy to prepare the children from this home for confirmation.

The summer in northern Saskatchewan has been short this year. We had rain, snow and cold weather until the middle of the month of July. Then we had about two months of fine summer weather, the grain ripened and harvesting was begun. But in the last week of September we had our first snowstorm which caused considerable damage in fields not yet harvested. In spite of these adverse conditions the crop in this district is good.

During the short summer time I used my car as much as possible and visited our church groups in the various districts. Often bad weather and muddy roads are in this area obstacles hard to overcome, both for the pastor and for the church people. We have had, besides the regular worship and communion services, 6 baptisms and 2 weddings. At Mayfair our work had nearly come to a stand-still a few years ago, but lately we have experienced a definite increase in the attendance of our services.

At Canwood we usually have a good attendance at our services. In August we had our annual Basket-sale, which gave a good income for the Ladies' Aid. We also shared in a joint service with the Walbrand congregation (U. L. C. A.) at Fish Lake. On October 21 we had our Thanksgiving service. At this service an offering was taken for the Pension Fund and the Jubilee Fund of our synod.

Winter is now here again with zero weather and sometimes far below zero. The soil is covered with snow. This reminds us of the approach of Christmas. Permit me to close this greeting with wishes to friends far and near for a most joyous Christmas from members of the church groups in northern Saskatchewan and their pastor.

Vilhelm Larsen.

## The Privileged Class.

Noisy whispers from the children prompted their mother to ask what they were playing.

"We're playing church," one boy replied.

"How nice," said mother, "but worshippers shouldn't whisper in church."

"We know that, mother," said the boy, "but we're the choir."





## An Inner View of Grand View

As was announced in the last issue of Lutheran Tidings, the Publications Committee met at Grand View College on November 13 and the Home Mission Council on November 13, 14 and 15. We sincerely appreciate the bits of inspiration which we gained during their visit. Rev. Edwin Hansen's mental picture of a young man standing before a painting of the Master and quietly and humbly saying, in response to an inner feeling, "Oh Man of Galilee, if I can ever do anything for you in this world, you can count on me!" will be a lasting impression for many of us. His challenge to us of accepting our responsibilities, of making our choices now, and of having the courage to do our work was concluded by stating, "There is so much to be done in this world and so few to do it—can the Master count on you?"

Rev. Erik Møller spoke on a very real and ever present problem of us young people when he chose "What Think Ye of the Christ?" Man is constantly striving to find the right purpose for his life yet only through Christ can we find the way, the truth, and the life which we seek. Thank you, council members, and we hope you'll come again!

Dean Nielsen gave a brief resume and summary of Will Durante's book, "Caesar and Christ," and Rev. Alfred Jensen spoke on "The Future of the Church" on Wednesday evening of that week. Dean Nielsen pointed out the striking similarities in the conditions of Rome during Caesar's time and of those of today. Rev. Jensen emphasized the importance of a united effort on the part of the universal church in becoming the controlling influence in a community and thus of the world. The state and the church must work together for personal, not private, interests so that our small boats may sail safely and purposefully on the great stream of united efforts.

Team A of the Echo contest were hosts at the annual Echo party held November 16. A banquet, including "medisterpølse" and "rom-budding," preceded the program this year and proved to be very enjoyable. The motto, "Fred Over Danmark," was very ably carried out in the decorating. Danish flags and folk dance figures beautified the tables in the dining room while a typical "mur" and "hytte" (including "storken paa taget") were used in the

living room. The program consisted of the song, "Der er et yndigt Land" by Ingrid Christensen, Solveig Buhl, La Verne Larsen and Don Osterby; a group of several folk dances by four couples; an arrangement of Danish songs by Esther Dixen, Captain of Team B; and "Song of Peace" by the preceding quartet and Ted Thuesen. Thanks for an enjoyable evening, Team A, we appreciate your work!

Charles P. Taft, son of Ex-President Taft and brother of Senator Taft, spoke at the Des Moines Public Forum on November 20. He secured the attention and interest of his audience by remarking that his scheduled topic, "The State Department—The Old Lady of Pennsylvania Avenue," had once brought this remark upon him, "You shouldn't talk like that about Mrs. Roosevelt!" Since his talk had just previously been included in the program of the Farm Bureau meeting held in Des Moines, he chose to speak on the economic conditions of the world and their effects upon the mid-westerner. He emphasized the need for an awareness of the responsibility we have in feeding of foreign nations and in the interchange of our knowledge and goods so that a decent standard of living over the whole world may be attained and so that we may gain the trade the United States needs in this postwar period. If we fail, trade socialism and exchange controls will necessarily be established. In succeeding questions from the audience he described the State Department as being involved, difficult and lacking in an administration which can organize and gain the most from the knowledge of its many competent men. He advocated a more extensive "in service training program" for future state department employees.

In his pre-Thanksgiving devotions, Dr. Knudsen gave us a picture of conditions in Germany as a means of emphasizing the many blessings of which, in mind and action, we should be thankful, grateful and appreciative. Not to feel the gratefulness is sin, for we thereby reject God and His way of life.

Yes, the week beginning November

## A PENSIVE MOOD

When night has come with shadows dark and deep  
I gaze at heav'n and ask if I may chance  
To meet dear God in my eternal sleep.  
When Death does drape my soul in somber glance  
And takes my breath and worldly gains away,  
Will God forgive my earthly sins? Will I  
Have left a mem'r'y that will always stay  
With friends? Or will my wistful soul just fly  
Through space, like clouds with rain in ev'ry fold?  
Like clouds, my soul has too it's burdens sad  
But unlike clouds, my soul must ever hold  
It's weary woeful wrongs in darkness clad.

Dear God I pray all men will come to Thee  
In humble prayer that they may blessed be.

Anita Kruse.

19, was a spiritual preparation for Thanksgiving, but it was also a material one, for more than half of the students enjoyed the Thanksgiving weekend with parents or friends, provided they were able to get transportation as many experienced! The highlights for us here at the school were probably the union services at the Union Park Methodist Church, Thanksgiving dinner here in the dining room, and the operetta, "Student Prince" at the Shrine that evening. We wish to thank all those who helped in giving us an enjoyable vacation away from home.

The Luther Leagues of Iowa held a convention at Grand View Lutheran Church November 23—25, and because of the large enrollment several conventioners stayed here in the vacated rooms.

The monthly sandwich supper was served at Luther Memorial on November 25. Movies from South America were shown to the group.

Rehearsals for the annual Christmas Concert have begun under the direction of Einar Anderson.

Rev. Alfred Jensen was honored recently at a gathering at Luther Memorial Church. November 28 marked the completion of 25 years of successful ministry to the people of our synod. Fitting tributes were given by Rev. A. C. Ammentorp, Dean A. C. Nielsen, Rev. V. S. Jensen, Peter Lund, Rev. S. D. Rodholm, Carl Skov and Prof. Erling Jensen. Rev. Jensen's reply was an expression of a thankfulness to God for the work He had given him to do; of a realization that God is the one who sacrifices for us, not us for Him; of a need for individual prayer life for the sustenance of a united and influential church, and of a firm faith that, with God's help, the work to be done will be begun.

Christmas carols were heard for the first time during Thanksgiving vacation. Little by little, through Christmas shopping, term papers and the Christmas magazines, the Yuletide spirit is entering into our living. We hope to be seeing many of you in about a month.

Norma Due.



## "In Flanders Fields"

In countless places throughout the world where human blood has flown freely new Flanders Fields with their white crosses row on row have arisen to give mute testimony that mankind has again been engaged in the hell that is war. From the remote coral islands of the Pacific to the arid wastes of North Africa and the hillsides of China men have given their lives for what they believed to be right. There is hardly a country in the world that has not a Flanders Field with crosses marking the graves of their honored dead.

We are so often blinded by our own petty troubles that we forget Germany and Japan also have Flanders Fields where a mother, wife or sweetheart is walking between the rows of crosses looking for the name of a dear one. The men whose graves these crosses mark were human beings who loved and wished to be loved. Most of them did not want to kill. It is true that many of them were partially hypnotized by the speeches of Hitler and Tojo, but if we Americans had been put under the same conditions would not we also have been moved into a state of hypnosis? We who have never known failure and despair, we who have never known helplessness, cannot realize the hopeless state which led these people to follow their Pied Pipers of militarism on the mad path of war.

Our future world can only be built on the foundation of continual striving for the ideal expressed in the words, "God bless our foes, and cause all eyes to see that peace, O Lord, can only come from Thee."

"If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders Fields."

Yes, we have broken faith with them once; this time we must not fail them.

Gordon R. Miller.

## CHURCH AND HOME

By REV. M. MIKKELSEN

The call to all who labor and carry heavy loads to come to Christ, who will give them rest, indicates that the way they are to follow in order to reach their destination is a way that has been designed for that one purpose only; there is only that one way, so everybody must be content to travel together with everybody else, or else not travel at all.

In America it is an American road; in Denmark a Danish road, but there is no Danish road in America built especially for Danish travel or an American road in Denmark where Americans may travel by themselves in excluded comfort. It is not a white road, or a black road; it is not a road for the rich, or a road for the poor. There is not one road for one class of people and another for the other class—or nation—or race.

In the Christian communion there is no privileged group or class. The early Christians practiced what they preached. There was room for every one in the fellowship; no one was excluded because of difference in outward appearance; free and slave, white and colored worshipped together, walked together.

The only mark that meant anything was the mark of a surrendered life and of a heart which had been given and dedicated to Christ in true devotion. These first Christians had no false concept in regard to the immensity of the burden that might be placed on their shoulders; they did not over-estimate their own strength.

They had vision; that is one reason, perhaps the main reason, why in spite of cruel opposition and persecution the subsistency of their faith and fellowship was unconquerable.

Where there is no vision the people perish. Vision is an ally of faith. There is a new day approaching; the first break of that new dawn is visible through the darkness of the night which still lingers. They see in it the coming of the Son of Man in His glory. There is anticipation and much rejoicing. Fear has subsided. They see at the center of the universe a heart which embraces the entire world. They are in the way striving fiercely to reach their destination.

It is like coming home again. Here is the rest we need, and the shelter from the icy blast that attacks the weary traveler; here we regain our strength which was wasted in purposeless roaming; here we are given new vision to see that being a Christian is to know the way and walk in it; it is an understanding of the neighbors of other nations and races, it is accepting them as equals on the basis of the principle; that what is right for one is also right for the other.

## LAZARUS

It is an easy matter to speak in general terms about all people being our fellow men. But in practice we usually stop short of Lazarus. (See Luke 16:19 ff. for a description of Lazarus.) He does not belong to us. He belongs out there in the shack by the railroad tracks. His rags, his filth, his marks of disease, his reputation for petty thievery, his ignorance—all these mark him inferior to ourselves to such a degree that we would not risk our good name by including him in our fellowship circle.

We meet Lazarus on the highway and pass him by even when we have no other occupant in the car. Further down the road we pick up the college student wearing a nice fraternity button or the soldier going home on a furlough or a couple pretty girls just going places. But Lazarus doesn't look safe to us—maybe he is the one the papers wrote about. If we should happen to pick him up at some time when we feel our-

selves in possession of Christian mercy we are likely to sit with a very superior attitude bored with all his prattle about news obtained from his morning paper, to us already three weeks old.

Of course, we are not completely ignorant in respect to Lazarus' existence. In fact, we are often boastful of the fact that we have broad visions, broad enough to see the shack by the railroad tracks and its occupants. So we let a few crumbs fall from our well-prepared tables to take out to Lazarus. Every Thanksgiving and Christmas we may even visit him thanking ourselves all the while that we could part with a few crumbs and feel ourselves uplifted in Christian character and responsibility in humbling ourselves sufficiently to visit him in his abode. To make it really pleasant for him we go in a group—we may even have invited the pastor who will say a few words after reading a suitable scripture passage about taking care of the poor. Afterwards, we talk about how happy poor Lazarus was to receive our gifts.

The mission society visits him and finds that he needs coal. They take out \$5.00 from their fund to purchase him a ton of good Iowa quality. Lazarus' wife is so moved that she wants to join the mission society. That is when the excuses, "We're terribly sorry" begins. Imagine Mrs. Lazarus in her rags joining the good ladies in their autumn suits.

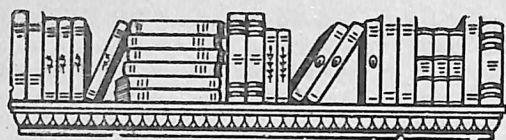
While the church people call and give Lazarus of their crumbs they never, never invite him to dine with them. After all, he belongs out there by the tracks. If services are to be held for him it is out there, he is not asked to join the fellowship in the church. Churches of the 20th century need money—there is so much building and so much mission work—Lazarus has no money—and of course he looks too conspicuous in church. So he is not asked to share in the bigger fellowship away from his shack by the railroad track.

Once Lazarus did venture into the church and sat down in a back pew, a novel experience to the boys sitting near him. The pastor announced communion and with fast-beating heart Lazarus joined those who knelt at the altar. The pastor, a liberal soul, decided to let him share of the cup, but wiped it extra carefully after he had drunk. At the next Ladies' Aid meeting they voted to purchase an individual communion set.

Who are our fellow men? Most of what I have written above are true occurrences known to the writer. It is not exaggerated. We all have our misgivings in our relationship to Lazarus. Christian fellowship means to accept Lazarus. It is much more than taking crumbs of our wealth out to his shack by the railroad tracks; it means to take this man from the shack into our wealth to share with him all God's gifts given to us. (Church Bulletin).

Harold Petersen.





## BOOKS

**YULE**—Published by The Danish Young People's League; 48 pages; 50 cents; printed by Lutheran Publishing House, Blair, Nebr.

We are very happy to bring to the attention of our readers the new Christmas publication, "Yule" which appears this year in its Volume I.

Through many years our youth publication, "Ungdom," has brought us a special Christmas edition which many looked forward to with keen anticipation. During these latter years this annual Christmas edition developed closer and closer toward an independent Christmas magazine. Now, as "Ungdom" has ceased to be published independently, and appears in another form in the pages of "Lutheran Tidings," the time had come to publish an entirely independent Christmas magazine.

Rev. Harris Jespersen, who through several years has been the editor of "Ungdom," was entrusted with the task of preparing such a Christmas book. As editor of "Yule" we greet him with a "Well done, Harris." The contents are from cover to cover, a greeting from our own youth leaders. The form and the quality of the printing and the paper is of the very best. There are a few very minor misprints, possibly due to the rush in nearly all print shops at this time of the year.

Rev. Harald Ibsen, president of The Danish American Young People's League, writes the introduction and thus strikes the first chord in "A Christmas Greeting To Our Youth." Rev. Enok Mortensen's article, "My Friends The Japanese," is very timely and challenging. Christmas stories in the book are by Dagmar Potholm Petersen, who has so often favored us with some of her fine stories, by Rev. Richard H. Sorensen and Rev. Holger M. Andersen; Christmas meditations by Rev. Holger P. Jorgensen and Rev. Ronald Jespersen. Rev. P. Rasmussen, Rev. Harald Petersen and Mrs. Valborg Eve present childhood memories of Christmas. Many of us recognize in their presentations many of our own childhood experiences and consequently our hearts are warmed as we read and rejoice with them.

The historical contributions are of the very best. Dr. Johannes Knudsen writes about the people of Denmark in their many varied relations with the enemy during five trying years; Rev. Alfred Jensen gives a fine word-picture of Bishop Eivind Berggrav of Norway; Dr. Erling Ostergaard tells about "The Bear Man" from Santalistan; Miss Eva Christensen of Brush, Colo., gives an interesting account of some of her experiences as a "Doughnut Girl" with the Red Cross in the war theatre in Europe; Mrs. Nanna Goodhope again takes us on one of her many journeys to a field of enriched spiritual fellowship as she tells of her intimate experiences at

"Camp Farthest Out" on Lake Koronis in Minnesota in August, 1945; Rev. L. C. Bundgaard gives a characterization of Mrs. Donald Kirkpatrick entitled "Her Soul Sings."

Two translations from Danish help to make the book festive: Rev. S. D. Rodholm has given a fine translation of one of the favorite songs by Jeppe Aakjaer entitled "The Farmer." The music for same accompanies the text. Rev. A. C. Ammentorp has very ably translated the well known Christmas story by L. Budde entitled "A Story About A Christmas Tree."

Mrs. Dorothy Frederiksen of Clinton, Iowa, has contributed a beautiful little poem in all its simplicity entitled "That's What Christmas Means To Me."

The illustrations throughout the entire magazine are well chosen and help to make the entire publication very festive. We heartily recommend "Yule." It deserves a place in every home of our synod. The young people of our various church groups have been asked to sell the magazine. If, however, "Yule" is not being sold in your community by anyone, then you can get your copy by sending 50 cents to "Yule," Grand View College, Des Moines 16, Iowa. If you want several copies write to Rev. Harold Petersen, Ringsted, Iowa.

H. S.

**CHILD'S CHRISTMAS CHIMES**—I received the Child's Christmas Chimes for 1945 the other day. It contains 12 Christmas hymns and a story about the author and the hymn. That makes it very interesting for the children. There are four Christmas hymns by American or English authors, such as "Joy To The World" by Isaac Watts, "Hark, The Herald Angels Sing" by Charles Wesley, "O Little Town Of Bethlehem" by Philip Brooks, and "O Come All Ye Faithful," a 17th Century hymn. Then we find "Away In A Manger" by Martin Luther, "While Shepherds Watched Their Flocks" by Nahum Tate, "Silent Night" by Joseph Mohn and some translations. Of these two are by Grundtvig, one by Ingemann and one by Marie Wexelsen. The stories about the hymn writers and the hymns are by ministers in the Lutheran Church. It makes a fine little Christmas book.

Henrik Plambeck.

**CHILD'S CHRISTMAS CHIMES** is edited by Joseph M. Girtz, former missionary to the Santal Mission in India, now serving the United Evangelical Lutheran Church in Albert Lea, Minn. Pastor Girtz is to be complimented on his very fine little children's Christmas magazine as it appears this year. The central theme is the story of the best known of all our many Christmas hymns. In a brief and appealing manner a story is told of each of 12 hymns.

The hymn with music for same appears with each presentation.

The entire little book of 48 pages is well illustrated with original drawings by Irvin Sorensen. A most challenging cover design of a children's choir with a pipe-organ in the background with angels in the sky has been made by Ivaldell Raben.

We recommend this beautiful Christmas book for children as one of the best we have seen. It sells for 25 cents, \$2.50 per dozen, and can be had from Lutheran Publishing House, Blair, Nebr.

H. S.

## OUR CHURCH

**Cordova, Nebr.**—At the annual congregational meeting it was decided to improve the parsonage by installing a water system. Last spring the congregation planted about 50 trees on the church property. The envelope system together with a unified budget plan has been inaugurated. The contributions may be made weekly, several times a year, or once a year, thus giving a flexibility which seems to be most adaptable in a rural church.—The Ladies' Aid has laid aside a \$500 bond which later will be used to help modernize the church kitchen, to be done when also an oil furnace is obtainable and can be installed.

**Rev. Alfred Jensen**, synodical president, attended a Lutheran World Action meeting in Chicago, Thursday, Nov. 29. He served the Moorhead, Iowa, church Sunday, Dec. 2.

**Viborg, S. D.**—A baby boy, Dirk Lauren, arrived on November 24, to make his home in the parsonage with Rev. and Mrs. H. M. Andersen. Congratulations!

**Muskegon, Mich.**—Victory Day will be observed in the Central Lutheran Church in Muskegon, Sunday, Dec. 16. During the first part of December letters will be sent out to all members with a plan for the budget for the coming year, also envelopes for each member. On Sunday, December 16 the pledge cards will be collected and in the evening the result of the campaign will be announced. Rev. C. A. Stub of Greenville will be the guest speaker at this Fellowship gathering.

**Clinton, Iowa**—The Gertrude Guild of the Clinton church had arranged a special Mission meeting on Friday, November 9, where Dr. Erling Ostergaard, missionary from Santalistan, India, was the guest speaker. He spoke again Sunday morning at the church service and in the evening in the church parlors.

**Perth Amboy, N. J.**—Rev. John Pedersen of Portland, Me., will be the guest speaker at the "Dansk Aften" in St. Stephen's Church on Wednesday evening, December 5.—The Luther League of the church will be hosts to a youth group from the Presbyterian Church on Friday evening, December 7.

**Hartford, Conn.**—Rev. Ove R. Nielsen of Perth Amboy, N. J., conducted



the worship and communion service in the Hartford Church on Sunday evening, November 18. Later in the evening a social hour was enjoyed in the church parlors.

**Trinity, Chicago**—Rev. Holger O. Nielsen of Cedar Falls, Iowa, and Rev. A. W. Andersen, former pastor of the church, were the guest speakers at a Fall Meeting held Nov. 17—18 in the Trinity Church.

**Do You Have Money in Denmark?** If you have more than 500 Kroner, you must declare them to the Danish National Bank, Copenhagen, before January 1, 1946. Such a declaration must be made before a Notary Public and verified by the county clerk and then sent to the Danish Consul to be legalized, before it is sent to the Danish National Bank. See further announcement (in Danish) on page 15.

**Folk Meeting in Chicago**—The first Folk Meeting of the season was held Thursday evening, November 29, in Lane Technical High School Auditorium. Professor Alfred C. Nielsen, Grand View College, Des Moines, Iowa, was the guest speaker. A sound film from the liberation of Denmark was shown. Mrs. Grethe Knudsen Blichel rendered several solos. These meetings are sponsored by the Danish National Committee, Our Saviour's Church and Trinity Church, Rev. O. S. Jorgensen, pastor of Trinity Church as chairman.

**Omaha, Nebr.**—Rev. Erik K. Møller, pastor of Our Saviour's Church, was recently voted a \$300 bonus.

**Halfdan Thomsen**, who has submitted the contribution found on page 1 in this issue entitled "Valley Of Decision," is a son of Dr. and Mrs. F. N. Thomsen of Tyler, Minn. He lived in Minneapolis before entering the U. S. service, his wife is a daughter of Rev. J. C. Aaberg.—We welcome this greeting and feel confident that many of our Youth have experienced that which will make them as they return faithful soldiers in the army of the Church. At the same time Corporal Thomsen's greeting is a challenge to each one of us for renewed faith and activity.

**Winter School at Grand View College** will begin January 7 and close March 15.

## Man Is Wonderfully Made

In the human body there are 206 bones. The muscles are about 600 in number. The length of the alimentary canal is about thirty-two feet. The amount of blood in an adult averages thirty pounds, or fully one-fifth of the entire weight.

The heart is six inches in length and four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 36,792,000 times a year, and at each beat 2½ ounces of blood are thrown out of it—175 ounces per minute, equal to 656 pounds per hour and seven tons per day. All the blood in the body passes through the heart in three min-

## LUTHERAN TIDINGS

utes. This little organ, by its ceaseless industry, pumps each day what is equal to lifting 121 tons one foot high.

We breathe on an average 1,200 times per hour inhaling in that time about 100 gallons of air, or 2,400 gallons per day. The aggregate surface of the air cells of the lungs exceed 20,000 square inches, an area nearly equal to the floor of a room twelve feet square.

The average weight of the brain of a grown man is three pounds two ounces, of a woman two pounds twelve ounces. The nerves are all connected with it, directly or by the spinal cord. These nerves, together with their branches and minute ramifications probably exceed ten million in number, forming a "bodyguard" outnumbering by far the greatest army ever marshalled. The atmospheric pressure being fourteen pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds. Each square inch of skin contains 3,500 sweat glands or perspiratory pores, each of which may be likened to a little drain pipe one-fourth of an inch long, making an aggregate length on the surface of the body of 201,166 feet, or almost forty miles long.

Man is indeed marvelously made. If you are eager to investigate the curious and wonderful works of Omnipotent Wisdom, there is no need to wander the wide world round to seek them.

## Santal Mission

### For General Budget.

Mrs. Johanne Davidsen, Ringsted, Iowa	\$ 4.00
Alfred Olsen, Ruthton, Minn.	10.00
Mrs. A. C. Riis, Ringsted, Iowa	2.00
Mr. and Mrs. N. Christensen, Cedar Falls, Iowa	3.00
Oak Hill Ladies' Aid, Brayton, Iowa	5.00
District IV Convention, Kimballton, Iowa	100.00
Mission Group, Kimballton, Iowa	15.00
Mrs. Th. Muller, Kimballton, Iowa	1.00
Mrs. Peter Lind, Hampton, Iowa	2.00
Mr. and Mrs. Andrew Christensen, St. Paul, Minn.	3.00
Søren Davidsen, Latimer, Iowa	5.00
Fredsville Congregation, Cedar Falls, Iowa	40.30
Friendship Circle, Kimballton, Iowa	24.70
H. Reinholdt Nielsen, Ferndale, Calif.	3.00
St. Ansgar's Danish Lutheran Church, Waterloo, Iowa	62.92
Ingemann's Ladies' Aid, Moorhead, Iowa	5.00
District I, D. A. Y. P. L.	21.80
St. Ansgar's Ladies' Aid, Waterloo, Iowa	25.00
Immanuel's Ladies' Aid, Kimballton, Iowa	25.00
Bethania Lutheran Sunday School, Racine, Wis.	8.68
Alice Jensen, Minneapolis, Minn.	5.00

December 5, 1945

Bethlehem Sunday School, Brush, Colo.	3.00
Danish Ladies' Aid, Portland, Maine	30.00
Danish Ladies' Aid, Dannevang, Texas	6.04
Dalum Sunday School, Dalum, Canada	17.19
Rev. John Christensen, Ludington, Mich.	10.00
St. John's Congregation, Seattle, Wash.	38.00
A. C. Nielsen, Omaha, Nebr.	1.00
Germania Ladies' Aid, Marlette, Mich.	11.50
Danebod Congregation, Tyler, Minn.	99.50
St. John's Congregation, Ringsted, Iowa	71.55
Wm. Svendsen, Sr., Tyler, Minn.	5.00
Mission Circle Boxes, Manistee, Mich.	19.00
Mission Circle, Manistee, Mich.	25.00
St. John's S. S., Ringsted, Iowa	29.84
Jr. L. Aid, Grayling, Mich.	5.00
Danevang Congregation, Danevang, Texas	34.90
In memory of Stephen Mogensen, Jr., on the Philippines, Mrs. Trine Olsen, Easton, Calif.	10.00
In memory of Mrs. J. P. Wyrum, Alden, Minn., Alden friends	8.75
In memory of Kristian Pedersen and wife, Kimballton, Iowa, Mrs. Kristine Pedersen and daughters, Des Moines, Iowa	2.00
In memory of Christ Buhl, Lindsay, Nebr., school dist. No. 40	5.00
Friends in the community	3.00
In memory of Mette Marie Nielsen, Gammelstrup, Viborg, Denmark, Mrs. Rev. R. Jensen, Brookings, S. D.	5.00
In memory of Mrs. Jensine Hansen, Council Bluffs, Mrs. J. J. Lerager, Brush, Colo.	1.50
In memory of Seir Petersen, Askov, Minn., Mrs. Lerager	1.50
In memory of Peter Linnet, Tyler, Minn., Henry Black's and Iver Andersen, Diamond Lake	2.00
Verna Linnet, Clarence Hansen children, Mrs. Alma Nielsen, Hope Afternoon club	9.00
In memory of Mrs. Knud Lund, Tyler, Minn., Susan Anne and Cecily Marie Kroose, Selma, Calif.	5.00
In memory of Marie Olsen, Colorado Springs, Annie and Alice, Ruthton, Minn.	5.00
In memory of Sina Holdt, from relatives, Luck, Wis.	5.00
In memory of Theodore Beyer, Dwight, Ill., friends in Dwight	8.00

Total for September and October \$868.27  
Total since January 1 \$5,516.79

The \$19 from Manistee Mission boxes go toward a child's keep.

Gratefully acknowledged,

DAGMAR MILLER,  
Tyler, Minn.

All contributions and gifts to be sent to the synodical treasurer, Olaf R. Juhl, with the exception of gifts to the Santal Mission and the Danish Seamen's Mission.



## Kundgørelse

Ifølge dansk Lov af 22. Juli 1945 skal enhver, der den 23. s.M. i danske Banker, Sparekasser eller Andelskasser havde et kontant Indestaaende, incl. tilskrevne Renter, paa over 500 Kr., indgive en skriftlig Anmeldelse til Danmarks Nationalbank til Konstatning af rette Ejerforhold med Hensyn til Kontoen. Anmeldelsen, hvortil Blanket for Tiden kan faas udleveret hos Konsulatet, samt i nær Fremtid ogsaa hos de forskellige Vicekonsulater, skal være Danmarks Nationalbank i København i Hænde inden Udgangen af Aaret 1945.

Efter Udløbet af denne Frist kan Anmeldelsens Modtagelse gøres betinget af en Bod paa indtil 25% af Kontoens Indestaaende, og undlades Anmeldelse helt, vil Kontoen blive inddraget til Fordele for den danske Stat.

DET KGL. DANSKE KONSULAT  
I CHICAGO,

38 Bellevue Place, Chicago 11, Ill.  
Den 12. November 1945.

### NEWS BRIEFS

#### KAGAWA CALLS FOR "REPENTANCE ON BOTH SIDES"

By Frederick J. Lipp, SP (x) 2c  
U. S. Navy Correspondent.

(The following interview with Toyohiko Kagawa was sent by Mr. Lipp to Dr. Alvin E. Bell, pastor of the Glenwood Lutheran Church, Toledo, Ohio, of which he is a member. Dr. Bell made it available to Religious News Service).

Tokyo (by air mail)—Toyohiko Kagawa, Japanese Christian liberal and social worker, believes the people of America, as well as of Japan, must repent because "there can never be brotherhood without repentance on both sides."

That was the message he gave me for American Christians in reply to the question, "What can they do to help Japan and the Christians in Japan?"

I asked Dr. Kagawa: "What can we do tangibly? Do you want teachers, missionaries?"

"We want missionaries," he replied, "only if they will work side by side with Japanese Christians and not try to lead or direct us as members of a conquering nation."

Through suffering, privation and death, he explained, Japanese Christians were forced to go underground during the war. They have been prepared slowly, deepened spiritually and are now ready for the work of evangelism as never before.

Stressing that the progress of Christianity in Japan must spring from the people themselves, he said they have the spiritual power and the leadership, and need missionaries who will work with them, not above them.

"We need Bibles," Kagawa added. "Bibles and religious works already

translated into Japanese. All our printing and publishing facilities have been destroyed through the bombings. We need presses and printing equipment, or money to buy them. These are the tangible needs which you can supply us with now."

As for the war itself, Kagawa asserted it was a "blessing" that Japan lost. "Now we are set free of weapons and the destructive forces which have led us," he said. "We can move in only one way—the direction toward peace."

Today, Kagawa holds an important advisory position in Japan's newly formed cabinet, a fact which I believe is among the signs which point toward a democratic renaissance within the nation.

I met Kagawa in the little kindergarten which is part of his church in Kamikitizawa, a suburb of Tokyo. He lives there with his family, having given his house and property to those of the neighborhood who had been bombed out.

Kagawa has grown thin and sunken. There was scarcely any resemblance between him and the photographs of five years ago, beyond the same inten-

sity in the eyes and the general expression of a man who had undergone great spiritual suffering and emerged triumphant.

#### AMERICAN CHURCHMEN TO ATTEND LUTHERAN WORLD CONVENTION IN DENMARK

By Religious News Service.

New York—The first meeting since 1939 of the Lutheran World Convention's executive committee, scheduled Dec. 13 and 14 at Copenhagen, Denmark, will be attended by three Lutheran leaders from America, who have left to survey the relief and reconstruction problems of the 60 million Lutherans in Europe.

Representing the American Section of the Convention, the commission consists of Dr. Ralph H. Long, executive director of the National Lutheran Council; Dr. Franklin Clark Fry, president of the United Lutheran Church; and Dr. J. A. Aagaard, president of the Norwegian Lutheran Church.

The deputation will seek approval of European church leaders for a united appeal to the World Council of Churches

## YULE

### CHRISTMAS MAGAZINE

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to have Lutherans represented in that body as a homogeneous worldwide church. Under the World Council's tentative constitution, only the Orthodox Churches are now recognized as a separate communion.

Representatives of other bodies to the World Council are allocated on a geographical basis, being apportioned to the churches by countries, according to population. By this method, 90 delegates would represent the churches of the U. S. and Canada, allocated in such manner as they may decide.

Lutherans here feel that adoption of their proposal would give more equitable representation to Lutherans in countries where they are minority Protestant groups.

The American churchmen will also attempt to re-establish a functioning executive committee of the Lutheran World Convention, made inactive by the outbreak of hostilities in 1939. Since then, an interim liaison committee has been carrying on the Convention's work.

An effective working arrangement with relief and welfare agencies of the Evangelical Church in Germany will be sought by the delegation. Lutheran World Relief, Inc., the recently organized relief agency of the American Section of the Lutheran World Convention will not open separate European offices, but will operate through existing relief and welfare bodies on the Continent, it was said here.

Immediate and future needs of European Lutheran foreign mission societies will be discussed with officials of the groups, whose mission work has been supported as orphaned missions by the Lutherans in America.

Prior to the meeting at Copenhagen, the American churchmen will visit France, the Netherlands and Germany, to survey the needs of Lutherans in those countries. They will also confer

with officials of the World Council of Churches at Geneva, Switzerland.

In all likelihood they will meet there with Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and Episcopal Bishop Henry Knox Sherrill of Massachusetts, who will leave for Europe the end of November to study the relief situation abroad.

#### BERGGRAB ASKS INTER-CHURCH COOPERATION ON POST-WAR PROBLEMS

By Religious News Service.

London (by wireless)—Inter-church cooperation to meet post-war problems was stressed here by Bishop Eivind Berggrav, Primate of the Norwegian State Lutheran Church, who returned to Oslo after several weeks in England.

In a farewell interview, the Norwegian church leader said he had been impressed during his stay in England by the "comradeship" among the churches in seeking to meet common problems.

"The barriers between churches," he declared, "have been broken down, and we can now work together for the Christian reconstruction of Europe."

Commenting that the British people have lost their so-called insularity, Bishop Berggrav said he was "amazed" by their warmhearted desire to help rehabilitate his country.

#### SYNODICAL OFFICERS, ETC.

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Danish Seamen's Mission,  
193 Ninth St., Brooklyn, N. Y.

"This is all the more astonishing when I look around and see your blitzed cities, and when I notice how overworked and tired you all are," he added. "Norway does not like to be in the beggar market of Europe, but at the moment she is forced to rely on outside help."

Bishop Berggrav stated he was strongly in favor of interchanges of visits by postgraduate theological and other students in Great Britain and Norway.

**CHRISTMAS CHIMES**—If you have not secured your copy, do so immediately. Supply is becoming limited. Christmas stories, essays and poems—attractive gift for the family and for those in the service. Price: 60c each.

**CHILD'S CHRISTMAS CHIMES**—A little Christmas Carol book with the words and music for twelve popular carols and stories about each one of them. Price: 25c each; \$2.50 per dozen.

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Non-Credit Winter Course: January 7 to March 15, 1946.

Write for Catalog — Johannes Knudsen

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to AMERICAN PUBLISHING CO., Askov, Minn.

I am a member of \_\_\_\_\_  
the congregation at \_\_\_\_\_

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
JENSEN, JENS  
TYLER, MINN.  
RTE. 2