

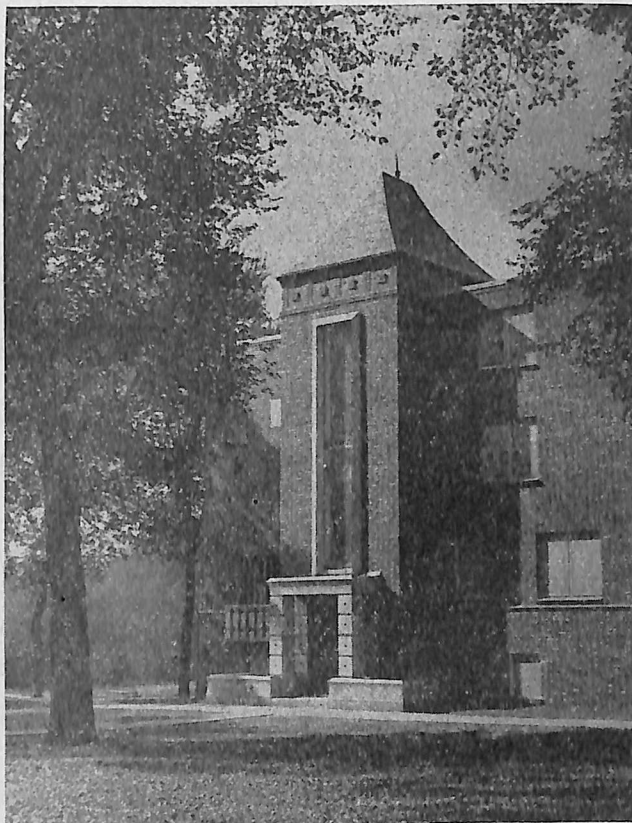
# Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XIV

April 5, 1948

No. 17



Entrance to the New Dormitory  
Grand View College

## Increasing Our Understanding of Christ

Third Sunday After Easter

By Alfred Sorensen.

Pastor of St. Stephen's Ev. Luth. Church, Chicago, Ill.

"Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life; no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also; from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, show us the Father? Believest thou not that I am in the Father, and the Father in me, the words that I say unto you I speak not from myself; but the father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."—John 14:1-11.

It was the night in which he was betrayed that He had so much to convey to His few disciples who followed Him faithfully, and who had seen Him in days of glory (Palm Sunday) and days when the multitudes hissed him.

Some power, probably not realized, held them close in that sacred fellowship. Even though one had said, "He had the words of eternal life," and He did, could not be the answer. Love alone was the answer—a love which none of them fully comprehended—a love which the world today has not yet grasped. To those within that love He said: "Let not your hearts be troubled." All hearts are troubled until there is a grasp of the things which pertain to the Kingdom of God. Therefore we should seek to increase our understanding of all that is within our reach. Paul has comforted the Philippians with the good word "that he

which had begun the good work in you will continue to perfect it until the day of Christ."

It is well for us of the Lutheran church to recognize that God has not left us comfortless, nor without guidance into His realm.

Martin Luther's Catechism is indeed a small item in the world's great store house of Christian literature, but this pioneer effort in Christian guidance deserves our attention. Systematically it leads us, bringing forth good things from the treasure house of scripture, ever mindful that if we are to be given sure and safe guidance it must be from God's Holy Word. Today, in the home, this book still can be of service. Many troubled hearts would be at peace if the knowledge of the scriptures, under guidance, was a part of each day's task.

The words of the text were spoken to the group of anxious disciples. All were involved in the events which would shortly come to pass.

The assuring reference of their relationship with God, the God of Israel, was followed by a plea of faith in Him, even though a separation must of necessity take place for a brief time. It was not possible to reveal all that would transpire in the brief future or in the time that was to come, though some answer must be given that would fill their need for the moment.

Perhaps, reluctantly, He opened a door giving a slight intimation of the great love of the Father. A love which encircled a world would be beyond the comprehension of even disciples associated with Him. There was in the Father-heart room for many. Now a new dispensation was about to be announced and Christ gives a slight intimation by stating that "I go to prepare a place for you." Blessed assurance it is to those who are of troubled hearts to be given such an answer.

We still recall these words when the days are long and weary, when life is fast ebbing away. Then we rely on His statement that a place has been promised to those who have believed. In life we have not found thoughts or words of men which would render us the hope and peace which these words of Christ have given. No information was given, but the trust which we place in Him is such that we believe He would say only that which had truth as the basis for His statement.

"There ye may be also." Thomas knew in his own heart and soul that above every other longing this word, just spoken by Jesus, was an answer to his search. The door was ajar but Thomas could not see nor find satisfaction. The way was not clear to him. His mind could not grasp what was meant, consequently the admission was spoken, "How can we know the way?"

Such is life for many Christians. There is faith and hope in life and work, and yet honestly but timidly they speak of "not knowing the way." Let us beware of any criticism if the Christian church life is lived in faith and hope. This is a great lesson to learn, one which Christ would bless.

Christian believers have fallen heir to the whole gospel of Christ; of the work which was declared "finished" by Christ Himself as He hung upon the cross, and has become common knowledge, though not always fully comprehended or understood, except in faith. We do "know the way, the truth and the life." It is a heritage of home and church and school. However well our understanding of this truth is, we still humbly sing, "O Take My Hand Dear Father and Lead Thou Me . . . alone I dare not journey . . . so do Thou guide my footsteps."

In the Christian life fulfillment comes step by step. Thomas would witness to this fact if a written witness from him were available. The way, Christ, is the experience of faith and obedience; the Truth, Christ, is evident to us through experience of trust and obedience. He has never failed us. Christ, the Life, is our hope, for "change and decay in all around I see, O Thou who changeth not abide with me."

The question which Philip was most concerned about was a very natural one. This question has often come in question and answer periods: "Why does God not give us a more definite revelation of Himself today?" In the perfecting of the saints we are aware that God cannot give more than we crave. We do not know our needs. The disciples at one time wisely asked "teach us to pray" . . . We would say, "Lord teach us how to ask for more."

The poet has described our search very beautifully: "Beyond the sacred page, we seek Thee, Lord." This must be our lot. In such a state we must learn to be content, but ever watchful that we day by day "search the scriptures" for a deeper and better appreciation of His truth.

Both Thomas and Philip have given us an example which we should take to heart and appropriate. They asked Jesus directly.

He has left us His word "to pray" in His name for whatever our need may be. When our heart is troubled "take it to the Lord in prayer." When we need to know more of the way, the truth and the life, "take it to the Lord in prayer." When we have lived with Him "so long a time and may still have something unanswered" . . . take it to the Lord in prayer." This we can do because we have in faith known "that He is in the Father and the Father is in Him," Our Lord, Our God. **Amen.**

---

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

Office of Publication: Lutheran Tidings, Askov, Minnesota.  
 Editor: Rev. Holger Strandskov, 325 W. Chippewa Street, Dwight, Ill.  
 Circulation Manager: Svend Petersen, Askov, Minnesota.

---

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

---

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



## The Confirmation Class

### V.

It would be tempting to go on with the Bible history and see Elijah on Mt. Carmel asking the people: "How long hop ye about between two opinions? If Ba-al is god, serve him, if Jehovah is God, serve him." See the people bowing their faces to the ground and crying out, after the Lord has answered Elijah's prayer with fire from heaven: "Jehovah, he is God!"—See Elijah resting under the juniper bush, nourished by an angel from heaven, going to Mt. Horeb, receiving assurance that yet were seven thousand left in Isreal who had not bent their knees to Ba-al. — See the coming prophet, Elisha, the rich man's son at Abel-me-ho-la leaving the plow in the furrow, following Elijah. Yes, and the prophet who did not die go into heaven in a chariot of fire. O, in the days, when men took their relationship to God more seriously, there were wonders on earth.

But I shall refrain, lest I try the editor's and reader's patience too severely.

There are the four greater and twelve minor prophets. Some say it is not easy to tell their story. That depends on how much a man has lived with them. From what each wrote and what has been written about him, their story is as fascinating as any.

Now the New Testament.—While the children are studying the Old Testament from Genesis to Samuel the first year, that is from 9:00 to 10:15 a. m., they were also, during that year, reading one of the gospels, that is from 10:30 and on.

The second year they will in like manner study the Old Testament from Samuel to Malachi, and the Acts of the Apostles. The children are supposed to have used the Bible history books in Sunday and summer schools; now they should learn to use their Bibles—I mean to love their Bibles. If the minister tells them the Old Testament stories, then they can read and understand these stories in the Bible. The stories in the Acts of the Apostles are so easily understood; you can go over them with a rabbit's foot; and they are so deep that the minister may always bring out of them new treasures for the children.

This, then, is the minister's forenoon with the confirmation class:

Hymn.

The Covenant Word and the Lord's prayer said aloud by all.

The hymn that has been learned, sung.

The hymn that has been learned, recited.

The Old Testament story told by the minister.

Reading the Old Testament story in the Bible.

Recess.

Hymn.

New Testament verse by verse read by the pupils.

Minister's explanation, illustration, as each verse is read.

Hymn.

Prayer.

The minister can bind the children to himself with bonds of confidence and love. If he at home, in his own study, prays for each individual child, the children's love for their minister will grow into love for that Savior, who is the minister's Savior.

Valdemar S. Jensen.

## The Seventy-first Annual Convention of the Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will assemble for its seventy-first annual convention at Solvang, Calif., June 22 to 27, upon invitation from Bethania Danish Lutheran Congregation, Solvang.

The opening worship service (English) will be conducted in the Solvang, church, at 8 p. m. Tuesday, June 22. The business sessions will begin at 9 a. m. Wednesday, June 23. Devotions will be held every morning in the church where also the business sessions take place. The synod's institutions, missions and other activities occupy the program in the evenings. Friends of our synod are invited to share all meetings with delegates and pastors. There will be worship services in both languages Sunday morning and meetings throughout the day.

All pastors are urged to attend the convention and all congregations are urged to send delegates. Any congregation has the right to be represented by one delegate for each fifty voting members or fraction thereof. The congregations of districts 1 and 9 as well as at Dalum, Canwood, Danevang and Granly may send delegates according to the rules found in the 1946 Annual Report, pages 104-05.

All written reports to come before the convention should be sent to me by May 1 or as shortly thereafter as possible in order that they may be printed, published and mailed to all pastors and congregations by June 1.

The annual convention is the most important single event in the church year of the synod. Those who attend share the work and responsibilities, the services and fellowship and are richly blessed thereby. Messages of Christian faith and con-

viction are heard, strengthening the will and courage to serve God. Although attending convention this year will cost more to those from the Mid-west and East, it is to be hoped that this will not keep them away. The people of Solvang and of our churches in California have invited us to come and they want to see and experience what a synod convention is. May we by the grace of God be permitted to share this experience with them this year. May we be richly endowed by His Spirit when we meet at Solvang, so that we will serve Him and His Kingdom with peace and joy.

Alfred Jensen.

Des Moines, Iowa, March 24, 1948.

The Bethania Danish Lutheran congregation of Solvang, Calif., herewith extends a cordial invitation to pastors, delegates and friends to attend the annual synodical convention to be held in the Bethania Lutheran church in Solvang, Calif., June 22 to 27.

All pastors and delegates are requested to send their registrations to Mr. Viggo Tarnov, Solvang, Calif., before June 1, 1948. The new convention rules require that we have a list of the voting membership of the convention to submit to the convention chairman by June 1.

Visiting guests should also register at the earliest possible date to be certain of accommodations.

Alfred Jacobsen, President.  
Aage Møller, Pastor.



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Greetings From Seattle, Wash.

If you could come to visit us, how surprised some of you would be with what you saw.

Flowering trees and bushes are about to bloom, a few have started, and daffodils are almost showing color. Crocus, "Vintergækken," have been in bloom for some time, and spring seems to be here. On the whole, the winter of 1947-48 in Seattle has been very mild and comfortable in comparison to winter in so many places in U. S. A. where Danish people have started churches.

Nature beckons and often is a keen competitor to church attendance and church work. There is the urge: Where shall we go today? Sunday, a whole day off, a car, and so very many beauty spots within a radius of 20—75 miles and thousands of others going here and there; at present most go skiing at appointed places on our mountains. It's tempting!

This urge to go to scenic spots and the many ties with Denmark and the new opportunities to go there again have led ever so many from here to go to Denmark for a visit. It is truly amazing how many have gone and how many are now planning to go from here to Denmark to spend a month to half a year or more.

The women in our church in Seattle have been busy, some of course, far more than others. Mainly their work has been for local improvements at the church and parsonage. Recently, however, the ladies have taken on a few new projects. February 8, the Ladies' Aid served, together with the women from another Seattle Lutheran church, a Sunday dinner for the students from foreign lands attending the University of Washington. There are several students from Denmark. And the Annex Ladies' Aid gave help towards Lutherland at a tea sponsored by the Lutheran Women of Seattle. Lutherland is the summer meeting place and camp for church groups from Seattle, Tacoma and vicinity, and its improvement is the special 1948 project for Seattle Lutheran women. Many of our women took part in the World Day of Prayer, Feb. 13, at the Inter-racial meeting and tea for which Mrs. Kjaer was a committee member. There are many projects that call us; it is often difficult to choose which should be supported by our groups.

In conclusion, a few suggestions which may be taken for what they are worth. I should like to see our women throughout U. S. A. more interested in the work of the United Nations, U.N.E.S.C.O. and their efforts towards peace, interested enough to study and discuss their work and support it, to take a stand on the Marshall Plan and Universal Military Training, and such projects that will have great influence on all of us. The Home Mission work in our church needs extra help. Information about the various Home Mission projects should be given to us with specific data showing just where and how our women could help these worthwhile causes. And lastly, those of you who receive letters from war-torn Europe, as

from Mrs. Otto Højbjerg, why don't you publicize such personal letters and perhaps make other women give to her Berlin orphans? It always seems to take an extra push to get most women over the hill, and we all need to get to the top to see where we can best help.

Gertrude H. Mortensen.

## My Nursery School

By Agnes Brons.

I've been asked by the editor of "Our Page" to write an article, and one does not lightly say "No" to Johanne Lillehøj, especially when one may choose one's own subject. I shall therefore write about my little Nursery School, and of what the experience of working with children through two decades has taught me.

Before opening my first school I took a short course in Child Psychology and found this a very significant aid as it helped me avoid the trial-error method that so many young mothers use, especially on the first child. We were told that the first five years of a child's life are the most important, and I realized if that were true, my responsibility was indeed great, both to the child and to its parents.

The first year I had only five pupils—one of these is now a student at Stanford, another at Yale. During those first years I found that a **little** Child Psychology used with a **lot** of common sense really gave results. In every school as well as in the home, the superior child is a problem. The world is not adjusted to the superior child and his life is often a failure because of the lack of incentive to do his best. On the other hand, an inferior child is often nagged for his inability to learn and life for him is made miserable. Every child must experience success or improvement. Never give a child something to do that is either too hard or too easy. Too much failure is discouraging, but they all need mental stretching. Recognition of growth is an incentive to further growth.

It is very important to keep a child occupied; therefore as soon as interest lags, I quietly change to something else. First one, then two or three, and finally the whole group drift off to the new thing of interest, which may be building blocks, modeling clay, wooden, Tinker Toys, Crazy Ikes, etc.

Since '43 I've conducted the school in my own home in Solvang, and this year I have an enrollment of ten children—ages three and four. They arrive at 9:30 and leave at 12. The first hour is free play, following the Montessori system, where each child chooses whatever appeals to him. Sometimes he chooses the same for several days in succession. A large box of assorted building blocks seems to be the favorite toy, and often four or five are busy building anything from a farmyard to a sky scraper. The second period is



# IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen.

## THE SHAPE OF THINGS

That our world is not in the best of shape needs not be told. Three years after the close of World War II, a cold war is being waged by the only two big powers left—Soviet Russia and the U. S. A. When a Communist minority seized power in Czechoslovakia not long ago, a shiver of fear went through the western world, and not least through exposed Scandinavia. On April 18 the Italians are having an election. It is generally regarded as a contest between the Communists and those farther to the right. If the Communists should win the election, the situation for the western powers will become most critical. If the Communists in Italy should seize power by force, it will surely mean war.

This is a situation that calls for clear, cool and far-sighted heads of governments. The U. S. A. has been forced into a position of world prominence. In wealth and economic power it is the leading nation. But I do not believe that we at the present time have leaders in our administration who can be called clear-headed and far-sighted. Statesmen see farther than other people. **They see the consequences of their acts.** Men with a wise, consistent policy inspire confidence. In time of crisis people follow them gladly.

Last November the question of the partition of Palestine came before the United Nations. The Jews of the world, especially the militant Zionist organization, favored it strongly. The Arabs of Palestine and the Near and Middle East were very much opposed to it. President Truman must have known this since everybody else knew it. But while the Jews clamored and the Arabs threatened, he came out for partition and worked hard to line up enough votes for it. It was passed.

There were many people who did not think it would work, but they said that since the president was so strongly for it he must be in possession of facts, which they did not have, but which convinced him that the whole thing was practical.

Not many days ago, believe it or not, our administration announced that it had changed its mind and that it was dropping the whole thing and that Palestine would not be divided. Naturally the people are a bit confused by such leadership. But are they more confused than President Truman and his advisers?

When the peace treaty was made with defeated Italy, the world was told that Trieste must be made into a free city, a sort of a second Danzig. The men who knew, or should be in a position to know, said

that this was a necessity. Upon this sage advice the U. S. Senate ratified the treaty. A few days ago our leaders announced loudly that it now favored giving Trieste to Italy. If that is the essence of wisdom today, why was it not so a year ago? There are tensions in that area today, but they were there a year ago. What kind of foreign policy is this? What must the world think of such leadership?

On March the 17th the president appeared before the Congress to deliver an important address. It had been widely advertised as a most important speech. Millions of people listened to him. It was an impressive occasion. When the president began to speak his voice had that quality in it which indicated that another great crisis was at hand. We are a bit used to crises, but it was clear from the president's words that this was the real thing. He asked for a revival of the draft as a temporary measure and called for universal military training. (Was he not confusing man power with military power?) We were assured that if this were done the peace would be preserved.

Not once did the president indicate that this was a complete reversal of our foreign and domestic policy. Not once did he indicate that militarism had been the curse of Europe for centuries. Not once did he indicate that two large nations armed to the teeth against each other had always led to war and not to peace. This is a matter of historical record whether or not we know it or like it.

Perhaps it is necessary. I do not know. But judging by the past record of the president, I am not so sure that he knows. If it is necessary to saddle our people with militarism, we should not do it with a shout of joy; **but we should drape the Statue of Liberty in black and hang our heads in deep sorrow.**

So many people seem to think that another world war would be an easy victory as so many of our past wars have been. Have they not heard of the atomic bomb and war with deadly bacteria? Have they not felt the size of our national debt? Have they considered the fate of the armies of Charles XII, Napoleon and Hitler when they invaded Russia? Say that we succeed in smashing the large cities of Russia, whose boys will be in an army of occupation to hold huge Russia down? Will we feed a defeated Russia too?

Perhaps a war must be—which God forbid. But before that comes with all its horror, President Truman should be willing, if necessary, to go to the ends of the world to confer with Stalin. It may now be the only alternative to destruction.

organized work: stringing beads, clay modeling, coloring, stamping pictures or cutting out pictures for the scrapbook. I arrange special work for the holidays, like Valentines, May baskets, etc. The third period is free play in the garden and sand box, followed by singing games on the lawn. The fourth and

last period is story telling. As a rule the children are surprised when it's time to go home, but when I've had all ten present, I'm rather willing to have them depart! I'm sure you young mothers, as well as grandmothers, know what I mean!

(Continued)



## A Reminder To The Congregations Of The Synod

This is written both to inform and encourage all congregations in the Danish Lutheran Church as to the extent of the obligations they are still carrying relative to the current synod budget. But in doing so, I would also like to remind the congregations of how well a majority of them met the Lutheran World Action request placed before them during the years of 1946-47. Forty-three congregations met or over-subscribed their goals. At the same time it must be admitted that except for the very generous donations of the anonymous farmer from South Dakota, we would have been over \$5,000 short of our synod goal. When the L. W. Action goals for 1946-47 were discussed and decided upon, I had no hope that our synod would be able to meet its goal. Sometimes, I am forced to admit, God knows how to make people serve His purposes, even in the face of the small faith of the most willing. Naturally, it has caused great joy among Lutherans of all churches, that the \$10,000,000 was over-subscribed by one-half million dollars. Let us instead of feeling proud or giving thanks and praise to any individual thank the Lord for His great love and mercy working in our hearts the wonder of willingness to give and share with the multitude of unfortunates, whom we have never seen or known personally. And may we also this year reach our goal, which is \$1.50 per confirmed member of all congregations.

Before us in the course of this month is another task. Last year's convention adopted the largest budget the synod has ever had. The amount was \$37,500, and that does not include what the Santal Mission, the Seamen's Mission, Eben-Ezer, nor Lutheran World Action are asking.

With one month left the treasurer of the synod, Olaf R. Juhl, reports that he has received toward this budget from the congregations and ministers of the synod the sum of \$20,570.22. The books for this year close April 30. It would seem that since only 13 congregations have met their assigned quotas there is still a long ways to go for some of the congregations to meet their obligations.

Below is a summary of the 1947-48 synod budget and what has been expended up to April 1 for the various major groupings under the budget:

	Budget Allowance	Paid by Treas.
Grand View College -----	\$ 8,000.00	\$ 8,000.00
Pension Fund -----	7,500.00	6,850.00
Administration -----	3,850.00	3,252.42
Home Missions -----	8,350.00	8,010.29
Publications -----	6,750.00	6,672.43
DAYPL -----	250.00	50.00
Archives -----	500.00	500.00
Tyler Old People's Home -----	1,000.00	181.69
Chicago Children's Home -----	600.00	477.69
Delegates' traveling expense ---	700.00	676.72
Total -----	\$37,500.00	\$34,671.24

It would appear from these figures that there is an actual deficit in the treasury of about \$14,000. It takes a lot of faith for a treasurer to keep paying bills and orders under those circumstances. Would it be too much to suggest that the congregational treasurers who have fallen far behind in keeping the synod treasury supplied in conformity with their obligations get busy and remit to Olaf Juhl the balance of their synod quotas?

Last year saw a broader representation of pastors and delegates as to actual voting power at the convention than has ever been had. The budget was adopted by the convention voting membership. We, who have charge of guiding the synod work and the accompanying spending, I believe, can rightly assume that the convention meant to live up to its adoption of the budget. I think it a matter of ordinary decency and character, that these same representatives of the congregations make their influence felt in the congregations toward a 100% payment of their quotas. There is little or no reason to believe that there is an actual shortage of cash among our people. I know that the cost of living is high. It is just this fact which has made our synod budget bigger than ever.

It is true, I will admit, that we took on \$3,000 more in support of Grand View College in order to help pay for Rev. Farstrup's work as director of the training course for church workers. It is also true that there are at the present time 30 or more pastors, pastors' wives and widows being paid a greater total amount in pensions than has been the case before. It is also true that salaries of officers, the cost of administration, traveling, committee expenses, etc., are higher than ever. Furthermore, Lutheran Tidings, being now virtually a membership paper, has increased in cost of production considerably. It will exceed the budget sum of \$5,000. We are also in the process of making a real synod archives at Grand View College through the acquisition of Rev. Enok Mortensen's fine historical collection of books, etc. The various activities, such as the Youth work, and the Parish Education work under their respective committees are getting a nominal help. We have increased support of Tyler Old People's Home in order to help give it a needed boost. Altogether we have expanded our scope of activity and the rise in cost is being felt.

May I then also remind you that many of you have far bigger incomes than you did before or during the war. Why should you expect that the work of the church or the synod should not also place greater demands upon you for support?

Sometimes, also in our small church communities, a too sharp division is made between material and spiritual aid or support. Dr. S. C. Michelfelder, L. W. Action's representative in Europe, once said, that not a penny given to L. W. A. and spent for material aid, but what it had spiritual significance. I believe that this is true and also true as to the money given to



our synod. The use made of that money, the consecrated prayerful and well planned use, will bear spiritual fruit. Will you not help with your gifts, your prayers, your consecrated thoughts, planning and actions?

While I am on the subject of the synod budget, may I ask that this year all those institutions, activities, agencies, committees wanting to be placed on the synod budget for a certain sum, send me such requests or plans before the synod board meets to plan the budget for next year. That meeting will be May 10. It is natural that the synod board will expect some good reasons for whatever share is asked in the synod budget. When such budget proposal has been adopted by the synod board it will be included in the published reports sent to all congregations by June 1. The convention naturally has the duty to change, amend and adopt according to its own mind.

Another reminder is added. It is about the synod convention at Solvang June 22—27. April is the month in which I believe the great majority of delegates are chosen by the congregations to represent them at the convention. A fairly definite announcement is found in this issue of Lutheran Tidings. My reminder is this: Remember that at the convention the ministers carry the greater part of the work. Not only those actually in charge, but also and especially those who speak or preach. Besides, the ministers usually have many fine contributions to make during the deliberations on the many phases of the synod work. They do at least their share of the work of the many committees.

My fear is this—and I have reasons for having such fear—that not a great many of the ministers can afford to make the trip to the convention this year. I know that ministers' salaries have been advanced in most cases. Some have perhaps equalled the advance in cost of living. But I know from actual contacts that there are many ministers who will have to stay at home this year. They do not have the cash.

The synod helps the travel cost of its officers, convention officers and district presidents, besides to some extent to a few pastors from certain districts and congregations, but in order to have the kind of convention that will serve the synod best and which will give the people of Solvang and California the right impression of a synod convention we should have twice as many ministers at the convention as I have reason to expect are coming. We may have no more than twenty and we should have forty.

Will it not, therefore, be possible for the congregations to help pay the ministers' traveling expense? He may not have \$50, \$100, or more saved up for that trip. Include him in the automobile load of delegates from your church or district, or give him part of the cost of his ticket. Furthermore, let him know that he is welcome to take off the necessary time to make that trip. It will do him good, be a benefit to both him and the congregation.

It is supremely important to me, that when we have convention in Solvang, Calif., it be a real honest to goodness convention, such as we have experienced in the Middle West many a time, one that will be an

unforgettable experience for our friends and brothers in the California congregations. We want to meet and by the grace of God, sing, worship, preach, teach, listen, discuss, decide, elect and have fellowship together, not a few, not half heartedly, but in full force, making use of all the blessings bestowed upon our churches and solemnly facing the task of the future, the challenges of these times.

May I ask that you take these reminders to heart. I think they are of vital importance if we are to meet at Solvang and accomplish our purpose. Now as never before God is seeking consecrated servants. He will be with us, if we honestly believe and fearlessly follow Him.

Alfred Jensen.

Des Moines, Iowa, April 2, 1948.

## For Parents Only

If young people of junior and senior high school age lose interest in Sunday school, the fault is apt to be with the parents. At least this is the conclusion that was reached after a survey had been conducted in six Iowa communities by the Des Moines Commission on Higher Education. "Young people do not avoid church schools because of any loss of faith, but because of home influences," is the way Rev. Frank L. Lindhorst, who was in charge of the survey, put the matter. Most students enter church school, the survey disclosed, because their parents urge them to do so, but too often this home influence fails to carry through and "in a large number of cases home influences prevented attendance."

We know of children in the elementary grades who get up and go to Sunday school even though their parents lie late in bed on Sunday morning. But such children are exceptional cases. Furthermore, will they continue this practice after they are a few years older? What we parents do on Saturday night—and what we permit our children to do on that night; what attitude we ourselves take toward going to Sunday school—whether we are always seizing any little excuse for not going or whether we are glad when the hour for Sunday school arrives and we can take our places in the adult class; these are the things that are largely determining whether or not our maturing children are going to stay in Sunday school after confirmation.

—Lutheran Standard.

*Solvang, California*  
*in June*



## Square Heads on A Round Trip

By Ellen Nielsen

### XV

A supper (and poetry) in Boghandleren's bachelor quarters up over the bookstore. You grope your way up the sagging steps, knock on the door and at his "Kom!" turn the knob and open to walls of books and the Boghandler looking up over his spectacles from his desk. The floor slants like a listing ship and creaks like a ship in heavy sea; I think it would be unwise for three people to stand together at any one spot along the walls, capsizing is so imminent.

There we had the Boghandler's special dish, an egg omelet with, he said, "the week's sweepings." He made countless anxious trips to the kitchen and finally came back, rubbing his hands "It's going to be all right," he assured us. We understood that a major crisis had been passed.

At the table he said gallantly to me, "Shall we now drink **Dus**?"

I was astonished. I told him I had been **Dus** all the time! (In Denmark little ceremonies are going on all the time. At dinner tables the host rises and bows to his guests, bidding them welcome; glasses are raised. When dishes are passed to you the "passer" looks deep into your eyes and says "Be so good." I was familiar with the "be so good" but not with the eye business; I got quite flustered and started to bat my eyelashes. Karl was my first experience in this procedure and after gazing deeply into my eyes through the hors d'oeuvre and the main course I felt free to ask him point blank, at the dessert, what was the matter with him? After his explanation I saw in his exaggerated pantomime that in America we passed dishes to the left while talking to someone on the right or while gazing absently out of a window . . . There is also a great deal of hand-shaking in Denmark, it starts with baby's first steps.—And men offer their arms when you go in to dinner. I learned it the hard way, after I had torn in all by myself the moment dinner was announced; having looked back to see the others advancing in a stately way, two by two, it finally dawned on me that I was . . . so to speak **de trop**. Also it is very nice if you remember to say "good-day" to the bus driver when you enter his bus, "And you don't do that in America?" I was asked in some surprise. "No," I said, and, thinking of **our** bus drivers and street-car conductors I added, "They'd kill us."—Children are delightful in Denmark. I always wanted to tell them they spoke beautiful Danish but remembered, in time, that they spoke simply Danish, there was nothing else to speak! We enjoyed asking the way of these bright youngsters. "Is it a good road?" we asked one little boy who had just given us detailed and expert advice. The useless question took him by surprise (what was the difference? What other road was

there to take?) but almost at once he smiled (these foreigners!) and said briskly, "No, that it isn't!"

But the roads ARE good in Denmark, amazingly good, well marked and (ah wilderness!) without advertising signs. There's scenery! Lots of it. The difficulty is that Danes like to drive or converse in the middle of the road. And, during the vacation months, you are always afraid cyclists will get into your carburetor.

But how did we get from the Boghandler's through Emily Post and out on the roads?

In the long twilight the roof-tops from Boghandleren's window gleamed in a strange light; I thought of Christmas, long wet nights, snow. Later, in Copenhagen, when the days were already shorter, driving into town from Kongens Lyngby, the street lights in the city square flashed on for a moment (someone said they were being tested) and I thought again of Christmas. In that moment I felt the charm of the city, the lights around Raadhuspladsen were wreathed in romance and festivity and **tradition**; I saw how you could love a **place** as faithfully as you could love a person. I could imagine the shop windows bright with Christmas, wreaths and greenery in the square; and imagine a whole country as **one** celebrating Christmas! All alike. Even down to the almond in the rice pudding! In America your next door neighbor's Christmas isn't the same as your's . . .

It was sheer delight walking up the sunny little road from Hasseriis's to the Boghandler though from day to day I saw no progress being made on the road. (While we were away from Fresno those three months, a four-lane super-highway had been built a distance of ten miles). Wrestling with this Askov road and all its implications became my special problem. But the authorities didn't worry about it at all.

At Ladelund school and at Askov I often saw parties of middle-aged and old people coming and going to class or lectures. **Men**, too! White-haired men! In the middle of the afternoon! Courses or talks on flower-arrangement, weaving, health, literature . . . anything! Farmers, business people, medical men . . . housewives, mothers . . . but **men**! Imagine! In the middle of the afternoon! The only thing I ever saw men go to in broad daylight in America was a bar or a restaurant for a quick gulp. Culture in America is strictly for women. Making money is the man's sport.

In the midst of all this I was ill again . . . or still. The Boghandler had to call a doctor when I doubled up in his store. Before he had got me up the creaking stairs the doctor was there. It was Dr. Heuck! (He had been across the street at the school listening to a lecture). "Are you mad at me?" I quavered. "Are you going to poison me, the mechanical age?"

He took my pulse, secretly delighted at having an American germ under observation. "You are just a little **essited**," he said. "You have a galloperende Hjerte." I said I was glad something in Denmark galloped and, for a moment, I thought we'd be at it again. Then he came at me with a huge thermometer, big enough for a horse. I took it brightly and started to put it in my mouth. He grabbed my hand. "No, no little Frue, from the **back**." So I turned it right



smack around and again started to put it in my mouth. He grabbed my hand again. I was finally made to understand. Two terse words. I was never so mortified. He then asked, "Do they take it by mouth in America?"

"Certainly," I said crossly. (God bless America).

He was horrified. "But doesn't it bother you to know its been in other people's mouths?"

!

My answer can not be printed.

He disappeared down the stairs and was heard telephoning. I'll be deported or something, I thought.

When he came up again he said, "Come. I am taking you to Hasseriis's. Three days in bed. Sedatives. You are too essited."

I tried to tell him Niels would be here any moment in our car, perhaps he was waiting outside now. "I am taking you," he said, and I went down the stairs, regally, on his arm.

Parked in front of the store was Niels in our car, sound asleep at the wheel. I pounded on the door, in passing, "I'm just a little essited," I yelled. "I'm going to bed for three days, goodbye!"

A week-end party was going on at Hasseriis's, Farstrups were there, Titte Holst and others. I was going to miss **everything**. "Couldn't I go to bed next week?" I asked wistfully. In ten minutes I was in bed. As soon as the doctor had left, my room became a sort of Grand Central Station. "Meet you in Ellen's room" became the by-word.

It was a lovely room, one of nine bedrooms upstairs. I surrounded myself with books, paper and typewriter. I opened a new book of Danish poetry. It fell open at a poem entitled "To Ellen." Ah, I thought, a sign, how wonderful! The first line was

"Dear little Ellen, you who are about to die."

So I didn't finish it.

The only difference now was that instead of being active vertically I was active horizontally. But the doctor had been wise, at that; he had removed me from the arena and given me time to get my bearings. (When he called unexpectedly the next day and found me typing he quite grimly and without a word took the typewriter and hid it. "Mechanics! Mechanics!" he mumbled. The next day he brought me a book: **Cultivate Your Mind**. He insisted, in this tit for tat, on keeping the two sharply alienated. I couldn't make him understand that in America we did our thinking in a boiler factory).

I discovered a great deal of Denmark those three days, it sifted in through the open casement windows, it came up with Ingrid's beautiful trays (the little fat, crockery dishes, the miniature casseroles holding one serving, all round fat dishes to close one's hands around, a tiny vase holding a single flower, a sprig of green in the napkin) the wonderful lullaby of the creaking mill, and one long, Sunday afternoon (it lasted until 10 because it was so light) the Dons Christensens had come to visit (the young preacher-couple in Askov, her beautiful calm face and bright, brown eyes!) and I could hear them singing snatches of songs downstairs, viser, parodies "Oh-h, salty At-

lantic sea!" and "Welcome to Denmark, all you allied forces!" and "Mr. Hasseriis and Fru are going to America!" I heard Farstrup's unmistakable laughter, murmur of talk and I even heard the long cozy, silences; and all the time, outside the sky was darkening while the gentle night came on. I had time to see, then, what I had seen: the forests, the sea gulls, the fabulous, fantastic enameled storks (nature imitating ceramics) the cattle, when they are tethered in the fields, embroidering scallops in the grass as they eat, Skanderborg "da red den Herre alene" and the warm, dusty, silent Skibelund Krat . . . And I had that most wonderful book of maps put out by the Geodætisk Institut (you can't afford not to own one if you are planning a trip to Denmark; it should go into your pocket and be your constant companion showing, as it does, every bridge, every "høj" every Kro, every crossroad in Denmark, giving a scale of miles between towns, traffic laws. The index alone is a trip to Denmark. The price is \$2.75 to your door and I'll be delighted to order it for you).

In a previous article the line (too good to be mine) "with the salt estranging ocean between" should have had single quotation marks enclosing it; they are in my carbon copy but must have fallen off on the way to Dwight. I make this correction so that it will not be necessary for me to strain at an impossibly high standard of writing. Only a poet could say "the salt, estranging ocean."

E. N.



**BOOKS**

**WHAT ARE THE CHURCHES DOING?** by John Foster, D. D. Can be had from The Religious Book Club, 121 Charing Cross Rd. London, W. C. 2, England, 192 pp. Price 80 cents.

This is contemporary history, written in a unique, pointed epigrammatic style.

The author is a former missionary in China and other parts of the world, and lately professor at The Selly Oak Colleges, Birmingham, and is at present professor in church history, with special reference to missions, in the University of Glasgow.

The book contains short readings dealing with present men and events from many parts of the world. Here you have types of readings very adaptable in group meetings.

It's a long time since I have read a book, similar to this one, if there are any, as refreshing and stimulating. It is truly universal in scope and bristling with sentences which in choice of common words makes you go back and think over again many a phrase that has a delightful taint of Orientalism.

Here is the first paragraph in the introduction:

"The trouble with church history is that there is so much of it. Everyone interested must begin at the beginning. Few go on to the end. Thus we all know **The Acts of the Apostles**. We know much about the early centuries, and something about (each his own denomination) denominational origins. Knowledge stops before we reach our own times. Yet it is in the modern period that some of the greatest things happen, particularly the fulfilment by the Churches of our Lord's command "to go into the world and preach the gospel to every creature."

Take and read!

L. C. Bundgaard.



# Do We Need Compulsory Military Training?

By H. C. Holdridge, Brig. Gen., U. S. A. Retired

H. C. Holdridge was honorably retired in 1944 as a brigadier general in the United States army. A graduate of West Point, he served during the First World War in the cavalry, the quartermaster corps and the adjutant general's department, both in this country and in France. Later he was in the army of occupation in Germany and did a tour of duty in the Philippines. In the recent war General Holdridge served as plans and training officer in the adjutant general's office, where he initiated on an operating basis the army's psychological testing program. He also established the office's administration schools located in nineteen colleges. Early last year he testified before Congress in opposition to compulsory military training and extension of the draft. General Holdridge has the M. A. degree in social science from Columbia University, and some years ago he received the honorary degree awarded annually by the American University, Washington, D. C., to the individual making the greatest contribution to public administration.

Following one of the most elaborate and subtle propaganda campaigns this country has witnessed, the House Armed Services Committee approved a bill which would subject every American youth to compulsory military training. Passage of such an act would have a terrific impact upon the life of every teen-age boy and would bring drastic changes to our society. Direct and indirect costs would run into billions of dollars annually. Who is behind this high-pressure salesmanship. Can we accept with confidence the claims that are being made for a universal military training program?

When we witness a terrific advertising build-up for some particular article, we naturally assume it is sponsored by someone who would profit by our purchases. It is correct to assume that those responsible for the mammoth sales campaign for universal military training stand to profit by its adoption. The big difference is that the manufacturer pays for his own advertising but the American taxpayer is footing the bill for the War Department's drive for UMT.

A congressional inquiry revealed that Army officials had used federal money unlawfully to propagandize for this measure. Representative Forest A. Harness, of Indiana, chairman of a House subcommittee investigating propaganda activities of government agencies, requested the Attorney General to put a stop to these activities.

The committee disclosed that in April, 1945, former Secretary of War Stimson called "an off-the-record meeting of key officials in major women's organizations to consider the proposed program for universal military training." A special unit was set up within the War Department, one of its principal functions being to reach the women of America with UMT propaganda. Close contact is maintained with women's groups throughout the nation, including labor, church, education and professional women's clubs. The Army would like for Congress to believe that the resolution passed by some women's group in a remote Iowa town demanding compulsory military training is an entirely spontaneous affair. It is more probable, however, that such "grass-roots" opinion comes to life only after a generous sprinkling from the Pentagon watering can.

The Army has also employed civilians to travel

throughout the country speaking over the radio and before various organizations in an effort to sell the country on UMT. These "special consultants" have worked in close cooperation with such groups as the "Citizens' Committee for Universal Military Training" and have made a special appeal to veterans to use their influence in overcoming opposition to the measure.

A film costing approximately \$50,000 for production and distribution was turned out by the War Department to dramatize the alleged need for UMT. Seven hundred prints were made and shown a total of nearly 9,000 times. At some Army posts, members of various women's clubs have been invited to "teas" where this propaganda film is shown as part of the entertainment.

Biggest item in the Army's promotional activities for UMT is the experimental unit at Fort Knox, Kentucky, where public funds have been lavishly expended in developing a "model" designed to show what UMT on a national scale would be like. Magazine writers, newspapermen and leaders of influential organizations in labor, education, religion and other fields, have been entertained at the unit and given a sales talk on the benefits of UMT. Some of these groups have been flown to Fort Knox at government expense.

The deceptive nature of this highly-publicized experiment should be made known to the American people. In the first place, every one of the 664 boys who served as "guinea pigs" in the experiment were volunteers. Under UMT, every teen-age boy would be forced to leave his school or work and spend six months or a year in a military barracks. There would be a great difference between the attitudes of a volunteer and a conscript group.

Unless we make a severe drain upon the civilian professional ranks, it would not be possible to furnish the proportion of doctors, psychiatrists, teachers, clergymen, lawyers, etc., that is maintained at Fort Knox. There are about five staff members to every six trainees. To carry out such a ratio on a national scale would mean not only an enormous financial cost, but would result in serious losses to the civilian community.

A staff of 13 full-time publicity men is employed at the unit to win public favor for UMT by glorifying the experiment. A camp paper, far superior in quality to most Army publications of this type, is issued at Fort Knox and distributed to Congressmen and other influential people throughout the nation. Radio broadcasts originating from Fort Knox have been arranged to acquaint the public with this unit.

A major effect of this public relations staff is to convince the people that UMT would not train boys to be killers, but would combine all the wholesome features of a summer camp with the educational advantages of a college campus. One of our Congressmen listened to a former WAC officer employed by the War Department to convince people of the moral and spiritual benefits to be derived from compulsory



military training. He accused her of trying to "oversell" the Army's product and declared that the UMT program would be set up "to make rough, tough, hard fighters, men who will kill other men in battle."

The Congressman had a more accurate idea about military training than the former WAC. For in spite of all the high-flown phrases about the great character building assets of such a program, the fact remains that the Army's principal duty is to prepare men for the ultimate task of killing other men. Everything else is purely incidental. It would be nothing short of ridiculous for the American people to adopt compulsory military training for any reason except stark military necessity. Our churches, schools and homes are the proper training ground for developing character and good citizenship. The Army's attempt to sell UMT on the basis of its educational and spiritual benefits is one of the most specious bits of propaganda that I have ever encountered.

They tell us they will teach our eighteen-year-old boys the fundamentals of democracy and the responsibilities of citizenship. This makes about as much sense as if they told you they would teach your boy to swim by showing him how to climb trees. There is a vast difference between the type of psychological response needed to mature the self-reliant, critical judgment which is the foundation stone of a democratic society, and the type of automatic obedience to authority demanded of a soldier.

Thirty-four years ago I traveled down the Hudson River on a West Shore train to enter West Point. Since that time I have spent the major portion of my life in military service. If I have learned anything from that experience it is the fact that the Army is the very antithesis of democracy; it is thoroughly totalitarian in its make-up, permeated with caste stratifications, and dominated at the top by an undemocratic clique. To subject a million young men each year to the rigorous discipline of such an anti-democratic organization would be jeopardizing our democracy. Within a few years our whole psychology as a people would begin to change. Instead of maintaining a virile democracy where every man can stand up and have his say, we would begin to ape the victims of the Nazi regime in a cowardly subservience to the "higher-ups."

The Army does not have a very enviable reputation as a builder of moral character. According to Dr. Thomas Parran, Surgeon General of the U. S. Public Health Service, "Gonorrhea is the leading cause of days lost from service in the United States Army because of sickness, and has been in every year since the World War."

A comparison of the venereal disease rate among the men in our peace-time Army training camps in March, 1940, with the rate among college men shows that for every college man infected with venereal disease there were more than 37 soldiers who had it.

Much of the blame can be placed upon the military authorities themselves. Instead of recommending moral behavior, many Army officers assume that promiscuous sex relations will be one of the major leisure time activities of the young soldier. Accordingly, medical officers demonstrate in minute detail the pro-

phylaxis they assume each young man will use during his free week ends. It has been reliably reported that during World War II more than 600,000,000 prophylactic items were given each year to the men in the United States Army.

Realizing that such a black record as this would cause American parents to hesitate to turn over their teen-age youngsters to the Army, the War Department has made a special effort at the Fort Knox experimental unit to reverse its traditional policy. Although military life has always resulted in a high degree of immoral behavior, with its inevitable train of disease, we are now given solemn promises that the Army is going to reform overnight and become a great developer of wholesome habits. My advice to the American people would be the same I would give a young woman wooed by a confirmed drunkard who promises to reform: "Habit is a hard master; what a man has done in the past, he will probably do in the future. Base your judgment on the stern reality of facts, not on glib promises."

They tell us that military training is needed to develop healthy, red-blooded young men, ignoring the fact that a program which does not reach a boy until the age of eighteen will come too late to remedy the majority of physical defects. Studies of men rejected for service in World War II show that most of them were turned down for conditions developed during the formative years and which could not be corrected by military training. A basic health and recreation program which would reach our youth in time to really build strong, healthy bodies is needed much more urgently than a program to indoctrinate American youth with the psychology of the drill field.

If this program of peacetime conscription is adopted, we may expect an enormous increase in problems of mental health among our young men. By the end of 1944, according to the National Committee for Mental Hygiene, 500,000 men had received medical discharges from the armed forces for psychiatric reasons. By far the majority of these had never set foot outside the continental United States. Army psychiatrists have reported that the mere fact of undergoing Army training, and not exposure to battle, is the principal reason for such disorders.

The program of universal military training outlined in the recently approved bill would probably cost us from three to five billion dollars per year. There would be an additional cost, estimated by some economists at two billion dollars per year, which would result from withdrawing nearly a million young men from training and work in productive civilian pursuits.

We, the citizens of America, are being urged to pay a tremendous price for a program that is supposed to guarantee our security. We have every right to know the answer to the question: "Will this system save us from the devastation of atomic war?"

My own answer to that question is simply this: From a purely military point of view, such a program is absolute nonsense. If we are not wise enough to prevent the outbreak of a third world war, we will face, not a conflict stretching out over a period of years, but a short, savage holocaust with atomic bombs and biological weapons wiping out vast numbers of



people on both sides. The outcome of such a war would be decided within the first few days, or perhaps hours. The training of several million young men in the use of .30 calibre rifles, or machine guns, or even tanks, would no more save us in that horrible hour than did the Maginot Line, erected at such tremendous cost, spare France from the onslaught of the Nazi **panzer** divisions.

General Eisenhower himself has admitted that "the decision in a future conflict would be determined by our ability to act and react in the first 60 days." Yet the President's Commission on Universal Training, which outlined the proposed UMT program, stated that "men who within the previous five years had received basic training could be given further training in a sufficiently short period to allow the mobilization within a year after M day of combined forces totaling 7,500,000 to 8,500,000 men."

Even if such a mobilization were possible—and the obliteration of transportation centers would make it highly doubtful—what possible good would it do to amass a force of men trained in the techniques of a previous war. By that time our major cities would be in ruins, our principal industries reduced to rubble. Instead of "Too little and too late," our motto then might very well be, "Too many and too late."

We would feel insulted if we were seriously requested to spend billions of dollars in providing every American youth with slingshots and pea shooters to defend our shores against possible attack. Yet such a proposition would make just as much sense as would this plan to prepare us for atomic warfare by giving millions of young men the type of artillery and infantry training being demonstrated at the Fort Knox UMT unit.

Although the proposed UMT program may be a military absurdity in the light of modern technology, from one viewpoint it is a very shrewd procedure. It makes plenty of sense from the standpoint of a power-hungry military clique seeking to expand its control over our nation. No better technique for fostering such a development could ever have been devised than a system of compulsory military training.

We have seen how soldiers in civilian clothes are infiltrating key positions in our government formerly reserved to civilians. Under the impact of this process, our society faces the real danger of losing its predominantly civilian direction. More and more our policies, both foreign and domestic, are being molded by military influences. If we turn our youth over to the military for indoctrination in the authoritarian Army psychology, we shall take the final step toward a type of society which we have always regarded with abhorrence.

How often have we declared our hatred of the Prussian type of militarism which we regarded as the implacable foe of genuine democracy. Yet in our frantic search for security we are in grave danger of nurturing such a system in our own land.

We must realize that the atomic bomb has presented mankind with only one alternative. **There simply must not be another war.** The only possible hope for the world is to develop understanding and cooperation among the nations that will make war

impossible. In the light of that stark fact, reliance for security on armaments is sheer insanity, and a program of universal military training a terrible delusion. To waste our money and the valuable years of our young men on a system which could not bring us security, but would imperil our own democracy, would be a tragic blunder.

—Reprinted by permission from "The Friend."

## Convention At Solvang

The official announcement concerning this summer's convention at Solvang will be found elsewhere in this issue of Lutheran Tidings. The convention committee at Solvang intends to keep motorists bound for the convention informed from time to time through Lutheran Tidings about the various routes, the interesting sights, etc., which California offers.

However, there are those who intend to make the trip by train. To such, coming from the East and the Middle West, the following is intended:

The Union Pacific Railroad in cooperation with the Chicago & North Western Railroad and the Southern Pacific Railroad is making the offer of a special train from Chicago to Santa Barbara, leaving Chicago Sunday, June 20, at noon and arriving at Santa Barbara Tuesday noon, June 22. The Solvang people have promised to meet train travelers convention bound there. The condition for getting a special train is that 125 first class tickets, or the equivalent, be purchased.

Should there not be enough tickets purchased for a special train, the travelers would leave on the Los Angeles Limited scheduled to leave Chicago 12:01 p. m. June 20. Arrival at Santa Barbara about the same as for the special train.

Both the special and regular train will have Pullman and coach accommodations. The Los Angeles Limited carries Pullman cars from New York and other eastern cities and stops west of Chicago at Clinton, Cedar Rapids, Boone, Omaha, Grand Island, North Platte, Sidney, etc. Minneapolis Pullman cars connect at Omaha.

Those among our delegates, pastors and friends wishing to avail themselves of the service of the special or regular train as described above are asked to write to me before May 1, so that I may inform the railroad. Please state what accommodations are desired and where you will want to board the train. The Union Pacific will contact you individually upon being informed of your intentions through me.

There may not be many who care to travel together to the convention this way, but for those who do, I have made these arrangements with the Union Pacific.

**Alfred Jensen.**

1232 Pennsylvania Ave., Des Moines, 16, Iowa.

## FOR GERMAN CHURCHES

New York—A grant of \$74,000 has been made by the U. S. National Committee for the Lutheran World Federation to purchase 370 tons of cellulose for the printing of Christian periodicals in Germany.

## Solvang, California, In June

Why don't you take your vacation in June and come west? See as much as you can on the way, but plan to be in Solvang June 22, for the convention. Official announcements will be out later.

**Agnes Brons.**



## Greetings and Comments From Our Readers

### Open Letter To Christian Warthoe

Cedar Falls, Iowa,  
March 23, 1948.

Dear Friend:

In answer to your article in Lutheran Tidings, February 20, 1948, I wish to make the following comments: Our synodical officers have really never had authority to dictate any new policies to our people. From an organizational viewpoint we are Congregationalists.

I know nothing of "new policies of the leaders of the synod." The matter of accepting new members has been left to the good discretion of the local congregation and its pastor. Like all Lutheran churches we insist that our members be baptized. Some years ago when the congregations asked the convention to appoint a committee to formulate a definition as to what constitutes a baptized member, the following definition was adopted: All regularly accepted members of an established church. This definition may have its faults but it can hardly be called exclusive.

It is my observation that our congregations have accepted members of non-Danish blood mostly because of intermarriage. Our people have naturally been reluctant about rejecting their son-in-law or daughter-in-law if he or she was of non-Danish extraction. I am in perfect agreement with our people on that score. I can find no good Christian reason for basing our church membership entirely on nationalistic basis. Long ago the Apostle Paul wrote in Col. 3:11: Here there cannot be Greek or Jew, circumcised and uncircumcised, barbarian, Sythian, slave, free man, but Christ is all, and in all.

We also have churches so located in a community that they are compelled to serve the interests of the community at large. Perhaps there were not enough of our own people so they had to open their church doors to anyone interested. In my estimation these churches have been richly blessed by the open door.

Can we under these conditions preserve our religious heritage? It is doubtful viewed in the conventional manner. In the process of assimilation our religious peculiarities may be lost but I believe they again shall grow in American soil. A Danish pastor, who recently visited America, thought that the Hymnal for Church and Home and A World of Song was no insignificant contribution to American culture. Our heritage shall live but it may not grow and develop according to our pet plans.

These are my personal convictions. Thank you for bringing the matter before our people. They are entitled to know where we stand. And as for you and me, both of us shall continue to work and strive for the things we love in our Danish heritage. You see it with eyes that saw Denmark first, I see it with eyes of one who has always walked on American soil.

Sincerely yours,

**Holger O. Nielsen,**

1410 Main St., Cedar Falls, Iowa.

### "Mission Or No Mission"

In the February issue of Lutheran Tidings, under the title "Missions or No Missions," C. W. objects to our church accepting the membership of those of non-Danish descent. He would make of the sacred institution of our church a tight little social clique devoted to worship of our ways and our past.

I think he loses sight of the basic function of the Christian church as presented by Jesus Christ. It is to bring the true God to all people. The official church of the Jews in

Christ's day held the same narrow view that C. W. seems to hold, and they punished Christ for his temerity in suggesting that the church is for all races. Since those days the Jewish church has often acted as if they felt the same way about their own special religion. The Jewish people have been scourged for this very aloofness of their religion. C. W. would have us do likewise—only of course to preserve our own very special traditions.

Wherein does this subservience of the church to racial background differ from Hitler's theories of his own variety of racial superiority? Where would world missions fit in?

What would C. W. do about those young people of Danish descent who live too far removed from a Danish church to give their children a chance to attend Danish Sunday school? Would he banish them as heretics if they were to give their children into the hands of a neighborhood Sunday school? That is what is happening. Parents are more concerned with giving their children a chance to attend and learn the word of God than they are with cultural traditions. At least I hope they are.

His course would lead straight to annihilation of our church within forty years.

Can we better contribute the best of Danish tradition to our adopted country by hiding away from our fellow Americans? No.

I say that the mission that we have is to bring the light to the greatest number of God's children possible.

If the opinions of C. W. were the opinions of any large group of our members I would feel it my duty as a Christian to sever my connection with the "social club" and seek religion elsewhere.

**Melvin E. Hansen,**  
Minneapolis, Minn.

## A Living Church?

Christian Warthoe in his message, "Mission or No Mission," started something, and it is my sincere hope that said message will continue to create some discussion within our church. There are many others, I know, who at times consciously ponder about the future of our Church. Our goal is a living Christian Church, a brotherhood for the practice of true Christian fellowship.

But this is the Danish Church! It is a Lutheran Church whose membership constitutes mainly people of Danish descent. For the lack of a more appropriate name, our church is therefore generally known as the Danish Church.

However, a Church will not remain a living Church if its members fail to grow in character and in Christian missionary spirit. And a living Christian Church should constantly bring Christianity to someone, even though some of our own people feel that they do not care to reach out to people of other nationalities.—Many of us can not help observing that our congregations need, and ultimately will have to have, a wider fellowship than that which we are now enjoying.

Our church work will naturally be influenced by our cultural characteristics; and our cultural and spiritual heritage is something that is precious to us. But I doubt very much that such heritage is preserved by keeping it for ourselves. If this heritage is so precious to us, then why not share it with others?

Grundtvig, we know, gave a new vision of life to the Church of Denmark, or at least to a certain part of the Danish Church about one hundred years ago.—Some of our churches today need an awakening, or shall we say new life. But I believe, what we need is more of the spirit of Christ.

We get a reminder from one section that our churches are sick, from another source that our congregations are asleep. We also get word from Denmark about the condition of the church life there, but the message in most instances reveals a very low level of religious interest even in that country. Yes, we certainly have reason to ask the question: Mission or no Mission?

The Danish pioneer of the covered wagon period met many



problems. But he solved them. These pioneers little by little organized and built churches throughout this their new country. There was something of the real missionary spirit. The pioneers wanted these churches to be living churches, to serve the need of their day, the need of today, and the need of the future.

Then it is for us of the present era to be loyal to that goal. We, who are of Danish descent, and our American sons and daughters, are to continue this work. We are to find that to which we may be loyal. We face entirely different problems and a different environment than that of the pioneer days, or even of twenty-five years ago.—We cannot maintain certain Grundtvigian or other theories and a nationalism of our forefathers and say to our children: Now this is to be your pattern. We must help them to develop a living, growing Church in the spirit of Christ.

Our synod leaders are slowly working toward a closer relationship with other American churches. It may be difficult for us to foretell just what the future will be in that respect. But, if we have something to contribute, something from Grundtvig or from others, then the contribution will be felt as we go forward in a real living Christian Church.

Jens Simonsen,  
Ferndale, Mich.

## A Protest

Dear Editor:

I want to enter a protest against a statement quoted by "Bundy" in the February 20 number of L. T. It is this: "The murder of Gandhi comes in line with Socrates, Jesus, Lincoln and Kaj Munk."

Maybe it was just a slip on the part of Bundy, or possibly not intended to contain the meaning that I put into it, but I cannot see how anyone can mention the death of Jesus—and we should really consider its meaning now during the Lenten season—in the same category with that of Gandhi, Socrates or any other mortal man, however good or noble he might have been.

The place that Jesus held and holds today is unique. He is beyond comparison with any mortal being. He stands alone, the difference being so great as to make comparisons incongruous and unreal. If I were to make a simile it would be the relation of the sun to man's feeble attempts to produce heat and light. We think that science has created some very bright lights and some very hot heat, yet the sun is the source of these energies and defies comparison.

Yet, if the place of Jesus was unique, His death was even more so. It was not the death of an ordinary man, nor of an extra-ordinary good man, nor even of a martyr. It was the death of the God-Man, of the only sinless man that ever lived. It was the consummation of the work of salvation while His spirit occupied the human body. More than that, it was the accomplishment of the atonement for the sins of the world.

Man has succeeded to a small extent in bearing the burdens and the sins of others. But it can be done only in His strength. He is the source of the power.

Christ on the cross bore the sins of all the world. A burden so colossal that neither the heart nor the mind of man can begin to fathom its full meaning. It was so terrible, so gruesome, that even the Father, who looked down upon His Son, had to turn away, causing Jesus to cry out in deepest anguish, "My God, my God, why hast Thou forsaken me?"

No, the death of Jesus stands alone . . . as we approach the memorable Friday of the Cross. Let us keep its meaning and its uniqueness clear.

E. Ostergaard.

## Stewardship For Our Children

"It is well to give when asked, but it is better to give unasked through understanding. Surely he who has deserved to drink from the ocean of life, deserves to fill his cup from your little stream."

We, the teachers of the St. Stephen's Church in Chicago, would like to suggest an idea to all our co-workers in our synod, teachers and parents of our children. We should like to help in fostering certain plans by which our children may have the joy of giving and sharing with no thought of material gain, but only have the satisfaction of helping.

Why must we so often support our local church work as well as our synodical projects through some ways and means committee? How often have we not said: "We can always depend on our Ladies' Aid. Let the ladies hold a bazaar, a bake sale, a dinner, probably a play, to meet our obligations to this or that cause."

What has happened to the spirit of our pioneer forefathers, who could build churches in the face of poverty? Often they had practically nothing of material worth; but they had faith and the love of giving.

Here in our Sunday School we have through this past year tried out a so-called "Fritz Campaign," which is gaining momentum as time goes on. We have, for example, suggested that our children place an extra plate at the Sunday breakfast table for some little hungry child, and thus to contribute something each Sunday morning of their own blessings. Our children have been only too happy to share their pennies with "Fritz," and to know that they are helping someone somewhere.

Our plan is to collect "Fritz" gifts every quarter when we conduct a special children's service. The last such collection brought approximately \$50. On February 29th we collected our second "Fritz" gifts which totaled \$54.55.

Through this experiment the following idea has developed: Would this not be a way to teach our children the principle of giving without supplying themselves with something? Possibly we could interest other teachers and leaders in our Sunday Schools to try something along this line. It can be done in various ways. If it were really tried by several, then maybe the results would be felt in our regular contributions toward the work of the Church.

We have here at St. Stephen's church decided that the children's "Fritz" contributions shall be over and above any congregational quota. At present we feel that the most crying need is the "Child Feeding Program" of Lutheran World Action.

We have contacted our synodical president, Rev. Alfred Jensen, and he is very much in accord with the idea. And our synodical treasurer, Mr. Olaf Juhl, has graciously promised to keep a separate account of Sunday School contributions.

Let us hear from some of you through this column of "Lutheran Tidings." We should like to get your reactions and thoughts on the matter. We can also have comments in the children's own paper, "Child's Friend." Through correspondence with the editor, Mrs. Viggo Nielsen, we know that she is vitally interested in the plan.

Have you suggestions or ideas to offer? Our project is just getting under way and the path forward is not as well lighted as it could be. We feel, however, that there is a definite need for this sort of planning.

But in order to learn how to give, our children must also know of the need to give. It is in this too that we must show them the way; that they may learn to open their hearts and give willingly of their many blessings to those less fortunate.

"If you cannot give your thousands,  
You can give the widow's mite;  
And the least you do for Jesus  
Will be precious in His sight."

The St. Stephen's Sunday School Teachers.

Chicago, Ill.



## Grand View College And Our Youth

### Enroll Now For Next Year

The time has now come to think seriously about enrolling in college for next year. All forecasters predict another record breaking college attendance and the sensible reaction on the part of the young people will be to enroll as soon as possible.

One of our older church members recently visited Grand View College. He was visibly impressed by what we are doing, but he was concerned about the high percentage (40 per cent) of students who are not from our own church. "What can we do," he asked, "to prevent that percentage from becoming too high?" My answer was: "Convince our own people that our college is as good as others know it is."

At the present time we are receiving enrollment applications from places as far away as Boston and Hawaii.

Therefore, our message to our own young people is: Enroll at once in your own college. Send for application blanks immediately.

Times are uncertain, but there will be no curtailment in the courses offered at Grand View College next year. These are all described in our yearly bulletin which will be ready for distribution by the time you read this. Send for your copy at once.

REMEMBER: The Danish Evgl. Luth. Church offers all members (or children of members) a scholarship of \$50.00 for the school year. When you send for your general application blank, mention also the scholarship application blank.

Johannes Knudsen

Grand View College  
March 28, 1948

### D. A. Y. P. L. Youth Committees

On January 5th letters with a Questionnaire on our Youth work were sent out to all our pastors and presidents of our congregations. We asked in these letters to have the questionnaires filled out in the not too distant future. And we also asked all our congregations to appoint an Adult Youth Committee to assist the pastor and the young people in the planning of the youth work.

Less than half of our congregations have to date returned the above mentioned questionnaire, nor announced an appointment of a Youth Committee.

As we soon shall be planning for the annual synodical convention we of the DAYPL board should like to have all

questionnaires in and at the same time know that we have an adult committee for our Youth work in every congregation.

May it just be mentioned at this time, that when the letter was sent out to all congregations, it was not the intention of the DAYPL Board in any way to suggest that the present local Youth Board members were to be disregarded in the planning of the youth work. It has been called to our attention that our letter could be interpreted in that manner. Quite to the contrary, we are happy that we have active youth workers, and we take for granted that in each instance these may be given the opportunity of taking part in the planning of an over-all Youth program in each congregation.

If your congregation has not yet returned the questionnaire, please do so as soon as possible.

Holger Strandskov,  
Dwight, Ill.

### G. V. C. News Shorts

Easter vacation is over and the students, or should I say most of the students, have resumed their studying. The next few weeks will be the only chance for all to catch up on term papers and outside reading, for April 11, the choir tours to Cedar Falls and Waterloo. Then comes "Studenterfest," the large choir tour, finals, and another school year is finished.

The past two weeks has been a "hub-bub" with conversation running something like this: "Where are you going for Easter? You're staying here—aw! come on home with me. Mom won't care," etc., etc. But we did take out time to attend the St. Patrick's Day dance. During the coffee time intermission Leroy Dehn from Chicago was crowned "The most eligible bachelor of 1948." The election was thrown to

the girls for the fellows decided that the women should be the best judges of available bachelors.

Preceding the crowning Art Sloth, Walt Brown, Harlan Pedersen and Dr. Knudsen gave short speeches. The king was crowned by Maggie Nelson.

The following Saturday night a group of Grand View girls played a basketball game with a team from Iowa Lutheran Hospital. Sorry to say we lost by six points, the final score being 26-20.

Boys' baseball practice has also begun. The first game is scheduled for April 16, and we hope that the mud has dried up by that time. You can never tell about this Des Moines weather. One day students run outside with short sleeves, the next day we all have on winter coats.

One engagement was announced during Easter vacation, that of Nan Ness of Manistee, Mich., and Tom Juhl, Minneapolis, Minn. Congratulations!

That's all for now. See you in Cedar Falls.

Gloria Mortensen.

### District 8 Meeting

April 30—May 2, 1948

St. Ansgar Danish Lutheran Church, 112 S. Grand Oaks Ave., Pasadena 10, Calif., host to our annual district meeting, extends a cordial invitation to the pastors, delegates and friends of our churches to attend this convention. The meeting will begin Friday, April 30, with an opening service at 8 o'clock p. m., and last through Sunday. Reservations should be sent not later than April 23, 1948, to Jacob Jacobsen, president of the church or S. Marchmann, pastor of the church, 112 So. Grand Oaks Ave., Pasadena 10, Calif.

Svend Kjær,  
President, District 8.

### SUBSCRIBE TO

## "THE UPWARD TRAIL"

Miss Bodil Strandskov, Editor

New Publication of Danish American Young People's League  
Written by Young People for Young People.

Send subscription price of \$1.00 a year to:  
Business Manager, Pastor Willard Garred,  
170 Russ St., Hartford 6, Conn.

Every Home Interested in Youth Should Subscribe

Name \_\_\_\_\_

Address \_\_\_\_\_

(Cut out this coupon and mail with \$1.00 bill)



## From Brush, Colo.

In honor of Rev. and Mrs. Gordon Miller, the Bethlehem Lutheran congregation met on Sunday noon, March 7th, after the morning worship service, for a fellowship dinner.

After the dinner a program was enjoyed with Mr. George White as toastmaster. The program consisted of two violin selections, "Viennese Melody" and "Bless This House" by Viggo Christensen, accompanied by Mrs. Douglas Stratton.

Rev. Erik Back, Rev. J. J. Lerager and several others gave short talks bidding Rev. and Mrs. Miller a hearty welcome to Brush.

A quartette, composed of Geo. R. White, Dean Christensen, Arnold Christensen and Jack McGregor sang several selections.—Aase Hansen then gave a reading. Mr. Aksel Sorensen, president of the congregation, presented wedding gifts from the congregation and friends to the honored couple. Both Rev. and Mrs. Miller responded with short talks. After a social hour all departed to their home.

The Ladies' of the church had a Pantry shower for Rev. and Mrs. Miller on Friday afternoon, March 5th, held at the home of Mrs. Viggo Christensen.

After the presentation of the gifts a delicious lunch was served using Easter decorations. A total of fifty ladies were present.

Esther Larsen

## Solvang, California, In June

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.

April 5, 1948

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

Name \_\_\_\_\_

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

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

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

## The Pension Fund

The Pension Fund treasurer recently received the final payment of \$675.66 from the estate of Sine Hansen of Council Bluffs, Iowa. In October 1947 the Pension Fund received \$750; so the total amount received now from this estate amounts to \$1425.66.

We are happy to know that constantly someone in a special way remembers the Pension Fund with such gifts, and thus honors the old and faithful workers of our church. We hope that there will be others who will do likewise in order that the pension to our retired pastors and pastors wives may be increased in the near future.

J. K. Jensen, Treasurer

## OUR CHURCH

**Lake Norden, So. Dakota**—A number of improvements are in the making in the parsonage of the Pioneer Lutheran Church. The kitchen is being modernized with ample cabinet space, etc. and complete bath-room facilities are being installed. Rev. Marius Krog is the pastor and serves two churches, one being located in the town of Badger, and the other being the early pioneer church out in the country. The two former pastors serving this charge lived in a rented parsonage in the town of Badger. But Rev. Marius Krog, upon accepting the call nearly two years ago, agreed to move into the parsonage in the country as it is more in the center of the membership and the activities of the congregation.

**Withee, Wis.**—The Nazareth Lutheran Church has voted to build a new church. Plans have been under consideration for some time to remodel or rebuild the old church and possibly combining the church and the parish hall into one building. However, all plans of remodeling have now been laid aside, and a decision made to erect a new building. Plans are being considered and will be voted upon at the congregational meeting in April.

**Dr. Erling Ostergaard**, returned missionary from the Santal Mission field, has now regained his physical strength enough so he is able to resume a medical practice. Since December 1st he has been located in Evansville, Minnesota, in the general practice of a physician. Due to the housing shortage his family still lives in Fergus Falls, Minn., where he usually is able to be with them each week-end. By June 1st he hopes to be able to move his family to Evansville.

Rev. Harald Ibsen, Kimballton,

Iowa, has accepted a call from the Viborg and Gayville, So. Dak., churches, and will according to present plans move to his new field of work by July 1st. He has served the Kimballton congregation since November 1st, 1942.

**Harald and Mary Riber** have now been assigned to the Kaerabani Mission school for boys in Santalistan, India. Their many friends here at home will rejoice with them as they now begin their life work for which they have long been preparing. Our greetings and our prayers will go out to them, and we sincerely hope that we may in the deepest sense of the work help to "hold up their hands" with our constant contributions to the Santal Mission work. We are happy to be able to bring in this issue an article from Harald Riber telling us something about this new field of work.

**The Grand View College Choir** of 60 voices, under the direction of Olaf Lund, is scheduled to give concerts in Cedar Falls and Waterloo, Iowa, on Sunday, April 11th, respectively afternoon and evening. During the first part of May the choir will make a tour into Illinois, Wisconsin and Minnesota, visiting about ten of our larger congregations. We hope to bring a complete itinerary in the next issue of L. T.

The "World of Song" committee announces that the price of the book has due to rising cost of production been raised to \$2.50 per book. Orders of ten or more will, however, be given a 10 per cent discount (plus postage), and can be bought from the Grand View College Bookstore. For some time the committee has been working on an additional unit, Folk Games and Folk Dances. This unit is now at the printers and will soon be available.

**Dwight, Ill.**—An Adult Confirmation service was held in the St. Peter's Lutheran Church on Palm Sunday, March 21st. Fourteen adults were received into membership at this service. Others on the same day were received through letter of transfer from other Lutheran churches and some by acknowledgment of previous confirmation. A total of 36 adults (and 34 children of the same) were thus added to the congregational fellowship on that day.

**The Abraham Lincoln Friendship Train**, to which many of our people gave contributions, had according to recent reports a greater valuation, \$1,200,000, than any previous friendship train. Nebraska contributed 110 carloads, Illinois 86, Iowa 45, South Dakota 16, Kansas 13, North Dakota 10, Colorado 5, Wyoming 2, Ohio, Michigan and Indiana 6. The Cargo was loaded aboard ship in Philadelphia the first week in March. The entire project was under the supervision of the Christian Rural Overseas Program.