

Lutheran Tidings

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Number 11

A New Leaf

He came to my desk with quivering lip—
The lesson was done.
“Dear Teacher, I want a new leaf,” he said
“I have spoiled this one.”
I took the old leaf, stained and blotted,
And gave him a new one all unspotted,
And into his sad eyes smiled,
“Do better, now, my child.”

I went to the throne with quivering soul—
The old year was done.
“Dear Father, hast Thou a new leaf for me?
I have spoiled this one.”
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
“Do better, now, my child.”

Kathleen Wheeler.

Synodical Developments

Although reports of various sorts emanating from district meetings, committee and board meetings have brought to the attention of readers of Lutheran Tidings all the news of synodical importance suitable for publication I shall nevertheless attempt to bring together some of the more important developments of the past year and perhaps indicate some of those to be expected in the new year.

The coming of peace with the safe return of so many of our boys and girls from the service of our country stands out in my mind as the most significant development of 1945. Next to that is the liberation of Denmark. May our gratitude to God for those and many other blessings of the past year consecrate us for His service in 1946.

It is to be regretted, however, that it was not possible for Rev. A. T. Dorf to carry out the mission, he had accepted, that of visiting Denmark shortly upon its liberation and bringing to the Danish people our warm greetings. Military authorities do not always know how to exercise their authority wisely. May I suggest that the ship loads of garments sent to Denmark and largely prepared by the women of our synod be regarded as our messenger of good will and love to the many unfortunate in Denmark. We will remember not least Mr. Esper Petersen, who conceived Danish War Relief and saw it through to its successful conclusion. Our thanks go to all those men and women who gave and worked that Denmark might get help.

From the committee for Danish American Missions in Denmark has come good news. As was known when it happened, two members of that committee, Pastors Wagner and Nordentoft, had passed away during the war. Pastor Blichfeld now informs us that two new members have been selected to take their places. They are Pastor Evald Kristensen, Taars and Pastor Chr. Andersen, Vemb. The two other members are Landstingsmand Erik Appel and Mrs. Petra

Gregersen. It is a great help to be able to correspond with the committee again concerning things of common interest. Mrs. Østergaard, Mrs. Ravn and Mrs. Bobjerg, whose husbands were pastors in our synod and who are paid pensions by our pension fund are still living. They have been supplied with the pension payments for the war years by our pension fund treasurer, Mr. J. K. Jensen, Chicago.

Some thought has been given to carry out the 1944 synod convention decision to have one of the most prominent church leaders from Denmark visit us. It may become possible to do so by joint invitation to one of the bishops by the two Danish synods.

Attention and sympathy is now directed toward the suffering of the people in the war ravaged countries of Europe. UNRRA has been implemented by appropriation from Congress to relieve distress in allied countries. Widespread suffering among the many innocent people of Lutheran adherence in Germany and other countries have necessitated the formation of a Lutheran Relief agency under National Luth. Council auspices. Drs. Long, Fry and Aasgaard, three prominent Lutheran leaders, are expected back from an inspection tour of these countries. Their reports will be received with great interest.

Lutheran World Action for 1945 ended its ingathering New Year's Eve. A check was sent by our treasurer, Mr. Olaf R. Juhl, Saturday, in the amount of \$1,564.77. This brings the total amount contributed by our synod for 1945 to \$10,583.88. Our quota was \$10,350.50. Although this was a little more than 100%, it must be remembered that due to the great need we were asked to give at least \$1.00 per confirmed member. We reached only \$0.76. Are we not as well able to give or as willing as other church bodies? Some of these, like the United (Danish) Evangelical Luth. Church gave more than the \$1.00 per confirmed member. This year, 1946, we will be asked to give

twice the \$1.00 per confirmed member. Since we are as yet not through with our Jubilee Fund campaign I have notified the Lutheran World Action director, that we will not make that drive until after our convention this summer.

It is gratifying to see the response to the request that our congregations give help to the Danevang congregation so that it may rebuild its destroyed church soon. I feel confident that the willingness to help some of our own household of faith and nationality in need as evidenced by the gifts to Danevang constitute some of the finest fruit of Christian fellowship. May we increase in our understanding of our fellowmen and may we constantly widen our circle of sympathy and assistance.

One of the more recent developments in our synod is the Publications Committee. At least the larger scope and greater responsibility with which the last convention charged it are new. Besides being responsible for publishing Kirkelig Samler in Dannevirke, Lutheran Tidings and Child's Friend, it also publishes books. Rev. J. C. Aaberg's Hymns and Hymnwriters of Denmark has been very well received and is already considered authoritative in its field. It ought to be in every home of our synod and read by all adult members. Just off the press is Enok Mortensen's Bibliography of books, pamphlets, periodicals, etc., published by Danes in America or about America. Although it would seem that this book is mostly for libraries and people interested in collecting books it is certainly interesting to read it through and familiarize oneself with all the subjects and topics related to Danish-American life. Soon a "Who is Who" of all ministers of the Danish Lutheran Churches in America will appear. It will contain a picture of all the Lutheran pastors of the past and present. At least as far as it is possible to get it. Furthermore, a short biographical sketch. This book is made possible by cooperation of Rev. J. C. Jensen, Blair, and Rev. Enok Mortensen, Tyler, the historians of the two Danish Lutheran Churches. It is worth noting that some real attempts are being made at preserving evidences of our history.

I think it only proper also at this place to call attention to the new Christmas magazine: Yule, published by DAYPL. It is a worthy undertaking that compares with "World of Song" also published by DAYPL.

Since the report from the Home Mission Council's meeting in Des Moines has been published in Lutheran Tidings recently, I think it unnecessary to say anything more about it. It should be evident from that report, I believe that the Home Mission Council is aware of the necessity of any forward and growing cause to have forward and advance positions. Too long have we been thinking of our smaller congregations and annex churches as rear guard movements, resigned eventually to a lost cause. It is with future full fledged churches in view that we plan Hay Springs, Wilbur, Watsonville, Oakland, Newark, San Diego and others to have their own pastors. We ask that you all join in working, giving and praying for the growth of the word of God in the hearts and minds of our people everywhere so that we do our part in redeeming this

nation from the bondage of materialism and sin.

It is also a sign of spring in our midst that the sons and daughters of those who built Danebod and Nysted Folk High Schools are busy planning how best to enlist these institutions in the cause of Christian folk life and culture. More power to them. And may we try to realize in all our districts what was discussed concerning camps and centers for conferences and meetings at the last synod convention. There are large obstacles to overcome, but it can be done if there really is a will to do so.

A word before I close concerning the synod budget for this fiscal year. Remember all contributions to the various synod activities must be collected and sent to Olaf Juhl before April 30. That is less than four months away. Why not plan to have that done in time.

The budget for this year looks like this:

Grand View College -----	\$ 5,000.00
Pension Fund -----	5,000.00
Papers of Synod -----	6,000.00
Home Missions -----	7,000.00
Equalization Fund -----	500.00
Children's Home, Chicago ---	600.00
Children's Home, Tyler ----	1,000.00
Administration -----	2,300.00
<hr/>	
Total -----	\$27,400.00

GRAND VIEW COLLEGE gets about 18 cents of each dollar given to the budget. Besides this sum we hope that there will be an income from the Endowment Fund of \$11,000.00. The cost of operating a college is naturally increasing during these times of high cost of living. Nevertheless, Grand View College has not asked for more money from the synod during these years, still it has maintained its scholastic, social and moral standards and is accredited by the State Board of Education. The enrollment is again increasing. Ex-servicemen are going back to college. Three theological students are graduating this year. Next year we hope to have an improved and expanded institution, also a larger enrollment.

THE MINISTERS' AND WIDOWS' PENSION FUND. It is planned that a pension in the amount of \$600.00 to a couple or \$300.00 to a single person can be paid also this year to about 24 pensioners. About 18 cents of every dollar in the budget is used to pay pensions with. Besides the \$5,000.00 in the budget, the Pension Endowment Fund will provide about \$2,600.00 in support. The pastors of the synod will probably pay about \$1,000.00 of the \$5,000.00 this year as they did last year. The Pension Endowment Fund has been increased in its capital amount recently by the addition of \$1,000.00 transferred from the Gift Fund. This sum was originilly placed in the Gift Fund by Mr. Peter Linnett, Tyler. Upon his passing this fall, the synod board transferred it as stated. A bequest by Katherine Eriksen, Troy, brought about \$2,400.00 to the Pension Endowment Fund. Niels Brøns' estate, Solvang, Calif., added \$110.00. There is now about \$50,000.00 worth of real estate and securities in that fund. Since \$600.00 is a very modest Pension

for a retired couple, we may hope that further additions to the Pension End. Fund will make increased income possible. But most of all, we should contribute our share to the budget. Thanks to all the donors.

SYNOD PUBLICATIONS. Lutheran Tidings is made available to all members of the synod. It is estimated to cost about \$4,500.00, which is paid for out of the synod budget. About 22 cents of the budget dollars go to publications. Kirkelig Samler and Child's Friend and the Annual Reports cost altogether about \$1,500.00 (The Publication's Committee was furnished with \$2,000.00 from the equalization Fund with which to operate its book publishing business).

HOME MISSIONS. The work among the scattered settlements of Danes in Northern Saskatchewan directed by Rev. Vilhelm Larsen, Canwood, is paid for out of this account. Likewise all other Home Mission activities such as Nat. Luth. Council, the president's travels as field secretary, support of mission work in San Diego and at Granly, Miss. About 26 cents of each dollar given to budget go for Home Missions. Since the Home Mission program did not develop as fast as expected, much less money will be required this year than the budget calls for.

CHILDREN'S HOMES. About 6 cents out of every budget dollars go to Children's Homes in Chicago and Tyler. It is needless to state that this money is a good investment in future good citizenship as well

as Christian living. The Tyler Home is also used for old people.

EQUALIZATION ACCOUNT. In case extra money is needed for some of the causes listed above, this can be had from the equalization fund. Surplus money is placed in this fund also. They can then be distributed for use elsewhere. Only 2 cents of your budget dollar go into this account.

ADMINISTRATION. About 8 cents of every budget dollar is used for administration purposes such as salaries of officers, committee expenses, office expenses, postage, telegraph and telephone, etc.

The big event in our synodical life this year will be the fiftieth anniversary of Grand View College and Seminary. It is hoped that all congregations will have done their share toward reaching the \$100,000.00 Jubilee Fund intended as an anniversary gift for the college. We have a little over \$60,000.00 now and it will be necessary to start working in earnest to reach the goal by June. May God so direct our thoughts and efforts, that we can meet here in Des Moines realizing that only as we take up the task He has given us will He bless us. May God give us a new year filled with grace and goodness in the name of His Son.

Alfred Jensen.

January 3, 1946.

The Church School

During the past few months considerable attention has been drawn to the problem of the religious education and nurture of our children by articles in Lutheran Tidings. It began with some utterances in a report from the district meeting at Kimballton, Iowa, and was developed by Rev. Ernest Nielsen and Dr. Johs. Knudsen in several articles. We have long been aware of these problems. It is well that we continue to discuss them for "teaching" is one of the primary tasks of the church.

Without taking any direct part in the discussion between the above mentioned men, the Council on Elementary Religious Education of the Danish Lutheran Church will begin with this instructive series of articles written by members of our church (pastors and others) which have been prepared to cast light on various phases of the religious education problem. It is our hope that these articles might provoke thought and action. We hope that some practical help may be given to Church School workers, pastors and all who have children that are growing up. We would like to encourage readers to give us their reactions in short articles. (We must not take too much space in the paper). A mutual exchange of ideas should be helpful to all. The Council is anxious to be of help and if any of the pastors or teachers wish to write us about special problems or for advice on materials, etc., please feel free to do so at any time, and we shall try to be of aid to you!

In the Annual Report from the 1945 convention of

our Synod, will be found a reference to a survey made by the Council to secure a picture of the situation in our Synod regarding Religious Education. This survey is now as complete as we can hope to get it. It is very incomplete but we want to give some of the most outstanding facts revealed by it. They will be listed without any comment but we believe they are worth some study and thought. We realize of course that every congregation has situations that are peculiar to it so that a general report can only give a very general picture.

Questionnaires were sent to all our pastors and congregations. Fifty-two were returned. Some were only partially complete in their answers. One was returned without answers and with the comment that our questions were entirely irrelevant. We bring the report in semi-outline form:

A. Social and Geographical Factors.

Of the schools reporting 20 are in rural communities, 12 in small towns and 22 in city residential districts. Of the latter 15 reported a membership moving gradually further from the church.

In 40 churches nothing is done to co-ordinate the transportation of the children to the Church School. In 12 "share-the-ride" plans are worked out by the parents.

86% of the children in our church attend our Church Schools; 6% some other school; 8% no school at all.

17.7% of the children in our Sunday Schools are of non-Danish heritage.

23.9% of the children have one parent of Danish descent.

58.4% of the children have both parents of Danish descent.

B. Relation of the Sunday School to the Congregation.

Only 10 congregations have a religious education committee. A few have Vacation School committees. None of the congregations carry the Sunday School on their budget. If the Sunday School cannot support itself it sometimes receives gifts from congregations or Ladies' Aids. From reports it seems that congregations have very little sense of responsibility for the Christian education of the children. This is in most cases left to a few interested individuals who get the pastor to help them. About half of the pastors teach a class. Usually the confirmation group or an adult class.

C. Teachers and Their Preparation for Teaching:

On an average there are 5 teachers in each Sunday School. Of these the majority are women. There are not enough men teachers to average one for each congregation. Average age of teachers is 34 years. Less than 2% of our teachers have attended any of our schools, such as G. V. C., Nysted, Danebod, etc. No **teachers training courses** are conducted by any of our churches. The necessary cooperation is lacking. One District reports an annual institute. In reality I think there are two Districts that conduct institutes. Teachers meetings are held nearly everywhere. Attention at these is centered on general Bible Study, Mission History and Sunday School lessons. Nearly all teachers are reported as having very little contact with pupils outside the classroom. Thirty congregations have no religious education library. Twenty-one have a library of from 3 to 25 volumes. One District has a District library.

D. Organization of Classes.

All schools are divided in classes according to age and public school grade. Sixteen have a Cradle Roll. Twenty-two have classes for confirmed young people. Eight have adult classes. About half of the Sunday Schools use the award system to encourage attendance.

E. Curriculum.

Thirty-four schools use the Augsburg Publishing House New Sunday School Course. A few use the Christian growth series (U. L. C.) and other numerous courses are used. A few use none of the published

courses but tell the stories to the whole class. Four Sunday Schools have equipment for using Visual Aids in the teaching. Thirty pastors advocate the use of stories (other than Bible stories) to supplement the instruction. Twenty are opposed to their use.

F. General Items.

Twelve schools are conducted at the same time that church services are held. All the others meet before church. A short worship service is held in all schools before the instruction period. In 32 schools this is conducted in the church.

Thirty-four schools close for a period of from 2 to 12 weeks. Mostly during the summer in the cities; during severe winter months in rural churches. All pastors report attendance of children at regular worship service but the average is very low.

Very few Sunday Schools encourage the children to support local Relief work. A few give to the Red Cross. Most of them give to the Missions. Very few have given to the Lutheran World Action program.

In the matter of our Synod publishing its own Sunday School materials about 50% of the pastors are in favor. The other 50% are opposed. Those in favor nearly all think we ought only to publish one or two courses to supplement other available material. Those opposed say it is too costly and that other material is as good as anything we might publish. Some think that such courses are of very little value to the teacher.

This report is, as stated to begin with, much condensed and does not give a complete picture. No report of this kind can, but it should tell us a few important facts concerning the religious education situation in our Synod. One field left untouched in our survey is influence of the home. Many stress this in their report. It is in my own estimation of greater importance than anything we can do through Church Schools, but here the sincerity and devotion of each individual parent is the deciding factor. One of our articles will deal more fully with this. The Survey also covered the Vacation School and the Confirmation classes but results of these questionnaires will be given with articles pertaining to these fields.

A. E. Farstrup, Chairman,

Council for Elementary Religious Education.

4260—3rd Ave., Los Angeles 43, Calif.

Greeting From Denmark

Rev. J. M. Jensen, editor of "The Ansgar Lutheran," English publication of the United Evangelical Lutheran Church (United Danish) brings us a greeting from his trip to Denmark this past summer.—Editor.

It was my good fortune to be elected by the United Evangelical Lutheran Church to make a trip to Denmark last summer. The purpose of the trip was to bring a hand of fellowship to the Church of Denmark, and to get an impression of Denmark and the Church of Denmark so that we may have the proper under-

standing of both the Danish people and the Danish Church.

I spent three weeks in Denmark, and I spent 12 days on the boat coming back in company with Danes who had lived through the occupation. My first impression was one that made me proud of the Danes. They have certainly fought a good fight these five years. I cannot help but admire the people that kept up the fight under very difficult circumstances. I am thinking of

the young men in the underground forces, and I am thinking of the older folks too.

The Danes were united during these years as never before. They were just like one great family.

There is now very little evidence of the war in Denmark. Only few buildings are destroyed. The people are well dressed as they go to work or go shopping. But when you got to talk to them they all said that they needed underwear and stockings. Working clothes were also needed.

As for food they had all they needed. Of course, they needed coffee and tea and such things, but they had been experts in making substitutes. Tobacco was in great demand. They did smoke some rather strange mixtures.

The Church of Denmark had been of great inspiration to the people during these years. The pastors were nearly all in the resistance movement in some way. Many of the younger pastors took "sick leave" and spent months in the underground work. The prestige of the pastors has certainly increased during these years.

But does this mean that the people of Denmark attend church more regularly than before. No, the church attendance is just about the same as before the war. This was a surprise to me. I suppose we had expected too much. We had prayed for Denmark, and we had gotten the idea that the national struggle which was also a spiritual struggle would create a deeply spiritual people. I could not see much difference from 1935 to 1945. It must be noted, however, that the Danes are still bewildered after their liberation. They are like people out of jail. And how can it be otherwise? For five years they have lived under blackouts, they have seen foreign troops in their streets and in the villages. They have felt the iron heel, and they have lived under a nervous tension that instilled within them a certain fear.

Then there is also the general fear that all these small countries have of the future. The war has created so many uncertainties that naturally also are reflected in the church life.

But the liberation is no doubt the greatest experience the Danes have ever had. Even though I came to Denmark just four months after the radio brought them the joyous news they still got excited when we talked about it. It was so natural in conversations about other things to drift back to the occupation and the subsequent liberation.

I mentioned the pastors before, and that they were eager to assist the underground. A number of them were arrested and four were shot. Some were in concentration camps in Germany and some in the camps of Denmark. Some went to Sweden. But the pastor whose name will always live in the history of Denmark is Kaj Munk. This village pastor who was pastor for 20 years in a little parish of Vedersøe by the West Coast of Denmark was the prophet for the Danish people during the years of occupation. He was passionately in love with Denmark, but he was first and foremost in love with God. When Germany occupied Denmark he was already well known as a writer and as a great dramatist. He had captured the Royal Theater of Copenhagen, and his plays were something

new in Danish literature. He treated the great problems of life by placing evil and good over against each other, and by letting the heroes of faith win.

His sermons were original and Christ centered. When the Germans came into the land, he wrote *Niels Ebbesen*, a play in which he takes the old historic incident in Danish history and makes it apply in the lives of the Danish people during the occupation. It was promptly confiscated, but it was sold underground and read by thousands of people. In this play he put new faith and hope and courage into the Danish people.

His sermons, especially "Four Sermons" which have appeared in English, also stirred the people into action.

When the Germans decided something had to be done to curb the Danish resistance movement they got the idea that by killing Kaj Munk they would strike fear into the heart of the Danes. Himmler and Hitler gave the order, and on the fourth of January, 1944, he was taken out of his home and driven toward the town of Silkeborg. A few miles west of the town he was shot and left in the ditch.

But the Germans were mistaken. Resistance grew stronger from now on.

Kaj Munk could have gotten away, but he never tried to, and he never went underground. A prophet must take the consequences of his message and Munk did that. This made him a martyr.

I visited the parish of Vedersøe, and I stood by the grave on which the evergreen was very green between the fading flowers of the fall. I shall never forget it. This evergreen reminds me not only of Kaj Munk, but of all that fought the good fight in Denmark. I am happy to be of Danish descent when I think of men like Kaj Munk.

It gives me great joy through the columns of the *Lutheran Tidings* to bring this greeting from Denmark.

Theology Mustn't Be Questioned.

A Richmond negro preacher said to his congregation. "My bredrin, when de fust man, Adam, was created, he was made ob wet clay and set up agin the fireplace to dry."

"Do you say," said one of the congregation, rising to his feet "dat Adam was made ob wet clay an' set up agin de fireplace to dry? Why, who, then, made the fireplace?"

"Sit down, sar," said the preacher sternly, "sich foolish questions as dat would upset any system ob theology."

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Our Women's Work

Live And Help Live

"Live and let live" was the call of the Old—
The call of the world when the world was cold—
The call of men when they pulled apart—
The call of the race with a chill on the heart.
But "Live and help live!" is the cry of the New—
The cry of the world with the Dream shining through—
The cry of the Brother World rising to birth—
The cry of the Christ for a Comrade-like earth.

Edwin Markham.

From Seattle, Wash.

Due to a strike no newspapers have been printed in Seattle since mid-November. This is a definite loss though people hear disparaging remarks as "News-papers are all humbug. I don't miss them." "I'm too busy to read the paper anyway so it's just as well there aren't any." "I can very nicely get along without the newspapers. I have the radio," etc.

For our church and the Danish people of our community the lack of our big daily papers has caused our minister to send out extra notices for funerals, for lectures by prominent visitors, for Moral Rearmament plays, and such matters that are given space in the press. The Danish maveie, Aakjaer's "Livet paa Hegns-gaard," came to Seattle—all groundwork for publicity had been laid when the strike came, and the committee had to hustle to publicize the movie other ways and to draw the good and generally enthusiastic crowd that came.

I often wonder how much our church people would miss our paper, the Lutheran Tidings, if it did not come to our homes regularly. I often wonder how many members read our paper and how much of it? It would be enlightening to find out. The little quiz on this page some time ago was a step in that direction. Personally I believe if all congregations in our synod would allow us to become acquainted with them and share their good ideas with us, we would be drawn closer together and be given more interesting reading material than is often found in our publication. It is after all our paper, and it should be a place for the exchange of your ideas and mine, and an opportunity for depicting some of your problems and how you met them. Why not ask some young person to write for Youth's Page and why not ask one or two other members to write for the paper soon?

In the strike here in Seattle I have learned that our auditory senses are not developed sufficiently to gather the whole picture from the radio but call for further details from the printed page. We all need details and ideas from each other.

For a few ideas from Seattle before I close I might name the following: First, we have in our midst three 80 year olds who fortunately do not feel that they can retire from actively participating in our work. Recently Mrs. Johanne Davidsen read a Danish story exceedingly well; for our Christmas tree Jens Ander-

sen gave us a touching narrative poem—five minutes long all from memory; in another month Rasmus Hansen will take charge of a program. We are very proud and happy that these members are willing to share with us and that they have so much enthusiasm for life and for literature.

Second, every third Sunday of the month at our fellowship supper following a Danish service, three to five ladies from the church membership serve the coffee, sandwiches and cake. Previously the Ladies' Aid furnished the committee but we feel that bringing in women from the whole congregation for this work is a fairer and improved way of dealing with this problem.

Third, the Annex Club made up of young mothers and business women of the church, decided five years ago to share Danish recipes with others while it was still comparatively easy to get good material for a cook book and the result was the much sought after **From Danish Kitchens**. Letters and orders have come from all over the United States and Canada, South America and many of our islands in the Pacific and Atlantic oceans. With the money earned from the sale of our books, gifts are made to worthwhile causes as the G. V. C. Jubilee Fund, the Danevang church and local work. The Annex Club wishes to express their appreciation for the cooperation received from all over our country.

G. H. M.

Happy New Year, Friends!

And thank you for your generous response and cordial cooperation the past year. We have enjoyed sharing our convention reports; we have been able through your generosity to give out hundreds of dollars in Christmas gifts to various institutions and fields of mission service; furthermore we feel that our W.M.S. has been strengthened and encouraged so much the past year that we are stimulated to even greater efforts this year.

Do you remember the D.K.M. pamphlets or booklets? How would you like to have one published again? It might contain some devotional material, some historical material and some program material. Let us hear from you; would you consider the project worthwhile—would you support it?

The response to our project "Providing the new chancel furnishings for the Danevang church" has been most generous, for which we heartily thank you. But in our zeal for this specific project we are almost forgetting our general fund. Let us have that in mind this coming year. There are several projects brewing

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and as they take shape we shall advise you of them.

When I read Mrs. Nielsen's December Topical Studies, I was reminded of several beautiful candle-light services built around these and similar passages. If you have never tried such a service I urge you to. They are easily prepared and impressive in their simplicity. If you are not acquainted with all of the suggested hymns, now would be a good time to learn them.

We are challenged this year as never before to form a chain of unbroken links that we may better serve our church. There is so much that calls for united effort; together we can build bridges of service.

Marietta Strandskov.

Missionaries Fly To India

Word has reached us that Mission Societies in Norway and Sweden have purchased an airplane and are returning their missionaries to the field by air. In a letter from Norway we hear that the plane has made one trip carrying 11 people to Madagascar, and that the next destination would be India. From our missionaries in India we have several times heard the hope expressed that some might return to our field in that way, because they need relief so badly. So far we do not know if that has been possible.

By plane to the mission field! That is something new in the history of missions. But why not? In the war thousands of planes were used to carry out its purpose, which was destruction. Should not the same means be used for constructive purposes in those far away countries? And that is the purpose of Christian missions, building up—the individual, the community, the Church, the Kingdom of God on earth. Surely we should do no less.

In this news lies a note of **the urgency of missions**. It must be done now. There is no time to waste. The command which Christ Himself gave us, "Go ye, therefore, and make disciples of all nations—" must be accomplished; and perhaps the time is short. Recent events have given impetus to serious thinking about the last days. To those who study the Bible it is no secret that those days will be ushered in by wars and widespread destruction. Let us read from Matt. 24:6-8: "And ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass: but the end is not yet. For nation shall rise against nation and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail."

We have read here, "—but the end is not yet." There is, then, something that must be accomplished before the end can come. It is this that I want to emphasize. It is found in Matt. 24:14, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; **and then shall the end come.**"

This task has not yet been finished; therefore the urgency. Whole nations are yet practically untouched by the Gospel. Tibet and Nepal in north India are closed, and missionaries are waiting on their borders to get in, but meanwhile are reaching with the Gospel

travelers journeying to and fro between these countries and India. Rev. Kampp, in the Santal Mission, recently wrote something like this, "I am the only missionary to the Bengalis in a territory of over one million souls. When am I going to get help?"

These are only illustrations of the work left to do. Many others could be named.

The sense of urgency has also permeated the planning for post-war mission work. As an example let me mention China, where, among others, the Norwegian Lutheran Church is planning renewed efforts with plans for enormous expansion. In South America new fields have been opened up in late years, Lutheran bodies concentrating especially on Colombia and Bolivia*. Many young people have gone and are going out to these fields. In our own Santal Mission there are also great plans for expansion, especially in the "middle" country of Malda and Dinajpur. This winter will see a large number of missionaries, new and old, going out to the Santal Mission, probably a larger number than in any previous year. From Norway alone, we hear that 6 returning and 3 new workers are ready to sail at first opportunity. Others are coming from Denmark. From America, Miss Hilma Gjerde of Pelican Rapids, Minn., has just begun her trip to the Santal field. She left New York Dec. 20. And the Bagger family are expected to leave for India the first week in January, without visiting their home country, Denmark.

I also want to share some news with you from Bénagaria, which is sad news. It is that the hospital closed down until more help arrives. It was closed on the first of December. Dr. Lende, the Norwegian missionary from China, who has been helping there, has left for home. Miss Krohn, our nurse, who has been in India steadily for over 12 years without a furlough home, has at last obtained passage. But there was no one to take the place of these two workers, so the hospital could not carry on. We understand, however, that the clinic, or out-patient department, will be continued. But what will happen to those who need to be hospitalized? Let us pray that someone soon may be able to go out and re-open the hospital so that the hundreds who are used to finding help there may not be disappointed.

So the need is also right in our own field. And the urgency. Would that the **urgency** of the necessity of preaching the Gospel to all people were more of a burden upon our souls. To those in foreign lands, and to those here at home who have not heard, or have not received.

E. Ostergaard.

*Their monthly paper is "Lutheran World Vision," 628 Andrus Building, Minneapolis 1, Minn.

New Year	Epiphany
Luke 2:21—32	Matt. 2:1—6
Hymns 110, 102	Hymns 106, 94
Luke 2:36—40	Isaiah 60:1—6
Hymns 100, 118	Hymns 108, 221
Psalms 121	Luke 2:42—52
Hymns 103, 354	Hymns 403, 405
	Mrs. Ernest Nielsen.

Protestant Women Tackle Great Problems Facing America-Africa

Through the Church Federation of Greater Chicago the Protestant churches of this metropolitan area unite in various enterprises. This organization also has a very active Women's Division. Annually the women of this organization conduct a Missionary Institute. It is usually a two-day institute. They are very successful in securing outstanding leadership for these institutes.

This year a so-called "Streamlined Evening Institute" was added for the purpose of (1) reaching those women whose work prevent them from attending the regular two-day institute, and (2) opening the institute to men in order that they might become acquainted with the work of the women in the field of missionary education. The attendance was not as large as it might have been. Perhaps the number of those present did not reach much more than two hundred and fifty people. Although the number of men present was not large, it was large enough to be an encouraging sign of the time, namely, that missionary interest is definitely increasing among the men of the churches.

What does a man learn from attending such an efficiently organized and skillfully directed meeting of the women of the Protestant churches?

First, the women of the church are obliterating the sharp line of demarcation between Home and Foreign missions. They are fully aware of the fact that these two terms must no longer be understood in the usual sense. These terms are mutually inclusive. The work of the churches includes home and foreign missions.

Secondly, the women's study courses for the ensuing year carries the above into practice. Their study courses center upon both home and foreign missions. The selection of topics illustrate that they are not lacking in appreciating a socio-religious approach to the problems of missions. "The Cross Over Africa" is the title of the study book for the adult foreign study course, and the title of the study book for the adult home study course is: "Uprooted Americans." For the young people the foreign study course is based upon the book: "Daughter of Africa," and the home study course employs a highly recommended study book entitled: "Christianity Where You Live."

Finally, it is most interesting to learn that there are congregations here and there in which such projects as those listed above can be studied by the whole congregation. I am not implying that every member is actively participating, but that every group within the congregation centers the time which it sets aside for missionary education upon (1) Africa and (2) America.

One of the churches in the Chicago area which for years has applied progressive education to the field of Christian education is now engaged in the study of the above subjects in every department of the church. On the basis of their study they are preparing for an all church pageant and program to be presented during the winter. No one knows what the pageant or program will be like until they begin to compare notes, class with class, department with department, etc. Very few churches are able to under-

take such a fully integrated program. The methods of indoctrination are less severe in their demand upon the educational leadership of the churches than the type of leadership which is required in order to bring education into religion.

Let me conclude this first part of the article by saying, that as I listened to these leaders I could not help but think of all of this in terms of adult education. Certainly, the plans of the Protestant women of America constitute a challenging opportunity. It lies outside the scope of this article to deal with the problem of the church and adult education, but I do want to stress that a local congregation may very well constitute the nucleus of a well organized and directed adult education group.

The Women's Division of the Church Federation of Greater Chicago also showed ability in organizing this institute by their selection of outstanding experts, one in foreign missions and the other in sociological problems. I shall report on both of those men in the remainder of this article.

We listened first to Dr. H. Paul Douglas who spoke to us about the 16,000,000 uprooted Americans. He indicated some of the tremendous problems that face America. Since the close of the war the government has withdrawn large numbers of its social workers who tried to help make real communities out of those great war emergency centers of production that sprang up in many parts of the country and attracted thousands of families. "Will the churches," he said, "withdraw their social workers and religious leaders from these centers as long as there are families living in them, although the factories may be closed?" Will the churches show greater wisdom and concern? He added that he was greatly encouraged by the action of the Home Missions Department of the National Lutheran Council. In his opinion, their decision to stay with the people will have a tremendous influence upon the action of other Protestant bodies. He spoke of the psychology of transition. Will these war workers decide to remain in these communities into which they have moved or will they return to their former places of residence? They often, he told us, take the attitude that they not only are but wish to remain strangers in these new communities into which they have moved. He spoke of how we must learn to create quickly integrating communities. Quickly integrating communities? I must admit that I looked at him with questioning eyes. Nevertheless, he proceeded to show the unwholesomeness of that psychology which often dominates the stranger within our midst, be he native American or foreign born. The church, too, must make its contribution here. It, too, has a responsibility and an opportunity. Nevertheless, he deplored that so few churches had approached this problem realistically. Even churches are not always too anxious to welcome strangers.

The other speaker was Dr. L. K. Anderson, secretary of the Board of Foreign Missions, Presbyterian Church in U. S. A. He spoke about Africa. He told

us that he was a Canadian by birth and that he had spent many years in Africa as a missionary. Although he did not so inform us, I believe that he is a medical man. He flew to Africa by American army plane in May of this year and traveled for three months, visiting mission stations in many widely scattered parts of Africa, and spoke also with many leaders of Africa, Christians and non-Christians. There is ferment of uprising in Africa, according to his observations. Everywhere communistic literature is being distributed. It is written in both English and in the vernacular of the natives. In this literature the natives are urged to overthrow their white oppressors. Dr. Anderson did not mince any words about the burden that lies heavily upon all of Africa. It is the terrible burden of economic slavery. Space does not permit us to list some of the data that he supplied. Even the native Christians of Africa are alarmed at the prospect, unless Christianity makes its contribution and helps to remove the burden, the cross, of Africa. Dr. Anderson told us how during the last day of his stay, he spoke with two close Christian friends. He told them that he had read a book in which the writer contended that the African does not disclose himself to a white man. Dr. Anderson said, "Is that not a misstatement? Have we not always been most intimate? Surely, you have not withheld anything from me these many years? I have shared myself with you in every possible way." One of the two replied, "You asked for it. Will you take it? We could wish that you were French!" Dr. Anderson said, "Explain yourself." The men proceeded to speak words to this effect: You are all alike. English, Germans and Americans without any exception are all alike in their sense of superiority. Dr. Anderson said to the audience: "I was cut to the quick." Yes, in that moment he cursed his English tradition or heritage. This speaker was not an unlettered man. He was highly cultured. It seemed to me that he went too far. Nevertheless, I am aware that even others of equal greatness have sensed the burden of tradition that cannot but impede the Gospel.

Dr. Anderson neither praised nor blamed the colonial governments of Africa. Nevertheless, he said

that we are draining that great continent of its natural resources without adequate returns to the people of Africa. We refuse to bring industry to Africa because it would spoil our profitable investments. Yet, it is one of the greatest needs of Africa if the people of Africa are to be lifted to a level of at least relative economic freedom. He quoted the point of view of a Swiss who had lived in Africa for twenty-seven years. In his conversation with this Swiss, Dr. Anderson had championed the economic cause of Africa and advocated industrialization. The reply that this Swiss made was typical of the white man. He said, "That would be terrible; it would ruin Africa!" Dr. Anderson explained that the Swiss was both right and wrong. It would ruin Africa, indeed, for those who exploit it. But it would put it on the road of economic freedom for those who today are slaves of an economic system supported by colonial empires.

It was a long, long evening. Six speakers. Four women and two men. I have reported on it at some length in the hope, that some of those who are interested in the problems of the day may want to spend some time in studying either the problem of 16,000,000 uprooted Americans or the problem of Africa, and simultaneously relate each or both of these problems to world Christianity. "Between our responsibilities and opportunities lies sacrifice," said Dr. Anderson.

Let me bring this to a conclusion with a personal comment. Whatever sacrifices may be involved in making our church people—men and women, even children, too—aware of these great problems through study will be amply rewarded. It is true that the church is not always in the front line of attack upon great and grave problems. But it cannot be said that the Church is not thinking about these things. Christianity has been interpreted in terms of faith and in terms of love. But in a world in which the idea of world community is not a far fetched one but a very real thing, we shall have to interpret Christianity in terms of hope, undergirding such interpretation with faith and love.

Ernest D. Nielsen.

Attend Grand View College The Second Semester

This year an unusual number of students will start college the second semester. The reason for this is of course, that many young men are being discharged from the services and that they want to take advantage of the educational benefits of the G. I. Bill. These benefits have recently been increased by act of Congress and are even more attractive than they were last fall.

Most of the returning veterans, while also interested in the personal elements of education, are practically minded. They want a training that can help them get a job. For this reason they often seek courses in science and mathematics. Normally we could not meet their demands in the second semester at Grand View College, for our science and math courses start in the fall. In order to accommodate those from our homes and churches who desire to start at once, we

have, however, decided to start new first semester courses in chemistry and math in our second semester. This semester begins January 28th, which is registration day.

Will the readers of **Lutheran Tidings** kindly help bring this matter to the attention of our young people. Grand View College is offering them, besides our regularly scheduled second semester courses, beginning courses in chemistry, math, and, of course, English. We should and we can increase our enrollment considerably the second semester, but we need the help of our friends.

Winter School will start as announced on January 7th. There is thus still time to enroll for this course.

With best wishes to all the friends of Grand View College for a happy and blessed new year.

Johannes Knudsen.



HAROLD PETERSEN, Editor
Ringsted, Iowa

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TO OUR YOUTH

The Christmas Spirit

Are you careless about how you use words? No, I do not mean using "lay" for "lie" or "transpire" for "happen." I mean, for instance, words like "The Christmas Spirit." We hear it over the radio—we read it in the papers. "We must get into the Christmas spirit." How? The newspaper ads tell us that Christmas means gifts—elegant, gorgeous ones. It means new clothes, gay gowns for holiday parties. It means "alluring" perfume. It means—oh, you can go on with the list.

Did you read this little incident in the December "Reader's Digest?" A mother heard her small daughter downstairs opening packages early Christmas morning and singing "Happy Birthday to you." The mother lay in bed thinking that the little girl was a little confused about the holiday—and then she heard the song continue, "Happy Birthday, dear Jesus, Happy Birthday to you."

Yes, there is more to Christmas than wearing the latest style at the Christmas party or giving the loveliest gift or receiving the most gifts or even sending Christmas cards to all those who send cards to you. In fact, these things have nothing to do with Christmas. Then what does Christmas mean to us? Certainly the giving of gifts is a good custom even if it is often overdone and misused. "For God so loved the world that He gave His only begotten Son." Therefore, we like to show our love by the giving of gifts. And yet as we sit surveying all our gifts, are we not ashamed? We do not need all these things and there are so many, so many who are so desperately in need of just the barest necessities. Will we remember them with just a guilty thought as we are paying our Christmas bills ("Really it was more than we could afford, but things are high this year") or will our remembering take on a more concrete form? I am reminded of a woman who, when a letter of appeal had been read for help for the liberated peoples of Europe, said, "Yes, but I always think we have plenty of people in this country who need help." And then we all close our pocketbooks to the people in Europe and to the needy people here because it will cost us more than we can really afford to have our own Christmas.

How many times have you heard this statement, "It isn't really Christmas without—?" Many of our boys have experienced these past years that we can have a very rich and meaningful Christmas without all those things which are said to spell Christmas. To me, snow belongs to Christmas because my childhood Christmases were covered with snow. "How silly," you Californians may say. But in the Middle West people are often heard greeting one another after an early snow with "Merry Christmas." But stop—is that

really and truly what you wish for your friends? Is it a jolly Christmas—gay, mirthful? The Danes say, "Glædelig Jul!" Not just, "Glad Jul" which would be "Happy Christmas," but "Glædelig Jul"—a Christmas FULL of happiness. Now there we have the real Christmas spirit—trying to make it a Christmas FULL of happiness for as many as we can.

Ardis N. Petersen.

(Omitted for lack of space in Dec. 20 issue).

District II D. A. Y. P. L.

The first District II Danish American Young People's Society meeting in New England was held in Bridgeport, Conn., on December 2, after a lapse of three years due to war conditions and circumstances.

Members of Perth Amboy and Hartford arrived in time to attend our weekly services at 10:30 and Mrs. Axel Kildegard, Jr., cooked the dinner for the eighteen who were with us for the entire day. After the dinner we sat around the huge square table for a while singing from the "World of Song" books and then the gentlemen assisted with the dishes.

Rev. Kildegard, Jr., bid all out of towners welcome and the meeting was turned over to President Thor-mod Jensen of Brooklyn. The constitution of D. A. Y. P. L. for District II was read for the benefit of those who had not been present at a District meeting before and also to bring back to our memory the constitution under which we are organized.

A motion was made and carried that D. A. Y. P. L. of District II would continue to work under the Constitution, functioning as it did previous to the war. However, a suggestion was made that we, at the District Convention in the spring of 1946, simplify the Constitution with regard to the president's duties and other matters which have seen changes during the past few years.

In view of the fact that District II has been without a treasurer and substitute member of the board for the past two years, we were fortunate in having Miss Rita Clausen as treasurer, a member of the Perth Amboy Y. P. S. and Mrs. Clara Nicoll will be substitute member, and is a member of the Hartford Y. P. S.

Each delegate gave a report concerning their own respective organizations and the manner in which they functioned during the war and in some cases are reorganizing now that the boys and girls are returning from the services.

We discussed the possibilities of arranging for a summer camp in 1946 and a motion was made to the effect that District II is not yet fully reorganized to carry on such an undertaking in 1946, but will discuss the matter of cooperation with the church at the next

District Church Convention next fall. We will bring the matter before our D. A. Y. P. L. convention in the spring as each delegate was asked to return with suggestions from their own groups at that time.

In view of the fact that we can not arrange a summer camp next year we discussed possibilities of a Sunday outing and arrangements will be made and completed at the convention in Perth Amboy.

The delegate from the Perth Amboy group extended their invitation to hold the first post-war convention in the spring of 1946 at Perth Amboy. This was greatly appreciated by all present and further details will be carried on by the members of the board and the officers of the Perth Amboy Y. P. S.

Supper was served by the members of Friendship Circle in Bridgeport and while some of the committee assisted with the dishes the group indulged in Folk songs and dances after Thormod Jensen had showed pictures from the last convention and summer camp.

Bridgeport was very happy to be able to play host to the group and even more happy that so many were able to attend. At the Church Convention when this matter was discussed, we felt that approximately ten members would be a successful group after this lapse of years, and much to our amazement and pleasure we were 35 at the supper table and can frankly express the opinion that the meeting was a success and new attempts to bring us all together during the winter and spring of the coming year will be made whenever occasions present themselves.

Esther Marie Nielsen,
District Secretary.

Open Letter To District V

Do you remember that we decided at our last annual convention to have a leadership conference some time this winter if we could find a place to have it? Our aim is to gather a representative group of young people from all of our societies for a few days of rich fellowship and to discuss our young people's work.

Dr. Knudsen of Grand View will open that institution's doors to such a meeting and it will fit well into the winter course offered there this year. The meeting will likely be held the week of Feb. 22. Look for more detailed plans in the next issue. But begin planning now to attend.

Our camp committee for the coming year consists of Prof. Harald Knudsen and Dagmar Jensen of Des Moines and Cora Sorensen of Ames. What arrangements they have made are not known to me. I have been wondering if, with a national convention in July and our district convention in August, it would not be well to cancel camp this year if the committee is able to do so without too much inconvenience. We do hope to have a good representation from Iowa in Tyler in July and likewise at Ringsted in August.

Let us keep up our folk dancing and have a good group to take to Tyler. Dances for next summer's convention at Ringsted will soon be selected and submitted to you. Likewise will you before long receive

instructions in regard to a district chorus. In the meantime let us make every meeting at home worthwhile.

Harold Petersen,
District President.

Closing Financial Statement Of "Ungdom"

July 1, 1944, to November 24, 1945.

July 1, 1944, balance on hand ----- \$ 13.10

Income:

Advertising -----	\$ 29.94
"Early Days in Our Church" -----	1.30
1943 Christmas sales -----	54.60
1944 Christmas sales -----	292.05
Gifts (see below) -----	295.05
Subscriptions -----	43.65
	<hr/>
	716.54

Total income ----- \$729.64

Disbursements:

Bank charges -----	\$.55
Personal salary and expense -----	117.50
Subscription return -----	1.00
Holst Printing Company -----	575.37
	<hr/>
	694.42

Total disbursements ----- \$694.42

Balance, Nov. 24, 1945 (to D. A. Y. P. L. treasurer) ----- \$ 35.22

Audited: Aksel Jensen.

Gifts Received—for Ungdom Debt:

Hay Springs -----	\$ 15.00
Cozad -----	15.00
Nysted -----	10.00
Cordova -----	10.00
Marquette -----	20.00
Tyler -----	10.00
V. S. Jensen -----	10.00
Anna and Adia Frost -----	10.00
Peter Osterlund -----	6.00
Ringsted -----	5.00
District V -----	20.00
Kimballton -----	5.00
D. A. Y. P. L. treasury -----	154.00

Total (as above) ----- \$295.00

Rev. Howard Christensen,
Business Manager.

The above statement closes the account of Ungdom. The old headache of Ungdom debt is gone, thanks largely to the Nebraska district. But it must be remembered that Ungdom is also gone. These two or three Youth Pages in Lutheran Tidings are given D. A. Y. P. L. free of charge except when small type is used but there is much more in the mind of youth today than what can be expressed on two pages. Let us not abandon all thoughts of a youth paper.

Thank you, Howard Christensen, for your work over a period of several years as business manager of Ungdom.

H. P.

The heavens and the earth alike speak of God, and the great natural world is another Bible, which clasps and binds the written one, for nature and grace are one — grace the heart of the flower and nature its surrounding petals.—H. W. Beecher.

Thinking is the hardest work there is, which is probably the reason why so few engage in it.—Henry Ford.

Grundtvig On An English Broadcast

On a Saturday in 1944 while driving to Flaxton, N. D., I turned on my radio and happened to hear a broadcast from Canada. It was a conversation on education between Flying Officer Arden, Dean Swift, Rabelais, Bishop Grundtvig and Sergeant Peter Arden.

The discussion was so interesting that I ordered the book from Macmillan. The author was Eric Linklater, and the title was: "The Great Ship and Rabelais Replies." The last discussion "Rabelais Replies," page 35-65, will have special interest to Danish readers.

The conversation takes place in heaven or Elysium. Flying Officer Arden has been shot down in the battle for life in the English sky in the summer of 1940.

The other man is older. He is Jonathon Swift, the famous Dean of St. Patrick's in Ireland. He is dressed as a minister in the Anglican church. He has only contempt for mankind. He left his entire fortune for an insane hospital, thinking that this was what mankind needed most in the days to come.

The third person also wears a clerical dress. He is a tall old man with a long face, a long nose, full pouting lips and big widely-opened eyes. He has a lofty forehead, his double chin settles snugly into his collar, and his gray hair comes curling over his ears. He is Bishop Nikolai Grundtvig, who may be called without exaggeration, the creator of modern Denmark.

They are sitting in the soft grass on a rocky foreland over-looking a bay and a small harbor, watching a ship slowly coming into harbor.

All I can do is to give a general outline of their conversation; when there is a quotation mark, I am quoting directly from the book.

Swift, the gloomy dean, insists that the greatest nuisance to mankind is the reformer. When he gets into power, he is infected by it himself. He soon discovers that man is a beast that will not be educated. The reformer chastises with zeal those he should enlighten, and hangs those he should heal. Human nature is only ignorance, vice, dirt and disease. Man is full of complacency and pride, and all you can do is to poke him with a stick and thus stir him up a little. Of all brutes man is the most unteachable. It is thus impossible to educate a whole nation.

Mr. Arden tries to stop Dean Swift by insisting, that the English people has greatly changed the last 200 years, and progress is mostly due to compulsory education.

Dean Swift goes on—all you have done is to drive like cattle a great number of poor wretched children into schools. You have taught them how to read, but you have not taught what to read. You have turned a ploughboy into a shopkeeper, and made a clerk of a child that might have been a good coal-miner.

Officer Arden answers hotly—surely a people can be educated! And as example he mentions Britain in 1940. The determination to go to war was a determination of a whole nation fighting for principles and ideals taught by the school and the church.

But Dean Swift says teasingly, that any wild ani-

mal that is cornered will do the same, fight to death.

Arden insists indignantly, that man fights with more than mere fury and natural pugnacity. Man fights with a determination born of an educated and thoughtful people, according to principles, abiding faith and pure logic. In other words, he fights to end all war.

Swift comes back with this: It is only 25 years since Britain emerged the victor from World War I, that cost her a million dead. But did she learn from the fearful and terrible lesson of that war? No, she was not able to profit by her experience; mankind can not be educated. And Britain was more than willing to sacrifice many ideals and principles before she started to fight.

Grundtvig cuts in: Do not blame man too much. We merely called the last war "the war to end all war." We were not fools. Oh, no, but the world was not ready for such a lesson.

Swift turns to Grundtvig and inquires: Do you really believe that man can be educated? Grundtvig: "Yes of course! . . . Education is our great modern discovery. Nobody knows better than I, because I founded some schools in Denmark, which have been called the Folk High Schools, and they became the foundation on which all prosperity and well-being of modern Denmark was built. . . ."

"Do you know what Denmark was like when I began my teaching? It was like this: the peasants would talk about two subjects only. First of all the price for which they had sold their cheese and their pigs and their oxen . . . and secondly, after they had become a little drunk, they would tell stories about ghosts. . . . Nothing but a little money and a lot of nonsense. But my Folk High Schools taught them about their own country, about their own history, and gave them an interest in the source of their life, the value of their life, and its purpose. They became intelligent, and having become intelligent they remade Denmark and became prosperous and happy." . . .

Grundtvig goes on: We have not been wise about education. "You can not educate little children beyond a certain point, and you can educate nobody who does not want to be educated. First of all you make your pupils desire education, and they cannot do that before they are of an age to think a little bit for themselves. And then you must make quite clear, not only to your pupils but to your teachers, what is the purpose of education."

Now even Dean Swift is listening with interest. Grundtvig talks on: "Our Folk High Schools were designed to give education for life. They did not pretend to make farmers or doctors, cattle dealers or lawyers, or carpenters and bank clerks, but men and women who could live complete and sensible lives in whatever sphere they found themselves You see, man is two things. He is a person himself, an individual; and he is also a member of society. But often a person who is not educated does not realize

that, and he is unhappy in consequence . . . As individuals they have no roots, and as social beings they do not understand their responsibilities. They do not perceive their place in history. They do not realize that what they are they owe to the past, and therefore they have a debt which they must pay to the future. And to give them this knowledge, history must be the groundwork of education. But not the history of so many history books, which is only the grumbling of very learned men who are displeased with the course of events in the eighteenth century . . . History is more than that. It is an organic thing. It is a true experience of life on the biggest scale."

Swift cuts in and asks: Is education for life then merely a system that enables people to sell at a good price the produce of their dairies and pigsties?

Grundtvig: "You are not being fair. No! We sold our produce, of course. But before we had any produce to sell we had to make good and wise plans, we had to work hard and with a purpose. Much of our land was marsh and heather and sandy waste, but

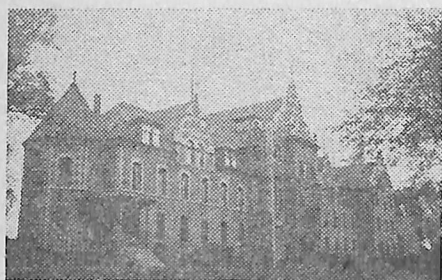
we made it like a garden, it became rich and fruitful, and that required intelligence. And then, when our intelligence brought money into Denmark, we used it to make our lives more rich and various. It became a good country. We read many books, we lived peacefully but not idly, we had much freedom, and there was justice for all. We cultivated our minds, and we sang good songs."

Grundtvig is now interrupted, up the road comes Dr. Rabelais and the Archpoet. The latter is singing an old drinking song from the Middle Ages:

"Here is what I now propose—in a tavern I shall die, With a glass up to my nose and a bottle standing by, So Death's Angel may declare, pouring out my final tot, God receive with loving care such a decent drunken sot!!"

He hurries, however, down to the harbor, where the ship is coming in. Rabelais remains and listens to the discussion.

(To be continued)



An Inner View Of Grand View

Time—Christmas Day.

Place—Home.

Properly, this column should be headed "An Inner View of Home" for, at last report, all the students were going either to their home or to that of friends. It's just simply wonderful to have been granted eighteen days of vacation! But thoughts wander to all the "kids" from school and there we are back again to Grand View.

The Christmas party was held, as planned, on the fourteenth. Group singing, a story by Dr. Knudsen, a quartet number, dancing around the tree, refreshments, a gift exchange and dancing comprised the evening's program.

Several of the students enjoyed the Drake University chorus' presentation of Handel's "Messiah" at 8 o'clock on December 16. In my opinion, Mr. Bruce Foote, the guest baritone soloist, was excellent in his rendition of the solo which begins, "Why do the nations so furiously rage together? Why do the people imagine a vain thing?" And special mention should go to the soprano, Miss Betty Jo Burton, who sang so beautifully the words "Come unto Him, all ye that labour, come unto Him, ye that are heavy laden, and He will give you rest." A stooped, but grand old

negro gentleman, singing from a leather bound edition of the oratorio would have made an interesting character study, I am sure.

The annual Christmas concert was given December 18. Because of the absence of our usual conductor, Einar Anderson, Bodil Strandkov acted as director and Esther Dixen as accompanist, with special numbers by the Girls' choir and solos by Bodil Strandkov and La Verne Larsen. The reading of one of H. C. Andersen's fairy tales by Miss Strandvold was an added selection.

Beginning Sunday, December 16, the students and faculty enjoyed daily evening devotions in the living room from 5 to 6. Favorite Christmas songs were sung and a suitable Christmas story was read by one of the faculty members each evening. Thanks to Dr. Knudsen, Dean Nielsen, Prof. Ammentorp and Miss Strandvold for their stories.

All this plus the Christmas parties in the dorm and preparations for our journeys constituted the Juletide festivities and activities at Grand View. And with term papers taking all our "extra" time, maybe you can guess as to one of the minor reasons for our joy in being home!

A forward look includes anticipation of an increased enrollment on our return. The winter term, with its students, necessitates the evacuation of boys' third by the girls to the rightful owners, the boys.

And now, after a pleasant survey of the past and a quick glance into the future, I want to return to the dynamic present. So "Godt Nytaar" to every one and B Cing U next year!

Norma Due.

Christmas 1945

This year Americans celebrate the first peacetime Christmas in five years. Some celebrate amid happiness and joy,

some in quiet reverence, some in loneliness. Nothing can change the spirit of Christmas. In spite of wars and in the face of catastrophes the Christmas spirit has survived.

Eight things are always associated with Christmas. First and foremost is its religious significance. The other seven are hanging the mistletoe, burning the yule log, the Christmas tree, the Christmas carols, the greeting card, the Christmas stocking and Santa Claus himself. Although the world has been in a whirlpool of changes, these eight symbols remain unchanged.

Christmas is in the air and the trees are brightly shining adorned with beautiful colored ornaments.

Throwing another log on the blazing and crackling fire we sink with contentment into an arm chair and smell the fragrance of turkey and all the holiday goodies.

When the heart is happy, the song is joyful. This is why carols are so appropriate for Christmas and no gathering during the festive season seems quite complete without raising voices in unison to the inspiring tunes and familiar words of the old favorites.

The old familiar greeting "Merry Christmas" gives a warm refreshing feeling. Christmas 1945 is something special. For thousands of American families the lights on the tree will gleam with added brightness because Johnny has come marching home for good.

The people had prayed that some day soon they'd all be together again, as a family. But before that dream could come true there was a job to be done—win peace. Now we can look forward with confidence and hope to a future in which "Peace on Earth, Good Will Toward Men" will be a reality.

Joan Chitwood.

Grand View College.

Christmas In California

The snow was silently falling on my hat and shoulders as I ascended the steps of the giant T.W.A. plane. The destination was California for Christmas. As we swiftly glided over the snow and rose into the night air my thoughts drifted away into the realms of the beauty of nature. There I was in the state of Iowa and in twelve hours I would be in "Sunny California" where the roses and Poinsettias are in bloom.

At Albuquerque, New Mexico, the interior of the plane was decorated with holly wreaths and ribbons, making Christmas more real. Once again we left the snow-covered country and in a short while we landed in Los Angeles. It was a beautiful sight to look down and see the Poinsettias in the gardens of many homes, with the golden rays of the sun shining on them. Leaving Los Angeles we were immediately served our lunch and before we had time to finish eating the plane had landed in Fresno, where my home is. In less than a half hour I was sitting in our living room beside the Christmas tree where my thoughts had been the last three weeks.

On the following Sunday at our home we had the Sunday school party which is an old tradition. The children gather to sing Christmas carols and receive their treats from their teachers. There are usually between forty and fifty children present.

Christmas Eve is celebrated either in our home or my aunt's, where even Santa Claus appears with his sack on his back. At midnight the young folks leave in cars to go caroling at the homes of the old people who are unable to attend church the next day.

Christmas morning we attend church and all children carry a lighted candle which are placed on the altar railing. Again we have a family gathering in the afternoon which is concluded with a drive along the two-mile lighted Christmas Tree Lane in Fresno.

Here my Christmas vacation ends and I am ready to return to school and relate my experiences to my friends.

Dorothea Lund.

CHURCH AND HOME

By REV. M. MIKKELSEN

Our Democracy is founded upon the principle of racial equality and equal rights for all men; but in practice we do not always succeed in scaling the heights of the standards we have set for our own living. There is a tendency among men to demand more of others than they do of themselves and tolerate practices at home which they condemn abroad.

Inconsistency is at the root of our social and national life threatening to destroy the very foundation of our democracy and obliterate the meaning of the little word "all" in the Declaration

of Independence. That is where our trouble is located. We are not big enough to share the good things with all men and grant to others the privileges and rights we ourselves enjoy.

When Paul, the Apostle, was appointed to be a minister and a witness (Acts 26:16) he was simultaneously set free from the people unto whom he was sent to open their eyes and turn them from darkness to light.

Production would allow for a fair share of distribution to everyone; but man's mind is not open to observe the actual need of his fellowman; he likes to think that it is his privilege to retain for himself even more than he needs; as a consequence, however, distribution is greatly curtailed. Inequality and injustice are the causes of starvation and suffering.

The new year ahead of us is ripe with great possibilities and promises. If every one was disposed with a desire to make as much as possible for himself and retain it regardless of other people's need, how long do you suppose it would be before the problems of the nations would be solved? How much would we have accomplished at the end of the year?

It is not more wealth we need, or more millionaires. But more openmindedness and more seeing eyes through which the injustice of man's own practice may be revealed unto him. The best of plans after which to rebuild the world is not good enough as long as it leaves the hearts and minds untouched, and enslaves instead of setting free.

Fruit bearing in every detail of daily living, in all walks of life, that is what is going to save the world. The problems we are now struggling with can be solved only when your heart and mine become fruitbearing hearts.

The Colombia Basin Project

I read with interest the article in "Lutheran Tidings" Nov. 5 issue entitled "Three Opportunities" by Rev. Alfred Jensen. As he mentioned in the article we in Wilbur are anxious to give any help we can to anyone who may consider to locate in the Columbia Basin. I have on hand several of the bulletins mentioned by Rev. Jensen, which I shall be glad to send to anyone interested in this project. Undoubtedly there are many discharged Service men who will be considering finding such a locality in which to make a home.

In a recent newspaper item Dean A. C. Johnson, head of the College of Agriculture and Director of the Agricultural Experiment stations of our state, made the following statements: "The best planning is being done for the Colombia Basin of any done in the world.—There are better plans to guide the settlers than have ever been offered before in the west." He also revealed that it is the plan from the state agriculture department to offer short courses for irrigation farmers, with those taking the courses spending their summers in actual

work on irrigation farms.

The Wilbur congregation is hoping to have a resident pastor with us before so very long, and we will thus be able to share in spiritual fellowship with any and all new settlers in the Colombia Basin.

I hope to be able to give more information later. Anyone who may be interested, please write to me for bulletins and other possible help.

V. E. Jurgensen,
Wilbur, Wash.

OUR CHURCH

Miss Dagmar Miller, returned missionary from the Santal Mission in India, observed her 60th birthday on December 30, at the home of Mr. and Mrs. Sigurd Stovring in Askov, Minn. Mrs. Stovring is a sister of Miss Miller. Friends gathered through the afternoon and evening to congratulate.

Muskegon, Mich.—The first anniversary of the dedication of the first part of the new church was observed on Sunday, Dec. 16. Rev. C. A. Stub of Greenville, Mich., had been invited as the guest speaker. The present basement church in Muskegon is one of the most beautiful, well arranged and complete we have ever seen. When conditions will permit the church proper will be built and the present facilities will be used as Sunday school rooms, church parlor, etc.—The Ladies' Aid recently presented a \$1,000 bond to the church council for the church building fund.

The Lutheran World Action quota for our synod was reached, according to reports received from our synod treasurer, Mr. Olaf Juhl. On Dec. 29th, Mr. Olaf Juhl was able to send by Air Mail an additional check on \$1,564.77 to the Lutheran World Action office in New York. This boosted the contributions of our synod for the year of 1945 to \$10,583.88 or 102.25% of our quota.

Granly, Miss.—Rev. Alfred Jensen, synodical president, served the Granly congregation during the Christmas holidays. He traveled the entire round trip by bus, thus making possible his arrival in spite of over-crowded train facilities.

Omaha, Nebr.—At a recent meeting of the Men's Club Mr. O. C. Olsen related interesting experiences from a trip taken by Mr. and Mrs. Olsen to the East including a visit in Washington, D. C. Mr. Olsen is a keen observer and had much to tell about his tour in the nation's capitol city.

Tacoma, Wash.—A recent Ladies' Aid and Mission Group supper was well attended and gave a surplus of \$100.

Lake City, S. D.—Rev. Enok Mortensen of Tyler, Minn., served the Lake City congregation on Wednesday, Dec. 26th.

Dwight, Ill.—Harald Riber, theological cand., from the Grand View College Seminary, preached the New Year's Day sermon in the St. Peter's

Lutheran Church. He is at present continuing his preparations for a work in the Santal Mission field at the University of Minnesota.

Rev. Hakon Jorgensen, Newell, Iowa, recently submitted to an operation in the Tyler, Minn., hospital. Rev. Jorgensen had been in ill health for some time and came to Tyler to consult Dr. A. L. Vadheim.

Chaplain F. O. Lund, who has accepted a call from Our Saviour's Church in Brooklyn, N. Y., is hoping to be discharged from his duties as chaplain in the early part of the New Year.

Cedar Falls, Iowa. Dr. Johannes Knudsen, president of Grand View College, preached the Christmas Day sermon in the Bethlehem Church, having been called there due to the illness of Rev. Holger O. Nielsen, pastor of the church.

Sheffield, Ill.—Rev. Holger Strandkov of Dwight, Ill., served the Sheffield congregation on Thursday, Dec. 27.

The Lutheran Commission of War Prisoners with headquarters in Chicago, reports that a check for \$4,207.90 has been received from prisoners of war detained at Ruston, La., where Chaplain F. O. Lund of our synod is the Post Chaplain. The prisoners requested that the contributions be used to aid needy people in Germany, "to help the situation in the homeland."—Previous gifts from the prisoners at Ruston amount to \$1,158.93, according to the report of Director Strieter, and he adds: "It humbles us to think that God in His Grace showers such abundant blessing upon our labors among the Protestant prisoners of war."

A Lutheran Rural Church Life Conference will be held in Memorial Union Hall at the Iowa State College at Ames, Iowa, January 14 and 15. The conference is sponsored by The Division of American Missions of the National Lutheran Council of which the Rev. H. Conrad Hoyer is the executive secretary. The meeting will begin at 10 o'clock on January 14, continuing through that entire day and evening and the following morning and afternoon. One of the outstanding features of the conference will be a presentation of the topic: "The Ethical Foundations for a Lutheran Rural Church Life Program" by Dr. O. H. Pannkoek. Other topics to be discussed will be: "The Family of Tomorrow," introduced by Dr. Reuben Hill, professor of sociology at Iowa State College; "Rural Church Needs," introduced by Rev. E. W. Mueller, assist. to exec. sec'y, Divisions of American Missions; "Resources in the Community to Help Build a Better Church Community," by Dr. A. H. Stacy, Extension Dept., Iowa State College; "General Outlook on Rural Life in Iowa," by Dr. Raymond Wakeley, professor of Rural Sociology, Iowa State College; and "Evaluation of the Entire Program," by Dr. A. D. Mattson, professor, Augustana Theological Seminary, Rock Island, Ill.

Collection of Used Clothing for the needy in Europe as sponsored by the

Lutheran World Relief, is underway in several of our congregations, according to reports received. The State Department in Washington is assisting by withdrawing all objections formerly held toward sending of material relief to certain parts of Europe by voluntary agencies.—**We urge again our people to give all possible help. Read again page 4 of the December 20th issue.**

NEWS BRIEFS

LUTHERAN WORLD CONVENTION SETS UP RELIEF COMMITTEE

By Religious News Service.

Copenhagen (by wireless)—The executive committee of the Lutheran World Convention, meeting here for the first time since 1939, has formally organized a Relief Committee through which aid from Lutheran congregations in the United States and the Scandinavian countries will be channeled to needy Lutheran churches in Europe. The new group was previously organized as a liaison committee to set up relief activities until the executive committee could meet.

Attending the executive meeting were three American delegates: Dr. Franklin Clark Fry, president of the United Lutheran Church; Dr. Ralph H. Long, executive director of the National Lutheran Council; and Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church. European delegates included Bishop Hans Fuglsang-Damgaard and Dr. Alfred T. Joergensen, of Denmark; Bishop

Edward Rohde, of Sweden; and Pastor Harjunpaa, of Finland.

It was announced that the relief committee will have its headquarters in Copenhagen and will be headed by Dr. Joergensen as chairman. Committee members will include Doctors Fry and Long, Bishops Fuglsang-Damgaard and Rohde; Harry Johansson of Sweden; and Dr. Sylvester C. Michelfelder, of the American section of the Lutheran World Convention, now in Geneva, who will serve as secretary. Finnish and Norwegian members will be appointed later.

Prior to attending the meeting at Copenhagen, the American Lutheran delegation visited Norway, France, Germany and other European countries to survey the needs of Lutheran congregations, and conferred with officials of the World Council of Churches at Geneva.

BISHOP OXNAM WANTS CHURCHES TO LEAVE FOOD PROBLEM TO GOVERNMENT

By Religious News Service.

New York—Churches and related agencies concerned with relief for Germany should leave the food problem to government and military authorities, and concentrate on providing clothing and bedding for the needy millions of that country, it was said here by Bishop G. Bromley Oxnam, president of the Federal Council of Churches.

Bishop Oxnam, one of three churchmen who made a two-week visit to Germany, told a press conference that efforts of private groups to contribute

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food would only complicate the present situation.

Difficulties he cited included transportation, food available and priorities for liberated areas. "The question of maintaining a certain level," he said, "must be related to entire Europe." Germany's needs, he added, could not be met at the expense of other countries.

Statements regarding mass starvation in the British and American zones of occupation were branded as "untrue" by Bishop Oxnam. He said that plans to ship 500,000 tons of food from the U. S. to Germany would insure a minimum standard of 1,550 calories per day for the German population and the 3,000,000 forced evacuees who will enter the American zone.

Admitting that this calory level represented an "ill-balanced, inadequate diet," Bishop Oxnam said it was not intended to sustain in health a population over a long period of time, but as a basic ration to prevent mass starvation in Germany this winter. If a higher level is held necessary, and if it is justified by food standards in liberated areas, he added, the ration may be increased.

"Life is not going to be easy, it's going to be terribly hard," he declared, and predicted that cold, hunger and disease were certain to cause many deaths among the millions of displaced persons throughout Germany.

"I believe the churches should commend the efforts that are being made to alleviate suffering," Bishop Oxnam said, "and should bring every possible pressure to lift standards on the basis of what can be done."

The Federal Council leader voiced the belief that government restrictions on relief activities in Germany may be eased or lifted in the near future, and that churches should be prepared to

provide aid in the form of clothing and bedding.

HALF JAPAN'S CHRISTIAN SCHOOLS DESTROYED OR DAMAGED

By Religious News Service.

Tokyo—A report on the destruction and damage caused to about fifty Christian schools in Japan during the war has been tabulated as of November 30, by Tsuraki Yano, chairman of the Christian Educators' Association of Japan and president of Meiji Gakuin, Presbyterian school in Tokyo.

Half of the schools were either destroyed or damaged in the air-raids and a total of 544 persons lost their lives. Thirty-seven of these were teachers and 507 were students.

ARMY CHAPLAINS CORPS HAD 387 CASUALTIES

Washington, D. C.—The Army Chaplain Corps suffered 387 casualties during the war, 149 of them fatal, accord-

ing to a report released by the Office of the Chief of Chaplains.

The report also announced that up to Dec. 1, 1,281 chaplains had been awarded a total of 1,685 decorations, including 26 from foreign powers.

There are now 6,845 chaplains on duty. A total of 1,292 chaplains have returned to civilian life from VJ-Day up to December of last year.

DANISH CHRISTIAN LISTENERS' ASSOCIATION HAS 70,000 MEMBERS

Copenhagen (by air mail)—Members of the Christian Listeners' Association, one of the biggest groups of its kind in Denmark, now number 70,000 with 554 branches throughout the country. The association is said to exert a considerable influence on programs of the Danish State Broadcasting Company.

At its annual meeting here the group passed a resolution expressing the desire that radio programs should be free from vulgar language and abuse of God's name.

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