

Lutheran Tidings

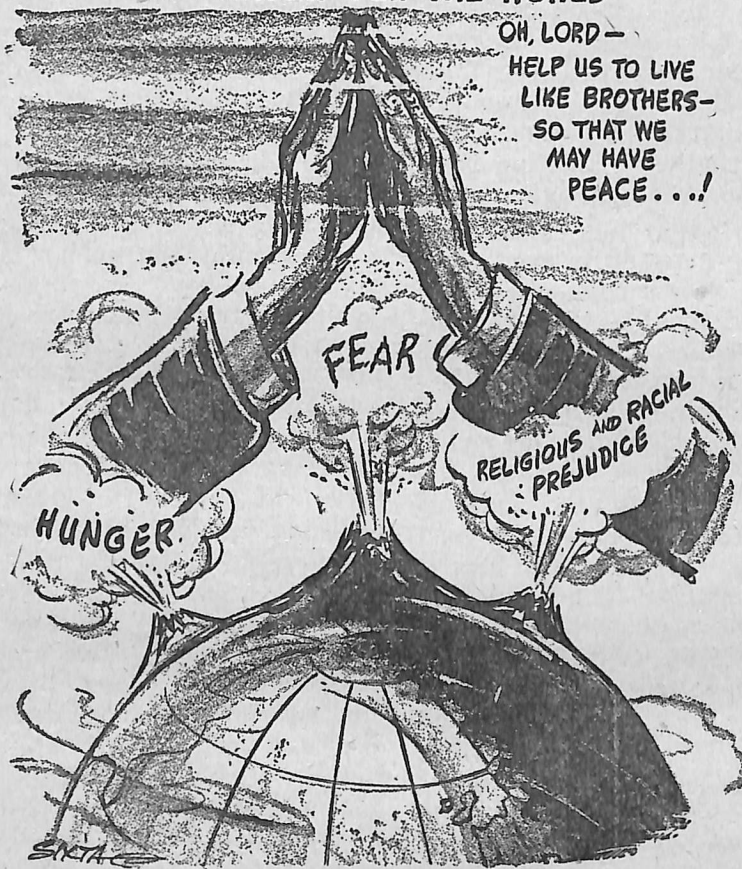
PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XIV

January 5, 1948

No. 11

A PRAYER FOR THE WORLD



Courtesy Institute for American Democracy, Inc.

A Hymn of Prayer

God, our Maker and Redeemer,
Christ, our Savior and our Lord,
Send Thy Advocate upon us,
Teach, imbue us with Thy Word;
Make our every vain desire
Be consumed by tongues of fire;
Prostrate us for our derision,
Lead us forth to sight and vision.

Sufferings of Saints before us,
Prophets dead who dared to speak,
Hearts of stone and minds for Mammon,
Satan's triumphs are unique.
Cries for truth and sighs for life
Are suppressed by sin and strife;
Lord, before all churches crumble,
Bend our hearts and make us humble.

Man, by water and the Spirit
Having known the second birth,
Hearts aflame to light the darkness,
Sending warmth to all the earth,
That, Lord Jesus, is our plea.
It can all be wrought by Thee;
Fashion us upon Thine Altar,
Living stones for Thy Gibraltar.

By Ove R. Nielsen.

Sung as:

"Take away the signs of mourning."

Peace and Good Will

Whether our Christmas story contained the traditional words, "Peace on Earth, Good Will Toward Men," or it followed the words of the earliest and best manuscripts of New Testament and said, "Peace on Earth among Men of Good Will," we are still faced with the practical problem of New Year which is none other than that of—peace and good will. We have heard fine sermons about the light that shines in the darkness. Through them our faith has been strengthened or re-kindled, but now we must take this faith into a world of tremendous difficulties. We believe that the light can and will conquer the darkness, but we also realize that the international situation is so grave that it will not be improved without a great deal of understanding, patience and hard work.

The world crisis is growing more acute every day, although the situation is not necessarily any darker than it has been for the past months. To the contrary, there is a ray of light which did not exist last summer. The darkness was so threatening then, because we did not realize its power. We understand—some—now. The conference of foreign ministers ended in a dismal failure, but this fact does not make the darkness greater. It has warned us and made us aware of the danger, and this awareness is a good thing in itself. Furthermore, we have been awakened at least to a partial recognition of the helplessness and suffering of Europe and have taken initial steps to help the nations.

One fact we have not recognized sufficiently yet, however, and this has to do with what Wilkie called our "reservoir of good will." This fact is; that the good will, which many peoples had toward our country as we were winning the war, has largely been replaced by fear and apprehension. In the eyes of an alarmingly large number we have become a threat to peace. They look upon us as militaristic and imperialistic and they are afraid that we want to dominate the world.

When we run up against this attitude, we are amazed and incredulous, and for two reasons. The one reason is our ignorance. We have been filled with so much propaganda about Russia as an aggressor to the almost complete neglect of our own faults that we do not see the picture as others see it—nor as it actually is. The other reason is that we know within ourselves that we are not aggressors and do not want to be aggressors. It is about time, however, that we wake up to facts and actualities. We justifiably condemn Russia's actions and attitudes, but we must also look at our own dirty linen. And we do have dirty linen, even though we have not been willing to admit it.

Since the war we have committed a long series of acts which have amazed the world, even though we, the American people, in our innocence have not been aware of their significance. Let us mention the main ones. First of all, we have made the atomic bomb, we have used it, we are further developing it and stockpiling it, and we have demonstrated it dramatically at Bikini. Secondly, we are maintaining an enormous military establishment. We have kept and

further developed a tremendous navy and have sent it demonstratively to all corners of the world. We still have a large army, and the pressure for peacetime conscription is great. Our airforce is reputedly small, but we are experimenting and improving all the time. We regard all these things as security measures, but they do not appear in that light to the rest of the world.

Furthermore, we have given the armed forces a large measure of control in the field of scientific investigation and even in education. We have stockpiled industrial production. We have strengthened military bases in the north and we have annexed islands in the Pacific. We have brought South American countries, even Argentina whom we condemned a few months ago, into a military relationship with us, and we have sent arms to Turkey and Greece. Again, all these things are justified and defended by us on the grounds of security, but they do not make that impression on the rest of the world. When these acts are combined with dollar dominancy, it is no wonder that we are feared. We may believe that we are being a big and benevolent brother to the rest of the world, but the fact is that we are in grave danger of losing the good will of other nations.

The reasons for the bad situation are many. We lack a positive and capable foreign policy, worthy of our power and our purposes and consistently so. Instead we have too often practiced an amateurish, inconsistent, and saber-rattling diplomacy which has amazed and even frightened the rest of the world. We have been like a fumbling giant, and in our confusion we have permitted military leaders to dominate our policies to a dangerous degree.

We can have no criticism of military men as such. The military profession is an honored one in our country, and we should all be grateful for the successful prosecution of the war. Furthermore, we take pride in the fact that the leaders of the army, navy and air force on the top level during the war were men of fine character and personal integrity. We must not allow the regrettable exceptions to cast any shadow over the profession, character and accomplishments of our war heroes.

But it is not only an ancient policy of our country, it is a vitally important principle of democracy; that the military should be servants of the people and government and not policy makers. A military man thinks professionally and acts professionally and must do so. But the very characteristics which qualify him professionally, automatically disqualify him for peacetime leadership. He lacks the broad basis and understanding which should be fundamental for policy makers. We all respect and admire General Marshall, and we have probably never had a finer character in public service, but it is nevertheless a mistake that he is Secretary of State.

What has happened since the war? — We have not only let military leaders act on their own initiative in such a way as to endanger the peace, but we have filled many important peacetime posts with military

men. Our Secretary of State is a general and the State Department is filled with military personnel. Many of our important ambassadors are generals. Military pressure upon Congress and the people is tremendous. Military censorship is a threat and a reality. Military men are being picked for high educational posts, and we are hearing much talk about electing a general to the presidency. (Anyone who is skeptical of these statements should read the analysis of the respected and conservative military analyst, Hanson W. Baldwin, in the December issue of "Harper's Magazine.")

There is a grave danger that our country will fall into the pitfalls of dictatorship which we fought a war to eliminate throughout the world. The victors are in danger of worshipping the gods of the vanquished. One of the steps which led the Axis nations to their tyranny was the dominance of the army and navy. Russia's present aggressor government is to a

large extent a military dictatorship. God forbid that the United States, the champion of democracy, should join the ranks.

We may shrug our shoulders and say that it cannot happen here. The fact is, however, that much of the world is convinced that it is happening here. It is about time that we stop shrugging our shoulders and realize that we are far along the road we detest.

World peace depends upon good will—a genuine and active good will on our part, and a re-kindled good will toward us on the part of the rest of the world. The first requirement for this good will is an active and understanding public opinion in our country. To this the Christian message of peace and good will must contribute, combined with the insight, judgment, and action which makes for a happy New Year.

Johannes Knudsen.

Grand View College, Dec. 27, 1947.

Home Mission Council Meeting

Des Moines, Iowa, Nov. 19 and 20

The Home Mission Council of the Synod met in Des Moines, Nov. 19 and 20. All district presidents were present for the opening session except Rev. Harald Ibsen, who arrived for the sessions on Thursday. The synod board was represented by the president and the secretary. After the devotional period, led by Rev. Alfred Jensen, and the reading of the minutes of the previous meeting, the council proceeded with its deliberations, following the agenda submitted by the synod president.

The Council first made a rapid survey of the status of the congregations, district by district, with reference particularly to the vacancies, needing the aid of the Council in procuring a pastor; the present pastoral supply; and potential Home Mission activities.

The congregation at Bronx, New York, has been vacant since the death of Rev. A. C. Kildegaard. Our Savior's Church at Brooklyn will be vacant early in 1948. There may be a possibility of a merger of these two congregations. Both need to relocate. Rev. Paul Baagøe and Einar Anderson will help supply these churches during the vacancy. The Newark, N. J., congregation has not yet procured a pastor but is negotiating with Rev. C. C. Rasmussen, who at present does not serve any church.

The Messiah Lutheran Church, located about 12 miles from Grayling, Mich., near Roscommon, formerly belonging to Augustana Synod, will from now on be served by Rev. Svend Holm of Grayling. Arrangements have now been made for its release from Augustana, so the congregation will no doubt join our synod in due time.

District III has for several years been investigating the possibilities of getting congregational activity started in the village of Sheffield, Ill. The community was canvassed about a year and a half ago, but the survey revealed a very small Lutheran constituency. The district decided at its recent convention to discontinue effort in promoting work there. Only a

small group of old people are left of the congregation, which is served in Danish monthly from spring until Christmas. These services are conducted by the pastor at Dwight.

One congregation, which a few years ago received some assistance from the Home Mission treasury, is making splendid progress. I refer to the congregation at Waterloo, Iowa. At the present time concerted action is put forth for the relocation of the church. A new residential district with excellent opportunities for expansion has been granted the church through the Regional Committee, a splendid site for the location of a new church has been purchased, and a parsonage has been bought and remodeled next to the church site. The congregation is now raising funds for the new church, and has an excellent bid on the old church property besides. Rev. A. E. Frost is the pastor.

Mergers have been discussed and considered in several communities where both the Danish Synods have churches. This has been the case in Moorhead, Minn., in Flaxton, N. D., and in Davey, Nebr. It seems, however, that the necessary cooperation to carry out such mergers has been lacking. Such projects are always difficult, especially when both parties are very loyal to their synodical groups. The little congregation at Flaxton has been served by Student Gordon Miller during the past summer, vacation school and confirmation classes have been conducted. Rev. Enselmann from Dagmar, Mont., serves Flaxton 3—4 times a year. At Davey, Nebr., where our people desire to replace their church which burned some time ago, are confronted with the problem of where to build, as there is already one Lutheran church in the village belonging to U. E. L. C. The two pastors, the two district presidents and the two church councils met this fall to discuss the possibility of having both congregations call a pastor together. This seems to be a difficult matter to agree upon.

In Bone Lake Township, Wis., an effort is being made to effect a merger of four congregations of different synods. This does not include our congregation there, which is being served from West Denmark, but it may affect it. The proposed merger may make it possible for each participating group to support its own synodical activities. District 5 still has option on two potential Home Mission fields in the "Pine Circle" and "Golden Valley" areas near St. Paul, Minn.

Rev. Alfred Jensen gave an extended report of the Canada Home Mission fields based upon his visit to Canada the past summer. Rev. Vilhelm Larsen serves four congregations in Saskatchewan at Mayfair, Clouston, Melfort and Canwood. The progress has been very slow, largely because the services have been in the Danish language only. Rev. Larsen does not feel he masters the English well enough to preach in it. The church services in these groups are held in private homes, but in Canwood the Anglican church is used for special occasions. Canwood offers the most promising field. The congregation owns a plot of land and a house which serves as parsonage. There is ample space for a church. A visit with Rev. Quengesser of U. L. C. A., (Manitoba Synod) who serves eight congregations in this area, revealed that he would like to start congregational work in Canwood and have that city serve as a center for his church activities. Since we are not doing an English work there, he would like to take over ours. The H. M. C. is giving serious consideration to a plan making possible a double language program in these churches.

The Home Mission project at Hay Springs, Nebr., is progressing very favorably. An army chapel has been purchased and moved to the community. It has a seating capacity of about 300. The total cost of this chapel, including the moving and the installation of a heating plant is \$6,500, of which \$4,000 has been raised locally. The balance has been financed by the local bank at 3%. The chapel was dedicated recently. Thus the congregation now owns its own church, the community hall and a 3-acre plot of ground on which the buildings are placed. The congregation will work on a community-church basis. It now has members of eight different denominations. The irrigation project of the government in Mirage Flats is now opened and land is being sold. The newcomers into the area have all been contacted by the church and people make a favorable response to these efforts.

The small group of Danish people from our church who have settled in Granly, Miss., are being served monthly by pastors of the synod. The future for this group seems a bit uncertain as some of the families have been moving away.

It was reported that Rev. Halvdan Knudsen has arrived at Los Angeles, Calif., to take over the work there and that he is expected to make occasional visits to San Diego. We have had no report of recent date of the activities at San Diego.

The congregation at Tacoma, Wash., which has been without a resident pastor since the death of Rev. A. V. Andersen, is at present being served by a pastor of A. L. C. It was thought that perhaps one of the pastors, not serving in a call at present, could render service there. The congregation located in

Wilbur, Wash., is being served by Rev. Holger Andersen, who at present is a student at the University in Seattle.

Discussion now centered on available pastor supply. Rev. Verner Hansen, Rev. Holger Andersen, Rev. Ronald Jespersen and Candidate Einar Andersen were said to be taking time out from the active ministry to further their education. Student Gordon Miller at the seminary has accepted the call from Brush, Colo. Rev. J. C. Aaberg, Rev. P. C. Stockholm, Rev. M. Mikelsen, Rev. C. Rasmussen and Rev. Erik Back are without calls at the present time. Several pastors from other synods had applied for consideration to membership in our synod. The H. M. C. did not act favorably upon any of these.

After a thorough study and discussion of congregations in need of resident pastors, the H. M. C. recognized such a need in the following congregations, listed in the order of most urgent need and proposed to meet these as soon as possible: 1. Newark, N. J. 2. Tacoma, Wash. 3. Wilbur, Wash. 4. Flaxton, N. D. 5. St. Paul, Minn.

Regarding the church property of former congregations of the synod located in Nebraska, Rev. Holger Nielsen reported as follows:

1. The church located at South Logan is in a dilapidated state and should be torn down. It is a country church, not in use for years, from which the sacred things, as well as the church records, have been removed to Nysted.
2. Our church at Elba is being used by a United Brethren group.
3. The Dannevirke and Farwell churches are being used for services by pastors of U. E. L. C.

The Church Extension Fund was the next matter on the agenda. In view of the fact that the synod is endeavoring to raise \$50,000 for Church Extension and Home Mission purposes over a period of five years, 20% each year, it is evident that concentrated effort on the part of all congregations will be necessary. The District President of each district should head the effort. The H. M. C. resolved to recommend:

1. "That the Church Extension Fund be raised by house to house visitation, supplemented by such other gifts as might come from auxiliary organizations. Where synod contributions are solicited in this manner, the Church Extension Fund contributions may be solicited at the same time." (It should be understood from this that a Sunday morning offering or collection is not sufficient).

A general discussion followed pertaining to the values to be derived from an enlarged program of activities through summer camps, a fuller use of our folk schools like Atterdag, Nysted and Danebod for summer and fall meetings, etc. It was reported from Solvang that Atterdag College had been used as a place of retreat by U. L. C. groups early in September.

The value and need of parish workers was also mentioned. Young people trained to do a special work in the congregation, such as home visitation, assisting with the work in the Sunday School, Young People's Societies, congregational secretarial work, etc., would greatly increase our church efficiency and

promote the spiritual ministrations of the congregations. The H. M. C. recommends:

"That special emphasis be placed upon the training of young people and other interested lay people for parish work."

The present church-workers-course offered at Grand View College under the leadership of Rev. Einer Farstrup is a step in this direction. Our young people should be encouraged to make the most of the opportunity of training for Christian service thus provided.

The Synod Budget for the current year was considered next. It is the largest budget in our history. Rev. Holger Nielsen called to the attention of the Council that a pamphlet, giving a historical resume of our synod with an explanation of its organizations and activities, is in the process of preparation by the Synodical Board and the Publications Committee. This will be available, when ready, to pastors and congregations. Attention was also called to the fact that a proposal had been passed at the recent convention of Dist. III, aiming to correct our method of passing upon the Synodical Budget at our annual conventions. Rev. Alfred Jensen stated that he hoped to be able to have the synod annual budget set up earlier and printed so that it can be in the hands of the congregations together with other convention materials prior to the convention.

The final matter to be discussed was Lutheran World Action and Lutheran World Relief. We were reminded again of the acute needs of many peoples of the world and the slow progress being made in the ingathering in some of the congregations of our synod, particularly for Lutheran World Action. Each district president summarized the L.W.A. status of the congregations of his district and Rev. Alfred Jensen the contributions of every congregation toward the two-year quota, as of Nov. 1.

The Synod Quota for the two-year period is: \$56,-463.62. Up to Nov. 1, \$44,687.66 had been received, which is 79.14% of the quota. Some congregations have oversubscribed their quotas, others are far short. It was agreed that each district president should write to every congregation in his district and urge a final push toward the successful completion of the L.W.A. appeal as soon as possible. Our people should remember that gifts "in kind" sent to L. W. Relief may be credited to L.W.A. contributions.

The synod quota for L.W.A. for 1948 is \$21,372.30. Based upon the confirmed membership this amount will be distributed among the various districts as follows:

LUTHERAN WORLD ACTION, 1948

District	Conf. Members	Quota
I -----	2,085	\$ 3,128.00
II -----	1,470	2,205.00
III -----	1,803	2,705.00
IV -----	2,736	4,104.00
V -----	1,536	2,304.00
VI -----	1,732	2,598.00
VII -----	1,403	2,105.00
VIII -----	953	1,480.00
IX -----	654	981.00
	14,372	\$21,610.00

A spirit of seriousness and earnestness prevailed throughout all sessions. Every member present realized the urgency of the needs of our times and the particular difficulties which confront us as a church body. We have definite limitations, but we are co-laborers with Him for whom nothing is impossible. Hence we can face every challenge with hope and with courage. He will not fail us, if we trust Him implicitly and do our part faithfully.

Edwin E. Hansen, Secretary.

Men Of Good Will

"Peace on Earth to men of good will." These were the closing words of the song of the angels on Bethlehem's fields. They will echo around the world again this year 1947. "Silent Night," "Adeste Fidelis," "Vom Himmel hoch"—these hymns and carols will again bring back to millions a little of that heavenly music of the first Holy Night.

But the grim reality of a world unprepared for the birth of the Savior will be understood best by those who huddle in cellars and caves as refugees. "No Room!" "No-Room!" Millions have no room. For them the manger bed is no imitation crèche on the mantle or beneath a Christmas tree but a reality, with their own little ones huddled in straw and wrapped in swaddling clothes.

My greeting to you for whom the life in this Advent and Christmas season is so grim and forbidding is from those who have not suffered the privations which you have endured. We want to be "men of good will" by the Grace of God. We shall dedicate ourselves anew to Him who came to bring "Peace on Earth to men of good will." We shall not only pray, but labor and share in His name so that you may know that our Christmas Greeting is more than words. "Men of good will" let us seek peace at the manger bed of Christ our Savior!

S. C. Michelfelder.

Executive Secretary, The Lutheran World Federation, Lutheran Representative to the World Council of Churches.

Rest is not quitting
This busy career;
Rest is the fitting
Of self to its sphere.

—Goethe.

Sin is a state of mind, not an outward act.

—J. M. Sewell.

Lutheran Tidings -- PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA
Office of Publication: Lutheran Tidings, Askov, Minnesota.
Editor: Rev. Holger Strandskov, 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.

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

What's Wrong With the U. S. A.?

About a year ago I wrote an article for Lutheran Tidings under the heading, "What's Right With the U. S. A.?" At the beginning of the year, 1948, it should not be out of place to take a look at the other side of the coin. Let us make a brief assessment of our spiritual resources. All about us men are talking about our hugh bank balances. Important as they may be, I am more interested in our spiritual balances.

Let me begin by saying that I am deeply aware of the fact that there are strong spiritual forces at work in the U. S. A., but I am also painfully aware that there are forces at work among us and in us that if not checked will destroy us as a nation.

Every student of U. S. History knows that corruption in America was comparatively rare until the Civil War. Since that time it has tainted American political and business life with too great frequency. It is men with money to spend or to give away who are able to bribe weak officials. Fortunately, not all rich men use their money to this end, but some of them do. Of course, not all public servants are willing to take "graft money," but too many of them do.

It is so well known that not much needs to be said about it. But it is true that from the city halls, and by way of county court houses all the way up to high U. S. officials, there is corruption. The latest is that men in high places in Washington, who have inside information, gamble on the grain market and make hugh fortunes. The fact that these fortunes are made while millions starve does not seem to disturb these "public servants."

There was a time in our history when men fought and died that they and others might be free. Our nation was conceived in such an atmosphere. When a congress passed and a President signed the Alien and Sedition Laws in 1798, the American people rose in anger and swept the guilty President and congress from office. In that election our people chose Thomas Jefferson President. To this day Jefferson's name is mentioned with awe among all freedom loving peoples of the world.

In our times things are different. If congress does not like the ideas of men holding public offices, it callously withholds appropriations for their salaries. They are not given a trial. There is no proof of incompetence or misconduct while in office. A majority in congress does not like their ideas, so out they go. Where is the righteous indignation that will retire such public officials? **If any decent man suffers an injustice, no decent man is safe.**

Right now the American people want tough diplomats, so they have admirals and generals filling high diplomatic positions. The fact that most of these men have had no training for this kind of work does not seem to make any difference. We are big and strong, and we can be tough. We have the biggest navy in the world, and Admiral Halsey tells all concerned that we will send our ships wherever we—please. The

German Kaiser used to talk that way and he spent his old age in Holland splitting kindling!

Have we forgotten that some of the proudest pages in our history tell of giving aid and comfort to little countries? When the Latin American countries rebelled against their mother countries, we were quick to recognize them and one of our Presidents proclaimed the Monroe Doctrine for their protection. When the Hungarians rebelled against the German Habsburgs a hundred years ago, and were crushed, we welcomed the condemned Hungarian leader, Kossuth, to this country and Iowa named a county for him.

When we acquired Florida and the Philippine Islands, we had Spain at our mercy, but Uncle Sam was big in his magnanimity and we paid Spain large sums of money. That was not tough diplomacy. Our people knew then that tough diplomacy easily leads to war. A Hitler used it, and see what happened to him.

One of the arguments used most frequently by those who favor universal military training is that it will reform the morals and manners of young Americans. If it would do that, I think I could favor the measure. But have we become so superficial? How easy it would be for prodigal parents of America if drill sergeants could do in a short year what they have neglected to do in eighteen years.

True, many American youngsters need spiritual and moral regeneration. The crime record proves that. But let us not believe for a minute that tough, cussing officers can make honest, upright citizens out of budding criminals. Good parents have known all the time that as the twig is bent so the tree inclines. If modern parents are too busy with card parties or taverns to take care of their children, it is bad for America.

Every person who has read any Roman history knows that the sicker Rome became spiritually, the more crazy the people became for excitement. It has always been true that the poorer a man is spiritually, the more excitement he craves. There are millions of young people in our land who are miserable if they are not fed a steady diet of thrills.

Readers of L. T. must have noticed that at our big prize fights the radio announcer is careful to point to all the dignitaries who have ringside seats. There one will see senators, judges, cabinet members, governors, movie stars and other fools.

We are very proud of being the richest nation in the world. We hear it on the radio every day. Perhaps they tell us that because they know that we are so full of fear. We are afraid of inflation, but we dare not enact effective price controls. We are afraid to give Europe enough aid as that leads to more inflation, but we are afraid not to give lest we drown in our own surplus goods. Foreigners among us with a sense of humor must surely laugh at us.

This dancing, drinking, boasting, grabbing, fearful (at heart also kind) America is not a new thing in history. But never in history have the citizens of a land had so great a responsibility thrust upon them.

Our Women's Work

NEW YEAR'S GREETING

As I was thinking of what to write you as a New Year greeting, the following verses came to my mind and as they express my hopes for the coming year, I shall let Tennyson's poem, Ring Out, Wild Bells, be my greeting to you for 1948. —Your Editor.

RING OUT, WILD BELLS

From "In Memoriam," by Alfred Tennyson.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

It is truly time for greatness. In speaking of the world situation Harold J. Laski said the following not long ago, "It is one of the supreme turning points of history . . . Americans must recognize without delay that they hold the keys of life and death in their hands."

What will save us? It will not be the new automobiles even if they hang a ton of stainless steel on their bulging sides. It will not be the atomic bomb and our bigger armies and navies. It will not be jet planes even if they travel faster than sound. Our great danger is not from without, but from within. The great danger of our country, and for our country is that in this moment of her vast wealth and power she loses her soul. At the very foundation of our universe a still, small voice is ever asking the ancient question, What profiteth it a nation if it gain great riches and loses its soul?

Letter From Our W. M. S. President

Last time when I sent a letter to the Page, it was a greeting from Denmark where we spent the summer. After six happy weeks there, visiting relatives and friends, we bade them goodbye in Kastrup airport, happy that we had this pleasant reunion but somewhat regretful of the separation that soon would come.

But in our hearts we rejoiced as we waved the last farewells through the little round window and soared into the sky over them and the land of Denmark, for we had with us a treasure of happy memories and the joy of anticipation when we should see our dear ones here, and our home.

The return voyage was pleasant and we arrived in LaGuardia airfield on schedule, thankful for a safe journey. At the home of Rev. and Mrs. Ove Nielsen in Perth Amboy we stayed over night and there felt the value of coming to a home which with its hospitality was a true haven for us as it is many others who tarry there for longer or shorter visits to share with them the good things in life. We were happy to see the growth and expansion in Church and Sunday School work they are experiencing and noticed the many hands that were busy preparing for the 75th Anniversary of the Perth Amboy Church a week hence.

Coming back to Iowa and to our home here, we found all was well. Little by little we get back into the former routine and feel the joy of again taking our places in the workshop of Home, Church and School.

It is also a pleasure again to be back in W.M.S. work and watch it grow. We receive many letters from our women, throughout the synod, expressing the satisfaction that comes from having a Women's Mission Society where women directly may be a support in Home and Foreign Mission work. May that desire in a woman's heart never die, but grow and be implanted in generations to come. And to our National W. M. S. treasurer have come many letters with gifts to the General Fund and to our special project, the Dormitory Furniture Fund. Mrs. C. B. Jensen writes us she has been very busy but we know the busier she is, the happier she becomes.

On Sunday morning, Oct. 19, a beautiful autumn day, our family with many others, accepted the invitation extended to friends of Grand View College to come to the campus for Open House at the new dormitory.

We arrived in time for the morning service in Luther Memorial and as the church bell in the tower called to worship old and young filled the pews. The singing was an inspiration with many and strong voices from the congregation and from the choir by the organ under the leader who seemed to bring out the best from each one, as they sang the familiar hymns as well as their special rendition, "Prayer Perfect."

Pres. Johs. Knudsen conducted the services and through his sermon stressed the serious need for Christian Living and Christian action in the world today as man to man and nation to nation.

At 2 o'clock there was a steady stream of guests to the new dormitory from near and far. And what a happy feeling we had as we entered this beautiful new building and were greeted by the president and his wife. The rooms are large and cozy. As Mrs. Knudsen took us through on the tour we felt we would like to linger in each one of them. In the matron's apartment we at once felt at home for there were W. M. S. gifts from previous years, the writing desk, large rug, pictures and other things that had been transferred from the old apartment and now made nice furnishings for this lovely room to the east on first floor.

In all the rooms, the furnishings, drapes, bedspreads and lamps, gave a feeling of harmony. The dressers, chairs and writing desk added comfort and solidarity to the appearance of the room. There were many rooms to furnish, many curtains to be hung and matched with the right bedspreads and chairs. But the result was gratifying and on behalf of W. M. S. I would like to thank the three women of the committee, Mrs. Johs. Knudsen and the two Mrs. Erling Jensen for their efforts in this work of selecting and putting in place these many new things in our dormitory. It is a piece of work well done.

We were especially interested in the many army beds which the management purchased at such a big savings last spring. With their new coat of paint and a pretty bedspread they gave a very neat and sturdy appearance to the rooms and we are grateful to Pres. Knudsen for this purchase which was at the time a savings of around \$1200 to \$1500.

They serve the purpose very well, especially in these times when materials are so scarce and much of it of inferior quality.

The living room on the entire south end is attractive with its fireplace to the south and interesting verandas to both east and west. There were good and comfortable chairs, and the wall, floor and quite special drapes gave a most restful appearance to the room. Best of all, the rooms were occupied and their owners seemed so happy in their new home.

The last part of the tour was in the dormitory recreation room in the basement where Miss Thora Strandskov, Mrs. Harry Jensen and Mrs. Carl Erikson served coffee and cake to the many guests.

My hope is that more of our women may soon have the opportunity to see this splendid new building and you will agree that W. M. S. has a worthy cause to work for as we collect funds for its furnishings.

May we again on behalf of W. M. S. appeal to you to do your best in collecting these funds. Our goal has not yet been reached but we are very hopeful that in another year or perhaps two, we will have met this obligation of around \$9,000. If the women of each of our congregations contribute the \$200 we shall have reached our goal. Could we make one more effort if we have not done fully as well as we should toward this cause?

It is a pleasure to read the reports from our W.M.S. meetings at the various district conventions and we hope that the fellowship and spiritual uplift derived may be a source of help in our daily lives as we see it.

In conclusion I extend on behalf of W.M.S. our best

wishes to Pres. Johs. Knudsen and the staff of teachers at G. V. C. Our hopes and our prayers shall be with them in their endeavor to help this large student body find and follow a way of life that shall be acceptable to Him who said: "I am the Light of the World." May this fine new building be an added help to the old G. V. C. to reach this goal.

Ida Egede.

THE ROCK

There is none holy as the Lord; for there is none beside thee; neither is there any rock like our God.—I Sam. 1:2.

Many years ago, a certain young man was cared for by Sisters while he was ill in a hospital in London. This man, with faith strong as a rock, left London and came to America, entered the theological seminary with the vision of transplanting the diaconate into the Danish Lutheran Churches in America.

After the young man had been ordained, he and his wife came to Potter, Nebr., to serve the small St. Peter's congregation for a short time, and then moved to Brush, Colo., where they opened their home for the care of tubercular patients. That was in the year 1904.

The grounds where the Eben-Ezer Mercy Institute now stands were bought, but much work had to be done, as it was prairie land with rattle snakes and cacti. But under God's blessing and with help of willing hands, the land was transformed into the beauty spot which now is the home of Eben-Ezer Mercy Institute.

The pioneers have often heard about the pastor's wife walking out to the land, after each sand storm, with her pail and spade, to remove the sand that had gathered around the small trees. Many people shook their heads, and said that it was hopeless, but by the grace of God the work succeeded. Pastor and Mrs. Madsen began the work, and we all know that the work of the pioneer is the hardest. Thus Eben-Ezer Mercy Institute and Deaconess Home was established.

As the years have slipped by, one after another, the Institute has grown a great deal, and today there is not room for all the applicants who ask for admission day after day.

During the last fifteen years no tubercular patients have been admitted to the Institution. Old and invalid people are now occupying the beds in the building formerly known as the Sanatorium. Do you know that we have fifty invalids and twenty-five old people at Eben-Ezer? Of the fifty invalids fifteen must be fed three times a day. If you have had any experience with old people and invalids, you will know how slowly they eat and how much time it takes to feed them.

Beds are decorating the hall ways, and believe it or not, some of the old people have their beds in the library, where our Directing Sister has tried to make it as homelike as possible for them.

The other afternoon as I was sitting in the hospital office, where I attend to the financial end of the work, an elderly gentleman came in and asked for the superintendent. Well to make a long story short, this gentleman came down from Denver and wanted to make his home, without first inquiring if there was room for him. There was no room, but Kathrine had

another bed placed in the library, what else could she do? So, dear friends, you will know that we are overflowing our capacity.

The sick, the invalid, the old people need more care, and Sister Sena who is in charge of this department often wonders where this help will come from, and then again we must have room for the added helpers.

If we could get the Madsen Memorial building built in memory of the man who started Eben-Ezer, then we would have more room, and better kitchen facilities, which are so desperately needed. Just think this way, maybe your father, mother, sister or brother might some day be in a condition when they will need the care of the Home, if this should be the case

would you not like for them to have a nice room and adequate care? Remember that not all invalids are old people, some of them are young people who are more or less helpless.

God is calling for workers all the time. Are you of those who have so far not listened to His call?

If you have heard God call, you may enter the diaconate and give your full time to the service in His vineyard, and be assured of a home, if the day should come that you would need loving care. If you have not heard the call from God to the diaconate, we invite you to come and give us a helping hand in almost any branch of the work which is to be found at Eben-Ezer Mercy Institute, Brush, Colo.

Sister Bertha.

The Confirmation Class

I

In the Christian Education of Our Children

The question has been asked: What are the ministers-to-be taught at Grand View College Seminary with regard to instruction for confirmation? What has been taught before my time here I cannot say; the following is merely a resume of what I have taught since I became responsible for the course in religious education here. I see by my notes that I must have given eight or nine lectures on confirmation, so the following can only be a mere sketch.

A well rounded instruction for confirmation, it seems to me, cannot be given in less than two seasons of six months each. If Palm Sunday comes early in spring, we must begin so much earlier in the fall. It is presupposed that the minister can have the children only on Saturdays; with allowance for Christmas vacation, this will give him two times twenty-four sessions.

The subjects to be taught are:

- 1) Bible history, Old and New Testament.
- 2) The ten commandments in their place in the Bible history.
- 3) Gospel, one of the four.
- 4) Acts, with beginnings of church history.
- 5) Hymns.
- 6) The Lord's Prayer, and the Faith (by all praying them together).
- 7) The Sacraments: Baptism and The Lord's Supper.

First year: Bible history: Genesis to 1st Samuel. It is presupposed that the children have used bible-history books in Sunday school; now they should learn to use their Bible for both a study of the Old and New Testaments. As they read their Bible, let them learn by heart: Genesis 1,1; 2,7; 2,16—17; 3,16; 5,24; 8,22; 12,1—3; 28,18, etc., etc.

2) Gospel, preferably Luke, with concordance from other gospels, as f. inst.: Math. 28:18—20; and 20:28, such passages to be learned by heart.

3) Hymns. Isn't it a pity that most of us are dependent upon the book for even such hymns as "Rock of Ages," "Jesus, Lover of My Soul"; "Blest be the Tie that Binds?" Most children learn hymns easily

by heart if the minister, when assigning will read through the hymn with them and make sure that they understand it.

4) The Faith and the Lord's Prayer.—Luther says that he prays The Faith. Will not that be the right way for our children to learn "our holy Faith": to hear it said in prayer? Is there not something offensive to the religious sense in giving the children a book and asking them to learn the Faith by reading it from the printed page? Will it not be much better that they learn the Faith by hearing their elders confess it with their lips and realizing that their elders believe it in their hearts (Rom. 10:9—10)?

If the minister secures the attention of the children by getting them to say The Faith with him, they by and by will learn it—especially if he succeeds in laying upon their hearts that The Renunciation and The Faith is God's Covenant Word to each one of them.

A story: In one of my first years as a minister I had in confirmation class a boy who seemed almost unable to learn. But he was such a good boy. And when I told the biblehistory he ate it up—with his eyes—it is very possible to eat with your eyes—with his soul. I loved him. One day I met his father on the road, and the father asked: How is the boy getting along? There I stood: I did not want to say to the father: "He cannot learn what he should"; for I loved the boy. So I said: "Well, he does not learn easily, but then the main thing is not learning, but — but —" And that was as far as I got, for if the main thing was not learning what was it? But then the elderly farmer helped the young minister out; he said: "But that they lay it upon the heart." — "Yes," I said gratefully, "that they lay it upon the heart."

And now that I have digressed from presenting a program, let me follow this thought of laying it upon the heart a little farther. Should the minister who conducts a confirmation class, seek to convert the children? Or, if you are averse to the word "conversion" in this connection, let me say: Should the aim of preparation for confirmation be the spiritual awakening of the child?

Christian life is: a **life**. In the child's physical life, do you endeavor to hasten his development? Or do

you permit him to live a child's life as long as he is a child? Is it not best that you permit the child to live a child's life while he is a child? If we give the child the Word, can we not then trust the Spirit, whose instrument is the Word, to guide the child into whatever truth he in his stage of development is able to accept?

In the East children are developed earlier in life than here in the West. The child, Jesus, was doubtless developed especially early in his life. When did his awakening come? It, as far as we can see, came when he was twelve years old. How did it come about that he came to realize his relationship to the Father? Had Mary tried to tell him what she had learned from the angel, so that his awakening to the realization that he was the Son of God, might be hastened? That would be the thing—she would be careful to refrain from doing. By what means, then, did his awakening come about? Mary had told him at home, from his earliest childhood, the history of his people in which God's guiding hand could be seen. Then he is twelve, that means he is a "son of the Law." He is taken along to Jerusalem for the celebration of the Passover—maybe for the first time. They walk all the way, and they walk in company with others going to the feast to celebrate the memory of God's mighty hand, saving their ancestors from death while the first-born of the Egyptians died. All are full of festive expectation. Now they are climbing up Mount Zion, now they are nearing the Temple. There stand the priests singing toward them: "Blessed is he who comes in the name of the Lord! We bless you from the House of the Lord." And now the guests stand in the court of Israel in front of the House of the Lord. In side-courts are the scribes expounding the law and the prophets. Was it this passage that Jesus heard on the first day: "Arise! Shine; for thy light is come, and the glory of Jehovah is risen upon thee" (Isaiah 60,1)? Did the scribes say: "The light is Messiah, and we, Israel, we are the ones who must arise and reflect his light when he comes?" — Or was it the passage: "The Spirit of the Lord, Jehovah, is upon me; Jehovah hath anointed me to preach good tidings — — —?" And did Jesus on that first day go away from the temple with the question in his heart: Who is this One upon whom is the Spirit of Jehovah that he may preach good tidings? And did it come to him the next day, or the next: This is my Father's house; I am the One upon whom the Spirit is to come?

We know not. We are quite sure we know that neither Joseph nor Mary ever tried to meddle in the Spirit's work. If we do our work in showing the children God's guiding hand in history and laying upon their hearts the Word of God, then let us take courage and believe that the good Holy Spirit will do His work. Johan Nordahl Brun says that the Spirit's work is:

*"Calling and gathering and Jesus declaring,
Building God's Church, shedding light from above."

V. S. Jensen.

*"Kalde, forsamle og Jesus forklare,
Bygge Guds Kirke, oplyse hans Folk,
Det er din Gerning, lad os den erfare,
Vær i vort Hjerte Guds Kærligheds Tolk."

Square Heads on A Round Trip

By Ellen Nielsen

IX

Age will not change nor memory dim that trip by train from Copenhagen to Horsens (any train trip in Denmark in "ferie-tiden.")

At Slagelse every person on the train jumped up and got their baggage assembled (they carry everything with them but the bicycle) and stood in the aisle. We followed suit. After quite a while I said, "What are we all standing here for?" Our nice lady said cryptically, "We take the ferry at Korsør. One must be ready. In case you can't run fast enough I'll save a seat for you at the lunch counter. Just look for me."

But standing in the aisle from Slagelse to Korsør . . . ? I still don't get it. But that's the way you do it in Denmark. You must be ready to leap out the moment the train stops. And people standing on the platform are ready to leap in. Leaping, either in or out, is a sort of instantaneous combustion from which you emerge bruised and bewildered.

I thought, "Surely she doesn't mean we must run. With all this luggage? All of us? Running?"

We ran. We ran like mad. Blindly. Grimly. With bursting lungs. Oh, how we ran.

Lines formed here and there for the ferry. - You get in line here and there. You run from one to the other. When one line seems to move faster than the one you're in you join that one. Immediately, the one you've left takes a great spurt forward. So you run back. Two or three hundred people doing this makes it such fun.

Niels was muttering. He was carrying a projector, a camera, a typewriter and two suitcases. Don't say it can't be done. It IS done in Denmark. "Next time you . . ."

It was one of our innumerable arguments anent luggage. My arm was breaking, positively **breaking** from carrying two winter overcoats (you'll freeze in Denmark even if it's summer, helpful friends told us) two raincoats, two jackets and an overnight case and a briefcase. My fingers had pins and needles and from my elbow to my shoulder I had no feeling at all, either it was numb with cold or I had had a stroke. So I said, "Oh my, my, give me the typewriter then, I'm sure I can manage, although . . ."

A snort. Horses couldn't have wrested a piece of luggage from him. He would die in action. He would die because it was **all my fault**. All that luggage!

How should I know it was going to be one of the hottest summers in Danish history? I came prepared to freeze and it was no fault of mine, was it that?

By then we were on board the ferry. Niels put the typewriter down instantly. (The typewriter was mine, that's why it was the heaviest). Fresh as a picked dandelion, with 75 pounds on my arm I stared

out to sea. After a while we tore off to find our nice lady.

That ferry trip has all the connotations of a boat ride on the Styx. It was there we had our first "vinerbrød" our first cup of Danish coffee. (Surely it couldn't taste like **that!** But it did. Our outraged palates definitely refused . . . But our nice lady had another cup of the green stuff. The tar turns green when you put cream in it.—With a fingernail I tried to scrape the tallow left by the "vinerbrød" off my lip. But I couldn't get at the roof of my mouth). People stood in back of us, at our sides, eating, drinking . . . or watching us swallow, waiting to get our chairs. The nice lady said the thing was to take your time or you'd have no place to sit. Or stand either, for that matter, I thought looking around. But no, I cannot describe it. I am no Dante.

I didn't see the sea. I couldn't for trees. For a long time I didn't see Denmark ditto the same proverb. Don't expect to find a description of Denmark in this chapter, you'll only find people. They blotted out the landscape. I know now what a very small child feels like in a forest of grown-up people. I know, too, what is meant by the song, "We joined the Navy to see the world and what did we see, we saw the sea."

I had been in Denmark three days and hadn't seen one inch of Denmark.

Halfway over the "belt" began the frenzied preparation for leaping off the boat. Niels backed me into a corner where I clung while he went to assemble our luggage. "Don't move," he said, "or you'll be trampled to death."

But that was where I got into an argument with two Danes who had mistaken a very fat Danish-American for a cowboy. "Oh, I beg your pardon," I said in my very best Chicago-Dansk, "that was not a cowboy. A cowboy would never look like that! He'd be found dead first!"

The Danes said, "Naal!" And, taking a deep breath I plunged on. Warming to my subject (Hi-ho, Silver, here comes Ellen Nielsen!) I went into anatomical detail about, fr. inst. a cowboy's hips, or lack of, his long lean build, etc., etc., until Niels came back and said bleakly, without preamble, "Well, the typewriter's gone now."

I left my cowboy hanging in mid-air and turned, with an anguished cry to Niels. ("What were you talking to that bishop about?" he asked. Bishop! Cowboy! Typewriter!)

Yes, he had left the typewriter at the railing and now it was gone. Nothing to be seen but Danes lining up ready to get off the moment the gangway touched land.

Well, it couldn't get off the boat, the thing was to have the captain . . . The captain turned out to be the nicest Dane I had met. He was large and red cheeked, puffed a pipe and looked "hyggelig." He had kind, quizzical eyes. "How on earth could you think of leaving such a valuable piece of luggage?" he asked. I said, "Why Danes don't steal do they? We're in Denmark now. I thought Danes . . ." He sucked a moment on his pipe, and then said dryly, cozily "Hump! They're the biggest thieves of all" and he looked at me with his bright blue eyes to see

how I'd take that. For a moment he was so interested in us that he forgot the problem at hand. Could one get typewriters in America? Were things rationed? How long had we been in Denmark?

After a nice long conversation we parted like old friends deciding that we would all three watch the gangways when the boat docked. He walked off muttering, "Ja, ja, biggest thieves of all." He seemed fondly pleased.

Quickly the people pushed off (another train to run for) and at last we could see the railing . . . and the typewriter, exactly where we had left it. We were jubilant and proud of the mobs of tempted Danes. But the captain seemed disappointed. "Queer," he said, making his pipe gurgle, "a miracle. I can hardly believe it." He hung over the trailing and waved us off. I think he thought we were crazy.

From the ferry to the train, blindly following the mob, any mob, any group, we found ourselves in a Boy Scout troop. Quite without knowing it there we were towering above and in the midst of 30 little scouts and one distracted Scoutmaster. The entire troop, and Niels and I, lined up for the train two by two. Each scout carried beddings, stoves, kitchen utensils and flags and maps in oilskin cases; Niels and I carried a projector, suitcases, two winter, etc., etc., etc., and found ourselves also meekly in line, neatly side by side, like the rest of the troop, when the outraged eye of the scoutmaster spotted us. Coming to with a start we saw where we were. **We beat it.**

People in Denmark take vacations by troops; all over the country people were lining up two by two ready to march on trains, boats and roads. There was a constant exchange between countries. Norway emptied into Denmark and vice versa. Swedish flags flew from cars. The dike broke in Holland and a river of Dutch (carrying straw hampers) bumped into Denmark. At Frederikshavn, later, surely half the population of Denmark was marching two by two up the gangway to the ship, Peter Vessel. Thin, fat, tall, short, men, women and children, all wore shorts . . . white shorts with black behinds. (If a man thinks he is irresistible in shorts he is sadly mistaken. His legs are too bumpy).

Another drawback to traveling in Denmark is the Danish cigar. It hangs out of the mouth of every Danish man and smells to high heaven. I was never as seasick on the ocean as I was on dry land in Denmark. I was terribly "eel" from Danish cigars and many times came close to "vomiting." I got quite trained in spotting men who, 1. smoked cigars, 2. would smoke cigars, 3. who had smoked cigars (for the smoke, like the memory, lingers on), and then finding a place, if possible, where I could be out of range of the smell. I sweated and swooned across Denmark, I felt my lips go cold and my hands go clammy preparatory to getting genuinely "eel." (But everyone in Denmark smokes **something**. Man, woman, child . . . smoke gets in their eyes. They'll smoke **anything**. It is truly horrible seeing grade-school youngsters smoking).

From Nyborg to Horsens I sat on my suitcase out in the vestibule. Niels stood up in the vestibule of the coach across from me. Sometimes, when the madly crashing, jiggling train went straight we could

see each other. Niels looked very wan and fatigued. Or maybe I was mirrored in his face.

Let it be said at once: I fully realize I was in no condition to discover Denmark. I was tired and confused. But aren't we all? Anyone, straight from a rough crossing on the ocean, spewed bag and baggage into a country on the rampage, on the move, is going to be very, very tired and confused. Denmark likes our American dollars but in "ferie-tiden" the tourist can shift for himself, he can ask like Walter de la Mare's traveler at closed doors, "Is there anybody there?" No, there isn't. The shops are closed, the towns deserted or in a violent state of fluctuation, the Danes are on vacation. It is no lie that tourists send their laundry, their cleaning, their repair work back to New York; someone is always **there**, in New York. It does seem to me that vacations for the Danes could be sorta staggered, that someone could be left behind to hold the fort. Even the papers carried editorials about Denmark's being "not good to the foreign tourist." Complaints were printed by farm-owners, businessmen, because their help, all of them, all at the same time, had thrown down forks, pens and telephones and vanished . . . into shorts. On Saturdays at one minute to one every store is closed, bang! The towns are deserted, vacated. You could fall on the main street of any town, at any store door at quarter after one of a Saturday and lie there unseen and untouched until Monday morning. You have to see these Saturday towns to believe them; they are ghost towns.

All the tourists gripe. They all want to go home again, **right away**. Thank heaven we **can't**. (Secretly, on my own, I had gone to the Svenska-Amerika Linie in Copenhagen to barter an earlier passage home . . . The agent, a native Copenhagener was charming. "They all want an earlier passage home," he said. "Not a chance. Hang on to what you've got or you'll NEVER get home. After a while you'll all like us." I murmured that maybe someone might get sick or die or married or **something** and to keep us in mind. He went through the mockery of promising that, and wrote down our address. We talked for about an hour and had a wonderful time. I told him all about traveling, about the Drottningholm, the good old ship with its peculiar plumbing and he laughed so hard (I don't know why) he had to hang on to the desk. I thought maybe I could work him into such a happy frame of mind he would find a place for us on the good old ship going back to God-bless-America. But he only told me to bring the good old minister in some day so he could view, for himself, the unfortunate man. I, later, had some charming letters from him. But he never got us an earlier passage home. I don't think he wanted to. And then I was glad. By then I wanted our stay extended . . .)

THE CHURCH IN A CORNER

It is not uncommon that a minister hears a remark such as, "He can mind his corner of town and then we will mind ours." It is not that people mind that the minister is the general good fellow around a community. He generally feels a welcome at almost any social function and most community acti-

vities. And the remark is not so much a rebuke to the pastor as it is to the Church. If we keep away from the Church we have a tendency to feel that the Church should return the courtesy.

But a living Church which in any way at all has become a mouthpiece of the Truth which Jesus Christ planted in the world has never confined itself to a corner anywhere and it never will. Any study of the Book of Acts, the epistles, or Church history will bear out that statement. No body on earth is more zealous for power than the Church of Christ, not for the mere sake of power but for the sake of the destiny of man.

The weakness of the Church today is not that it meddles into politics, social questions, and community vices, it is rather the fact that it does it too little. Church members have themselves helped place the Church in a corner where it should be a comfort for the dead and an ornament for bridal parades. Church members have often refused to admit that the church in the corner has any relationship to their private business six days of the week. And they would rather that the pastor circle around the big issues of modern living and thus avoid stepping on anyone's toes. But that is because they are just church members in relationship to an external organization and not in relationship to a commitment to the spirit of love and truth which centers in the life of Christ.

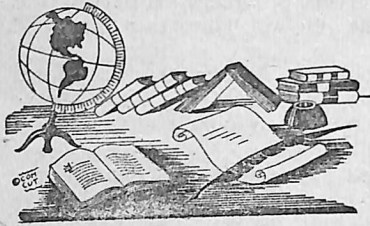
The Christian Church in its true spirit and nature can never sit in a corner and let the world drift its downward course. It is because the Church believes in a high destiny for man and that his course is ever upward and not down. The Church has not only a love for man, it has faith in man. It believes that man can and will respond to the forces of creativeness once planted in his very soul. Why should Jesus die on the cross except because He had such faith in the possibilities in men that He considered them worth His own life? The Church is in the world to lead and direct men in the footsteps of our Lord. That cannot be done by remaining in a corner. That cannot be done by a closed shop for those who find their way to the corner on Sunday mornings. The Church is always concerned about those who do not come as well as those who do come. It is because the spirit of Christ is concerned with the whole humanity.

It is in the Christ spirit where the freedom of the human personality lies. It is in this spirit where One World lies. They who would go their own private paths to gain selfish riches and honor will always find its truth and its power as a barrier in their way. For the Christ spirit does not tolerate the exploitation of men for the selfish gain of others. Man may try to ignore the fundamentals of the Christian life but He who gave it to the world will not permit them to do so. And so the true Church will always follow men to remind them that there is one destiny for all and anything which interferes with that destiny is evil.

The Church's attack is always on sin, not the sinner, except in as much as they are attached to it. It would be well if church members would have more love and understanding of the sinner and more real knowledge of the nature of sin. For sin is a power which seeks to devour church members as well as non-church members. The Church's membership has no right to pass judgment, for it too, is under judgment. The life to which the Church confesses passes judgment on all things which go contrary to its laws. And it is this which cannot be kept shut up in a corner. It is this which must get out, always seeking to liberate men from the narrow cells of selfishness, greed, rot, and corruption.

They who in any measure have comprehended the spirit of Christ cannot sit in a corner waiting for their own salvation. They must by the very nature of the spirit speak what they believe and speak against the forces which would rob men of the right of becoming the children of God. Men are not created to be beasts or even morons, men are created in the image of God. Christ lived and died in the faith that men would accept His invitation to enter into His Kingdom. He showed the world that paradise was not an idle dream. The Church at its best stands on that faith and it can never remain in a corner silently watching men being dragged into the pits of hell.

—From Askov Church Messenger



Across the Editor's Desk

Lutheran World Relief comes with an appeal in this issue of our paper to all our church members, asking all church groups to give some assistance in collecting used clothing, bedding, shoes and certain foods to the Lutheran World Relief office in Easton, Pennsylvania.

Reports from our representatives in Europe indicate that despite all self-help efforts conditions are steadily growing worse. The limited resources of our European workers are gradually giving out. Hunger, cold, disease and many other tragic conditions face them every day, yes even the reality of starvation and death. As Christians we cannot sit idly by, living in plenty, while our fellow humans are dying.

Many communities have recently been soliciting and collecting non-perishable farm products. At a recent Lutheran World Action meeting in Chicago we heard a Norwegian Lutheran pastor from North Dakota tell about how his congregation, a rural community, had through the fall months collected wheat amounting to an average of twenty-five bushels per member, one of his members having contributed six hundred bushels of wheat.—Lutheran World Relief will pay the transportation charges to Easton, Pa., and from there it is shipped abroad at government expense.

Lutheran World Relief has set up an office in Chicago in cooperation with Church World Service, 308 W. Washington Boulevard, Chicago 6, Ill., with Rev. C. F. Schaffnit in charge of this office. We urge our people to make contact with this office for information in regard to the solicitation and collection of farm products.

Clothing, bedding, shoes, overshoes, etc., should be sent directly to the Lutheran World Relief office in Easton, Pa., (see adv. on page 15). Many observations from people that have traveled abroad come to our attention, and many are printed in all American papers and magazines. We recently read an excerpt from a letter from Mrs. Otto Hoiberg printed in the Tyler Journal, Tyler, Minn. (Dr. Otto Hoiberg is serving with the Educational and Religious Welfare Branch of our American Military Government in Berlin, Germany). Mrs. Hoiberg, in writing to her sister in Tyler, presents the following picture: "What do we think of conditions in Europe? Well, we're so close to it that it strikes us in the face wherever we go—especially downtown, and we are **absolutely** convinced that if America does not do everything she can to alleviate the suffering, anything can happen. It is a project that is of such enormous scope that one wonders what actually can be done. And the tragedy of last summer's drouth, when everything looked so promising in the early spring, only adds to the misery. — We of the Berlin Women's Club have launched on several projects. We have 'adopted' an orphanage to

which we are going to send food, clothing and medicines.—We are also furnishing the Zinnewald T. B. Sanitarium with powdered milk, eggs and cod liver oil, clothing, etc., for the little patients, most of whom have T. B. of the bones. At Thanksgiving time we are launching a huge 'Community Chest' drive to collect money for the unfortunate children in the American sector. We are asking each man working for the military government to donate one day's salary—but even if we collected the maximum amount, we couldn't even buy a pair of shoes for the children in our sector **who are absolutely without anything for their feet.** So you can see how desperate the need is. And by the way, if you have some warm clothing, and shoes please send them. We are collecting tin cans, cardboard boxes, corks, scraps of material, thread, just anything to give to the German Youth groups. They will use it to make Christmas gifts."

This greeting comes from one of our own women who lives right in the midst of the tragedy of Germany. Let us again in all our congregations gather clothing from all our homes. In several of our Ladies' Aids women have then gathered in the church basement or in some home for the mending, altering, etc., of clothing partly worn, but that still can be used in the dire need of people that are cold.

Greetings and Comments From Our Readers

I Disagree With Ellen Nielsen

Referring to article No. 7, "Square Heads on A Round Trip" in Lutheran Tidings by Ellen Nielsen, the undersigned, being born and educated in Denmark is prompted, in view of the fact that the article has been read by many people throughout the United States, to point out that the article is ridiculous and in utter disregard of intelligent observation and fact finding.

A person traveling abroad and expecting to find America in the old world is certainly not open minded. If you travel in Denmark, you behold Denmark; you become aware of the trivial things that Ellen Nielsen describes so painstakingly, just as a European traveler would become aware, if he travels through our own deep South and for that matter numerous other places, of conditions so unbelievably shocking that they defy anything that could be found in Denmark.

In spite of your claim, Ellen Nielsen, that Denmark is in a tragic position, materially and physically, she (Denmark) can very well lay claim to being the most civilized country on the face of the globe. You can comb statistics as painfully as you like and will still find her leading the world in one achievement after another. American hands may be more mechanized than are Danish hands, they also lack that which such hands cannot possibly accomplish.

You also refer to peoples curiosity at the sight of an automobile; that is amusing. Already back in 1927 my family and I drove all over Denmark in our automobile, and I dare say not a single place did anyone stop to take a second look at the car, and why should they, parking lots in most cities and towns were filled with automobiles.

Yes, Ellen Nielsen, the European can always distinguish an American traveler; not by his walk or his carriage, as you state, but rather by his lack of good manners.

Danes are slow, but Danish blood is an asset the world around; to be of Danish descent is to start with no prejudice against you.

Denmark's position is anything but tragic; instead of throwing away her tradition, as you suggest, she has built upon it to a brilliance that illuminates a dark and sad world.

Valdemar Dehn,
7948 Perry Ave., Chicago, Ill.

If we had not had many favorable comments on Ellen Nielsen's articles we would not have continued the series.—Evidently Mr. Dehn, and probably others with him, are not familiar with the style of literature where one does not take every word and sentence literally, but as a part of a picture being drawn on the canvass. If one has read Hans Christian Andersen, Ludvig Holberg and many other Danish writers, it should be possible to see that the author of "Square Heads on a Round Trip" ridicules her own reactions to the many new impressions as much as anything else. — The first two words of the title tells us that.

Most American born Danes who visit Denmark experience exactly the same reactions. Your editor did also.

We recommend a second reading, and try to see the picture in its entirety behind the words.

Editor.

Dear Mr. Dehn:

The L. T. editor has very kindly sent me your letter thus giving me the opportunity of replying to you.

I quite understand how you feel. I felt that way too when people in Denmark sometimes said not very nice things about America (strangely enough by the ones who had never been in America) I, too, then "rose to testify." Thus wars are started. I was amazed to find, in Denmark, how nationalistic I was, how much easier it is to love a nation (one's own, that is) than one's brother.

Blood IS thicker than water. And a great deal of water lies between the Danish born and the American born. And only the arts seem to have bridged the gulf so far.

As for cars, I imagine the curiosity is greater now than it was in 1927. At least we always had to burrow our way through people to get into our car; I was sometimes afraid

we would not remember the street on which we parked but my husband assured me we had only to look for a mob and we'd find it . . .

I was not the one who "stated" that Americans were known by "his carriage, his walk," the Danes told me that. As to my "lack of good manners" (for surely you mean mine) I am not in a position to judge.

I assume the editor wanted my articles to express my peculiar point of view, observation, or reaction so I have tried to be very frank about that, to my own detriment. 'Tis in the nature of the beast. For thousands of other people were in Denmark, from America, last summer who could well have written a more loving series of articles; the articles running in UPWARD TRAIL, for instance, I find vastly superior to mine.

But I suggest that you do not add up your sums until the total is in. With sincere thanks for your interest.

Ellen Nielsen.

Letter From Mrs. Jensen

Cedar Falls, Iowa,
December 15, 1947.

Mr. Svend Petersen,
Askov, Minn.

Dear Mr. Petersen:

The Women's Mission Society is again this year happy to send a contribution of \$50.00 to Lutheran Tidings—a paper of which we are all very proud.

Wishing you a "Glædelig Jul" and a prosperous New Year, we are,

Sincerely,

THE WOMEN'S MISSION SOCIETY.

Mrs. C. B. Jensen, Treasurer.
1604 Washington St., Cedar Falls, Iowa.

A sincere "Thank You" to all our women of the W. M. S.
Editor and Circulation Manager.

Grand View College And Our Youth

Christmas At G. V. C.

The preparations for Christmas at Grand View College already start in the first part of December. Usually some of the second year students take the initiative to appoint committees for decoration of the lounge, the hall, and the gymnasium, the latter for our annual Christmas dance.

After a days work the lounge is almost impossible to recognize. A large Christmas-tree is placed in the corner. Santa Claus (a dummy) sits in one of the easy chairs reading the list with all the wishes of the students, for instance: "a soundless room" or "a private telephone booth" and other peculiar wishes. A couple of the students showed their artistic talents in painting the most beautiful pictures on the windows in the lounge. All the work is, of course, voluntary and it is a pleasure to see how much effort each individual puts in in order to make it as nice as possible.

After all the preparations are done we start celebrating Christmas at Grand View College.

On Friday, the 12th of December we had our Christmas Concert in the church. The church was very beautifully decorated with Christmas trees and candles. At eight o'clock there was not a seat left and we had to put chairs in the middle aisle. The choir gave a wonderful concert. We have an excellent choir at Grand View this year and we are all looking forward to hear more from them this coming season.

Saturday the 13th of December was the day for our Christmas party. A big Christmas tree was placed in the middle of "the gym." We sang Christmas hymns and played games round the tree after having finished the games with the Danish Christmas song "Nu har vi Jul igen" we started dancing.

From Sunday through Thursday all the students gathered in the boys lounge every afternoon from 5 - 6 singing Christmas hymns and listening to a Christmas story read by one of the teachers.

Thursday night at devotion President Johs. Knudsen talked to us and asked us all to take his best wishes for a Merry Christmas back to our respective families.

This Christmas, not only my first at Grand View College but my first in

the United States, was a wonderful experience. You may get the impression that Christmas at Grand View must be a lot of fun. It is, but in all the fun we all keep in mind the real reason for celebrating Christmas. I dare say that we all left Grand View College with the right Christmas spirit.

Thinking of President Johs. Knudsen's last speech to us in which he said, "It is nice to get away from the school for a while, but it is also nice to come back again", I know that many of us are looking forward to come back and that we have already started counting the days for our return to Grand View College.

Ib Hoffensetz Petersen.
Copenhagen, Denmark.

"Faith For Living"

Today as never before fear is found all about us. Will our civilization endure? If it is to endure, what must be done to preserve it? These are the questions asked by fearful men.

Unfortunately there are not enough truly fearful men. Most of us live in an illusion of security not realizing there is no haven of refuge left on earth. We build barriers of nationalism and sovereignty between us. We have no genuine sense of outrage when Fascism comes to dominate most of Europe.



.....That Others May Live

SEND NOW . . .

Food

Sugar, Shortening, Cocoa, Milk, Meats.

Clothing

Suits, Dresses, Coats, Bathrobes, Stockings, Underwear, Overalls.

Shoes

All sizes, Rubbers, Boots, Slippers.

Bedclothes

Sewing Materials

Thousands of men, women and children overseas face death this winter from hunger and cold. American Christians must help these unfortunates, many of them our Lutheran brethren. Tons of food, clothing and self-help materials are urgently needed.

EVERY LUTHERAN CHURCH A COLLECTION CENTER!

Ship to

LUTHERAN WORLD RELIEF, INC.

N. 13th Street and Bushkill Drive,
Easton, Pennsylvania

Give through LUTHERAN WORLD RELIEF

What do these shocking facts indicate of mankind? They indicate that civilization itself is rotten. Rome fell because people ceased to believe in it. The Romans had come to think that progress was automatic. They lost their initiative and capacity for self-help.

Does our civilization have some of the same symptoms that preceded the fall of Rome? Have we lost faith in our system of government? Are we unable to help ourselves? Do we believe that democracy is perpetual and automatic? Although we have not been completely blinded, these questions indicate a trend—a trend toward Fascism unless we turn to some source in which is found the strength to live our lives not as slaves to an autocracy but as useful citizens in a working democracy. Like the Romans who turned to find some source that would have meaning in an age of chaos we too must turn to a source which offers salvation and guidance. That one source is Christianity.

In our aching world, the personalities of men have been undermined. Men have been "dehumanized"—they have become virtual robots whose jobs are sterile and life-denying. The robot worships large armaments because he, himself, feels inferior and powerless. He will confirm his slavery in order to gain an illusion of freedom. It is on this robot that the Fascist relies in prosecuting his conquests. Christianity is the only answer to the threat—Christianity which gives ideals to man for a richer and fuller life.

We have failed to face ultimate is-

suues. The modern mind loses sight of the fact that man must prepare for death during life. We have failed to cope with evil men. In our air of complacency, we cannot understand the irrational element in Fascism which gives it its driving force. We lack the insight, determination and strength to take steps to resist.

We, therefore, have a most desperate need of Christianity in our troubled world. We need Christianity to give us a sense of confidence and hope. And from our confidence will rise courage to resist the elements which are our potential destroyers. In turn our fear will be banished. We will gain ideals and goals toward which to strive in a seemingly empty life. Christianity will give us Jesus to show us the way to find God.

Carl F. Nielsen,
Des Moines, Iowa.

OUR CHURCH

The One Hundredth Anniversary of the birth of the well known pastor and poet in our synod, Adam Dan, will be observed on February 8, 1948, in the St. Stephen's Church in Chicago. Pastor Dan served the St. Stephen's Church through many years. A committee has been appointed to make plans for the observance of the day. The committee is asking for any help that can be had from individuals and congregations where Adam Dan served as

pastor, especially pictures, etc., that would be reminiscent of the time Rev. Dan was active in our midst. The committee would appreciate the loan of such articles for exhibition purpose for this occasion. Please send possible help to Laura Jensen, 8633 Calumet Ave., Chicago 19, Ill.

Rosenborg, Nebr.—Three of the old members of the Rosenborg church passed away during the past year: Mrs. Chris Henrichsen, 90 years old, died in December, 1946. She was one of the early pioneers. Through many years after she and her husband retired from farming they had their home on a lot next to the church they loved. She was bedfast and blind during the last years of her life.

Mrs. J. P. Christensen, 80 years old, died quite suddenly in her home in the month of November. She had been very active in spite of her old age, and had a few weeks before attended the District meeting in Nysted, Nebr.

Rasmus Jorgensen, another of the old pioneers, was 91 years old when he died in August. He had helped to build the first church at Rosenborg, and had also been an active member of the church through the many years. These three pioneer members are now resting on the Rosenborg cemetery with so many others that have gone to their eternal rest after many years of faithful fellowship in their church.

Rev. Holger Jorgensen was installed as the pastor of the Lutheran Memorial Church in Des Moines on Sunday, December 7th, Rev. Harald Ibsen of Kimballton, Iowa, District president, officiating. In the afternoon a reception was held in the church parlors where J. P. Nelson, president of the church council, in behalf of the congregation extended greetings of welcome to the new pastor and his family. Dr. Johannes Knudsen spoke in behalf of the College, Mr. Tony Berg in behalf of the Young People's Society, Mr. Henrik Ries for the Old People's Home and Mrs. Charles Ried in behalf of the Ladies' Aid. The two faculty members of the Seminary, Rev. S. D. Rodholm and Rev. V. S. Jensen also extended greetings. A "House Warming" by a group of 40 young people took place on the following Thursday evening, filling the pantry with numerous items of grocery and other produce.

On Sunday, Nov. 16th the Muskegon, Mich. church tendered a farewell party for Rev. and Mrs. Jorgensen. Several gifts were presented to the pastor and his family, amongst these a bill-fold with \$100 in it. On Sunday, Nov. 23rd, Rev. Jorgensen preached his farewell sermon, leaving the next day for the new field of work in Des Moines.

Granly, Miss.—Rev. M. Mikkelsen who is serving the Danevang, Texas, church during the winter, was the guest speaker in the Granly congregation on Sunday, Dec. 28th.

Viborg, So. Dak.—Rev. E. A. Fars-trup from Grand View College was

scheduled to serve the Viborg and Gayville, S. Dak., churches during the Christmas holidays.

Rev. F. O. Lund, preached his farewell sermon in Our Savior's Church in Brooklyn, N. Y. on Sunday, December 28th. Due to the severe snowstorm during the Christmas week the family's departure was delayed some as nearly all modes of transportation were halted or delayed in the city. After the household goods had been loaded and shipped out the family left by auto and visited during the week-end, January 4th, in Dwight, Ill., the former home and parish of Rev. and Mrs. Lund. Rev. Lund preached the sermon in the Dwight church on Sunday, January 4th. Their journey then continued toward West Denmark, Wis., to the new field of work.

NEWS BRIEFS

SECOND LINGIAD PLANNED FOR STOCKHOLM IN 1949

The Second Lingiad will be held in Stockholm in July 1949, in connection with a world gymnast festival arranged by the World Congress for Physical Culture. Invitations have been sent out to more than fifty countries and a record participation is expected, since the interest in the festival is very great all over the world. In the first Lingiad, held in 1939 to celebrate the hundredth anniversary of the death of Per Henrik Ling, the father of the Swedish system of gymnastics, thirty-seven nations took part with in all 7,300 athletes. An even greater response is forecast for 1949. King Gustaf and Crown Prince Gustaf Adolf are honorary patrons, and all foreign ambassadors and ministers in Stockholm are members of the honorary committee.

CALIFORNIA GETS CONVENTION

A telegram this morning, January 5, from Rev. Alfred Jensen, president of our synod, states that our next national convention will be held in Solvang, Calif.

The final vote was: Michigan 74, California 103.

The convention is scheduled to begin on June 22, and continue through June 27.

The Lingiad will open July 27 in the Stockholm Stadium with a parade of every participating national group. Mass exhibitions will also be held. The following days, up to July 31, similar exercises, both outdoor and indoor, are scheduled. In the outdoor events teams up to 500 members may participate, while the indoor exhibitions will be limited to groups of 30. A mass demonstration of so-called "housewife gymnastics" is expected to draw not less than 5,000 participants. This phase consists of calisthenics especially designed to give housewives a healthful but not strenuous regular exercise.

The World Congress for Physical Culture will last from August 1 to 6 and an international gymnast camp will be established August 7 to 13 at Malma Field, near Stockholm. In connection with the Congress, courses in Swedish gymnastics will be conducted at the newly completed Central Gymnastics Institute in Stockholm and at a similar unit at Lillsved, in the Stockholm archipelago. Preliminary applications must be in the hands of the executive committee before January 1, 1949.

July 2. According to Artur Schonburg, owner of the frail vessel, they ran through gales and frequent high seas during the voyage to America via British Maderia.

Several days before they landed at Savannah on Sept. 16, the little ship's radio broke down and the group was unaware that a violent hurricane was bearing down on the South Atlantic Coast. They made port only a few hours before the storm broke in full fury.

Geneva, Switzerland—"The Lutheran World" has been chosen as the name of the quarterly magazine that will be published by the Lutheran World Federation, the first issue of which is expected to appear in April of 1948, it was announced here by Dr. S. C. Michelfelder, executive secretary of the federation.

Dr. Michelfelder also revealed that Dr. Theodore G. Tappert, professor of church history at the Lutheran Theological Seminary in Philadelphia, has been appointed as the first editor-in-chief of the publication. Dr. Tappert spent three months in Europe last spring, assisting Dr. Michelfelder with arrangements for the assembly of the Lutheran World Federation at Lund, Sweden.

Three men have been named to serve as the Publication Board for the new quarterly. They are Mr. H. Torrey Walker, manager of the United Lutheran Publication House in Philadelphia; Prof. Dr. Georg Merz, director and teacher at the seminary in Nuendettelsau, Germany; and Bishop H. Fuglsang-Damgaard of Copenhagen, Primate of the Church of Denmark. (N.L.C. Report).

Twenty-four Estonian Refugees, who spent 75 days on the Atlantic in a 43-foot fishing sloop as they journeyed from Gothenburg, Sweden to Savannah, Georgia, arrived here on Sept. 18. All but one member of the group, consisting of fourteen men, nine women and a 30-month-old boy, are Lutherans.

As the refugees were transferred from train to bus, bound for Ellis Island, they were greeted in German by Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America. Warm smiles of gratitude broke out on their faces at the words of welcome. The youngster in the party, given a chocolate bar, doffed his hat and shook hands gravely.

At Ellis Island, the Estonians will be served by Miss Isolde Eland, worker of the Board of Social Missions of the ULCA, until their permanent status is determined by the government. It is hoped that permission to stay in this country will be granted, as was done last year by special order of President Truman when 48 Estonians braved the Atlantic to reach the United States.

A sun-tanned, wind-burned group of healthy, sturdy young people, the Estonians sailed from Gothenburg on

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 LUTHERAN TIDINGS, Askov, Minn.

January 5, 1948

I am a member of the congregation at

Name

New Address

City

State

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,

Manager And Housekeeper Wanted

Tyler Old People's Home has a position open July 1, 1948, for a Danish-speaking couple who will manage the home. The woman should be able to run the household and the man should know how to run a small farm. Applications must be received before March 1, 1948. Further information may be gotten from

Rev. Enok Mortensen
Tyler, Minn.