

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XII

March 20, 1946

Number 16

Faring The Unknown

How blessed, with peace in the heart to meet your day!
We know not what it brings us or what it takes away.

"Good morning!" at dawn sang the happy little bird;
Before the day was gone it had fallen to the earth.

A bright little flower stood smiling in the dawn,
At night its stem was broken, its charm and beauty gone.

A child in the morning was happy, safe, and sound;
Its eyes were closed forever before the sun went down.

There is on this earth not a soul or living thing
That knows when morning breaks what the evening will bring.

Yet God sends His peace to the heart by doubt distressed
Though no one knows the day ere the sun has gone to rest.

"Good morning!" we sing with the songsters of the air
Though eventide may bring only darkness and despair.

God's children can smile with the flowers in the morn
Though they, when night is falling, lie broken and forlorn.

The grand purple sunrise we welcome with delight
Although the soul with sunset should pass into the night.

"Good night and God bless you!" we sing when day departs,
"God let His morning break through the night to dying hearts!"

How blessed with peace in your heart to meet your day!
The peace of God through danger and darkness lights the way.

B. S. Ingemann.
By S. D. Rodholm.

"Lyksalig, lyksalig, hver Sjæl som har Fred!"

Behold, We Go Up To Jerusalem

And he took unto him the twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written through the prophets shall be accomplished unto the son of man. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon; and they shall scourge and kill him, and the third day he shall rise again. Luke 18:31-33.

Jesus took unto Him the twelve; were they not constantly with Him? Yes, but now He is going to take them into His inner confidence; now he is going to reveal to them the Father's counsel of salvation, the way of the Kingdom of God on earth. And being that they are Jews and know the scriptures, He first reminds them of what the scriptures say, namely that the Messiah must suffer, as for instance Isaiah 53: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him, and by his stripes we are healed." As Jews they have known the scriptures from childhood; now that Jesus says: Now comes the fulfillment, what has been written is to be fulfilled on me and by me; now they should have understood. Why, then, must the evangelist repeat in three different statements that they did not understand: "And they understood none of these things, and this saying was hid from them, and they perceived not the things that were said"?

No one is as blind as he who will not see. Jesus is trying to tell his disciples the way of the Kingdom of God on earth; but they believe that they already know that way. Jesus is to sit upon the throne of David in Jerusalem; He is to rule, not only over Israel, but also over their enemies. His kingdom is to stretch from the river Euphrates in the East to the river Nile in the South; they, the disciples, will be His ministers of

state. That is their idea of the way that the Kingdom of God is to be established upon earth. And now Jesus says that he will be treated like a culprit and killed.

There are others who, since the days of the disciples, have dreamed the same dream that the disciples dreamed: What Jesus and the prophets have said about the final consummation, that the old earth shall disappear like a scroll that is rolled together, need not be. For when I become conformed to the will of God, and you, and the next man, and the next, and finally all men, become conformed to the will of God then the Kingdom of God is come, and this great catastrophe of which Jesus and His apostles speak, and which we call the end of the earth, need not be.

They forget the fall. They forget that we sin daily and deserve nothing but punishment. They forget that as little as this old body of ours, mutilated and marked by sin as it is, is suited for a tabernacle for us in which to dwell with God in heaven, as little is this old earth, which is under corruption because of man's sin, suited to be our final abode where we can dwell and the Lord come to us in the cool of the day as He came to Adam in the beginning.

Jesus had to come to His Gethsemane to be Savior; we will have to come to ours to be saved. We are going up to Jerusalem, and, wanting to be Christians, we are following in His steps who first went up. But are we, now? A son is lost in battle and does not come back to the fellowship of those who love him. Or sickness and sorrow befalls us. Year after year we ourselves, or one of our loved ones, is bed-ridden. Or a great and glorious hope for which we have labored and wrought because it was the hope of our life, lies shattered. Then we ask, What is this? Is there a God? If so, is He almighty and all-loving? You ministers

in the pulpit are thanking God in your prayers, that the war has come to an end; why could it not have come to an end before my son was killed? Or, why am I laid low by this sickness? What have I done that I should suffer this? Or, why is my great hope dashed to the ground, when my hope was for the advancement of the Kingdom of God?

You know not what you say. You have prayed for your son's safe return, have you not? Why did you pray that he should return, whole in body and mind? Was it not because you could not bear to think that that good fellowship which you had had with him, and he with you, should not be renewed? But could it not be possible that God had seen that now was the most propitious time to gather your son home, just as you believe that He will call you home at the most propitious time? Could it not be possible that God had seen that if your son was not gathered home at this time then his eternal life would be endangered? Or if this had not been the most propitious time, could, and would God not have sent an angel to protect his life and limb? "Are they not all ministering spirits, sent to help them who are to inherit salvation?" (Heb. 1:14)

Is it not possible that God has heard your prayer for continued fellowship with your son—heard it in a much more profound way than you thought of when you prayed? Is it not possible that He had to deprive you of that fellowship for a little while, so that you might enjoy it eternally?

Is it not possible that when even Jesus had to learn obedience from what He suffered (Heb. 5:8) you must be cast upon a sick-bed, so that you may learn obedience? "God wills that all men should be saved and come to the knowledge of the truth" (1 Tim. 2:4) maybe this is the only way that you can come to the knowledge of the truth and be saved.

And that great, cherished hope of yours which fell to the ground? Have you ever hoped more fervently than Moses hoped to set foot on the promised land? From his earliest childhood his mother had directed his eyes to the land that the Lord had promised to the seed of Abraham. For the hope of treading upon its soil, Moses, when he was forty years old, chose rather to suffer evil with the people of God than to be held to be Pharaoh's daughter's son (Heb. 11:24-25). Because of this hope the Lord kept him in school forty years in the wilderness. The land, Ah, the land! Now he is on his way to the land, with all Israel following. But the hope was frustrated when Israel chose rather to listen to the ten spies than to Joshua and Caleb. It was frustrated the first time because of Israel's unbelief.

It was frustrated a second time, and that was because of Moses' unbelief. They asked for water; Moses asked the Lord; the Lord said, Why asketh thou me? Do as you have done on an earlier occasion: Take your staff and strike the cliff. But Moses had lost his patience. Instead of glorifying the Lord and saying: Come Israel and see the glory of the Lord! he said, "Will the Lord give us water out of this mountain?" But the Lord said: Now you cannot enter into the land.

And now Moses trudges along, but it is as if something, a part of himself, is dying. Three times he tells Israel later, three times did he ask of the Lord that this decision might be revoked. "But," says Moses, "the Lord was angry with me because of you." He answered, it is enough! You shall see the land, but you shall not enter therein.

And now the last day of Moses' life has come. He was a hundred twenty years old, but his eye was not dimmed and his natural strength had not abated. While Israel is standing on the plains of Moab, following him with their eyes, he climbs Mt. Nebo, even to the top of Pisgah. And there Moses learned that the Lord is a God who hears and answers prayer way beyond what we mortals dare dream. For the Lord showed him the land—not as he would have seen it if his foot had trod its soil—not as it was on that day when Moses stood on the top of Pisgah; but as the land would be when the twelve tribes of Israel should have entered in and should have found rest. He saw the boundaries of Dan and Naphthali way to the North, he saw the valley of the Jordan with the city of palms, even as far as unto Zoar. He looked across the hills of Judah unto the utmost sea. And Moses, the servant of the Lord, died there, having seen his hope fulfilled as he had never dared dream that it could have been fulfilled.

For the Lord is a God who hears and answers prayer. In a barren land He finds us; He picks us up, He bears us as on eagle's wings and lets us come unto Himself. Behold we go up to Jerusalem which is above. We know not the way, but the Lord knows it, for He has walked it before us. He has been tempted, tried in all things in like manner with us. Now it is for us to say: "Father, Thy will be done on earth as it is done in heaven" and mean His will and not our own. Now it is for us to let His wisdom decide and lay out our course for us.

When we do that then in His good time and hour we shall enter and eternally enjoy fellowship, one with another.

V. S. Jensen.

BROTHERS

There is a destiny that makes us brothers.

None goes his way alone;

All that is sent into the lives of others

Comes back into our own.

—Edwin Markham.

All who would win joy, must share it; happiness was born a twin.—Byron.

Love reckons hours for months, and days for years; and every little absence is an age.

Lutheran Tidings -- PUBLISHED BY THE DANISH
EVANGELICAL LUTHERAN CHURCH OF AMERICA

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Editor: Rev. Holger Strandkov, 325 W. Chippewa Street, Dwight, Ill.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.

THE CHURCH SCHOOL

"JESUS THE MASTER TEACHER"

Pastor James N. Lund, Troy, N. Y.

His teaching ministry covered a period of only three or four years in a small, remote colony of the Roman Empire. And yet, so powerful an impact did He make on the history of the world, that even now, after nineteen hundred years, men are still building great cathedrals in His honor, painting pictures, composing music and writing books about Him. In the ordinary walks of life millions upon millions of people are daily looking to Him, and finding peace, hope, power, light and inspiration in His words as well as in His deeds. Besides, scattered over all the world, a vast army of consecrated men and women are giving their lives to bring His teachings into the darkest corners of the world.

Measured by the extent and power of His influence, there is no one who even remotely compares with Him. And yet He graduated from no university, He wrote no books and He did almost no traveling. Strange, indeed, that His name and teaching ever got beyond the little land of Palestine and His own century. In all the centuries of the past there is nothing to compare with it. To any one who has experienced something of what He has to give, and who has seen what other religions have to offer, there can be no doubt about it: Jesus is "The Master Teacher" of all the centuries.

But how can we account for His power over the lives of men? Yes, He was the Son of God in a unique sense, but also true man, combining in His nature the qualities of God, and the highest moral and spiritual qualities of man. It is, above all, those qualities of personality that make Him the Master Teacher. He was more than a religious prodigy or genius. He was God's answer to man's greatest need.

Although we stand in awe before the unfathomable mystery of His glorious personality, it is possible for us to discover some of the methods He used and some of the psychological factors involved. We are prone to think that His power lay largely in the methods He used and that if we copy those methods we, too, will become great teachers. Methods and techniques have their importance. The methods He used have stood the test of centuries. But others, before and since, have used the same methods and failed, because they did not have the substance or content that He had. It is first of all WHAT He taught, rather than HOW He taught. He had the truth eternal, that corresponded with the deepest needs of human hearts. He was what He taught. But even He, with all the wealth He had to give, and the best methods, learned that human hearts and minds are capable of shutting themselves tight against His truth and love. "He could do no mighty work there because of their unbelief."

Methods are valuable, but the way to become a good teacher is not first of all to acquire good teaching methods, but to saturate ourselves in the teachings of the Bible through continual study and prayer, until the truth grips us and stirs us, like finding hidden treasure. Oftentimes it is just a question of taking

time and staying with it long enough until the truth, and persons, and the events or situations of a given Bible chapter, strike root in our hearts and minds, and shape themselves into a vital religious experience for us. Get a message, first,—something that is clamoring for expression within you,—and then you can begin to think of what methods are best for bringing it to others. In teaching Christianity this is of vital importance, because there we teach more through our "feelings," the spirit and temper, the glow of our personality and the moral qualities of our character,—far more through these than through the words our lips utter. It is not by logical processes only, but in so many subtle ways that the truth is borne home to us and becomes a great conviction that sets us afire. And that is what our teaching must accomplish, whatever methods we use.

Almost every book about Church School teaching,—and there are hundreds of them,—has a chapter or section about Jesus, the Ideal Teacher. Perhaps Luther Allan Weigle in his book, "The Pupil and the Teacher," covers the subject about as well as any other. Here are his main thoughts:

His remarkably effective use of illustrations.

He was a wonderful story-teller.

He was a good questioner.

Jesus always found a point of contact.

Jesus' teachings dealt with essentials.

Jesus always brought out of His lessons a definite conclusion.

He frequently taught by object-lessons.

Both His words and His actions were socially motivated.

His training of the twelve was by life with them and for them.

Jesus was Himself the embodiment of all that He taught.

Others have noticed that He often chose a small group; that He used the conversational method, and the project method, and the question and answer method. That He was the Master Teacher because He: Knew His Bible; He knew Nature; He knew Man; He taught with authority; He lived His teaching. With the character and methods of Jesus as a background, one author, with a flare for "P's", mentions these factors in the making of a successful teacher: Personal consecration; Pleasing personality; Prayer; Purpose; Preparation; Pupils' Problems; Personal Interest; Point of Contact; Pictures, Parables; Problems; Penance; Pupils Participation; Practice in Doing; Patience; Personal Reward.

L. A. Weigle's "TALKS TO SUNDAY SCHOOL TEACHERS"; Marie Cole Powell's "JUNIOR METHOD IN THE CHURCH SCHOOL"; E. S. Whitehouse's "FOLLOWERS OF JESUS", all have valuable bibliographies.

Lord who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on Thee."

(Leslie Pinckney Hill.)

Meeting Of Board Of Education

The Board of Education for Grand View College met at the College February 12-14. All the members of the board were present as well as Dr. Knudsen, president of the college.

During the interim of the October meeting and this meeting the board had authorized Dr. Knudsen to have the north side of the third floor of the women's dormitory insulated and the windows weather stripped. This had been completed at a cost of \$425.00. These rooms have not been used regularly for some time due to the inability to keep them warm. With an anticipated increased enrollment for the second semester beginning January 28, it was deemed necessary to make these rooms livable. The expenditure proved to be warranted. The increase in enrollment made it necessary to make use of these rooms. They can now be adequately heated.

There is at the present a total enrollment of 75 students. Twenty students are enrolled under the Veterans' Bill of Rights.

The board spent considerable time studying the recommendations of a sub-committee headed by Dr. Knudsen pertaining to the expanding of the Junior College curriculum, the Church Leadership Course and the procuring of a full-time seminary faculty member following the expiration of Rev. V. S. Jensen's two-year contract in the spring of 1947.

In regard to the Church Workers' course, I quote from the minutes:

"It was moved and seconded that the following resolution be adopted. Motion carried.

Whereas, the last two Synodical Conventions having instructed the Board of Education to establish a Church Workers' course in order to provide trained workers for the Elementary Christian Education, and Junior Group Activities of our congregations, and,

Whereas, there is an evident need throughout the Synod for a Central Coordinating Direction of such Elementary Christian Education and Junior Group Activities, therefore, be it

Resolved, that a course in the training of workers and teachers in the Elementary Christian Education and Junior Group Activities, be established at Grand View College under the leadership of a director appointed by the Board of Education and be it further

Resolved, that such Director also assumes executive direction in coordinating the Elementary Christian Education of our congregations."

In regard to the procuring of a seminary faculty member the board will report as soon as plans and

arrangements which are under advisement have been completed.

In regard to carrying out the expansion program of the Junior College, Dr. Knudsen was authorized to procure the following instructors for the coming school year:

1. A teacher from Denmark who can meet the qualification to teach German and Danish in the Junior College. This person is to be given a two-year contract.

2. Two science instructors who could qualify for teaching the required courses in chemistry, physics, zoology and mathematics.

It was also decided, upon the recommendation of the faculty, to add a public speaking course to the curriculum of the college. Plans were also made to add a course in Dramatics and Music.

Contracts for 1946-47 were offered to all the regular teachers of the college with the exception of Miss Strandvold who did not wish to have her contract renewed.

These teachers are Dr. Johs. Knudsen, president; Dean A. C. Nielsen, Peter Jorgensen, Harold Knudsen, Rev. S. D. Rodholm. As mentioned above, Rev. V. S. Jensen has a two-year contract. Mrs. Mailand, librarian and registrar, likewise was offered the usual contract for the coming year.

It is our desire and hope that all these fine, capable and experienced people of our college staff will continue to serve our college. Their consecrated and capable service in the guidance and teaching of our youth is deeply appreciated by the Board of Education.

Another matter of great importance which was before the board was the question of how to proceed with the building program.

Due to the steady climb in prices of building material as well as the uncertainty in regard to what building material might be available, and, last but not least the still incomplete returns of the Jubilee Fund, the board, in conjunction with Mr. Ingemann and with Mr. Erling Jensen of the Kramme-Jensen Construction Company, spent some time in discussing what the next step should be in our building program.

The results were that sub-committees were set up to interview Paul Steenberg of St. Paul, Minn., and the S. N. Nielsen Construction Co. of Chicago to get their advice in these matters. Upon completion of these interviews the president of the board called a special meeting of the Board of Education which was held in Chicago February 28th.

At this special meeting the results of our consultation with the above mentioned contractors and with our architects, Ingemann and Bergstedt, were presented. It was decided to instruct the architects to go ahead and complete plans and specifications for submission to contractors, on the women's dormitory, science wing, and remodeling of the old main building.

The next step in the procedure of our building plans will be taken when these plans are ready. The Board of Education will meet for this purpose April 24th at Grand View College. We are endeavoring to time the different steps in the developments of the building program in such a way that they will coincide with further developments in the ingathering of

funds to the Jubilee Fund in the congregations of our Synod as well as the drive for funds among the business men in Des Moines.

The ultimate amount of funds which will be available for building as well as the bids received will then decide what we can do.

If sufficient funds are available to warrant the letting of contracts before the convention, then the Board of Education on the basis of the authorization of last year's convention stands ready to start construction. The letting of contracts of course will be in the hands of the Synodical Board. If insufficient

funds or other unforeseen factors should arise, such as inability to procure bids within reasonable costs the matter could be held over for final disposition by the synodical convention, June 18—23.

It was indeed gratifying for the members of the board to see the college filled almost to capacity with young men and women from our communities. Let us all every man, woman and young person in our synod, get behind this upward trend in our college. The time is opportune, let us make use of it.

Ottar S. Jorgensen.

HOME MISSIONS

A Call And A Responsibility

When Christ came "to seek and to save those who were lost," He established the HOME MISSION. He was the first Home Missionary, he went from town to village, throughout the countryside, preaching and teaching the Gospel of the Kingdom of God. Missions are as old as the Gospel of Christ; it is the work of the whole Church of Christ; if the Church were to cease to be mission-minded, it would cease to be evangelical and Christian. One has well said: "The Church which is not a missionary Church, will be a missing Church during the next fifty years—its candle of consecration put out; if not, its candlestick removed out of its place. As ministers and churches of Jesus Christ our self-preservation is conditioned on the obedience to the great commission: "Go ye into all the world, and preach the gospel to the whole creation." Mark 16, 15. It is "preach or perish, evangelize or fossilize."

It was Home Mission when Jesus preached the Gospel in Judea and Galilee; it was Foreign Mission when He dealt with the Syro-Phoenician woman and the Greeks who came to see Him; it was Inner Mission when He went about doing good, healing the sick, and restoring the maimed, but it was always mission, the extension of the Kingdom of God.

The first pioneer pastors from Denmark were all Home missionaries, every congregation that was started was a Home Mission project. 1871—1895 was the home mission period in our Synod. Without Home Mission Board and Home Mission support congregations were established from coast to coast. As a side issue or branch of the Home Mission, Danish Folk-High-Schools were established in the larger settlements; 1878 in Elkhorn, Iowa; 1882 in Ashland, Mich.; 1884 in West Denmark, Wis., this school was later converted into a theological seminary 1877—1892. 1887 a Folk High-School was started in Nysted, Nebr. 1884 a Danish colony was started by the Synod at Tyler, Minn., and 1888 Danebod Folk High-School was established at Tyler. 1895 Grand View College, combining a Folk High-School, Teachers College and Theological Seminary, was founded at Des Moines, Iowa; 1895 Danevang Colony, El Campo, Texas, and somewhat later Askov, Minn. and Dagmar, Mont. were established. 1911 a Danish colony was started in Solvang, Calif., and Atterdag College; 1920 Dalum Colony and Folk High-School, Wayne Co., Alberta, Canada.—Both

schools and colonies were part of the Home Mission work and became cultural as well as spiritual blessings for the community.

During the last 15 years the larger Lutheran Synods have systematized their Home Mission work. January 1931 the American Lutheran Home Mission Council was organized at the Lutheran Bible School in Chicago, Ill., with the aim of mutual encouragement and edification in home mission work and methods, the survey and study of home mission fields; the approval and adoption of principles according to which home mission fields may be occupied and worked without duplication of effort and expense and without the practice of unfriendly competition. A few years ago at a meeting of the synodical board and the district presidents at Grand View College, Des Moines, the home mission problem was discussed and November 1944 the Home Mission Board of our Synod was organized and a constitution adopted.

The reason why the work of missions at home and abroad, has lagged is because the spirit of so many of us has not been hot with fervor. The home mission spirit in our church needs a revival, it has had a start, let us keep it up! Christ taught us to pray: "Thy Kingdom come," but He has also commanded us to go forth and serve Him with a view of hastening its coming. This is the true motive of Christian missions. Half of the people of U. S. are entirely outside the Church of Christ and that goes for the majority of our fellow-countrymen too. What a challenge! What a responsibility!

The Home Mission work demands consecrated men devoted to their work, with a burning love for the salvation of souls. They must be well trained, experienced Christians, pleasing personalities, well versed in the scriptures and above all praying men. They should be well acquainted with the biographies of the great missionaries both of the foreign and home mission fields. In every congregation there should be a Mission Study Group to promote the interest and love for Missions. In our Sunday Schools we should have Mission Sundays and our Young People's Societies should have Mission talks and discussions.

Lord, create in our hearts more love for Thee and Thy Kingdom!

A. W. Andersen.

Our Women's Work

Report From W. M. S.

Mrs. Egede has summarized in "Dannevirke" the work accomplished by the W. M. S. for the first half of the year. It was her suggestion that I give a similar report in "Lutheran Tidings."

Those interested in the work of our Synod, have noted with pleasure the increased participation in W. M. S. by the women of our various church groups. Our nine district representatives seem to be getting results. Newly organized missionary societies or study groups have been started in Salinas, Calif., and Tacoma, Wash. Work has been done in District I in the East. Interesting letters have been received by the treasurer from Friendship Circle in Los Angeles, from the Aid Societies in Withee, and from Brush, telling of the methods they have used in raising money for the Danevang Altar fund. In a number of congregations the various Aid Societies and Mission circles have had joint meetings and made "Missions" the theme of those meetings. Such meetings help to create greater interest for W. M. S. and at the same time promote stronger bonds of fellowship among the various women's organizations in a congregation.

To some, the word "Mission" is associated only with the problem of bringing the message of salvation to heathens in far away lands. Because the foreign mission fields seem so remote many people have been indifferent to the cause. Our W. M. S., from its very beginning, has been and still is, deeply interested in foreign missions and particularly the Santal Mission. The former leaders of W. M. S. have worked with untiring energy to promote the work of the foreign mission field. They gave generously of the means they had and published articles in our church papers dealing with the work that was being done and that which needed to be done among those people who were unfamiliar with the Gospel of Christ. The members of the present board are likewise interested in furthering the good work begun and have been considering methods of how to interest a larger group of the women of our church in that cause. Suggestions have been made that the women meet to make bandages or sew or furnish other articles that could be of practical help to our missionaries. More will be said about that later.

Our W. M. S. does not confine itself to the work of foreign missions alone. For many years the leaders of the group have realized that there are causes right here at home which are in need of and worthy of help. It is the aim of the board to keep up the good tradition and lend a helping hand where needed and to widen the field of service. The W. M. S. has no definite means of raising money for its treasury. It must depend on the generosity of the various women's groups and individuals within our Synod.

At our Synodical convention we voted to give \$100 to Santal Mission. We gave our collection of over a hundred dollars to the Home Mission. The "Child's Friend" received 50 dollars to pay for cuts. We all

know how children like pictures. A gift of 250 dollars was given to G. V. C. to buy an electric washer, iron, ironing boards and other much needed laundry equipment. Out of this fund a desk was purchased for the matron's apartment. 100 dollars was given to the Seamen's mission. Financial gifts have been given to our theological students, and our own missionaries were remembered at Christmas time. Too often we lay people take for granted all the extra-church work that is being done by the pastors and their families. Realizing the good work that is being carried on by Rev. Rasmussen and family in Canada, the W. M. S. sent a financial gift to Mrs. Rasmussen to help lighten the work in her home. When the W. M. S. took it upon themselves to sponsor the project of soliciting funds for the Danevang Altar fund, the response was beyond expectation. At this writing \$1,246.76 has been received. Should we have chosen a theme song for our project, I am sure we could sing with more fervor than ever "Blest Be the Tie That Binds." It looked for a while as if the general fund might be forgotten in the enthusiasm for the Danevang Church fund but the treasurer tells us that gifts are beginning to come in for that fund now. The larger that fund, the better the W. M. S. can lend a helping hand. It is a pleasure to read the letters of appreciation that have been written by the recipients of our gifts.

The letter "M" in W. M. S. might well be interpreted to mean the phrase "Mary-Marthas" instead of "Mission." Though its aim is to give practical aid in the mission field, the W. M. S. is not unmindful of the "One Thing Needful". As you will note, there appears in each issue of the Women's Page of the Lutheran Tidings, a list of Scripture readings and hymn numbers which have been selected by Mrs. Ernest Nielsen. Even though we may not belong to a special study group, we as individuals can profit from those readings. A committee consisting of Mrs. Ernest Nielsen, Mrs. Holger Strandkov and Mrs. Aage Engelbreth were appointed last summer to plan program material suitable for mission study groups. Some of this material is now available and more will be ready for distribution in the near future. Requests have come from various groups that we publish a pamphlet similar to the former "Kvindernes Mission". The board has not taken definite action as yet but has given it some consideration. It would be better if a larger representation of women expressed themselves in regard to such a proposition.

The W. M. S. pays for a page in "Lutheran Tidings" that it may give all the women of our Synod an opportunity to acquaint themselves with the work of the Society. It is to be hoped that our women are making good use of such an opportunity. The board of the W. M. S. keeps in touch with each other by means of a "Round Robin." One of these days we will be flitting to and fro in our Helicopters; in fact I should not be surprised to hear that our president arranged for an afternoon Mission meeting where the women of the West coast, together with the women of the

East coast will join the women of the middle section, say in Omaha, Des Moines or Chicago.

New discoveries are making our physical world seem smaller. Therefore the world of Brotherhood ought to grow larger. The women of our church can be a powerful force in making that possible, if through their influence, great or small, they set an example of Christian thinking and Christian living and giving.

Yrsa Hansen.

Pastor F. M. Christensen

Of all people, I owe more to my parents than to anyone else, and it is natural for me this year in the month of March to think especially of my father. On the last day of this month it is 100 years since he was born in Vindeløv, a little country town in Jylland, Denmark, where his father at that time was a builder—a bricklayer and plasterer. Here he was baptized and confirmed and here he had his first schooling. In his youth he was influenced by the spiritual awakening in that part of the land under the leadership of Peter Larsen Skreppenborg who was a relative of father's father, and who then was an important religious lay-worker in Jylland.

When father was 19 years old he entered the "Jellinge Seminary" and three years later he was a Danish schoolmaster; he continued as such for 7 years, as such he was especially talented in telling Bible history stories for children before him. It was also during this time that he more and more felt the call to become a missionary for countrymen in our United States, and in 1875 he entered Askov high school in Denmark, where he, with others at that time, was prepared for the ministry in America. He came over here in 1877, was ordained at our church convention in Clinton, Iowa, after receiving a call from our church in Manistee, Michigan.

He was as yet a bachelor, but from Manistee he courted my mother by the means of letters to Denmark. She gave him her promise to become his wife and came to him in 1879. They met in Chicago in May and were married on June 5th of that year in Cedar Falls, Iowa, pastor A. S. Nielsen officiating. They were then on their way to Alden, Minnesota, where they made their first home and where he served our congregation the following 5 years and where his two oldest children, my sister and myself, were born.

In 1884, he accepted a call from Denmark, Kansas. The salary there was about \$300 a year. Here was a one-room parsonage with walls of stone and roof of sod. However this was soon improved with a wooden shanty added to the north and a shingle roof on the main part of the house. It was now a three-room parsonage a mile from the church. This was in those days considered a fairly good house, except in the real cold winter days, then it often happened that the contents of the water pail froze to a solid chunk of ice. It was then impossible to heat the two rooms of the shanty, and we had to spend the time in the one original room, but it was the pioneer days, we were happy and contented. Yes, those were happy days.

My father served this congregation about 15 years. For several reasons, one of which was a growing family (two daughters and one son were born here) and the income was small, it was difficult to make both ends meet, hence a cow was secured—soon it was two cows—and chickens were kept all the time, so with milk, butter and eggs we managed to get along—we even had butter and eggs to help pay for the groceries.

Later with the help of a small inheritance from an aunt "Faster Fredericka", after whom father was named (Frederick) he was able to purchase 80 acres of land and build his own home on this. He reasoned that the boys should have something to work with. Well, I left home at the age of 17, so my farming was limited, but I am now thankful for the 4—5 years preceding that age and a few summer vacations after that. I was first taught to milk and do all kinds of farm chores. Little by little I advanced until I could perform almost any task on the farm. My brother, however, became permanent as a farmer.

During the years of my childhood father always taught summer vacation school for the children of the congregation. Many of the little children would walk miles to attend these vacation school sessions. The most wonderful about this was to listen to the Bible history stories as father could tell them. They are yet remembered as one of childhood's bright and sweet memories. This would also apply to father's work with his confirmation classes every Tuesday and Friday forenoon from 9 to 12, generally two years from early fall to Easter. Boys and girls were then excused from school. I have heard young persons say that they learned practically nothing in the time of their preparation for confirmation, but these were not of father's confirmands.

In 1898 father accepted a call from Viborg, S. D., but his stay there was short. He was afflicted with asthma, his power of speech was impaired, hence he retired (1901) and moved back to his own home in Kansas. Here his health improved and a few years later he took up the work in San Luis Obispo, Calif., but in 1905 he returned to Kansas, and for nearly two years he served his old congregation. His last act as a pastor was to hold a communion service for the confirmation class—confirmed by him a week earlier—and many others. This was about the middle of October. He was not well then and a couple of days after he went to bed (it was cancer); he remained in bed six weeks until his death, the day before Thanksgiving in November, 1907. A few days later he was buried in the cemetery a few steps away from the church he had served so long. By his side now rest my mother and two oldest sisters.

Father was the first pastor in our church to see a son enter the ministry. And to this date he is the only pastor in both Danish Synods whose son and grandson both entered the ministry.

In loving memory of my father who was born 100 years ago on March 31, 1946.

Axel Christensen Kildegaard, Sr.

Christian parents don't send their children to Sunday school; they take them.



HAROLD PETERSEN, Editor
Ringsted, Iowa

VOLUME XXXVI

March 20, 1946

No. 39

TO OUR YOUTH

Life's Melodies

I went into the library in Drumheller one day where I found the following about Mendelssohn and the organ. He had gone out one day to visit an old cathedral where there was a very wonderful organ. He had often heard about the organ in the old cathedral of Friburg and wished that he might be able to play on it. So one day he traveled to the little town and entering the cathedral he found an old man who took charge of everything about the church. He asked if he might play the old organ, but the old man shook his head and said, "No, no, no." That could never be. No stranger was ever permitted to play on the wonderful organ. But Mendelssohn talked so long and so lovingly about the organ and begged so for permission to play it for just a little while that at last the old man gave his consent. So the great musician sat down and began to play. The old man listened as the great cathedral was filled with beautiful melody. Never in his life had he heard the old organ play such wonderful music. His eyes filled with tears and laying his hands upon the stranger's shoulder he asked his name. When he heard the name Mendelssohn, the old man drew back and through the tears which were still falling he said: "And I refused to let you play on the organ."

We find something similar to this in the beautiful poem, "The Touch of the Master's Hand." The instrument in this case was an old violin. The auctioneer was offering it for sale and only a dollar was bid. Then came that dramatic scene when the old gray-haired man played a melody, pure and sweet, as sweet as the song of an angel. And then the violin sold for three thousand dollars.

Many a man with life out of tune and battered and torn within may be changed by the touch of the Master's hand. Think of what happened to the man in the 7th chapter of the gospel of Mark. He was deaf and unable to speak. Then Jesus took him aside and put his fingers in his ears and touched his tongue. Straightway his ears were opened and the string of his tongue was loosed and he spoke plainly. Many other examples could be mentioned from the time when Jesus, the Master of Life, touched people's hearts. What beautiful melodies our life could produce if we at all times even from early childhood would permit the heavenly Master to play on our life's instrument. In harmony with this thought permit me to quote a little poem which was found in a pastor's Bible and was read at his funeral:

In the still air, the music lies unheard;
In the rough marble beauty hides unseen;
To wake the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skilful hand,

Let not the music that is in us die:
Great Sculptor, hew and polish us; nor let
Hidden and lost, Thy form within us lie.

Spare not the stroke, do with us as Thou wilt;
Let there be naught unfinished, broken, marred;
Complete Thy purpose, that we may become
Thy perfect image, O our God and Lord.

This little poem speaks not only of the music but also of the marble and the sculptor. We are the material, but God is the master and sculptor.

P. Rasmussen.

Pastor of our church at Dalum,
Wayne, Alberta, Canada.

The "Singspiration"

An idea which would be very profitable for all of our young people's societies to carry out in their community or city is that of the "Singspiration." As an example of its possibilities I will cite the plan followed in the Swedish community of Lindsborg, Kansas, where each Easter the Bethany Oratorio Society presents the world-wide known Handel's "Messiah." Here the five churches of the town, two Augustana Lutheran, Methodist, Baptist, and Mission Covenant churches unite every other Sunday night after their evening services in one of their churches for an hour of fellowship in song. Bethany College students and young and old from the community's churches attend and pack the buildings. The young Baptist minister leads the group in singing their praises to God, sometimes briefly introducing the songs but usually just announcing them enthusiastically and following a general theme. A special musical number and reading of scripture and prayer by the young people of the host church is always part of the program.

Let's begin "Singspiration" in our church communities and thus bring together our young people and those of other churches in a united group.

Faye Rasmussen.

Denmark, Kansas.

Thank you, Faye, for passing on a fine idea. When a whole community begins to sing together it deserves our attention. It may well be the beginning of a new and rich American community life—and an American religious awakening. Good singing is certainly far, far ahead of the pagan yells in our modern stadiums and gymnasiums. Where better than in song can we develop the melodies of life of which Rev. Rasmussen writes so well in another article in this issue?

H. P.

A New Constitution

The committee for revising the constitution of D. A. Y. P. L. is trying to formulate a new constitution for discussion and ratification at our national convention in July. This being done by mail, as distance prevents any meetings, makes the progress a bit slow, but work is being done. The following article by one of our members of the committee should be a start of our discussion about a new or revised constitution in Ungdom. The committee hopes to have its model made so that all can have a copy of it before convention.

What about changing the districts to corresponding to the synods in the districts? What about annual conventions of the National D. A. Y. P. L.? What about using pastors only as advisers? How close should the D. A. Y. P. L. be tied in with the Danish Evangelical Lutheran Church of America?

Howard Christensen.

The Necessity of Changing Our D. A. Y. P. L. Constitution

While it is true without a doubt that constitutions do not build activity, there is a definite need for a revision of our D. A. Y. P. L. constitution. The work that was done in Des Moines in 1934 when the present constitution was adopted is not to be minimized; however, times and trends have changed. The members of our societies are much younger than they were a decade ago; the need is greater than ever for close cooperation and unity with our church synodical work; we need more active participation by the young people themselves; Ungdom is in a more or less dormant state, and Yule has promises of a great future. There are other aspects, too, but I shall attempt to deal with these in relation to a revision of our present constitution.

Since our members are younger, they need more advice. They have the enthusiasm, but it must be directed. Some system should be set up within the framework of D. A. Y. P. L. whereby our young people can receive the advice they need and want. The pastors, on whom the responsibility for most of the guidance lies, are not all equally qualified to give the assistance to the individual societies with which they are working. Therefore we need to revise the constitution so as to have a national advisory board who can supply materials for local societies, who can help co-ordinate the work of the church and the young people, and who can provide initiative and plans.

We need to revise our constitution so that we can integrate our work with that of the church. Instead of being two separate and distinct organizations, they must work together for the good of both groups in the future. It might even be feasible for the synod to help D. A. Y. P. L. financially. But since another member of the committee is to discuss this problem, I shall pass on to the next.

Anyone knows that the more active an organization is, the more interested its members will be. And contact with other groups brings added inspiration and incentive. With our present constitution calling for national conventions only once every three years,

interest is bound to lag. If the constitution were changed so that we had an annual convention, we would have more activity in our national organization, and we would get together with each other more often to get that added inspiration.

Our present constitution calls for the election of an Ungdom editor and business manager. The duties of the editor of Ungdom are now much less than they were five years ago; and there is no need for a business manager. We have a new publication, Yule, with no provisions for its operation. We need a revision with some sort of publications representative on the national board to co-ordinate and further the work of our publications. The World of Song committee is virtually an autonomous organization; they are doing a fine piece of work; but with a publications representative, they would be represented on the national board. While a publications representative would not necessarily be able to do much about revitalizing Ungdom in a new form, he would be the one to co-ordinate such an activity.

To achieve more active participation by the young people themselves, some provision could well be made whereby only the young people themselves could hold district and even national offices; and the pastors could serve vitally as advisers. Participation means interest; interest, progress; and progress, a bigger and better D. A. Y. P. L. A revised constitution will be a step in the right direction.

Clayton Nielsen,
Member of Const. Comm.

District V Leadership Conference

Eighteen young people of the Iowa district, representing all but two of the district's societies, enjoyed a very good meeting at Grand View College from Feb. 19 to 22.

The forenoon periods were spent listening to lectures by a number of speakers on various subjects. Rev. Ibsen spoke on two consecutive mornings on the topic "Our Young People's Work." Rev. V. S. Jensen gave us a very good background of our Danish Evangelical Lutheran Church in America in a series of three lectures. Rev. Harold Petersen discussed "The American Community" on two consecutive mornings. Prof. Alfred Nielsen gave us an inspiring lecture the first day of our conference, Dr. Johannes Knudsen spoke to us on the topic "The Unpurchaseable Man," Rev. Ammentorp discussed two types of literature and how each has its effects on the people, and Rev. Rodholm told us of some of his translations that appear in his new song book.

Two of our afternoons were spent with Prof. Harald Knudsen in his class of Recreational Leadership. One afternoon was spent practicing a few folk dances and games together with the students in his class. The other afternoon was spent playing badminton. The other two afternoons were spent in discussion of the problems confronting young people and the program of D. A. Y. P. L.

Our evenings were spent in fellowship with the Grand View student body. One evening was enjoyed in singing. One evening we joined the Des Moines

young people in their activities at the young people's home. The evening which we will long remember is the one when the Grand View basketball team challenged the visitors to a game and came very close to losing. The final score was 42-40 in favor of the college. Following the game a very enjoyable time was had by all in folk dancing and singing games.

All our evenings at Grand View ended with coffee, thanks to Mrs. Fredericksen. We all learned to wash

our own cups and set our place for breakfast. Our day closed with evening devotions together with the whole student body in the students' living room.

We left in high spirits wishing there were more meetings of that nature and hoping to see each other again at the national convention in Tyler or at the district convention in Ringsted—or both.

Errol D. Petersen,
Ringsted, Iowa.

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen.

THE PARLOR CAR AND THE DAY COACH

The problem today is to give that larger significance and dignity to a life that has been dwarfed by a world of material things.—Konrad Heiden.

Some time ago I was going on a trip and I called the ticket office for a coach reservation. I was told that all those seats were gone, but that if I would pay the extra fare I could have a seat in the parlor car. I took it.

It is more comfortable to travel in a parlor car. Things are clean and the people are immaculate in dress. I learned that several of the men there were employed by one of our large corporations. They were not the owners. They were corporation bureaucrats.

The modern corporation is a strange creature. The owners, thousands of shareholders scattered all over the land, don't manage it; and the managers don't own it, but these well-fed men talked as if they were the owners.

In the course of their animated conversation, kept animated by the whiskey treatment, I noticed that there were two things that they were against. One was Russia; the other was strikes. It was clear that they would not object to a little war against our late ally. They could see nothing wrong in Uncle Sam having air and naval bases all over the world, but Russia must stay at home!

As to the workers they were led by a bunch of Communists. What the workers needed was to be put in their places and kept there. One man exclaimed, "They have more than plenty to eat and drink. What more do they want?"

In listening to these Americans I could not help wondering if they had ever heard that much of the world has gone Communist or Socialist, just because men such as they were so blind and hard-hearted. How I wish that such men would read **Christ's Alternative to Communism** by E. Stanley Jones and heed his warnings.

In coming home on the train I was assigned a coach seat next to a young man recently returned from the service. He was handsome, intelligent and serious-minded.

I learned that he was born in a town where I formerly went to college. His father had been a baptist preacher, and I had heard him speak on the advantages of total immersion in baptism over sprinkling when it comes to saving sinners from eternal damnation.

Now here was his son, not a minister of the Gospel, but an organizer for the Communist party in America.

I am certain that he speaks with as great a zeal for his cause as his father, now dead, did for his.

To the men in the parlor car Stalin was a devil. To this young man he was the angel Gabriel come to earth. I found fault with Stalin. I told of his ruthlessness. I mentioned the war against Finland and his purge of two million peasants. He defended all this and more. It was all a means to some great end. Russia would become a workers paradise where all men would have enough to eat, enough clothes to wear and good houses. When men had that, the good life would be here.

Here was the same idea that I had met in the parlor car a day earlier. If men have the necessities of life all is well. What more do they want?

Now, I gladly grant that all this is important. It was said long ago that we do not offer hungry men a stone. Let us always remember that fear and want do not make for spirituality among men. It is not easy to hear the Sermon on the Mount when the stomach is clamoring for food. Too often the church has forgotten this.

But man is more than an animal. He does need food, clothing and shelter. But history shows, no matter what the men in the parlor car or the communists may say, that he **needs food for his soul**. I know this is old, but that is another reason why it is true.

The early Christians could have had more food if they would have worshipped the Roman Emperor, but many of them refused at the very risk of their lives.

During the wars of religion in France, thousands of Protestants could have saved their lives if they would have turned Catholic, but they refused and were slaughtered during St. Bartholomew's massacre.

The Pilgrims did not leave England because they starved. They left England and came to the rocky shores of New England, not because there was more bread, but to worship God as they chose.

During our very life-time history proves that we must consider a spiritual interpretation of history. There were thousands of men in Germany who could have had good jobs and money if they would have bowed down to Hitler and his gang. They shouted, **NO!** and went to Belsen and Buchenwald to suffer untold tortures for their ideas and ideals.

How easy it would have been for Bishop Bergrav and Kai Munk to have been honored. The one little word, **Yes**, would have done the trick. One chose

persecution and the other death not for bread, but for God. Could such men have been satisfied with creature comforts alone? The record speaks for itself.

It was Karl Marx who demanded an economic interpretation of history. Of course history has its economic side, but it is not all. Any person who reads history in economic terms alone will miss some of its greatest and most glorious chapters.

Unless the Russian leaders learn that man is more than an economic animal, they will run into deep trouble. Numerous men in Russia have died for their ideals in the past and will again in the future.

Our parlor car crowd probaby goes to church once in a while. But I fear that they have not learned the lesson that Christianity teaches so clearly—that **man has an immortal soul.**

One reason why man is so much greater than the animals is that he is capable of great love. A doctor permits himself to be stung by the Yellow fever mosquito and dies that others might live. A man with fire in his heart is burned at the stake so that others might think freely. The highly gifted Albert Schweitzer leaves the beauty and culture of Europe to minister unto black souls in dark Africa. Thousands and thousands of resistance workers in our times gave their lives that others might breathe the air of freedom again.

Greetings From Chaplain Kjaer

Tokyo, Japan.

February, 1946.

Dear Editor:

Heavy raindrops are drumming a dirge in the zink roof below my windows. Soupy fog has obscured the skyline of Tokyo for days. Desperately poor women are collecting twigs and other combustible material in bleak ruins and smelly alleys while scrawny men with filthy rags around their feet peck anxiously for food fragments in refuse heaps. Half of the world's third largest metropolis has ceased to be, and fifty per cent of her inhabitants have fled or perished.

The Japanese cannot quite understand why we did not loot their homes, rape their women and torture our prisoners—as the propaganda had prophesied. They appreciate that the emperor is unmolested in his palace, and the traffic police are pleased that we obey their signals. It still confuses me to drive on the left side of the streets. Parents bow and smile when we befriend their attractive little children.

Inflation is spiraling viciously. A good meal costs more than a laborer's weekly pay. A small hen is sold for 95 yen, a cheap shirt for 130, and an inexpensive kimono for 1000. The legal rate of exchange is fifteen yen to the dollar, but a pack of American cigarettes bring not less than thirty yen, and five sticks of chewing gum, ten yen. It is forbidden to barter American goods for native products or to sell American currency which the merchants grasp at fifty or more yen to the dollar.

U. L. C. A.'s Theological Seminary is operated by the Church of Christ in Japan. Kagawa has his office a block from the YMCA. Autograph hunters and the simply curious have to be shewed away, or the poor man would have no privacy.

I have seen the beautiful Confusius Temple, the ancient Pagoda, Shinto and Buddhist shrines, the magnificent office buildings erected after the earthquake, the Premier's residence, parts of the Imperial palace, the Crown Prince's castle which looks like Buckingham Palace, the hospitals, prisons and

memorial buildings. On a sightseeing tour the guide often employed the expression: "This used to be . . ." Among "the used to be" were the War and Navy Departments, General Staff Headquarters, the German Embassy, munition factories and other objects of military significance. "This is the American Embassy," said our guide. MacArthur's house and the British Embassy are near-by. Temples, universities, hospitals, and all buildings required for the occupation forces are intact. Our bombardiers knew their job.

This letter is being written in the St. Luke's Medical Center, a superbly constructed Episcopalian institution. Its chapel is a pastor's dream. Patients can be wheeled in on the balconies directly from their wards.

Later—Aboard a C-54.

Our C-54 wings her weight through heavy clouds into the blue sky. Mt. Fuji glitters in regal splendor. Two miles above the earth we are strangely detached from the teeming, bewildered millions of the Mikado's subjects.

Terraced rice fields high on the mountain sides, wrought through centuries of limitless toil and patience, a green lake, a smoking volcano, rivers like silver ribbons, mountains, mountains; too little soil for so many.

We see Nagasaki and study the incredible effects of one atomic bomb. Some of us shudder at the thought of what such a missile could do in Manhattan or Chicago's Loop.

Honshu, Shikoku and Kyushu leave us. White billowy clouds erase the tortured coastline of Japan. It's ten below zero outside.

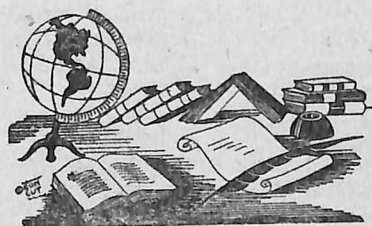
Our four humming motors make us drowsy; we wrap our blankets around us and take a nap. Then we descend upon Okinawa the island where men built better homes for the scraped bones of their ancestors than for their living families. But the 37,000 tombs on Okinawa is a chapter by itself, and I better tell that some other time.

I hope to see you and other friends at the National Convention this summer.

Jens Christian Kjaer.

31st Gen. Hosp., A.P.O. 1008,

% Postmaster, San Francisco, Calif.



Across the Editor's Desk

Lutheran World Action Appeal was met 100% for the two year quota by the First Lutheran Church of Monmouth, Ill., as the first congregation in the United States to go over its goal. The First Lutheran is a member of the Augustana Lutheran Synod.

First Lutheran, with a membership of 668 persons, set a goal of \$3,340 and raised \$3,803.88. The entire amount was subscribed in cash payments.

"This represents sacrificial giving," according to Pastor H. R. Ekerberg, who pointed out that Monmouth is a rural area of moderate circumstances, which has not enjoyed the boom of wartime industry. "Our people are very moderately fixed financially," he said, "but surely in this drive, they have revealed a fine Christian spirit."

We hope that the above report will challenge all our congregations to meet at least the one year quota, and possibly have the second year quota met on the pledge card.

GRAND VIEW COLLEGE



An Inner View Of Grand View

Hi everybody!

You should have been with us the evening of March 1. We saw the United States President—at least that's what some people said. Yes, a large number of us attended the Des Moines Public Forum which featured as its speaker, Harold E. Stassen, former governor of Minnesota, and a U. S. delegate to the San Francisco conference. In a most straightforward and earnest manner Mr. Stassen discussed "The Significance of the UNO to the Middle West." He pointed out that the UNO is a living organization upon which the future peace of the world depends. Only with united support of the peoples of the world can it function in the manner intended, and without this support it cannot succeed. Following his talk, Mr. Stassen answered questions from the audience. He revealed an unreserved optimism in regard to the problems confronting the world today, truly an inspiration in our world of skepticism.

The Lutheran Student Association met at Ames on March 1, 2, and 3. Doris Fredericksen, Mildred Pagard, Ingrid Ellen Holme, Esther Dixen, Bodil Strandkov and Arnold Knudsen represented Grand View at the sessions Saturday afternoon, Bodil leading a 15-minute recreation period at 2:15.

All students, especially the service men, were invited to the monthly sandwich supper at Luther Memorial Church March 3 in honor of the returned service men. Special decorations, flowers in honor of those killed in action, and a special cake were added for the occasion. A program consisting of short talks by Rev. S. D. Rodholm and Rev. A. C. Ammentorp, a skit of a typical post-war conversation among service men (enacted by women), a quartet of women's voices, and group singing followed the supper.

"Fastelavns Mandag" was celebrated as per custom by having the afternoon off for the purpose of enjoying ourselves in the gym by playing organized games, lunching on "Fastelavns Boller" and coffee, and knocking the cat out of the barrel. The successful couple were Anitra Kruse of Tyler and Borge Smidt of Granly, Mississippi. They were duly coronated at the Barn Yard Party that

Come, sunny, jolly gaiety
That laughs and knows not why!
Come back, and let me once more be
Like birds beneath the sky
That circle in the blue and dive,
That sing because they feel
It is so good to be alive
And life is sweet and real!

In childhood days my life was real,
I lived from spring to spring
With birds and flowers in the field,
With every living thing;
Now life is more or less a stage
Where I must play a part,
And shadows of the coming days
Lie heavy on my heart.

Come back, my childhood happiness,
If only for a day,
And take the worries that depress
My heart and soul away,
And let me laugh and dance and sing
And feel I am alive!
Whatever other days may bring

evening. The gym, after being renovated by the committee, was a good facsimile even though a city is not rich in available material. The balcony became a hay mow with a ladder leading to the lofty heights of the music source. A hay cock, wood block, saw horses, wheel barrows, forks and rakes, and balloons were viewed in the light of kerosene lanterns. The coronation thrones (two "horses") were approached by the queen clad in a gingham dress and the king in jeans and a plaid shirt. Clatyon Nielsen placed the sunbonnet crown on the queen and the straw hat crown on the king, after reading from the farmer's Bible (Sears Roebuck catalogue). Theodore Theusen and Blanche Christiansen were crown bearers. Following the coronation, Agnes Kildegaard played solo on her ocarina, Harold Olsen played several numbers on his accordion, and the three Chicago musketeers (Eric Sloth, Kai Mortensen, and Steve Cudrnak) sang two numbers. Thanks to you, Gordon Miller, Bob Hansen, Ove Heilskov, Steve Cudrnak, Blanche Christiansen, Julia Kibsgard, Gretchen Krogh, and Elsie Molby for a swell time! Ex-Grand View-ites may be interested in knowing that "Bud" reappeared but disappeared mysteriously during refreshments. The following words accompanied his arrival:

I AM BUD

"My past lies hidden in obscurity. I am an old Grand View tradition. I lost my first life in the Des Moines river, but I became reincarnated in the fall of 1940. I lived at Grand View until the fall of '42, when I joined the ranks and volunteered for duty during a scrap-metal drive of World War II. I became shrapnel for Japs and because of my meritorious life I have again been allowed to return to Grand View College. I hope I shall be well-received

Can wait till they arrive.

No worldly gain can give the man
That keen and living joy
He had when down the lane he ran,
A jolly barefoot boy;
If I could capture that once more
Before I get to be
A dull, pedantic, pompous bore,
I would be strong and free.

No one can laugh and have such fun
As people, so they say;
That means real people, everyone
Who lives his best today
And does not wait because the cost
Of living is so high
And puts it off till all is lost
And life has passed him by.

S. D. Rodholm.

Theme and melody of
"Kom, glade Overgivenhed"
by H. V. Kaalund.
From "Viking" 1945—

by both old and new students, and faculty.

It is traditional that I do not leave the campus, that I appear at all dances, and that between such occasions I go to my secret roosting place, known only to a few choice students who hide me away. My first home and my final resting place is the back of a silver dollar. I ask only for peace and good fellowship. Please do not drop me."

Tryouts for the Studenterfest play "Willow and I" were held Tuesday and Thursday nights. Those chosen were Katherine Utoft, Julia Kibsgard, Ingrid Christiansen Esther Knudsen, Vernon Frost, Karen Torp, Arnold Knudsen, Erling Clausen, Esther Jensen, and Bill Larsen.

A former student, Olga Petersen of Marquette, Nebraska, but now of Enumclaw, Wash., visited at the school March 6—10. "Whitey" Jorgensen, also a former student, has been discharged from the services and is "around" once more.

The Grand View girls won their last basketball game of the season. The final score was Urbandale 17; Grand View 22. The boys lost their game with Urbandale the same evening by a score of 38-34. Between halves of the latter game Kai Mortensen and Eric Sloth exhibited some of their gymnastic ability on the mat and the box. The boys lost their game with Boone Junior College March 11 by a score of 44-27.

Maurice Hindus, author, lecturer, and noted authority, spoke at the Shrine Auditorium March 11 on the topic "Russia and Ourselves". His pointed and frank discussion on Russian-American relations was well presented and well attended. His answers to questions from the audience were tactful and keen.

A farewell dinner for the three winter students, Howard Paulsen, Christian Hendricksen, and Andrew Pedersen,

will be held at Younker's Tea Room at 6:15 on March 15.

A bit of data may interest the readers. The enrollment has now reached a high of 80 students, with the Junior College enrollment of 71 tying the previous record.

The Young People's Leagues are considering a basketball tournament here in the near future. Tyler, Fredsville, and Cedar Falls have responded to the suggestion.

The weather has been very changeable here in Des Moines the last weeks, but we hope to have good weather for the first week-end in May, so plan on being our guests at Studentfest!

Norma Due.

CHURCH AND HOME

By REV. M. MIKKELSEN

The parables of the Kingdom of God make me think of all the beautiful things in life and of all the good things, of birds and music and happiness of kindness and mercy. They seem to tell me in a way that I can understand what is the matter with our old world and why people are not happy. And since happiness is such a precious thing and most people would like to have it, I wonder if there isn't a way in which we could help them, and one another, to get it?

Either people do not have the right approach when in search of happiness, or they do not seek it in the right places, for they are still not happy even when they think they have had a most glorious time. Being, however, that they seem to realize that they do not come this way more than once, they want to make the best out of it they can. One can hardly blame them. But if there was still a better way and a possibility of doing even better than the best that they can do, would that be too good, you think, for the one way life we are destined to live but once?

Why not let the parables of the Kingdom help us to think of all the good and the beautiful things in life, and let them open our eyes to see the way we should go in order to live near these things where they may become part of life itself.

There are ugly things in this world, there is sin and moral laxity, but there is beauty and holiness too. How can we help seeing the display of beauty spread out before the eye in a wheat field white unto harvest. It is true that the power of the Kingdom is not what it ought to be in our lives, and that we do not perform as we should, but even so there are many hearts that bear fruit for the Kingdom.

Despite the fact that we oftentimes seek our joy and delight in a worldly way, God never removes an opportunity from before us. The message of His Kingdom is ever brought to us through His living Word and that, of course, is just one new opportunity after another. Every day it appears to

us in a new light, it is never the same today as it was yesterday; there is always a new challenge in it. It has a way of changing people; some may realize this change, others don't; for some people are more slow to catch fire than others. But it is the thing, called the Kingdom of God, which gave them their upstart; they never again completely ceased to grow, and each day to them became a day lived for the greatest cause, bringing them one step nearer its realization.

If you can take your defeats with your chin up you have begun to learn the lesson taught in the parables of the Kingdom. It is always easier to be happy when you keep looking up.

1946 Pastors' Institute

The 1946 Pastors' Institute will be held at Grand View College April 23, 24, 25. All pastors of our church are invited to share the three days of study and fellowship.

As guest speakers this year we have invited Professor C. G. Carlfeldt of Augustana, who will give two lectures the first day, and Professor Joseph Sittler, Jr., of Maywood, who will speak twice the last day. On the second day Rev. Erik Moller will lead a discussion about our relation to other synods and Dean Slaughter of Drake will speak.

As usual the seminary professors at Grand View College will give their contribution. A detailed program will be published in the next issue of Lutheran Tidings.

Johannes Knudsen.

"Atomic Power"

By B. P. Christensen,
Marlette, Mich.

No, the fact that science has created an Atomic Bomb does not disturb me, either at day or night.

I say that, mindful of its demonstrated destroying power, by comparing the blessing that lies within the scope of atomic power and rays for human kind.

To date, religion has not proved its courage to face actual facts of atomic age which is coming. Religion has and is still dodging the reality of atomic science.

We need only look up the word "Atom" in our dictionary to discover that the small word is analyzed as "electrically charged particles."

Further than that, we all know that the human body contains a certain amount of live electricity—or "atom" if you will.—

One may contend that our very existence is depending thereon—that we—every human and every physical being in this universe, owe our life and being to it. So does all nature in its splendor.

A farmer sows his crops and tills his fields—the seeds he planted are rendered their growth and strength through atomic power and rays—I prefer to call it "God" power—but that statement

might not be accepted by religion, and certainly will not be accepted until the various creeds and superstitioned dogmas are reconciled as to who is who and what is what. Religion could not afford to accept such a theory that "Atom power is God power" for many and varied reasons upon which I will not enlarge.

I do predict that some day soon, some prominent person will say or make similar statement as I here have, but he will say it in more flowery words from a lecture platform, and we will then have a new religious movement and awakening which will show and prove that we can have a beautiful life here and now, rather than in the unknown hereafter.

The good or "God" that lies within the atomic power will many times outweigh the destructive.

I believe it to be God's power of which we are a whole part. Some day it will speak the real truth.

The Jubilee Celebration In Racine, Wis.

The Bethania Lutheran Church in Racine has now started upon the second half century of ministering to the religious needs of people of this community. March 1—3 were the dates for the observance of its 50th anniversary. The guest speakers invited to assist us in the festival activities were Rev. Alfred Jensen, Prof. Alfred Nielsen and Rev. Viggo Hansen, the former pastor of Bethania.

The anniversary festival began with the church service on Friday evening, the actual day of the founding of the congregation 50 years ago, at which Rev. Alfred Jensen preached the sermon on the topic: "The Blessing of Sharing in the Labors of Others." After the service a social hour was enjoyed in the church parlors at the coffee tables. Pictures, showing happenings and activities in the congregation through the years, were placed on the screen by means of a Reflecto-scope and were enjoyed by all.

On Saturday evening a Jubilee banquet had been planned at which Prof. A. C. Nielsen was the main speaker. He gave a stimulating address on the topic: "The Future of Our Church." 265 were in attendance. Danish melodies were played by Peter Sommers, violinist and Mrs. Rigmor Paulsen, pianist, during the banquet. Bethania choir rendered three excellent selections and Aage Jensen sang "Kirken den er et gammelt Hus," as well as an English selection.

The Sunday morning service found the church filled to capacity. Rev. Viggo Hansen was the preacher, Rev. E. Hansen the liturgist. There was a large communion attendance. At noon the ladies served a festival dinner to almost 300 people, among whom our returned service men and their wives were special honor guests.

At the afternoon meeting Rev. Alfred

Jensen gave an excellent and timely address, speaking on: "The Urgency of United Christian Action." We hope many in our synod may have opportunity to hear this address. A vocal solo, "Bless This House," was sung by Mrs. Alfred Nelson.

The supper was also served at the church by the Bethania ladies.

Rev. Viggo Hansen spoke at the closing meeting, choosing as his topic, "Service," presenting a challenge to Bethania for the years to come. At the fellowship afterward opportunity was given visiting and local speakers to extend their greetings and best wishes. They were many. Beside the invited speakers, there were guests from Chicago, Milwaukee, Detroit, Neenah and Kenosha. The most distant visitor was Chaplain Verner Hansen, who flew from New York to be with us and his family for the occasion. Rev. Ottar Jorgensen, Rev. O. V. Magnussen and Rev. M. C. Dixon were with us part of the time on Sunday.

It was a fine anniversary observance, an event our people will remember for many years. Thanks to all who came to help us celebrate. **Correspondent.**

OUR CHURCH

Trinity, Chicago—Rev. Ernest D. Nielsen has accepted a call from the Trinity Church in Chicago, and according to plans will begin his work there on or about June 1.—Rev. Nielsen has during the past year pursued post-graduate work at University of Chicago.

Rev. A. C. Kildegard, Bronx, N. Y., president of District I, was guest speaker in Brooklyn March 1; in Trinity, Bronx, March 5; and will according to schedule speak in Port Chester on April 5th.

Manistee, Mich.—Dr. Erling Ostergaard, returned missionary from Santalistan, spoke in Our Savior's Church at an evening meeting on March 7th.—Lutheran Union Lenten services are held alternately on Wednesday evenings in the four Lutheran churches of Manistee.

Tacoma, Wash.—The Youth Groups of the Seattle and Tacoma churches met for a joint meeting in Tacoma on February 24. The meeting was well attended and a good program was offered.

Rev. V. Bagger, missionary from Denmark to the Santal Mission in India, is at present in New York City with his wife and youngest daughter awaiting passage to India. Rev. Bagger spoke in Bridgeport, Conn., Sunday, March 10, in Port Chester March 15, in Newark, N. J., March 17, is scheduled to speak in Troy, N. Y., March 22—24 and in Hartford, Conn., Sunday evening, Mar. 24. Rev. Bagger has during his unexpected vacation in America due to the World war served the congregation of the United Evangelical Lutheran church in Winnipeg, Canada.

Alden, Minn.—Thorvald Hansen, cand. of theology from the Grand View College seminary, is now serving the Alden,

Minn., church.—The congregation recently purchased 70 new hymnals. These were secured for money contributed as a memorial to the two young men from the congregation who gave their lives in the war. A memorial label was placed in each book to this effect.

Chaplain J. C. Kjaer sends greetings from Tokyo. He is being transferred back to Luzon, and expects to be back in the U. S. in April.

Dwight, Ill.—The St. Peter's Lutheran church will observe its 70th anniversary on Friday evening, March 22, and Sunday, March 24. Rev. J. C. Aaberg, former pastor of the church, will be the guest speaker. The anniversary date is March 22.

Rev. Edwin E. Hansen, Racine, Wis., who is the District president of this area, was the guest speaker in the St. Peter's church on Wednesday evening, March 6. This being the regular evening for the first of a series of mid-week Lenten services, Rev. Hansen gave a challenging Lenten message combining same with an appeal for more consecrated Christian service, stressing especially the Lutheran World Action Appeal.

Rev. Marius Krog, pastor of St. Stephan's Church in Chicago, was scheduled to leave on March 15 for a three-weeks leave of absence granted by his congregation in order that he may serve the Hetland-Badger, S. D., congregation during this period. Rev. Krog served this congregation many years ago, and he has many friends there. The congregation has been without a pastor for quite some time. Rev. Krog spent his vacation there last summer and during that period served the church.—Rev. Ernest D. Nielsen will supply the pulpit in the St. Stephan's church during the absence of the regular pastor.

Detroit, Mich.—St. Peter's Danish Lutheran Church sponsored a concert by the church choir Sunday evening, March 10. The choir was assisted by Olaf Hjorth as soloist.—A free will offering was taken, which was given to the "Save the Children Federation" of the Danish division.

Plans are being considered for the building of a new church in a new location in Detroit. A meeting was called Tuesday evening, March 12 for this purpose.

Trinity, Chicago—The 74th anniversary of Trinity Church will be observed Friday evening, March 22, with a service in the church.

Lenten services are being held every Wednesday evening at 8 o'clock during the Lenten season.

Muskegon, Mich.—Dr. Erling Ostergaard, returned missionary from Santalistan, India, spoke in the Muskegon church on Sunday, March 3.

Lenten services are held every Wednesday evening during the Lenten season.

Bridgeport, Conn.—The "Men's Club" has been revived in the Bridgeport church. The first meeting was held on Monday evening, March 11.

Des Moines, Iowa—A new order of service is being used in the Luther Memorial church. The new order has been worked out by the local pastor, Rev. A. C. Ammentorp, assisted by Dr. Johannes Knudsen and Rev. S. D. Rodholm, both of the Grand View College seminary faculty. The only change, however, which has been made from the order of service used in most of our churches is another response written by Dr. Johannes Knudsen to take the place of "Let not the world lead us astray"; and a translation into English by Rev. S. D. Rodholm of the Danish apostolic blessing. The order of service with the music used for same has been reproduced on mimeographed sheets, a copy of which undoubtedly can be had by writing to Rev. A. C. Ammentorp, pastor of Luther Memorial Church.

Ringsted, Iowa—A total of 19 new contributing members have been received into the St. John's church during the past year. A number of these were returned service men.

The Annual Convention of our synod will be held in Des Moines, Iowa, during the week June 18—23. The Luther Memorial church and Grand View College are joint hosts to the convention. This year marks the 50th anniversary of the first opening of Grand View College in 1896.

Acknowledgment of Receipts From the Synod Treasurer

For the Month of February, 1946.

Towards the Budget:

Previously acknowledged ----\$12,778.54
General:

Congregation—

Hartford, Conn.	284.48
Troy, N. Y.	30.00
Bridgeport, Conn.	60.00
Grayling, Mich.	56.68
Muskegon, Mich.	49.10
Montcalm Co., Mich.	300.00
Trinity, Chicago, Ill.	377.34
Clinton, Iowa	50.00
Des Moines, Iowa	25.00
Askov, Minn.	66.80
Tyler, Minn.	8.00
White, S. D.	25.00
Omaha, Nebr.	30.00
Los Angeles, Calif.	29.05
Rev. V. S. Jensen, Des Moines	10.00

Pension Fund, (Misc. contr.):

Congregation—

Port Chester, N. Y.	25.00
Bridgeport, Conn.	100.00
Gardner, Ill.	8.00
Alden, Minn.	52.50
Pasadena, Calif.	14.00
Viborg, S. D. "in memory of Andrew Sorensen"	3.00

Pension Fund, (Pastors' contr.)

Chpl. J. C. Kjaer, U. S. army	26.00
Rev. Svend Jorgensen, Detroit, Mich.	48.02
Rev. J. J. Lerager, Brush, Colo.25
Rev. Ronald Jespersen, Cordova, Nebr.	12.28

Rev. Marius Krog, Chicago, Ill. -----	24.00	
Rev. John Christensen, Ludington, Mich. -----	14.00	
Rev. Enok Mortensen, Tyler, Minn. -----	32.00	
Rev. Svend Kjaer, Salinas, Calif. -----	28.00	
Rev. J. P. Andreasen, West Denmark, Wis. -----	10.30	
Rev. A. E. Frost, Waterloo, Ia. -----	24.80	
Rev. E. E. Hansen, Racine, Wis. -----	30.00	
Rev. Holger Strandkov, Dwight, Ill. -----	25.00	
Home Mission:		
Congregation, Troy, N. Y. ---	34.00	
Congregation, Viborg, S. D., "in memory of Anton Sorensen" -----	24.00	
Danish Ladies' Aid, Tacoma, Wash. Luth. Tid. -----	5.00	
Misc. adv. and subs. to Luth. Tid. -----	20.70	
Toward President's Travel Expenses:		
Congregation—		
Newell, Iowa -----	25.00	
Danevang, Texas -----	29.00	
Cedar Falls, Iowa -----	15.00	
Chicago Children's Home:		
Ingemann's Luth. Sunday School, Moorhead, Iowa --	3.00	
<hr/>		
Total toward budget to date—	\$14,812.84	
To Lutheran World Action:		
Previously acknowledged (1946) -----	\$ 875.65	
Congregation—		
Los Angeles, Calif. -----	39.55	
Junction City, Ore. -----	135.00	
Tacoma, Wash. -----	50.00	
Easton, Calif. -----	50.00	
Ruthton, Minn. -----	9.00	
St. Stephan's Ladies' Aid, Chicago, Ill. -----	50.00	
Rev. V. S. Jensen, Des Moines, Iowa -----	5.00	
L. P. Holgersen, Watsonville, Calif. -----	100.00	
<hr/>		
Total to date, 1946 -----	\$ 1,314.20	
Towards Rebuilding Danevang Church:		
Previously acknowledged ---	\$ 1,802.78	
Rev. Evald Kristensen, Taars, Denmark -----	25.00	
<hr/>		
Total to date -----	\$ 1,827.78	
Kaj Munk Memorial Fund:		
Previously acknowledged ----	\$ 1.00	
Mrs. Dora Ingemann, St. Paul, Minn. -----	1.00	
<hr/>		
Total to date -----	\$ 2.00	
To the American Bible Society, from the congregation at Dwight, Ill. -----		\$ 22.05
G. V. C. Jubilee Fund,		
Cash Contributions:		
Previously acknowledged ----	\$41,984.58	
Ladies' Aid of Our Savior's Luth. Church, Manistee, Mich. -----	10.00	
Choir of Our Savior's Luth. Church, Manistee, Mich. --	10.00	
(See note below)		
Congregation, Port Chester,		

N. Y.	61.00	are therefore included in this month's list.		
Rev. Evald Kristensen, Taars, Denmark	25.00	G. V. C. Jubilee Fund Contr.		
Miss Rigmor Bent, Troy, N. Y.	10.00	in Bonds (Maturity Values):		
Mr. and Mrs. Ugilt, Chicago, Ill. (Trinity)	10.00	Previously acknowledged -----	\$31,050.00	
Mr. and Mrs. Einer Mose, Oak Park, Ill. (Trinity)	10.00	Mr. Albert Clausen, Chicago, Ill. (Trinity)	25.00	
Mr. Peter S. Jensen, Western Springs, Ill. (Trinity)	25.00	Mrs. Agnete Hostrup Hunt, Chicago, Ill. (Trinity)	25.00	
Rev. V. S. Jensen, Des Moines, Iowa	25.00	Mr. and Mrs. Harry Jensen, Viborg, S. D.	25.00	
Mr. and Mrs. Sigurd Stovring, Askov, Minn.	10.00	Marian and Olaf R. Juhl, Minneapolis, Minn.	50.00	
Eben Ezer Women's Mission Society, Brush, Colo.	25.00	Mr. George Ammentorp, Chicago, Ill. (Trinity)	100.00	
H. V. Knudsen, Des Moines, Iowa	25.00	Mr. S. T. Corydon, Oak Park, Ill. (Trinity)	100.00	
Interest on "G" bonds	13.75	<hr/>		
Miss Dagmar Miller, Hampton, Iowa	30.00	Total bonds to date -----		\$31,375.00
Mr. and Mrs. Axel Skelbeck, Omaha, Nebr.	25.00	Respectfully submitted,		
Rev. and Mrs. J. L. J. Dixen, Withee, Wis.	20.00	Olaf R. Juhl,		
S/Sgt. and Mrs. V. N. Ollgaard, Tyler, Minn.	15.00	4752 Oakland Ave.,		
Miss Eline Jensen, Chicago, Ill. (St. Stephens)	15.00	Minneapolis 7, Minn.		
Miss Laura Jensen, Chicago, Ill. (St. Stephens)	15.00	<hr/>		
Miss Laura Boose, Chicago, Ill. (St. Stephens)	20.00	Santal Mission		
<hr/>		For General Budget:		
Total cash to date -----		St. John's Ladies' Aid Mission Meeting, Hampton, Iowa -----		\$ 6.56
\$42,384.33		Mrs. Jensen Ryberg, Tyler, Minn.		1.00
		Mr. and Mrs. Laurits Jensen, Waterloo, Iowa		1.00
		A. E. L. L. Aid, Danevang Texas		25.00
		Dan. Luth. Church, Alden, Minn.		25.00
		Mr. and Mrs. Andrew Petersen, Alden, Minn.		5.00
		Alden Ladies' Aid Mission meeting, Alden, Minn.		25.50
		Alden S. S., Alden, Minn.		20.02
		Annex Club, Seattle, Wash.		10.00
		Menominee Women's Club, Me-		

In auditing the books it was found that the first two items in the above list had been omitted from the official receipt list last March. They

JUST PUBLISHED

Danish-American Life And Letters

A Bibliography by Enok Mortensen

With an introduction by Dr. J. Christian Bay, Librarian,
John Crerar Library, Chicago, Ill.

This bibliography includes historical writing, fiction, poetry, belles-lettres, biography and religious works.

"I admire the courage and persistence of Enok Mortensen in collecting and recording the many books and pamphlets which are in many instances, too good in themselves, or too valuable for the study of Danish-American history, to be consigned to dust and oblivion."—Dr. J. Christian Bay.

Price \$1.25

Hymns And Hymnwriters Of Denmark

By J. C. Aaberg

Excellent biographies of the leading hymnwriters of Denmark with many beautiful translations of their hymns.

Hymns and Hymnwriters of Denmark by J. C. Aaberg should be on the reading list of any Lutheran even passively interested in a common Lutheran Hymnary.—A. C. Lehman, Book News Letter of the Augsburg Publishing House.

Price \$2.00

ORDER EITHER OF THE ABOVE BOOKS FROM

GRAND VIEW COLLEGE

DES MONIES 16, IOWA

nominee, Mich. -----	5.00
St. John's English Ladies' Aid, Hampton, Iowa -----	5.00
Danish Ladies' Aid, Junction City, Oregon -----	6.50
Mrs. Talmadge Wiley, Breerton, Wash. -----	5.00
Mrs. Frederikke Andersen, Hampton, Iowa -----	2.00
St. Paul's Social Hour Club, Tacoma, Wash. -----	10.00
Karen and Peter Sorensen, Cedar Falls, Iowa -----	5.00
Mr. and Mrs. Jess Refshauge, Cedar Falls, Iowa -----	5.00
St. Ansgar's Church, Portland, Maine -----	24.00
Mrs. Dagmar Potholm Petersen, Portland, Me. -----	20.00
D. A. Y. P. L., Kronborg, Marquette, Nebr. -----	10.00
St. Stephen's Ladies' Aid, Chicago -----	10.00
St. Peder's Ladies' Aid, Minneapolis, Minn. -----	18.85
D. A. Y. P. L., Juhl, Marlette, Mich. -----	7.19
Mr. and Mrs. Andrew Bornhoft, Tyler, Minn. -----	2.00
Mrs. P. H. Lind, Hampton, Iowa -----	2.00
English Ladies' Aid, Askov, Minn. -----	5.00
In memory of Thorvald Hansen, West Denmark, by Victor Jensen, Tyler, Minn. -----	1.00
By Julius Nielsens, E. Falls Church, Va. -----	5.00
In memory of Mr. and Mrs. Jacob Jacobsen, Withee, anonymous -----	10.00
In memory of Magnus Jorgensen, Hampton, Iowa, Dagmar Miller, Tyler, Magdalene Dixen, Des Moines -----	2.00
In memory of Soren Davidsen, Latimer, Anna and Dagmar Miller -----	3.00

In memory of Esther Larsen's child, Tacoma, Viborg friends, Viborg, S. D. ----- 8.75
 In memory of Anton Sorensen, Viborg friends ----- 2.00
 For a child's keep, Danish Ladies' Aid, Dwight, Ill. ----- 25.00

Total for February ----- \$318.37
 Total since January 1 ----- \$1,740.99
 On behalf of the Mission every gift is hereby acknowledged with thanks.

It is an appalling item to secure passage home for the experienced missionaries, war worn as they are and likewise costly is the passage for the splendid recruits going out to take up the great work.

This all concerns you, the generous supporters of the mission.

Dagmar Miller,
 Tyler, Minn.

N. B. Please—M. O. should be made payable at Hampton, Iowa.

NEWS BRIEFS

SEMINARY HEAD ATTACKS LOW PASTORAL SALARIES

By Religious News Service

Philadelphia—Low pastoral salaries were attacked by Dr. Frederick Schweitzer, president of Bloomfield, N. J., Theological Seminary, in Monday Morning, Presbyterian pastors' weekly.

"While the country is in turmoil over the relation of workingmen's wages to the cost of living, it is timely to question the adequacy of pastoral salaries under \$2,500 with manse," Dr. Schweitzer wrote in an open letter to Presbyterian churches.

"Girls who graduate from high school find immediate employment at salaries in excess of those paid our college and seminary graduates with years of effective experience in the ministry," he said.

An eastern Presbyterian synod was challenged by Dr. Schweitzer for being satisfied that all its married pastors were "at long last receiving at least \$1,800 with manse."

"Many presbyteries do not even yet insist," he declared, "on this miserable minimum."

CHICAGO CHURCH BEGINS DETAILED SEX EDUCATION COURSES

By Religious News Service

Chicago—One of the most detailed courses in sex education ever to be offered in the Chicago area has begun at the Drexel Park Presbyterian church here where, under church auspices, sex lectures will be given by medical doctors to not only mixed audiences of young men and women but also to segregated groups of boys and girls ten to fourteen years of age. The lectures will be illustrated and parents may, if they choose, come to the lectures with their children.

Dr. Clinton C. Cox, pastor of the

church, said he had decided to sponsor the lecture series, which will continue for four weeks, because of "the deplorable condition of sex crime and the common sex offenses by youth."

"We believe that the youth are in desperate need of sex education and we are sure that clean, authoritative information will help to stop the present series of sex offenses."

GUAM MARINES RAISE \$3,000 FOR MISSIONS

By Religious News Service

Philadelphia—The Third marine Division have raised more than \$3,000 for Protestant mission work on Guam, the Service Men's Christian League disclosed here.

2,957 ARMY CHAPLAINS RETURNED TO CIVILIAN LIFE

By Religious News Service

Washington, D. C.—A total of 2,957 army chaplains have been returned to civilian life since September 1, 1945, it was announced here by the office of the Army Chief of Chaplains.

The same report pointed out that there were 5,184 army chaplains on duty as of last January 31, and that 1,342 chaplains had received 1,777 decorations as of that date.

Only two army chaplains are now listed as being missing for the entire war, later information having cut this figure down from a previous high of 14. Seventy-seven army chaplains gave their lives in battle action during World War II, and 74 died of non-battle causes while in the army, including five who died in Japanese prison camps. No less than 243 were wounded in action, including those not hospitalized.

RELIGIOUS AND SCIENTIFIC LEADERS TO HOLD ATOM BOMB CONFERENCE

(By Religious News Service)

Winter Park, Fla.—American religious and scientific leaders will meet in a five-day conference at Rollins College here March 11, "in an effort to agree on and recommend a world government which will assure control of the atom bomb and other super-weapons."

Conferees include, Bishop G. Bromley Oxnam, president of the Federal Council of Churches; the Most Rev. Bernard J. Sheil, Roman Catholic Auxiliary bishop of Chicago; the Rev. E. A. Conway, S. J., of the Catholic Association for International Peace, and treasurer of the National Committee on Atomic Information; and Dr. Louis Mann, rabbi of the Chicago Sinai Congregation.

Among others attending will be Dr. J. Robert Oppenheimer, and Dr. Harold C. Urey, atomic scientists; Supreme Court Justice William O. Douglas, Owen D. Young, Lt. Gen. James H. Doolittle, Senators Joseph H. Ball (R-Minn.), J. William Fulbright (D-Ark.), Claude Pepper (D-Fla.), Charles W. Tobey (R-N. H.), and Carl A. Hatch (D-N. M.).

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 M. RTE. 2,
 TYLER, MINN.