

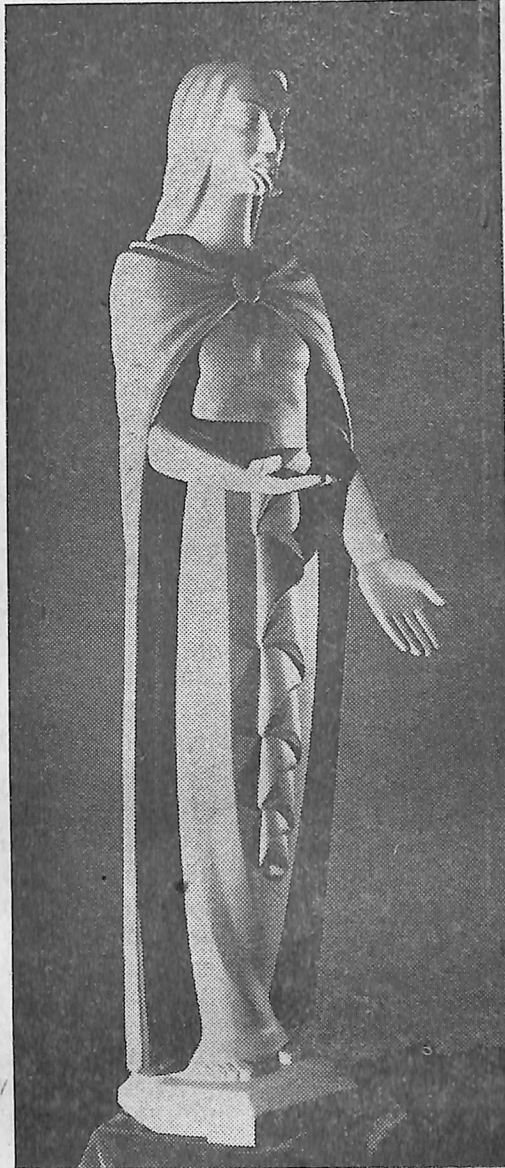
# Lutheran Tidings

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No. 15



**"CHRIST PREACHING"**

Statue created by Christian Warthoe  
in the Studios of Daprato, Chicago, Ill.

"Soon afterward Jesus went on through cities and villages, preaching and bringing the good news of the kingdom of God."—Luke 8, 1.

"And they went into Capernaum; and immediately on the sabbath Jesus entered the synagogue and taught. And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes."—Mark 1, 21—22.

"Jesus opened the book, and found the place where it was written: 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.—He has sent me to proclaim release to the captives and recovering of sight to the blind; to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord.'—Luke 4, 17—19.

# The Soul's Quest

By Rev. Ernest D. Nielsen, B. D.  
Pastor of Trinity Church, Chicago, Ill.

"Then Jesus came from Galilee to the Jordan to John to be baptized by him. John would have prevented him, saying, 'I need to be baptized by you, and do you come to me?' But Jesus answered him, 'Let it be so now; for thus it is fitting for us to fulfill all righteousness.' Then he consented. And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove and alighting on him; and lo a voice from heaven, saying, 'This is my beloved Son, with whom I am well pleased'."—(Matthew 3, 13-17).

It is not for selfish gain that the leaders of the Christian churches urge congregations to use the Lenten season to bring the Gospel to men. Many protesting voices may be heard, within and without, because the Gospel will come through the historic Church of which many have grown weary. Nevertheless, men are still in quest for something, but find themselves without direction or with only a vague goal.

## I

Strictly speaking it is, of course, a self-contradiction to talk about Jesus as being in quest for God—yet only because of the accrescence of many centuries of Christian thought. Here, it is the continuous affirmation of Jesus' uniqueness that impresses us more than the aggregate result of accumulative Christian thinking. Hence, we rightly hesitate to speak of Jesus as being in quest for God, except for the fact that the methods which Jesus used for religious living have their Christian counterpart, and are thus available for us. We may learn to use them in such a way that they will satisfy our deepest spiritual longings.

I suppose that there never was a time in the earthly life of Jesus that He did not know God. Is it not the secret of God-intimacy, where and when it is an actuality, not found in the soul's constant thirst for God? Happily, in the sincere pursuit of its deepest desire, the soul does find an increasing knowledge of God and a deepening sense of being known by God. To say that such a spiritual son-to-Father relationship is beyond our reach is to ignore the spiritual capacity with which God has endowed the human life, more especially those who have received the baptism of regeneration. It is within the reach of all His children, and not reserved for a few. "Thou has made us for Thyself, and our hearts are restless until they find rest in Thee," says Augustine. And a modern interpreter of personal religion says, "We have only to turn to God with the same effort, if effort it be—and there is no effort where love is—with which we are constantly employing in the ordinary relationships of human life." Jesus did this very thing for He directed His love and loyalty, His vision and energy to God and to what within Judaism of His day which served the cause of the heavenly Father.

## II

Consequently, it is not a mere platitude when we say, in our quest for God, in our desire for spiritual growth we must turn to the means of grace that God

provides for us. The text can help us to overcome our particular difficulty on this point.

Multitudes resorted unto the wilderness of Judea to hear and be baptized of John the Baptist. They came from every walk of life; they heard a stern message of oncoming judgment; they were asked to repent and be baptized. The great themes on which John the Baptist preached, the keynote of which was repentance, evoked such a response that echoes of his message reached even into Galilee and sent thirsting souls on their way to hear him preach. Souls that longed to come into greater closeness with God accepted his baptism as a symbol of cleansing: souls that dreamed about the kingdom of God desired to express their loyalty. Among the multitude we find Jesus also.

How different is not man's view upon the baptism of Jesus from that of Jesus Himself? We stand bewildered, confused, and ask, "Why should our Lord who was without sin, come to a baptism of repentance?" Another man, the Evangelist, also finds the problem perplexing, but in adherence to the truth he records the events. And a third man, John the Baptist, attempted to frustrate Jesus' decision; to him it was an anomalous situation. "I," he said, "have need to be baptized of thee, and comest to me?"

How contrary is not the view of Jesus. He saw a divine origin in the mission and baptism of John the Baptist. To Him there was nothing strange in obedience to and practice of those rites that essentially belonged to sinners. In infancy Joseph and Mary brought Him to the Temple to be circumcised; from early childhood He had always celebrated the great festival of the Passover according to the prescribed form; He also paid His Temple-tax. Should He now refrain from a new rite of baptism, which symbolized the need of repentance and cleansing as indispensable to the ushering in of the kingdom of God? Jesus came to John the Baptist not because He stood in need of repentance, but because He deeply desired to dedicate, to consecrate Himself to the task of regenerating the hearts of men. Hence, He did not despise the baptism of John, even though it belonged to sinners as did the rite of circumcision, the Passover, and the Temple-tax. That John the Baptist's own consciousness of a divine mission—"he that sent me to baptize"—(John 1:35) was founded upon reality is clearly seen in those words which Jesus addressed to those who questioned His authority. He said, "I will ask of you one question, and answer me,—The baptism of John, was it from heaven, or from men?" (Mark 11:29, 30). "He who was made like unto his brethren" was ever ready to draw strength and wisdom from those observances and rites that were of divine origin. That they essentially belonged to sinners did not detract from their value for Him.

It seems to me that, humanly speaking, we may



say that at various stages in the life of Jesus He found His way out of crises through the rites and practices—divine in origin in the opinion of the faithful—that belonged to the commonwealth of Israel. His soul's desire for communion with the Father, and for strength for the tasks at hand were ever satisfied in this way.

However, the question arises, are we within our Christian dispensation, following Jesus' method of religious living? Facing the complexities of life, sometimes lost in the labyrinths of our own making, other times lost in the general confusion of the day, are we finding **our way out** through those means of grace which God in Christ has instituted for Christian **sinners**? In our quest for God are we spurning those very things by which God promises to come near to us? If I understand the mission of the Church today, is it not this that we are urged to call upon men everywhere not to forsake the fountain of living waters?

### III

At this Lenten season shall we follow the method

of Jesus, who standing at the threshold of His public ministry sought the blessing that was to be received in those things that had their origin in God, or shall we follow our own course to our own destruction? Let us gather around the preaching of the Word, join heartily in the congregational singing, participate faithfully when we administer the Lord's Supper, supplement the worship services of the congregation with daily Bible study, meditation, and prayer, carry with us a sense of the Fatherhood of God and the brotherhood of man, and wait to see the reward of God. The Spirit of God descended and came upon Jesus; the choice of God attested to His favor.

It is something similar that God has in store for us; we are endowed with the capacity to receive it. The word says, "I shall sprinkle clean water upon you, and ye shall be clean." Are we willing to draw near to the Church where the word is preached and the Sacraments are administered that this cleansing water may shower us?

## Pastor Adam Dan

### In Sacred Tribute and Memoriam.

**Scriptures:** "In The Beginning, God (Genesis 1:1). "And He gave some apostles; and some evangelists and some pastors and teachers; for the perfecting of the saints." (Ephesians 4:11—12).

As a tribute to the great teacher and leader of the Folk School at Vallekilde, Denmark, Rev. Ernest Trier, the people of that area of Denmark placed a stone in the courtyard of the school. This stone had been brought from the region of Bethlehem in Judea, and inscribed with a very appropriate wording (Ernest Trier was of Hebrew parentage): "From the regions of Bethlehem, I came, thy memory to honor."

We seek today to give tribute and honor to one who has labored among his people in America; we have no stone from across the seas but we will give in simple words such tribute as we can. Should he be rightly honored it would be to follow his counsel and direction heeding all he so beautifully wrote in poems of grace and continued worth.

His life could be divided into two epics before Jerusalem, and after Jerusalem.

Little is known to the writer concerning his early life in Odense, but somewhere in the background of this poet and pastor a beginning took place which linked his soul with that of the almighty God and Father, a dedication to the service of man. To trace the exact time and moment of this beginning is not possible and is unnecessary; God used him, his record stands, a worthy one.

To have walked the path of The Lord, even historically, has given insight and direction to the life of Adam Dan. The Holy Land Mission, while brief, established the certainty of Christ's true mission, the salvation of man from sin. Adam Dan would be able to give witness of Christ's forbearance to those who would follow.

It was clearly evident, that when the letter of

call from Racine, Wis., came to Adam Dan in the Holy Land, his love for the people of the North was greater than for these people of the East, whose language and customs were still strange to him.

Adam Dan's response to the call of the above congregation gave expression to a life which as yet had not expressed itself, but which was to reveal itself in a true spirit of love and fellowship for his people.

Above all, Adam Dan was desirous that all should heed the call of the Christ, whom he knew to be The Son of God, merciful and filled with compassion for those who had lost their way in life. However, Pastor Dan was the shepherd of one fold. He could not include the great throngs from other nations. He was content with an association and work which embraced the people of Denmark, his own.

"In the beginning" it must be God; this was the keynote, this was the ultimate. His call was for the establishing and the perfecting of the saints with a true ministry of love and faith.

His ministry was eventful, much joy and much sorrow. He must have questioned the possibility of ever bringing his people to a full realization of what God had done in His love for them and all the world. Somehow he did not permit his discouragements to be final. This was evidenced in the song:

"Jeg løfter mit haab om den sejrende vaar"

last verse:

"Jeg tror at Guds himmel skal blive saa fuld,  
at djævelen ærgrer sig sort under muld . . .  
men ingen vil høre hans klage".

He continued in the perfecting of the saints as his thoughts of the many homes in America with young lives just beginning to face the world led him to express God's guiding care in such songs as:

"Der leger en engel ved vuggerne smaa . . . livet er saa skønt".

Adam Dan was not unmindful of the youth that



came from, Denmark, their talents and possibilities; these were actual contributions to American life and culture, American progress,

"Vi kom ej fattige hertil men med en arv saa god",  
"Kald mig ad de unge".

Adam Dan was conscious of the Church and its real work, to proclaim a living message of saving grace in Christ. He could not give expression in the English so he wrote in the language of his people:

"Vi rejser omkring med det dejligste bud"

Perhaps the most majestic of his visions is portrayed in the poem, now in English translation, "The ship of the king is sailing." (Hymnal for Church and Home):

The traditional sailing vessel symbol, which is often found in the churches of Danish origin, has been the inspiration for the poem. These vessels, hung in the nave of the church or placed in position with the bow pointing straight ahead to the altar, are a symbol of The Church. (Several explanations are offered, but the scriptural basis for this symbol is perhaps the best of all . . . that at one time in the history of mankind, all saved souls were on board a vessel . . . the Ark, built by Noah). (Genesis 7:23) (Hebr. 11:7—I Pet. 3:20).

Adam Dan sees in a vision the church as a great vessel sailing over calm or stormy sea, with precious souls on board, but others not so fortunate flounder in the water, victims of sin, but not ignored by The King of Kings who directs the saving of these by dispatching life boats to their rescue. A beautiful vision, a true portrayal of the Church, and Him whose name we bear.

Adam Dan had ventured into one of these lifeboats to find and to save those who were lost.

Adam Dan was not unmindful of America's history and possibilities. His poems witness of this understanding as he unfurls in poetry, The Star Spangled Banner and gives salute to its stars and stripes "Stjerner og Striber."

We have laid him to rest in the soil of Oakwood's cemetery in the Faith of the Fathers until that day when fulfillment shall come to him and those for whom he labored from the beginning constantly teaching them the things that would bring them peace of soul and eternal life.

Alfred E. Sorensen.

## Ralph Herman Long

The Rev. Ralph H. Long, D.D., executive director of the National Lutheran Council since 1930, died of a heart attack at noon today (Thursday, February 19) at his office in the Lutheran Church House, 37th Street and Madison Avenue. He was 65 years of age.

Dr. Long, recognized as one of the outstanding leaders of world Lutheranism, had been under treatment for a cardiac condition for several weeks. He suffered his first attack a few days before the 30th annual meeting of the National Lutheran Council at Richmond, Va., January 27—30, and was unable to attend the sessions for the first time in 18 years. After a three-weeks rest at his home in Rockville Centre, L. I., he returned to his office last Monday and spent a few hours at his desk each day this week. He had been chatting with staff members only a few moments before he was stricken.

As executive director of the National Lutheran Council, Dr. Long wielded great influence in the movement toward the unity of all Lutheran groups in America.

The National Lutheran Council which he directed is the service agency of eight Lutheran Church bodies in America, with 10,000 local congregations and three and one-half million adult members. Affiliated with the Council are the United Lutheran Church in America, Evangelical Lutheran Church, American Lutheran Church, Lutheran Augustana Synod, United Evangelical Lutheran Church, Danish Lutheran Church, Lutheran Free Church and Finnish Suomi Synod.

Under Dr. Long's leadership, the Council entered into its greatest period of expanded service and activity during the war and postwar years. To meet the demands made upon it, a new constitution was adopted by the Council and it was incorporated. He

was the guiding spirit in all the financial efforts by which the Council has raised more than \$22 millions for relief during the past eight years.

As a member of the executive committee of the Lutheran World Federation, Dr. Long was a prominent figure in establishing that international church agency on a solid, permanent foundation. He was the keynote speaker at Lund, Sweden, last July when the Lutheran World Federation came into formal existence after 25 years of labor toward uniting Lutherans throughout the world.

His duties with the National Lutheran Council and Lutheran World Federation required Dr. Long's personal visitation to Lutheran churches in many foreign countries and he had been abroad eleven times, making five trips since early 1945 in the interest of church relief and reconstruction overseas.

Dr. Long made his last trip abroad in October when he flew to headquarters of the World Council of Churches at Geneva, Switzerland, to confer with other Protestant leaders on the problems of displaced persons in Germany.

Dr. Long maintained constant contact with the elected representatives of more than 60 million Lutherans in all parts of the world, and was also prominent in the national and international activities and events of Protestantism. A strong supporter of the ecumenical movement, he was to have attended the first assembly of the World Council of Churches at Amsterdam, Holland, next summer as the delegate of the American Lutheran Church, of which he was second vice president.

Ralph H. Long was born on a farm near Loudonville, Ohio, in 1882; was educated at Capital University



and Theological Seminary at Columbus, Ohio; was ordained in 1909 by the Joint Synod of Ohio (later merged with other synods to form the American Lutheran Church); served parishes at Warren, Ohio, (1909-13); Corapolis, Pa., (1913-21); and Pittsburgh, Pa., (1921-27); served as camp pastor at Camp Meade, Md., in 1918; and was called in 1927 by the Joint Synod of Ohio as Stewardship Secretary. He received an honorary Doctor of Divinity degree from Capital University in 1931, and was elected second vice president of the American Lutheran Church in 1946.

During 1945, Dr. Long made two trips to Europe, representing the U. S. National Committee for the Lutheran World Federation. On the first journey in February, he visited Sweden, England, France, and Switzerland to confer with Lutheran leaders on plans for postwar relief and reconstruction. On the second trip in November and December, he visited Denmark, England, France, Holland, Germany and Switzerland for the same purpose.

In the summer of 1946, Dr. Long attended the meeting of the executive committee of the Lutheran World Federation at Uppsala, Sweden, where plans were made for the Lutheran World Federation assembly, held at Lund, Sweden, June 30 to July 6, last year. On that trip, he visited Poland, Finland and Germany in behalf of the federation.

Dr. Long married Sara Ellen Bachman on June 10, 1909. He and Mrs. Long, who survives him, resided at 128 Driscoll St., Rockville Centre, L. I. Their three sons are all serving as pastors of the American Lutheran Church, Robert Waldo at Arlington, Va., Edward Victor at Toledo, Ohio, and James Richard, a former Navy chaplain, at Dundalk, Md.

Funeral services will be held on Saturday at 2 p. m., at Oceanside Lutheran Church, 54 Davison Avenue, Oceanside, L. I. A service will be held at Mees Hall at Capital University in Columbus, Ohio, headquarters of the American Lutheran Church, on Monday, February 23. Burial will be in Greenlawn Cemetery in Columbus.

The above sketch of Dr. Long's life briefly tells a story of a devoted and gifted servant of the Lord of the Church. I can add but little. Dr. Long was loved by all the staff members of the National Lutheran Council and all of us, who from time to time had occasion to take council with him or ask for his assistance in some matter or other. Dr. Long was never in a hurry, never too busy to listen to a request. His knowledge of Protestant church affairs was amazing and his contacts with men and affairs of the Protestant organizations of all sorts were beyond comprehension. It was his special blessing to be able to treat all the various Lutheran interests to come before him with fairness and impartiality. Dr. Long could plead with the Chief of Chaplains at Washington for the churches at Danevang and Hay Springs to get the army chapels awarded as well as he could with some larger Lutheran bodies to accept the responsibility for mission fields in Africa, Asia or New Guinea. To know Dr. Long was to love him, to come to have complete faith in his willingness to serve the best interests of your

church and any other church and to have confidence in his knowledge of the world Christian scene and in his fairness and Christian brotherliness.

His strength was taxed beyond his capacity during and after the war years. There was no chance of convincing him to relax or take it easy. Help was provided him, but he was himself the fountain head of most of the work carried on. His voice and vision will remain with us in "March of Faith," a recently released Lutheran Action film. The memory of Dr. Long will remain with us all as a most treasured legacy. His spirit of Lutheran cooperation will go marching on among us. May God make us worthy followers of the Lord and Master to whom He gave his all.

Alfred Jensen.

## Activities Of The Synodical Board

**Application for Admission to the World Council of Churches:** Following the decision of the Racine convention of 1947 (see p. 152, Annual Report) the Synodical Board through its president, Rev. Alfred Jensen, made formal application for admission to the World Council of Churches.

In a letter received during the month of December, 1947, from W. A. Visser 't Hooft, General Secretary of the Council, who writes as follows: "It is a pleasure to be able to say that we can immediately accept this application since your church was on the list of churches invited at the very beginning. This letter, therefore, is to be taken as the official confirmation that your church is now a member of the World Council of Churches in process of formation."

**Synodical President Plans to go to Amsterdam:** Acting upon the instructions from the Racine convention (see p. 153, Annual Report) our Synodical President is preparing to attend the World Council of Churches Assembly, Amsterdam, Holland, as a representative of the Danish Evangelical Lutheran Church of America.

According to the rules of the Assembly church bodies must have an alternate beside their regular representative. This position was voted to the secretary by the other board members.

It is only proper and fitting that the people of our Synod, who are sending their president as their representative to the very important meeting would want the information about the Amsterdam meeting which is now available. From a summary that has been

(Continued on page 10)

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# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Mission Workers In Michigan

It was in late September that our District meeting was held in Ludington, and I promised our representative, Mrs. Ellen Nielsen of Muskegon that I would write a report of our Saturday evening meeting.

I am sorry that I have been so slow. And that is not all—I will also have to confess that I have mislaid the minutes I took that night; so I will have to rely on memory for this, and that is not so good—but here is some of what I do remember plus a few other things.

First there was such a fine spirit of good will present. It had been there all day during the District meeting and was still there as the women met for their special meeting—you know, that strong feeling of fellowship that makes you thankful for being together about God's work, and a feeling that sort of stays with you all through the year and makes you look forward to next year's convention.

The second thing that stands out in my memory is that young, strong and busy group of women from Juhl. They have a mission group there just a year or two old, but up and coming—and they are not satisfied with just making money. No, they took the initiative to invite Missionary Tromborg to our District last fall; and, with his sincere speeches and beautiful pictures, he certainly brought the Santal Mission a little closer to us. So, thank you for that, you willing workers of Juhl—and good luck to you. God will bless your efforts, we know.

The Ludington ladies must have felt that they were missing something by not having a mission group, for they asked for suggestions on how to start one; and we hope they do. But it could plainly be seen that they had been very busy with local work. Their church was beautiful with new paint, new carpets and all. They also have a young women's group called Be-Loyal-Club. The history of how loyal they have been impressed me much, and I wish one of you Ludington ladies would tell the readers of this page about it—your fine idea may teach the rest of us something.

Whenever I hear the ladies from Muskegon talk about their work, I am always impressed by the very careful way in which they plan their meetings—always making sure that they have a worthwhile program. They know that it is not enough that we do good work, but that we must also use every opportunity to share together our lovely hymns, the reading of God's words, and of good articles, stories and beautiful poems. The more of these things we can fill our lives with, the better they will be.

Manistee has sort of shown us the way. They were the first to start a mission group so many years ago; so it is now some of the daughters of their first members that are putting their shoulders to the wheel up there, and Mrs. Knudstrup is still "shouldering" a lot. Due to her husband's illness, she was not present at our meeting; so I remember writing in those lost

minutes of mine "we voted to send flowers to Mrs. Knudstrup to show her how much we missed her."—The flowers gave her much joy, I know.

And then there is Grayling 'way up north where the air is so clean, the lakes and woods so beautiful—no wonder it became sort of the Old Homestead of the Women's Mission Group. It was there that Mrs. Kjølhede dreamed her dreams of big things to be done by D. K. M. and there she wrote her articles and made her speeches that helped make the dreams into realities. The Graying people are still mission-minded, I know, by the way they received us with open arms when we brought Missionary Tromborg up there last fall. Thank you, Rev. and Mrs. Holm and all of you.

Detroit has no mission group, but they do have a big and generous Ladies' Aid that always sees to it that their gift to the mission work is sent in. Right now they are very busy helping their congregation get a new church in a new location, which they very much need. Our best wishes for you down there in our big city.

And then we have in our District that big clumsy, sprawling congregation in Montcalm county with so many small churches and groups that it constantly keeps local newspapermen and fellow pastors baffled. But it is an interesting place nevertheless, and we had sort of hoped to show it off to you, and be your host to the National convention in June . . . This is off the record, but I know that Miss Reeta Petersen had planned to turn her big beautiful farm home into a W. M. S. Hotel and headquarters during the convention. So, see what you mission workers missed by voting to go to Solvang instead.

We have three mission groups here. They are small, but very generous. Lately we have been talking about getting together with the Ladies' Aids and collecting an extra \$100 for the Dormitory Fund, because we know that there are small churches in our District that would find it pretty difficult to raise their \$200; so the bigger groups should help the smaller ones, and wherever it has been mentioned in our different groups, everyone always says, "Yes, let's do that." That is the spirit of our Greenville ladies.

But my "round trip" is getting a bit long, too, so just a greeting to all our co-workers in the other Districts from the women in the Michigan churches.

Anna J. Stub.

Greenville, Mich., Feb. 13, 1948.

## Contributions To Women's Mission Society General.

Previously acknowledged, \$1,054.42.

D. D. Ladies' Aid, Danevang, Texas, \$5.00; Bethania Ladies' Aid, Racine, Wis., \$10.00; Bethania Guild, Racine, Wis., \$10.00; St. John's Ladies' Aid Society, Cordova, Nebr., \$22.55; Ladies' Aid of St. Peter's, Detroit, Mich., \$20.00; Ladies' Aid, Freds-ville, Iowa, \$15.00; Ladies' Aid, Waterloo, Iowa, \$5.00; Sr. and Jr. Ladies' Aid, Brooklyn, N. Y., \$20.00; Danish Ladies' Aid, Marinette, Wis., \$5.00; "Virkelyst," Minneapolis, Minn., \$5.00;



Mrs. C. W. Bidstrup, Des Moines, Iowa, \$5.00; St. Johannes Ladies' Aid, Exira, Iowa, \$5.00.

Ladies' Aid Society, Bridgeport, Conn., \$10.00; Ladies' Aid, Birthday Bank, Muskegon, Mich., \$19.82; Ladies' Aid, Pasadena, Calif., \$10.00; Ladies' Aid, Omaha, Nebr., \$13.25; Danish Ladies' Aid, Alden, Minn., \$10.00; Hope Ladies' Aid, Ruthton, Minn., \$10.00; Kronborg Ladies' Aid, Marquette, Nebr., \$25.00; Ladies' Aid, Perth Amboy, N. J., \$10.00; Mary W. Andersen, Van Nuys, Calif., \$10.00; Mission Circle, Kimballton, Iowa, \$25.00.

Jr. Ladies Aid, Fredsville, Iowa, \$23.00; Sr. Ladies' Aid, Fredsville, Iowa, \$24.00; Diamond Lake Ladies' Aid, Lake Benton, Minn., \$23.00; for pamphlets: Hartford, Conn., by Mrs. A. Kildegaard, \$2.25; Racine, Wis., by Mrs. Aage Engelbreth, \$1.80; Mrs. Christine Nielsen, Racine, Wis., 50c; Lake Benton, Minn., by Mrs. Johan Krog, \$1.80. Total since May 1, \$1,401.39.

#### **Towards Room Furnishing of New G. V. C. Dormitory.**

Previously acknowledged, \$3,866.32.

Bethania Guild, Racine, Wis., \$200.00; Nysted Ladies' Aid, \$17.00; "Virkeyst," Minneapolis, Minn., \$200.00; W.M.S. St. Stephens, Chicago, Ill., \$25.00; Danish Ladies' Aid, Hartford, Conn., \$25.00; American Lutheran Ladies' Aid, Junction City, Ore., \$25.00; In Memory of Mrs. Marie Johansen, Mr. and Mrs. Kenneth A. Leggeth, Mr. and Mrs. Reinhart F. Rock, Mr. and Mrs. Hans Olsen, Clinton, Iowa, \$5.00; Mrs. Christine Subcleff, Clinton, Iowa, \$1.00; Mrs. Walter Seibert, Clinton, Iowa, 50c; Mr. and Mrs. Henry Bruhn, \$1.00; Mrs. N. L. Andersen, \$1.00; Mr. and Mrs. Thor. Andersen, \$1.00; Mr. and Mrs. Edward Andersen, \$1.00, all of Cedar Falls, Iowa. Forwarded from Harry Jensen, Des Moines, Iowa, \$25.00 previously acknowledged; Ladies' Aid, Newell, Iowa, \$175.00; D. U. K., Newell, Iowa, \$25.00. Total \$4,570.82.

Sent direct to Mr. Oluf Juhl, \$1,160.59. Complete Dormitory Furnishing Fund to date, \$5,731.41.

Acknowledged with sincere thanks,

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

### **Anne Marie Petersen And The Porto Novo Mission** (Continued)

#### **II**

Anne Marie was accompanied on her tour by Esther Færing who like herself was an experienced teacher. Among the schools they visited was also Gandhi's newly established Ashram, a school which the young women discovered was to a large extent founded on the same ideals and principles as the Grundtvigian Folk School—a School for Life. It was to function on a basis of social, economic, religious and racial equality. Gandhi was even then the most beloved and the most influential person in India. The high regard in which both women held Gandhi and the deep friendship which developed, began then. They somehow sensed, even then, that their meeting with Gandhi would in some way influence their entire future life.

The report of Anne Marie's findings and her recommendations in regard to the new school were accepted with a few reservations by the Mission Board, which furthermore proposed that she, with the assistance of Esther Færing, should have almost full supervision of the new school project as soon as she returned from an overdue furlough in Denmark.

Anne Marie arrived in her homeland just in time to attend Løwenthal's funeral. Her vacation was not a period of rest; for not only was it necessary for her to speak before the Grundtvigian groups which supported her, but she must also appear before D. M. S. groups in whose Mission she served. She soon sensed

that it would be extremely difficult to carry out the double mission of representing two widely divergent schools of thought.

The Grundtvigian groups were enthusiastic about Anne Marie's proposed plans for the school and pledged their loyal support providing that Anne Marie should be the owner and have free hands in directing the school. But the D.M.S. board was unwilling to concede to demands which would, as they put it, "grant special privileges."

These disturbing conflicts gave little promise of success in Anne Marie's new school venture. Had she known, however, that destiny was even then mapping out a new chapter in her life, she would have saved herself some unnecessary worries and headaches.

When she returned to India she found the Mission in a state of unrest. This was caused by her good friend and co-worker, Esther Færing, who had just then to the apparent indignation of the Mission board announced her engagement to Kuhni Menon, a young Hindu doctor of excellent character and high principles. The attitude made it evident that racial equality was still a taboo even among those who acted as emissaries of the gospel of Christ.

Anne Marie immediately took sides with Esther, for she regarded Kuhni Menon very highly, and henceforth spoke of him as her foster son. However, this action soon made life within the Mission intolerable, and they both resigned.

Esther left shortly afterwards for Denmark where she presented the facts before the Grundtvigian Mission board, with the result that it pledged its continued support of Anne Marie and the proposed school plan. Kuhni Menon was invited by the board to visit Denmark, and there Esther and he were married amid many relatives and friends.

Anne Marie now found herself where she had earlier feared to be, entirely on her own in a strange land of tumult and unrest, where the millions of underprivileged and forgotten humanity were just then through the efforts of one apparently insignificant man being awakened to the importance of their birthright as human beings and their equality in rank with others before their Creator.

It is not strange that she chose to cast her lot with the multitudes—India-Nationalists, in spite of the warnings of her friends that she would henceforth be blacklisted by the ruling power. She had come to see in Gandhi the only immediate hope for a people degraded and enslaved; although he did not profess Christianity, he lived it more than anyone else she knew.

As Anne Marie, according to her own admission, has limited business ability, it was fortunate for her that Dr. Menon and Esther came to her aid. Together they found a suitable location for the school. It was Porto Novo, a hundred miles south of Madras, where there was then no Christian Mission.

The expansive grounds which they purchased for a very moderate sum, was an old Hindu temple site which long had been abandoned because the natives believed it to be haunted by evil spirits.

Here builders were set to work to erect the school,

(Continued on page 10)



# IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

## GANDHI, INDIA AND THE WEST

**"God hath chosen the foolish things of the World to confound the wise; and God hath chosen the weak things of the World to confound the things which are mighty."**

—Apostle Paul.

Mohandas Gandhi is dead. A man who did not believe in violence, he was shot to death by one of his countrymen. He was the most remarkable man of our age and in moral stature surely one of the greatest. The Rev. John Haynes Holmes has said that he was in, "that unbroken line of saints and seers, running like the stitches of golden thread through the tangled pattern of human affairs, who have insisted that man, like God, is spirit and can achieve his ends and thus fulfill his life."

Let me tell you a little about his early life first. He was born in India in 1869. At thirteen he was married to a thirteen year-old girl. He later called this child marriage a preposterous custom.

When he was nineteen he went to England to study law. At London his white flannel clothes attracted so much attention that he refused to appear in public. In time he became a lawyer and opened an office in South Africa, where, after a period, he had a \$20,000 a year income.

The treatment of the Indian immigrants there aroused his wrath and he closed his law office to become their champion. He was thrown into prison, and won major reforms for his people, and furthermore learned the very valuable lesson that he could get his best bargains from behind the bars.

At the age of 45 he returned to India and plunged into a crusade for home rule. However, he cooperated with the British in World War I as they made beautiful promises for Indian self-government after the war. When India did not receive this, he organized a strong national movement. In 1922 he was sentenced to six years in jail. Due to illness, he was released in 1924. He endured 15 fasts and gained some of his greatest victories by threatening to die from voluntary starvation. At one time he went on a fast because his wife did not live within her budget!

He lived to see India gain her independence from Britain but not to see the end of violence.

This man who could have had wealth, chose the simple life. He lived in a village of bare huts and reduced his wants to the barest minimum. Of his followers he demanded this vow:—Non-violence, truth, non-stealing, celibacy, non-possession, body labor, control of the palate, fearlessness, equal respect for all religions, use of home manufacturers, and freedom from untouchability. He died penniless.

As mentioned above, when he first appeared in London he was ashamed because he was not dressed like others. He overcame this fear completely. He appeared among the mightiest of the British Empire in London, dressed in his simple homespun shawl, loin cloth and sandals made from the skin of an animal that had died in a natural way.

It was in 1930 that he made his famous march to

the sea to distill salt from sea water in defiance of British law. He was thrown into jail but Earl Halifax released Gandhi and invited him to his home and offered him a drink. This rebel took a glass of water and put some forbidden salt into the water in the very presence of the mighty Earl!

Two men who influenced the thinking of our age greatly were Karl Marx and Charles Darwin. The one talked about the class struggle and the other about the struggle for existence and the survival of the fittest. It has been an age of struggle. The idea of the survival of the fittest fitted in very nicely with the ideas of empire builders. The weak must go. They rode rough shod over backward peoples in Africa and the Far East. They fought colonial wars in large numbers and the weak perished by the thousands. The large nations have fought two world wars and there has been violence on a scale never before known to man.

This little man, of barely 100 pounds, lived during this age. He saw, heard and experienced violence deeply. He came to the conclusion that it was the wrong way. He wanted independence for his nation, but he had no army in an age that believed in armies. Force was about the only thing his age really understood, but he had something which was stronger than cannon or sword, and that was spirit, and with this weapon he attacked one of the mightiest empires in human history. He asked his people to refuse to cooperate with the British. Enough of them followed him, and before he died the masters were leaving India. Was there ever such a victory in history?

Strange and terrible is it not that Adolf Hitler and Mohandas Gandhi were contemporaries.

Hitler was the leader of a people who have had the advantage of centuries of high European civilization and one of the best school systems in the modern world. If any people has been schooled, it is the Germans. Yet when Hitler called upon them to follow him to hell they followed him as blindly as did the children of the Pied Piper. Among Hitler's followers were poor and rich, learned and unlearned, wise and foolish, young and old.

Gandhi was the leader of a people known for their poverty, illiteracy filthiness and general wretchedness. The "enlightened German people" followed a devil, an anti-Christ; the people of India followed a saint. What food for thought! How is this to be explained? Gandhi repudiated the religion of millions of people of the West—materialism. He chose poverty. Was it not materialism that had corrupted the Germans? When Hitler promised them automobiles, bigger and better things, and comfort, they all climbed on his gravy train for a mad, mad ride.

As an afterthought let me add this. British statesmen had too much Christian conscious to kill Gandhi. They put him in jail many times, but they did not liquidate him. One cannot help wondering what would have happened to Gandhi if he had had a Hitler for a master.



# The People And The Land

By Arnold N. Bodtker.

Soil conservation has been the concern of civilized man from the beginning of recorded history. Ancient history tells us that in China, centuries ago, the earth was considered the strength of the people and concern for the soil was uppermost in the minds of the people. The Bible warns us that misuse of the soil brings ruin to the people. Greek philosophers and Roman wise men wrote about soil conservation and farm management. Despite all this the land eroded and civilizations died and were buried.

Throughout the history of the United States voices have been raised and words have been written to tell us that conservation of natural resources is important. George Washington wrote, "Our lands . . . were originally very good; but use and abuse have made them quite otherwise . . . we ruin the lands that are already cleared, and either cut down more wood, if we have it, or emigrate into the western country." Since the time of Washington others have spoken, and forcefully, but it was not until the 1930's that any concerted action was taken to prevent erosion and to conserve the soil.

The history of the United States has been among other things a history of the exploitation of natural resources. Our natural wealth seemed boundless just a few years ago. Our literature contains countless references to the richness of the land and its unlimited fertility. To Americans the word "frontier" meant that there was always more wealth and beauty. To quote an American writer: "Whatever else the word (frontier) means, it has also meant water flowing in clear rivers, a countryside under clean sun or snow, woods, prairies, mountains of simple loveliness. Layer after layer of experience and frustration may come between, but at the very base of the American mind an undespoiled country lies open in the sun."

Much that is fine and strong in the American spirit and character is the result of our frontier life. On the other hand, there developed in our thinking an attitude of disregard for nature's gifts. Our attitude was "Root, Hog or Die," and "Fight your own battles and kill your own snakes." There was a saying "When you see the smoke of your neighbor's chimney, it is time to move." One settler in 1849 wrote this in a letter, "I have reached the Pacific, and yet the sun sets west of me, and my wife positively refuses to go to the Sandwich Islands, and the bark is starting off my rails, and that is longer than I have ever allowed myself to remain on one farm."

There may be other reasons for our almost wanton disregard for our natural resources. It has been said that the people of Europe who came to this country had lived where land was limited and conservation was the rule of life and that coming to this country was as though repressed desires found expression by reveling in the new-found wealth. That is a story in itself. But whatever the reason, in the 1930's, when suddenly confronted with an economic crisis and a major drouth and the "dust bowl," we took stock officially of our soil, water and timber resources. We

found to our amazement that 300 million acres of our land had been or was being damaged by erosion—50 million acres had been forced out of production by excessive erosion—50 million acres had been so severely damaged that it would seem necessary to abandon them—100 million acres had been eroded by wind and water until half of the topsoil was gone—on another 100 million acres erosion was taking topsoil away inch by inch. Before this time we had considered soil conservation as only another part of farm management and as such it was an individual problem. Now we saw that it was also a public and a social problem and remedies had to be prescribed on that basis.

We organized the Soil Conservation Service and sent the CCC boys into the hills to build dams for storing water and preventing erosion. Soil conservation districts have been organized. Along with this we have been operating an agricultural conservation program in conjunction with our agricultural adjustment program ever since 1936. The agricultural conservation program has been administered by democratically elected farmer-committeemen and has been operative in every county in the United States. Land grant college and extension specialists have been employed in all these programs since the beginning. Much has been accomplished and the people of this country have become more aware of soil conservation than ever before. Yet today, the best judgment of people who have studied the situation is that we are not doing enough and that erosion and soil depletion are winning the race. Unless we are able to reverse this trend, our wealth will belong to the past and our children will have to struggle harder for less.

This fact, which there is no reason to doubt, compels us to ponder and to try to find out what it is that is lacking in our approach to this problem. In the first place, we can say that soil conservation concerns more than just the physical condition of the soil. It concerns the welfare of all people and the people on the land in particular. Unless soil conservation and management is this broad it is not going to be effective.

Conceding that point, it follows that a soil conservation program must concern itself with land tenure, i. e., who owns the land and who should own it. It has to do with farm management, i. e., how farms should be operated. It has to do with the farm home—the farmer's wife and his children. It has to do with the farm community—education, health and recreation. It has to do with markets—buying and selling. It has to do with government—local, national and international.

We know that this is true because we have seen how absentee ownership and tenancy work against soil conservation. Rotation systems and use of fertilizer, lime and manure have a bearing on soil conservation. Technology, if not used in the interests of the people, accelerates soil depletion and erosion. The land must promise something to the farmer's wife and children if their love for the land is to be maintained.



The responsibility of the community is to provide education and recreation directed towards the potentially rich experiences of rural living.

We know that wars and depressions work against soil conservation so the political decisions we make are important. If we are to have a war every 25 years and a depression in between, all of our soil conservation work will be just so much exercise.

On the other hand, we are also learning that the price we pay for soil depletion and erosion is reflected in both the cost and the quality of the food we eat.

That brings us to the question of what to do about it. First, as farmers we need to recognize that we are custodians of the soil, the nation's most important natural resource. As such, we need to realize the price we are paying for the so-called prosperous farm condition existing today. The so-called prosperous farmer today may have paid off the mortgage and probably has a fair checking account. However, one bill has not been paid and has been ignored largely, and that is the soil fertility bill. Highly developed power machinery, improved varieties of crops and fertilizers have often been the cause of soil depletion by not permitting the result of soil loss to be recorded in lower yields.

Soil conservation must be worked at constantly if we are to fulfill our moral obligation to those who come after us.

Here are a few of the things we should do to conserve our soil:

- (1) Use erosion control practices to stop washing and blowing remembering where the slope of hills is steep—8%, 10%, or 12% that the land is not safe for regular plowing, (probably less than 10% of the land in the United States is so level that it will not erode);
- (2) Hold the rain that falls on the land, or divert it in such a way that it can be used for other purposes and so that it will not wash;
- (3) When yields drop off, use lime, manure and soil-building legumes so as to restore life to the soil;
- (4) Drain and clear land that is potentially productive so that poor lands and lands that are subject to erosion can be retired from cultivation.

There are many others but these are enough to point out that the soil conservation job can be worked at all the time.

Secondly, as citizens we need to recognize that the public has a responsibility to assist with soil conservation. In reality the people who are not farmers have a far greater stake in the farm than the farmers themselves because there are more of them. As a producer the farmer's interest in the farm does not last over 40 years (not very long). As citizens of the country our interest in the farm is for all time—for our children and our children's children.

Experience proves that the average farmer today needs technical and financial assistance to combat erosion and to carry out many soil conservation practices. In the first place, he has inherited an accumulation of abuses of the top soil from those who farmed before him. Wars and depressions are not the fault of the farmer alone yet they ravage the land and ignore soil conservation. This means that everyone of us must work for the support of conservation programs and take a responsibility in the community of making certain that par-

ticipation in these programs does conserve our soil and does improve our farms and communities. Teachers in our schools and colleges and community leaders in our farm organizations, civic organizations and churches have here a responsibility that they dare not escape.

Third and last, but not least, all of us needs to understand how soil conservation is related to the whole business of rural living—that in developing agricultural policy and programs the deep inter-relationships of all farm problems must be recognized—that there is a relationship between the size of the farm, the weekly cream check, the Monday washing, and the eroding hillside out on the West 40—that war destroys both land and people—and that unemployment and hunger in Boston or Bangkok affects the income and contributes to erosion and soil depletion on the farms in Oregon.

### **Anne Marie Petersen and the Porto Novo Mission—**

(Continued from Page Seven)

a beautiful structure of Eastern design. They named it Seva Mandir. (Temple of Service).

Anne Marie had from time to time visited Gandhi at his Ashram. She had laid before him her plans for a Christian India-National school of which he had fully approved. She had invited him to lay the cornerstone of Seva Mandir and to speak at its dedication festival. He accepted the invitation, and with him came to Porto Novo many persons of both high and low rank for the memorable occasion.

(To be concluded)

### **ACTIVITIES OF THE SYNODICAL BOARD—**

(Continued from page 5)

compiled by the officers of the American Committee I submit to Lutheran Tidings as follows:

**Time**—August 22nd to September 5th, 1948.

**Place**—Amsterdam, Holland. The meetings will be held at the Concertgebouw (Concert Hall) and the religious services will be held at the Nieuwe Kerk, a 16th century structure unique for its centrally-placed altar symbolizing a ministry to all men.

**Hosts**—The Amsterdam Arrangements Committee made up of Dutch church bodies.

**Delegates**—A total of 450 church leaders, both lay and clerical. The World Council's provisional constitution apportions delegates' places geographically, and the individual churches are in the process of selecting the delegates to represent them.

Official allotments:

85 delegates from the Eastern Orthodox Churches.  
110 delegates from the churches of Continental Europe:

60 delegates from the churches of Great Britain and Eire.

90 delegates from the churches of the United States and Canada.

50 delegates from the churches of Asia, Africa, Latin America and the Pacific Islands.



- 25 delegates from the churches of South Africa and Australia.
- 30 delegates from miscellaneous minority churches in all parts of the world.
- 126 churches from 39 countries to be represented at the assembly.
- 27 American churches will be represented at the Assembly.

### History Leading up to the Assembly

The impetus toward the formation of a World Council of Churches has developed through a long series of Christian conferences, beginning with the World Missionary Conference at Edinburgh in 1910.

In 1920 small meetings were held at Geneva where plans were made for the setting up of the universal Christian Conference on Life and Work and the World Conference on Faith and Order.

The first official conference on Life and Work was held at Stockholm in 1925, the second at Oxford in 1937.

The first official Faith and Order Conference was held at Lausanne in 1927, the second at Edinburgh in 1937.

Both the Oxford and Edinburgh conferences in 1937 voted to draw up a constitution for a World Council of Churches and establish a Provisional Committee. Small committees appointed from each of these conferences met at Utrecht in 1938 and accomplished both tasks.

The first World Assembly of the World Council of Churches was planned to meet in 1941, but the war intervened and the Assembly was postponed until 1948.

Some of the leading representatives from the United States and Scandinavian countries are: Dr. John R. Mott, United States; Bishop Eivind Berggrav, Norway; Bishop Ingve Brilioth, Sweden; Dr. Samuel McCrea Cavert, United States; Bishop H. B. Fuglsang-Damgaard, Denmark; Dr. Douglas Horton, United States; Dr. John H. MacCracken, United States; Dr. John A. Mackay, United States; Dr. Reinhold Niebuhr, United States; Bishop G. Ashton Oldham, United States; Bishop G. Bromley Oxnam, United States; Mr. Charles P. Taft, United States; Dr. Henry P. Van Dusen, United States; Dr. A. R. Wentz, United States.

### Purposes of the Amsterdam Conference

To meet in common worship and prayer.

To consummate officially the establishment of the World Council of Churches.

To develop further the Council's organization and program.

To assess the strengths and weaknesses of present-day Christendom.

To define a basis of common principle upon which Christians can cooperate for world order.

To formulate statements which will represent the united thinking of the members of the Council, to be publicized the world over for the guidance of their constituency.

**Conference Theme:** "Man's Disorder and God's Design."

### General factors which will have an influence on All Assembly deliberations

The U. S. A. and Canadian delegations will be newly "rich relations" among other Christians whose daily lives go on in constant poverty, hunger, frustration and sometimes great physical devastation.

There will undoubtedly be some differences between the U. S. A. and European Christians on the issue of state-planning in general and socialism in particular. Preliminary discussions show that for the Europeans "freedom" usually means economic and social security, and for the U. S. A. delegates, it usually means civil rights.

It is now clear that the World Council provides common ground for cooperation among Protestant and Eastern Orthodox Churches. At the Assembly, the Eastern Orthodox Churches will be well represented. But whether the Assembly will include representatives of the Russian Orthodox Church, either as delegates or as observers, is not yet known.

At the recent Oslo Youth Conference, the delegates of the "younger churches" evidenced notable alertness. This vitality will probably also be evidenced at Amsterdam and consideration must be given to the place of the "younger church" leadership in the renewal of the whole Christian community.

Other matters a lot closer to home than the Amsterdam Assembly, that has kept the Synodical Board busy are as follows:

The appointment of Dr. F. N. Thomsen, Tyler, Minn., to the Financial Advisory Committee. In these days of fluctuating prices and unsettled economy the service of the F.A.C. to the Synodical Board is greatly appreciated. The other two members of the committee are Mr. Einar Kramme of Des Moines and Mr. John J. Kyhl of Cedar Falls, Iowa.

**Synod Buys More Iowa Land:** The Synodical Board in agreement with the F.A.C. decided it would be better to sell two small farms in South Dakota and one in Minnesota and buy more Iowa land. (The Synod has for several years owned 320 acres in Kossuth County, Iowa, known as the Scully Farm). Two additional farms have now been purchased, both in Mitchell county in northern Iowa.

The largest farm of the two is a stock farm of 400 acres of which more than half is under cultivation. It is known in the community as the Milo Smith Farm.

The other newly acquired farm is known as the Osage Farm. It is a farm of 283 acres of which all the land is tillable and considered an excellent grain farm.

Rev. Alfred Jensen is leaving for the California District the 25th of February. While in District 8 he will of course go to Solvang to help make plans for the coming Church convention in June. The cost to the Synod of having conventions so far away from the middle west is no small matter. We are hoping for a good attendance and may we have the best of a convention at Solvang.

The Synodical Board plans for a meeting in May and again at convention time at Solvang, Calif.

Holger O. Nielsen, Sec.



## Square Heads on A Round Trip

By Ellen Nielsen

### XIII.

But I didn't feel "interesting." The term "split" conveys nothing to the person in question. Labels are always a condensation of intricate processes. (And even a "germ" must battle!) Say I was "split" (a term currently much in use and glibly mis-used) aren't we all? It is the inevitable result of conscious life, the nth degree of disintegration. I felt nothing quite so dramatic. I knew in my heart I was that far more simple and complex thing: a Danish-American. I would have liked my immediate problem solved. And I knew, there, in Denmark that only a Danish-American could solve it; more specifically, none other than myself. I began to see that the pleasurable **Weltschmerz** I had imagined Denmark could cure was slowly and painfully being replaced by a **Weltanschauung**. This was something I only sensed. In the meantime I continued to stumble along bruising myself right and left . . .

Though I was always happiest in Sønderjylland. The air was fresher and newer there, not so sodden and enervating as the "øvrigte" Denmark. (Why is it that in Denmark I had constantly to supplement my conversation with American words and that in America I must constantly have recourse to Danish words to illustrate my meaning?) Though by heritage I am an "Øbo" (islander) I felt most at home in Sønderjylland; the hardihood, there, reminded me of America.

We shuttled back and forth between Askov and Rødding for some time. At Rødding, visiting Karl and Ingeborg, I saw my first "bondegaard." (What is the word for that? Farm? Ranch! No, there is no equivalent. One would have to say "an old, settled estate") Mølvegaard: the spacious, two-story red brick house lying in the sunshine against the dark woods, the New Orleans iron gate connecting the house with the long barn; the great oak door, the stone-floored entry and hall (a huge, very old green seachest the sole piece of furniture in that room) the long, sunny living room with its rows of casement windows where green vines flourished and made patterns against wall and curtain, the dining-room opening out to the terrace (where we had breakfast and afternoon-coffee) which gave upon a great expanse of smooth, golf-course-lawn with formal box hedge on either side—a gracious, livable house, a **used** house. For though Karl and Ingeborg are childless they have adopted the world. A constant stream of orphans-of-the-storm come and go, children and old people alike. Dutch, Sydslesviger, Finns, Danes, they are taken in, clothed and fed and fattened. And during the occupation the house was a headquarters for workers in the Underground, more than one "Frihedskæmpe" was hidden in

that gentle house. Over the door hangs the gun engraved in silver given to Karl as an appreciation of his part in the Underground work. It would take more than ordinary courage and selfishness to place that fine old inherited property in jeopardy. Perhaps that is what gives the house such a living quality; it had been fought for, it had actually, itself, been in the fight. That, on a larger scale, is what you feel about Sønderjylland, a long struggle (since '64) has kept it from falling asleep, a fresh wind blows down there.

Americans, too, were taken in. Karl, inviting us by letter, used a term that intrigued me, a term that is the keynote of Karl's whole being. I must quote a bit of his letter. He had, that year, been in America for the first time. My letter, on the back of an envelope, written in Frederikshavn had been to him. He wrote: Come down here at once. We would count it a privilege to be among those who will endeavor to give you a good impression of Denmark. I understand you so well. I, in America, had to undergo the same transposition before I could get anything out of my stay there, but that accomplished, the result is worth it. Come and use us, our house, our life. That is my honest desire. **Det er min oprigtige Mening.**

That word "oprigtige" was like a bracer, it was another of those mysterious elements that made me aware of Denmark, I never knew when I'd be tripped up by a word, a memory, a landscape.

Alas, I was ill during that first visit. They took one look at me and put me to bed. But the pain was too great so, writhing in the back seat, I was taken to the doctor in Gram, some 4 miles away. "Are we soon there?" I kept asking, "can't we go faster?" All I saw of Gram was tops of houses and trees, but it seemed to me a lovely little town. I have a feeling there was a tiny lake in the center of it, of streets lined with great old trees like a New England town. The "Apotek" where the doctor's prescription was filled, was a white, colonial house, very beautiful and stately. I began gobbling pills before I was back in the car.

But it was no go. I said to myself, "Aren't you ashamed of yourself? Coming all the way from America and going right to bed in this strange house? Having to have **trays** brought up!" I writhed with pain and remorse. The doctor had put me on a bland diet when my whole being, heartily sick already of the bland Danish food, cried for pepper and salt. I speculated on how to get a salt cellar smuggled into bed with me. But the Danish salt isn't salty enough!

Betimes I staggered down to sit on the terrace or out to the barn to look at Karl's wonderful colts. The colts surveyed me with amusement and humorous disdain, I expected them to double up with laughter.

In the lovely, calm evenings Karl always suggested a walk down the lanes or through the fields. For this he put on a French beret and carried a cane. If we were not able to go along he and Ingeborg went by themselves. Imagine! Walking out in your own fields with no object in mind. Just walking and enjoying the air, the landscape! During the day, too! "Come



out and see the wheat-field in this light!" Denmark again!

One day, after I had been lying there in bed several years, Karl and Ingeborg came up to my room and stood looking out of the open window. "**Det gyldner til Høst,**" said Karl. (The grain is turning golden). Denmark again.

Det gyldner til høst, Karl said by the window. Last winter when I was walking home from a meeting one night it was very cold, we had had a heavy snow, this field was built solid with snow and the woods in the background was as solid as a white wall. There was a moon which seemed to rain diamonds on the field. Millions of diamonds in **blue** snow. There was not a sound in the whole world. Then a rabbit came bounding lightly across the field; he was blue, too. It was a fantastic night. I went in and got Ingeborg and we walked around for a long time in the strange white-blue night."

They had time to sing, too. Strange, on a farm, to sit singing around the piano in the middle of the day should the mood arise. I thought of our driven and harassed Minnesota farmers, of Johannes Pedersen, who has not even time to cultivate his unusual talent of painting and drawing. Yet the income on American farms must be as great, the acreage as large.

Other times, when we dropped in on them unexpectedly at Mølvejgaard, we'd search the courtyard and house and find them, like as not if it was coffee time, out on the terrace gathered around the long table, the orphans of the moment, the maid, the hired help and Karl and Ingeborg; it was like a picnic.

Or they'd be working on the new road through the woods; they'd be dappled by shadows, their voices muted in the dusky silence of the trees, the horses clustered near them whinnying and tossing their heads, Lille Bror (the current child in the house) stuttering with excitement, his hair curling damply around his head; the new road wasn't work, it was adventure.

The coziness (hyggelighed) at Mølvejgaard didn't bother me the way it did other places in Denmark. I hardly know the reason. There seemed to be an activity in it, a zest, a going-on-beyond-it feeling, an unself-consciousness. Coziness, so many places in Denmark, gave me a choked feeling, a feeling of wanting OUT; it was like a tableau, static, as though there might be an inscription under it: LOOK AT US BEING COZY. The endless tradition of the outdoor coffee table, the cushions, the gemutlichhed, the time deliberately consumed: I felt guilty indulging in it, probably a hang-over of American Puritanism where all leisure is suspect.

I loved the little winding roads in and out of Rødding. There was the funny little twist of the road when it appeared to be running straight through someone's house in Hjerting, I always expected that particular house to jump back when we drove over it's toes; Foldingbro where the King rode on his white horse and where the little girl gave him flowers (that was a lovely spot, the scene, to me, as vivid as though I had seen it) and the road to Askov best of all . . . For there we passed a place blessed with the most magical name in Denmark: Skibelund Krat.

## Grand View College And Our Youth

### MUSIC

#### Its Place in the Life at Grand View College

One of the important factors of life at Grand View is music. Not only choir practice, but also group singing, and the "Shower Room Blues."

This year, under the direction of Oluf Lund, the choir is made up of sixty-five students with a few faculty members in between. They are divided into nine sections and practice four days a week. Right now we are busily preparing ourselves for a proposed spring tour. Here, at Grand View, we have many talented but noisy people who take piano and voice lessons. Most of them practice faithfully and sometimes too faithfully, in our estimation. You see, the accoustics of G. V. C. are very good.

All in all, we have a great number of musicians here. The instruments they play are varied, ranging from ac-

cordion to trombone. There were a few feeble attempts to organize a band and this band has had one performance. They played at a rally for Honest Mag for All-der-men. It hasn't been heard of since. A combination which has been making a hit is a duet composed of Les Krogh of Chicago who plays an accordion and Paul Christensen of Seattle who wheezes away on the fiddle. (Apologies to Paul; really he plays the violin very nicely).

The most popular singing is the informal singing after evening devotion. Here everyone joins in, and some try to harmonize, creating sometimes an unusual and ear-grinding effect.

Seriously though, music, the language of nations, is an important element in our lives at Grand View. The joys of our organized singing and the fellowship of informal singing create a harmony in our lives. Music is an experience that enriches our beings, an experience rounding out our life.

Thorvald Lund,  
Brooklyn, N. Y.

### Grand View Alumni

STUDENTERFEST will be here in just two months—May 1 and 2. That is also our deadline for the Grand View College Alumni Station Wagon Drive. Have you made your contribution?

Please send in your donation now, NOW . . .

The following contributions have been sent to the undersigned. These we wish to acknowledge at this time. Students and faculty of Grand View and Alumni of Minneapolis have also made their contributions—look for them in following editions of this paper.

A Friend, Atlantic, Iowa	\$ 1.00
Iver Jorgensen, Des Moines, Iowa	10.00
Sylvia Rasmussen Morris, Minneapolis, Minn.	1.00
Mr. and Mrs. Andrew Petersen, Alden, Minn.	2.00
C. P. Christensen, Audubon, Iowa	5.00
Ingrid Fenger, Bemidji, Minn.	3.00
Agnes Kildegaard, Gowen, Mich	3.00
Mrs. H. Einar Mose, Oak Park, Ill.	5.00
Eileen Lang Smith, Hay Springs, Nebr.	5.00
V. S. Jensen, Des Moines, Iowa	2.00
Mr. and Mrs. Chris B. Nelson, Exeter, Nebr.	5.00
Niels C. Jespersen, Viborg, S. D.	2.00
Mr. and Mrs. Willie Jacobsen, Audubon, Iowa	2.00
Leland F. Clausen, Tulsa, Okla.	2.00
Mr. and Mrs. Holger Strandkov, and Bodil Strandkov, Dwight, Ill.	10.00
Mrs. Charles W. Olsen, Cedar Falls, Iowa	10.00
Jens G. Thuesen, Cedar Falls, Iowa	5.00



Clayton and Virginia Nielsen, Denmark, Kans. -----	5.00
Harold R. Jensen, Ames, Iowa --	3.00
Marie Fisher, Des Moines, Iowa --	2.00
Norma Due, Greeley, Colo. ----	5.00
A Friend, Atlantic, Iowa -----	1.00
Folmer Strandskov, Minneapolis, Minn. -----	5.00
Karen Kadgihn, Iowa City, Iowa	3.00
Jens G. Jensen, Coulter, Iowa ----	1.00
Edith Jespersen, Viborg, S. D. --	2.00
Ted Thuesen, Jr., Rock Island, Ill.	5.00
Soren Jensen, Des Moines, Iowa	3.00
Rev. Vilhelm Larsen, Canwood, Sask., Can. -----	2.00
Mrs. C. B. Jensen, Kirkesville, Mo. -----	10.00
C. S. Feddersen, Marquette, Nebr.	5.00
Mr. and Mrs. Thomas Nielsen, Aurora, Nebr. -----	5.00
Karl J. Thomsen, Marquette, Nebr.	2.00
Mr. and Mrs. Martin Mortensen, Chicago, Ill. -----	5.00
Dagney Frederickson (Mrs. How- ard), Huron, S. D. -----	2.00
Hartvig Jensen, Des Moines, Iowa	10.00
Ruth A. Sorensen, Ringsted, Iowa	5.00
Mr. and Mrs. August Sorensen, Ringsted, Iowa -----	10.00
Victor and Eva Nielsen, Pullman, Wash. -----	2.00
C. M. Johansen, Tyler, Minn. ---	5.00
Mr. and Mrs. Ole Nelson, Exeter, Nebr. -----	2.00
Einar West, Wilmington, Del. ---	5.00
Hampton Alumni Association, Hampton, Iowa -----	15.00
Alfred K. Jorgensen, Kimballton, Iowa -----	5.00
Rev. P. Rasmussen, Wayne Al- berta, Can. -----	10.00
Mrs. Jens Jorgensen, Tyler, Minn.	5.00
Carl Skov, Des Moines, Iowa ----	5.00
Edith Johansen, Tyler, Minn. ---	5.00
Erling V. Jensen, Des Moines, Iowa -----	10.00
Victor Eugene Buck, New Ro- chelle, N. Y. -----	5.00
Maria Rasmussen, Minneapolis, Minn. -----	5.00
Mrs. Richard Jessen, Des Moines, Iowa -----	2.00
Miss Sigrid Madsen, New Hart- ford, Iowa -----	5.00
Mrs. Karen Jorgensen, Lake Gen- eva, Wis. -----	4.00
Gunver M. Berg, Des Moines, Iowa	1.00
Selma and Agnes Kildegaard, Marilyn and Nata Lue Hansen, Charlotte Ann Sprague, Helen Stub and Mrs. Olga Carlsen, Greenville, Mich. -----	33.00

Let me again ask you to send in your donations NOW. We must have them immediately in order to complete our drive in time to make our Station Wagon Drive by STUDENTERFEST. Thank you.

Cora E. Sorensen,

521 E. Second St., Spencer, Iowa.

## From A Grand View College Alumna

In the school year of 1925 and 1926, Prof. A. C. Ammentorp wrote the following in my Grand View year book: "Ideals can't be carried away in bushel baskets, but dead bones can be." I heard Prof. speak a few Sundays ago at St. Stephen's Church in Chicago. I realized then more than ever, that the ideals, that Prof. has in his heart and soul can never be carted around in a bushel basket. I want to thank you Prof. for bringing that little thought back to me. It made me wonder, if we of '25 and '26, have carried our torch of inspiration high enough! Have we known what we wanted of life? Have we realized what life wanted of us? Have we used our talents wisely? It is not enough that we pamper our ideals. We must be able to apply them to our every day living and needs. Have we, who once were young, laid down the banner of inspiration, that once filled our hearts to overflowing, too soon?

If we were to look about us, we would see an overwhelming need for our bit of inspiration. Our own children and all the children of today need it to lead them, to guide them, so that they too might get a glimpse of the promised land of Democracy.

One day our thirteen year old boy asked me this question: "Am I going to Grand View when I am old enough?" I said, "Yes, I hope so!" He thought seriously for a moment and then he said: "Do you learn anything there?" My answer was: "Why, of course! What makes you think you don't?" So the answer came . . . "Because I've never heard you tell anyone about that, Mother; only about the fun you had."

So now it was my turn to wonder and ponder . . .! Is it merely me, or have all we who were at Grand View forgotten to tell all those things that really bore weight? Have we forgotten to mention our teachers and the depth of understanding and encouragement with which they taught us? Not merely in the classroom, but in every day associations as well. Have we forgotten to mention the thought-provoking lectures by well known personalities, that we were privileged to share with our fellow students and our teachers? Have we forgotten to tell them of the heated discussions that followed, and buzzed all about; discussions that didn't end there, but lasted way into the night? Have we forgotten to mention, the great heights and depths to which we were led by Pastor Højbjerg at the morning and evening devotions? Have we forgotten to tell them, how he led us when we sang "Fremtidens Land," so that every word was to become a challenge? Now the song has been translated by Pastor Rodholm, "New World to Come." It might be a splendid idea, if we would at this

point find our "World of Song" and read it, and feel its depths. Haven't we told them how we lived the folk spirit after supper, when we sang nearly all the songs in the song book to the able accompaniment of "Goody" and Sigurd Jørgensen. How Sigurd's violin made "Humoresque" and Hartman's "Cradle Song" and countless others a vital part of us.

I haven't been at Grand View since then. Perhaps I wouldn't even recognize it in its new garb. Sometimes I wonder if that, which is the real Grand View is still there in spite of the fine clothes. The other evening at the church, my husband and I spoke to a young man who had just finished two years at Grand View. He still had the vivaciousness of youth that too many of us have shed like an old worn out cloak. We felt it; we sensed it; we talked it! Now I know if the youth of today want it, they can still have the real thing at Grand View. This young man had gotten it. He had the intense fire and flame of youth, plus the burning desire to be up and doing to help make a better world.

So old Alma Mater, if I have forgotten to mention your depths and your heights, and merely talked of your fun, I am truly sorry! You see the fun we shared at Grand View was blended so artistically and expertly with the seriousness of youth that we didn't realize where the one ended and the other began. **So must it always be!** Youth must have its pleasures, its good clean fun, but always there must be the fine shadings of truth and goodness that are added by the gentle touch of the Master Artist . . . Always it must stand in awe, at the immensity of life itself; at life's ability to lift human beings to unknown heights of inspiration and its ability to drop them down again to the abyss of everydayness. An abyss from whence they can only be lifted by constructive use of their abilities and inspirations. Always it must strive to fill its storehouses to the utmost, if there is to be enough of goodness and idealism to last through the years to come, when it too becomes a vital part of a very intricate society, too often of trial and error.

So, to the youth of today, I would like to say this: Use your moments, your opportunities, your abilities and talents wisely! Harken to the voice of experience, and much valuable time will be saved. Know not merely what you want of life, but what life expects of you. The days of your youth shall never pass your way again . . . Cherish them, value them . . . Make every day and every experience count!

Valborg Eve.

(Valborg Godfredsen).

7032 Harper, Ave., Chicago 37, Ill.



## RURAL LIFE SCHOOL

**Danebod Folk School, Tyler, Minn.**

As announced earlier, Danebod Folk School invites to a Rural Life School March 15—20. We hope to gather a group of rural people who will explore new frontiers in rural living. Among the leaders are:

R. J. Woods who will lecture on farm beautification, shelter belts, etc., W. H. Dankers who will talk on cooperation and rural living, and Miss Kierstling who will have classes in home furnishing and beautification. These three are all from the extension service.

Dr. Douglass C. Marshall, a rural sociologist also from University of Minnesota, will give three lectures. Rev. Harold Petersen of Askov will talk at least twice, and the undersigned will try to talk about the significance of the folk school in America. Howard Fredrickson and Walter Lassen of South Dakota will speak.

There will also be classes in soil conservation and farm economics, and possibly a home nursing course. Saralice Petersen from Marquette, Nebr., will have classes in "Design for Living" and there will be several practical craft classes. Viggo Nielsen will lead us in games and folk dances.

We have arranged a short course that should be of interest to all rural people, regardless of age. As yet, we have more teachers than pupils! The success of this course depends on the response. We hope that there are readers of "Lutheran Tidings" who will come. Further information may be obtained from

**Enok Mortensen,**  
Tyler, Minn.

P. S.: Please register as soon as possible!

## Lutheran World Relief

Dear Lutheran:

The conscience of our well fed, warmly clothed, steam-heated nation is being strongly stirred this winter. Decent Americans are less and less able to look coldly and callously upon the emaciated, shivering millions overseas. Thank God that Americans are still humane.

In many of our communities the American Overseas Aid-United Nations Appeal for Children drive is being pushed vigorously right now. Questions are already coming into our office as to why Lutheran World Relief is not a fully participating agency. All National Lutheran Council pastors have been acquainted with the clinching reasons why Lutheran World Relief decided after careful study not to be absorbed in this appeal. Many of them have heard from us twice during these negotiations. We feel that this explanation is due now to all our loyal contributors. Otherwise many might conclude that we are wrongly uncooperative.

Lutheran World Relief wishes every blessing to American Overseas Aid-United Nations Appeal for Children. Its total goal of sixty million dollars is justified and necessary to carry out humanitarian relief in many countries. Lutheran World Relief and AOA-UNAC hold each other in high esteem and are on the most cordial terms. Officials of AOA, with whom we have conferred, understand in a friendly spirit why the two appeals are not being fused.

The facts are:

1). Most of the participating agencies are "national" relief organizations which have never built up a strong contributing constituency of their own. By no means all church agencies are participants.

2). Only a small percentage of the gifts to AOA-UNAC will go into Germany where the most appalling distress is to be found. The United Nations International Childrens Emergency Fund, which will benefit from a huge share of all receipts, is restricted from operations in ex-enemy countries.

3). If Lutheran World Relief had joined in the AOA campaign, we would have been under normal obligation to suspend all promotional activities of our own for the full period of the general appeal. Since most of the support of Lutheran World Relief flows directly from Lutheran World Action, it would have been damaging to do that. We dare not slacken our pace in Lutheran World Action for even one month.

As we see it, Lutheran World Relief and AOA-UNAC are two phases of a singly mighty American effort. We Lutherans shall do our part most effectively by concentrating with all our zeal and generosity upon Lutheran World Action NOW.

Faithfully yours,

LUTHERAN WORLD RELIEF, INC.  
Franklin Clark Fry, President.

## OUR CHURCH

**Rev. Gordon Miller** was married to Miss Herdis Jacobsen, Flaxton, N. D., on February 16 in Union Lutheran Church in Flaxton. The wedding ceremony was performed by Rev. John Enselmann, Dagmar, Mont., assisted by the local pastor, Rev. Henry Hansen. Mrs. Miller is a daughter of Mr. and Mrs. Rudolph Jacobsen of Flaxton. After the ceremony a reception was given by the bride's parents for relatives and friends of the young couple.

Rev. and Mrs. Miller are on a wedding trip, visiting relatives and friends at Gayville, S. D., and on Sunday, March 7, will preach his first sermon in his new pastorate, the Bethlehem Church, Brush, Colo.

The Publication Committee of our synod met Tuesday, March 2, in Des Moines for its quarterly meeting. The members are Rev. Harris Jespersen,

Rev. Enok Mortensen, Dr. Erling Jensen, Prof. Alfred C. Nielsen and Rev. Alfred Jensen. Rev. Jensen was not able to be present, and Rev. H. O. Nielsen, the synodical secretary, took his place at the meeting.

**Mr. Einer R. Fischer**, Racine, Wis., died of a heart attack in his home on Monday, February 16, on his 50th birthday. Mr. Fischer was well known to many of our readers, as he has attended synodical and district conventions, and took a leading part in the work of the Bethania Church in Racine. He was for several years the president of the local church board, and through many years he served as highway commissioner of Racine county. He had suffered a heart attack shortly before the annual convention was held in Racine last June, and many missed his presence and his winning personality. The doctor had ordered complete rest for him, and it was the hope of his many friends that he soon would be able to regain his health again. He is survived by his wife and three children.

**Dean Alfred C. Nielsen** of Grand View College as the speaker of the evening, and the Grand View College choir of 60 voices under the direction of Oluf Lund, comprised the program at a Brotherhood Week observance at the East High School in Des Moines, Iowa, on Tuesday, Feb. 24. Dean Nielsen is often called upon as a speaker in various schools and civic groups in Des Moines. And our choir is gaining a real recognition for fine work. At this performance at the East high school the response from the audience and the authorities of the school was voiced in various ways, and especially with an invitation to the choir to come back for a full spring concert.

**Dr. and Mrs. P. Sjøe** of Kimballton, Iowa, observed their golden wedding on February 24. Many relatives and friends had gathered to celebrate the day with Dr. Sjøe and his wife. Speakers at the banquet which more than 400 people shared were Rev. Harald Ibsen, Rev. Alfred Jensen, Rev. V. S. Jensen, also Rev. Staby and Rev. Axel H. Christensen, neighboring pastors, Dr. James of Elk Horn and Dr. Bisgaard of Harlan, Iowa, as well as many of the local people. Dr. Sjøe has practiced in the Kimballton community through 55 years, and he is at the present time president of the Audubon County Medical Association, and president of the local Kimballton bank. Two sons are also practicing medicine, Dr. Arthur Sjøe of Lead, S. D., and Dr. Herluf Sjøe of Manilla, Iowa.—Dr. and Mrs. Sjøe have through the many years been faithful and active members of the Kimballton church, and Dr. Sjøe has often given contributions in our synodical papers, especially in "Dannevirke." Sincere greetings to the golden wedding couple.

**St. Stephen's Church** published a fine "Memorial Book" on the occasion of the 100th anniversary of the late Pastor Adam Dan's birth. The booklet, mimeographed and illustrated, contains an excellent picture of Adam Dan, likewise



the historical record of his writings, his own biographical sketch, and a large number of the songs written by Adam Dan, including also some of the translations he made of English hymns into the Danish language, one of these being "Onward Christian Soldiers." The book may be had for the price of 50 cents plus 10 cents for postage by writing to Rev. Alfred E. Sorensen, 8500 Maryland Ave., Chicago 19, Ill.

Rev. Alfred Jensen, synodical president, is at present on a speaking tour in the California District. His itinerary reads: Solvang, Calif., Feb. 29, Salinas, March 2, Watsonville, March 3, Easton, March 4, Pasadena, March 5, Los Angeles, March 7. He has with him a copy of the new film, "March of Faith" recently released by the Lutheran World Action office in New York City, and he will show this film on his tour.—While in Solvang plans will be made for the coming annual convention to be held there June 22—27.

Elmer Esbeck, Kimballton, Iowa, died on February 12th from a heart attack at the age of 45. Funeral services were held February 14th from the Kimballton church with Rev. Harald Ibsen and Rev. Alfred Jensen officiating. He is survived by his wife, Sylvia Schmidt Esbeck, and two small children.—Elmer Esbeck had through many years been active in his local community and church. He was at one time president of the Kimballton Young People's Society, also leader of the Boy Scouts of the community, and at the time of his death he was a member of the local church board.

Trinity, Chicago, has again this year sponsored a series of Evening Lectures. On Friday evening, February 27, Mr. Wayne Hanson, Educator, World Traveler and Commentator, was the guest

speaker. Mr. Hanson has traveled in forty-eight foreign countries and colonies and is recognized as an authority on foreign political and social trends.

The Trinity Young People's Society entertained on Sunday, Feb. 29, members of the St. Stephen's Church and the Dwight, Ill., Youth for an all day Youth Fellowship. Rev. Alfred E. Sorensen was the guest speaker.

Mr. Olaf R. Juhl, our synodical treasurer, has with the Olson Fish Co. of Minneapolis with which he is associated, acquired an interest in a similar Fish Co. in Milwaukee, Wis., and Mr. Juhl is for the time being commuting to Milwaukee spending two days a week there. We can readily understand that he thus is a busy man. He writes to the editor: "This may explain to some why the synodical treasurer is not always able to answer all letters as promptly as he would like to do."

Askov Folk High School, Denmark—Two of our young women, Miss Priscilla Andersen from Viborg, S. D., and Miss Dorte Larsen from Seattle, Wash., are attending the Askov Folk School through this winter term. Their address is Askov Folk School, Vejen, Denmark.

Christian Warthoe—American sculptor of Danish birth has created the statue of "Christ Preaching" of which we bring a picture on the front of this issue. He was born in Denmark in 1892 and emigrated to America in 1910. When he first came to this country he worked at various tasks in Minnesota, Illinois and North Dakota. He served in the U. S. army in the first World War, and received his citizenship papers at this time.—In 1919 he entered the Minneapolis School of Art, and graduated from this school in 1924 as Decorative Modeler. Later he entered as a student in the Art Students League, Beaux Arts Institute of Design, both of New York City. Mr. Warthoe has through the years gained considerable recognition in the field of sculpture. He has worked as an assistant to Lee Laurie, taught sculpture and exhibited in the National Academy, American Veteran's Society of Artists, and the Sculptor's Guild. His "Icelandic Girl" and "Head of St. John the Baptist" have won wide acclaim. The statue, "Christ Preaching" of which we bring a picture on the front of this issue, is one of his latest creations. It represents "principally by the position of the hands, Christ giving us the precepts by which we are to live, and Christ inviting us to follow him." As the more modern sculpture is gaining recognition, this statue of Christ by Christian Warthoe will undoubtedly find its way into many churches. It is being reproduced by the Studios of Daprato both in Chicago and in New York City.

Arnold N. Bodtker, the author of the article, "The People and the Land" appearing in this issue, lives in Portland, Ore., 6125 S. E. 19th St. Mr. Bodtker attended Grand View College

in his early youth and later he was instructor at the Danebod Folk School. He has all through these years been an ardent student of social and economic problems, and has previously contributed to our publication, his articles always revealing a thorough knowledge and understanding of the theme with which he deals.

The Grand View College Choir of 60 voices under the direction of Olaf Lund is contemplating a ten-day tour during the first part of May, hoping to visit eight to ten communities on the trip. We hope to bring more about this tour in a later issue.

## Henry O. Thomsen

Funeral services for Henry O. Thomsen were held Sunday afternoon, Feb. 15, at 2:30 p. m. at the Rosenborg Lutheran Church, preceded by a brief service in the home. Being a veteran of the Spanish-American War, full military honors were paid him by the American Legion Post of Newman Grove, Nebr.

Burial was made in the Rosenborg cemetery. Mr. Thomsen had been in ill health for the last few years, but became seriously ill only a week before his death in his home in Rosenborg on Feb. 12. Rev. Duus officiated.

Henry O. Thomsen was born Dec. 27, 1874, at Omaha, Nebr., to Ole and Marie Thomsen. He was baptized in the Danish Lutheran Church at Omaha. At the age of 14 he moved with his parents to the Rosenborg community where he was instructed and confirmed in the Lutheran faith in the Danish Evangelical Lutheran Church. At the age of 24 he volunteered for service in the Spanish-American War, where he served 14 months. In the year of 1900 he was united in marriage to Mary Thomsen.

One child, Cora Elmira, and a sister, Martha, and a brother, Thomas, preceded him in death.

Surviving him are his wife, Mary; two sons, Howard and Ole of Rosenborg; three daughters, Lillie of Des Moines, Iowa, Olga of Rosenborg, and Cora of Omaha, Nebr.; and a brother, Nels, of Hampton, Iowa; three sisters, Mrs. Carl Jacobsen, St. Edward, Nebr., Mrs. Annie Swanson, Fullerton, Nebr., and Mrs. Peter Nelson, Stratford, Iowa.

Also surviving are three grandchildren and one great-grandchild.

## WOMAN WANTED

We need help at Old People's Home "Valborgsminde" at once.

Good wages and good working conditions. Write to Mrs. H. Ries, 110 Grand View Ave., or to P. L. Lund, 1517 Guthrie Ave.

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.

I am a member of the congregation at \_\_\_\_\_ March 5, 1948

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

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