

# Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XV

February 5, 1949

No. 13

## Grundtvig's Confirmation Hymn

We, the Prince of Evil spurning,  
Here confess our Christian faith  
To our God, the Father, turning.  
Him we trust in life and death.  
He almighty reigns above  
As on earth in truth and love;  
He has in his image made us  
And from sin and death He saved us.

He gave us, to be our brother,  
Jesus Christ His only Son;  
Blessed be the virgin mother  
Saying: God, thy will be done!  
From the manger to the cross  
He has lived and died for us;  
At the right hand of the Father  
We around his throne shall gather.

God has sent His holy Spirit  
With the word of life to earth  
And one body, all who hear it  
And believe it, is His church.  
Saints above and saints below  
In the name of Jesus know  
All our sins are now forgiven  
With eternal life in Heaven.

By the Spirit, in the water  
This is our baptismal pact  
In His name who is the author  
Of our faith in word and act.  
Let the tongue confess the word  
From a heart that's deeply stirred  
Then this trusty shield defends us,  
Fiery darts of hell it quenches.

Here we have the dove that winging  
Through the ages comes to us  
As at Jordan's waters bringing  
Faith and life victorious;  
Here we have the golden keys  
To the kingdom's joy and peace;  
Here we have the word God gave us  
To sustain, confirm, and save us.

We, our Father, kneel before Thee:  
Hallowed be Thy name alone!  
Let Thy kingdom come in glory  
As Thy will becomes our own!  
Give us what we need each day  
And forgive our debt, we pray!  
Lead us safely through temptation  
Out of evil's domination.

By S. D. Rodholm.

"Løgnens Fader vi forsage".

## FAITH IN GOD

Fourth Sunday After Epiphany

By Enok Mortensen

Pastor of Danebod Lutheran Church, Tyler, Minn.

"And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. But when he saw the wind he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?

And when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.—(Matthew 14:22-33).

Having read the above text, it occurred to me that it might be interesting, as well as edifying, to see what Luther preached about when he dealt with this particular passage. So I read his discourse on this text and, needless to say, it is a good sermon. But it is also a different sermon than most of us would preach today.

This is not to say that our faith has faded, or to suggest that the central theme of our preaching is different than Luther's. I am sure that Luther, were he alive today, would have preached another kind of sermon on the same text.

Times are different. People are different. Luther



lived in a time when most people hadn't heard of the discovery of America. To the average man, the earth was flat and heaven was an arched dome suspended above it. Luther himself refused to accept Copernicus' new world concept and considered it rank heresy. Science had very little to say.

But people in Luther's world had one thing in common which we lack: They believed in God. They believed in God implicitly and without the slightest hesitation! They were not above doctrinal disputes and partisan strife; they might argue about the nature of God and how to reach him. But they never doubted or questioned his existence. They took that for granted.

Times have changed. People have changed. In the Christian church we still "believe in God, the Father Almighty—"; but you can't take for granted that everyone in our world believes in God. We live in an age of great enlightenment. Science now speaks with unprecedented authority. There are those who kneel before the altar of science as if it were God Himself. And even in the Christian community, rationalism has made doubters and skeptics. There was no need for Luther to explain, or to defend, the actuality of God. We moderns cannot always assume that our listeners accept God. We must, at times, begin by making God real and living before we can hope to have people believe in him.

It was easy, during Luther's day, to believe in the miracle of Christ walking on the water, and Peter setting out boldly to meet him. It is far more difficult for us moderns to believe it. I am not thinking of atheists and agnostics. I have in mind the Christian community itself. For there are leaders in liberal theology today who find it exceedingly difficult, not to say impossible, to accept the story of Christ walking on the waves as an actual historic event.

Consequently, this story has been interpreted in various ways. I want to mention five of them.

1. There are those who interpret the story **allegorically**. It really didn't happen as the Gospel describes it; but Matthew wrote it to illustrate a point, a great, divine lesson: Just as Jesus walked the troubled waves and stilled the storm, so God comes into our troubled lives and rescues us from despair and death, even as he saved Peter.

2. Others interpret the story **rationaly**. They use "common sense" and aim to find a "natural" explanation. There really was no miracle. It happened, by sheer chance, that the wind died just as the Master stretched forth his hand. In another familiar miracle story, they tell us, there were really not just five loaves of bread and two fish; but enough food for all, once Christ had taught them to share with one another!

3. A third explanation is, that the event in question was not an actual happening but a **parable** that Jesus told to illustrate the omnipotence of God.

4. Still other liberal theologians would claim that the whole thing was **deliberately staged**. It was simply a fraud. Not, of course, for mercenary ends; but, using the Jesuitic principle of wanting to further a desirable end, even if it necessitated employing a cheap and, to say the least, questionable means, Jesus deliberately staged the event to impress people.

5. And, finally, there are those who would tell us that this story, in common with many others, was just a **legend**. There had been, originally, an event which seemed of astounding significance to the simple-minded and illiterate people; but with the years, it grew and increased in the manner that a choice bit of gossip grows by the process of repetition.

There may be other explanations; these are fairly characteristic of the attempt on behalf of some modern theologians to make Christ human and acceptable. And any one of these interpretations may satisfy the modern rational mind.

There is only one thing wrong with all of them: They leave out God! If these interpretations are used; if they are necessary in order to accept the stories concerning God, we don't need God!

I suppose I have been subjected to as much scientific theological training as most of our ministers; and I should like to accept any one of the five explanations mentioned above. But somehow they leave me cold; for they leave out God.

I cannot explain how Christ walked on the waters, or by which means Peter found it possible to stride toward him. If I did I should know as much as God Himself. I should be God Himself!

It is an old, old story, this, of man's attempt to make his own god; a god who is visible and concrete and reasonable. The Jewish people brought their ornaments and fashioned a golden calf, before which they worshipped. And it seemed so much closer, so much more real and reasonable, than the God whose presence was shrouded mysteriously in the clouds of Mount Sinai. But it was not a god. And Moses, as the prophets following him, thundered out to the people the divine message, "I am the Lord, they God—Thou shalt have no other gods before me—."

We moderns have made our own gods. One of the primary functions of the Christian church is to repeat the exhortation of Moses and the prophets and to restore to the mind of modern man the actuality, the presence, of God; not a God who is reasonable and finite; nor one so small that our minds can fathom and master his innermost being; but the one God who is our Lord and our Creator and our Redeemer.

How can we make the world conscious of the eternal presence of God? How can man once again come to believe in him? Well, you can't force people to believe. You can only witness. The day is gone when you could co-erce people to have faith in God, lest they perish in the flames of hell. People only laugh at you; for we don't believe in hell any more. But the church can be a witness. The church can and must proclaim its undying faith in a God who stills the waves and cures the sick and raises the dead—even if it doesn't make sense!

I sometimes wonder if we don't overestimate the credulity and naivety of the disciples. We take for granted that they believed. But as a matter of fact, they didn't. Not always. There were doubters also among them. I wonder if it wasn't at times difficult for them to believe in the miracles of Christ? Yes, but they **had** to believe them; for they saw with their own eyes and heard with their own ears!

Thus, we, too, must be convinced. The disciples sailed along over smooth waters. Christ was not in



# Christian Fundamentals

## I

From 1855 to 1861 N. F. S. Grundtvig wrote a number of magazine articles under the heading, "Den christelige Børnelærdom." Literally translated this would be "The Christian Childhood Teachings." This, however, does not cover what is meant by the Danish expression. Grundtvig himself defined the term when he said: "The Christian childhood teachings must include everything fundamentally Christian, that which the Lord Jesus Christ and the apostles who had unlimited authority from Him have laid as foundation in the congregation of believers." By "the Christian childhood teachings," therefore, is meant what babes in Christ are to be taught.

But what are the babes in Christ to be taught? What Jesus may have meant was revealed when he exclaimed joyfully: "I thank Thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and understanding and revealed them to babes; yea, Father, for such was Thy gracious will." What things did Jesus mean were hidden to some who should have understood and revealed to those who had little understanding?

Why Jesus' joy on this occasion, if not that he was seeing the vision of His completed work of salvation? Why His joy, if not in the vision of the millions and millions who through the ages would accept His Word of Faith in the washing of regeneration and renewing in the Holy Spirit—the millions upon millions who would pray the prayer which He had taught His disciples and who, remembering Him, would go to His table and receive nourishment from heaven for that life from heaven which He had given them?

But only a few of these millions have ever been able to read or write. What they have been able to do is to confess the Word of Faith with their mouths and believe in their hearts that God verily raised Jesus from the dead, as the Word proclaimed. What they have been able to do is to say: "Our Father, Thou who art in heaven" and believe that the almighty God had in truth taken them to be His children, and therefore they could go to Him in all things as children to a loving father. And they have been able to receive the bread of blessing and the cup of blessing in their mouths and believe in their hearts that they were branches on the true vine, Jesus Christ, and were as branches receiving the life-stream from Him into Whom they had been grafted.

---

the boat; but they had been fed recently and got along well without him. Then the storm broke; and in their need He came to them, real and living.

We too, sail our own course and feel that we have no need of God. But time and again—even in our modern day—we run up against storms so disastrous that we have need of God. And then, forgetting our logic and rationality, we sense the presence of God; for He comes walking toward us on the waves. And He is not a ghost; not a product of wishful thinking, or of our imagination; he is simply God, "Our Maker, Defender, Redeemer, and Friend."

But these three, the Word of Faith, the Lord's prayer and the Lord's Table, what are they but the Christian fundamentals in which and by which the babes in Christ have lived through the ages whether or not they were able to read the Bible? Grundtvig boldly says: "We must, therefore, not blindly presuppose that what Martin Luther or any other teacher in the congregation of believers many hundreds of years after the days of the apostles call the Christian childhood teachings necessarily are the Christian childhood teachings. We must inquire in the congregation of believers what that foundation is which the apostles laid in Christ's name and upon His authority and which they laid not in a book but in the congregation herself as an assembly of Christian people."

I shall not at this time offer any explanation of the remark on the Bible here made by Grundtvig. But the shock of his words may prove salutary to the learned who are trying to exclude part of Christendom as non-Christian. By insisting that Christian life is derived from and perpetuated through the Bible they would exclude from Christendom those, past and present, unable to read. Suffice it to say that Grundtvig loved Luther's Small Catechism and that in his old age he made this statement concerning Luther: "Would that he stood here, that man of God! Then it would be evident that no two men in Christendom were better agreed than he and I."

Grundtvig takes his stand in the congregation of believers. He asks neither the pope in Rome nor Luther what that might be which Christ said was revealed to babes. He asks the mother of the babes, the bride of the Lord who, through the means which the Lord had provided, gave them life eternal. He believed that if the mother does not know with what word her Lord has betrothed her, then nobody can know. He believed that with his word of betrothal the Lord Himself gave life to his bride and therefore it must be by that same word that the bride bears children to her Lord. ("I have given them the word which thou gavest me." "I have given them thy word." John 17:8 and 14).

But is there a church of Christ on earth? Is there a congregation of believers? This, says Grundtvig, "we must, in a way, blindly presuppose." We must presuppose "that Christ has a congregation of believers on earth and that we are able to find her. But this we have already presupposed when we pose the question of the Christian childhood teachings. For where there are no parents there can be no children."

---

**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.



And if there were no Christian parents on earth then neither would there be any Christian children. And if there were no congregation of Christ on earth, then neither would there be any Christian people, young or old, nor any human childhood teachings which by any right could be called Christian. When, therefore, we seriously inquire about the Christian childhood teachings, then it must be presupposed, either that we ourselves are members of Christ's congregation of

believers, or that we have in mind to become members when we have become informed as to what are the Christian fundamentals and can persuade ourselves to enter upon those conditions."

Thus has Grundtvig laid the groundwork for consideration of Christian fundamentals, the first of which will be discussed in a following article.

V. S. Jensen.

## Talking It Over

By E. W. Mueller

Division of American Missions, National Lutheran Council

I am interested in the people who live on the farms and in the small towns of our country. I like to discover at first hand what these people think. What the young people in these areas think is very significant. What they think is of greater significance than what the delegates to Washington think. You, perhaps, do not agree and that is O. K. I'm not trying to convince you, but just telling you what I think for I have a few reasons for thinking as I do.

Sometime ago I was riding on a train that was winding its sleek form like a streak through the corn belt of our land. At a flag-stop station, two young girls got on and occupied the seat in front of me. From their remarks I gathered that they were recent graduates of a small-town high school. Here was an opportunity to get first-hand information as to what young people in a small community are thinking. Their dress and bearing definitely indicated that they did not belong to the dispossessed of the land. Of their own accord they told me their plans for the future. They were going to go to one of the largest cities of the Midwest and try to get some kind of a job. While the future was very indefinite, they were in no wise afraid of it.

When I asked them why they were leaving their home town, the answer came back as quickly as a flash, "Why, it's a dead town, life is too dull. There isn't anything for a girl of 17 to do in our home-town. Anyone who would stick around there would be just a dud." Thus they were turning their backs upon the life that had given their folks security. Someone had given them the conviction that something worthwhile could not be achieved in the immediate vicinity, but that they would have to go away to a distant place, a large city. There was no sense of having a call to a certain profession or job. These two promising young girls were running away from a difficult situation because no one locally had challenged them to the opportunity of making their life count for good within the immediate neighborhood.

Later I made it a point to visit this particular community. I drove down the country roads, over the narrow culverts and up the bumpy hills. I saw deep gullies washed in the fields, the bald spots of clay hills appearing in many places, indications of the dying community because the top soil had been permitted to wash away. I bought a few articles in the general store, visited with the grocery clerk and customers, congenial people, people who seemed to be

relatively secure and were taking the future of the community for granted. In their outlook on life, however, they harbored a sense of futility. Many things ought to be done, but not anything can be done except to go along with the times—no thought there that man can and must direct trends.

I guess my two young friends whom I met on the train were right. They had correctly analyzed the situation. There was a dead town. It was a good place to be from. Nor is this an isolated case. It happens in countless communities. **Our best young people are being drained from the rural areas of our land.** Talking with a young pastor of a rural parish, I was told that in his choir he had fourteen high school seniors and that **all but one would be leaving the community within a year!**

What the young people in our small communities think in many cases results in their leaving. Others thinking in a different direction have hope of a better rural America. I talked to a young man who was running his father's 180 acre farm. He was a fair-haired lad, a consecrated churchman, with ability in books and in the use of his hands, with a loyalty to family and to country, and with a love for the soil. He attends the Luther League, but drives home alone afterward because the girl friends he might be escorting home by means of his 1941 Chevie are being walked home by city leaguers. While his life is rather quiet, yet he has great hope for the future of Rural America. He said, "Why don't the colleges send us teachers, superintendents, who will develop a program of education for our community which will teach our youngsters to live effectively in the immediate community instead of educating them out of the community?" He raised the question, "Why don't more of our good young people who attend our agricultural colleges come back to the communities that made them what they are and serve us as consecrated 4-H leaders, home advisors or county agents? We have a need for young doctors. And then there is the church. We have a nice church. We just redecorated it and painted it a year ago, and three months later our pastor left, and we haven't been able to get a pastor since. That's almost eight months now."

A month later I attended a Rural Churchmen's Seminar in Washington, D. C. During the course of this Seminar top-notch fellows from the REA, FHA, and Soil Conservation Service addressed this group of rural leaders. They told us of problems of rural



communities, and they readily admitted that we could not keep all young people on the farm because there would not be room for them, nor would it be desirable. One of the speakers made this significant statement, "It isn't what we do but rather what the people on the community level do that counts. Every worthwhile achievement has come from the bottom up." If these rural leaders are going to accomplish anything, they will need front-line men who will work with the people in the community, who will get next to them in a very unassuming way and release the creative ability of the people in the small community and direct this creative ability in such a way that it will result in developing and building a challenging community, a community in which the old people are secure, a community which has plans for the younger generation, a community which sponsors programs to enrich the lives of its citizens, a community which conserves its natural resources and uses the increase of the soil in the interests of developing consecrated Christian personalities that have but one purpose in life, to use the life that God has given them to glorify Him and to serve their fellowmen.

Now, you say, I'm getting visionary and doing some wishful thinking. Well, maybe I am, but I believe that in our present world we are too realistic and too materialistic. We don't expect young people

to do anything except for cold, hard cash. I'd like to see a generation of young folks who have certain ideals and who are willing to live and work for those ideals, even if it means the sacrifice of some material gains, and so-called pleasures now and then. **Christians have such ideals.**

It all seems to add up to the fact that we need front-line young men and women in our small communities, individuals who will point out to our youth that one's life can count for good wherever one may be, who will encourage and assist the youth who dreams of a better rural America, and who will serve as high-power tension wires to bring the resources of our many government agencies to bear upon the needs of our rural communities. What a tremendous influence for good such individuals could be. Mr. Shirley E. Greene, Director of Merom Institute, Merom, Indiana, and Special Lecturer on the Rural Church, expresses himself as follows, in his article, "Why I Chose the Rural Church." -"If I wanted to influence the character of American civilization tomorrow, I would not go to New York and start a committee, or to Chicago and start a newspaper, or to Washington and start a lobby. I would go—I did to—to the rural Middlewest and give myself to the work of the rural Church."

## Report From Synodical Board

Now that we have entered a new year it would seem fitting to inform our people both as to the events and decisions made during the past year and what events and trends we may anticipate in the year of 1949.

When we look back upon the events of the Synod for the past year the Solvang convention was the event. There was a certain suspense about the very idea of a convention at Solvang. Those of us that attended the convention look back upon the meeting with a certain sense of charm and beauty imprinted on our minds. It was a well attended convention and our people came by plane, car and train, yet not a serious accident, as far as I know, marred the joy of traveling to and from Solvang. Not only was the convention a fine experience but it was a constructive meeting. Many sound and good decisions were made.

Next to the convention, but an event of quite a different nature as far as most of us are concerned, stands the great meeting of the Protestant Churches at Amsterdam, Holland. It was not until Rev. Alfred Jensen came back and reported through Lutheran Tidings and directly to the district conventions that most of us really started to comprehend the full significance of the Amsterdam meeting. Since the Reformation the Protestant churches have been divided and stood aloof from one another until our division became our shame. Leaders of nations talked about "One World," but how could a divided church speak with persuasion and authority when its own division spoke louder than its unity. Amsterdam was at least a beginning of a deeper understanding and appreciation of what we have in common and a recognition that

the churches also have differences which they must learn to respect.

I count it significant event that we send our synodical president to Amsterdam. Furthermore, I am well pleased that our Synod had vision enough to join the World Council of Churches.

**Lutheran World Action.** This autumn it looked quite impossible that the Danish Church of America would reach its quota. But suddenly in the month of December our congregations woke up and Olaf Juhl burned midnight oil counting dollars and making entries. I was attending a meeting with other Lutherans when a message came that the Danish Church had gone over its quota. It was good news. I felt proud of our people, as proud as one dares to feel as a member of the smallest Synod in the National Lutheran Council. This matter of size is pretty important in American mentality. It is said that Rhode Island is 220 times smaller than Texas, and I have often wondered if the people of Rhode Island feel 220 times more inferior than do the people of the Lone Star State?

However, coming back to business, I am afraid that we will have to admit that it has become a common practice in our Synod and congregations to wait until the eleventh hour to pay our dues and quotas. This is really a poor habit, not to mention a very inefficient way of doing business. Can't the congregations do something about it?

**The Vartov Collection.** In a recent letter from Rev.



A. T. Dorf, he states that he has collected \$1,525.00 for the reparation of "Grundtvig's Hus" in Copenhagen. We in America need to raise \$500 more to reach the \$2,000 assigned to us. There must be on our Synod enough men and women interested in this cause to contribute what is asked of us. Send your contributions to Olaf R. Juhl.

**Bishop Fulgsang Damsgaard.** It has been reported to the Synodical president that the Danish Bishop will visit America in 1949. His itinerary will be planned by the presidents of the two Synods.

**Convention Dates.** The annual convention of the Danish Church of America will be held at Greenville, Mich., June 21-26.

**Evangelism.** A tremendous organized effort will be made in the Lutheran Bodies of the National Lutheran Council to carry through their program of Evangelism. (See Lutheran Tidings, Jan. 20, 1949). It's a task of such dimensions that only the good Lord and the Executive Committee know how it can be executed.

The unit of operation is the parish. The program will include preaching evangelism and visitation. Three hundred thousand lay-workers are to be trained and these are to witness the love of Christ to the more than 70 million unchurched in our land.

I earnestly hope that God has a strong hand in this undertaking.

American church life needs to be deepened more than it needs to be expanded. At least the two must go hand in hand lest the last shall be worse than the first. I earnestly ask those of our pastors and lay people who are appointed to participate in the seminars and the organizational work to accept their appointments.

**New Board Member.** Since October of 1948 Erling Jensen of Des Moines, Iowa, has served on the Synodical board. We bid him welcome.

For Viggo Nielsen of Bridgeport, Conn., the following resolution was adopted and reads as follows: "Whereas, Mr. Viggo Nielsen of Bridgeport, Conn., has served two years as a trustee on the board of directors of the Danish Evangelical Lutheran Church of America, and furthermore, has during that time applied himself conscientiously and willingly in the service of the Synod; be it, therefore, resolved that the Board of Directors of the D.E.L.C. go on record expressing its sincere appreciation of Mr. Viggo Nielsen's fine service as a valued trustee and councilor of the Board of Directors of our Synod."

**Stewardship Committee.** According to the decision of the Solvang convention the Synodical Board was to appoint a stewardship committee of three. The committee consists of two pastors and one layman and the following have been appointed: Rev. F. O. Lund, Luck, Wis.; Rev. Ove R. Nielsen, Dagmar, Mont.; and B. P. Christensen, Marlette, Mich.

**Monies Held in Trust.** Mrs. Marie Jensen of the Des Moines Old People's Home has given \$3,500.00 to be held in trust until her death, to the Grand View

College Endowment Fund, Old People's Home Endowment Fund, Pastor's Pension Endowment and the Church Extension Fund.

**Report from the Synod's Farms.** The Synod owns three farms in Iowa. The crops for 1948 were as a whole good in spite of the dry, hot weather, in northwestern Iowa. Our institutions or their endowment funds have received good returns from these farm investments.

John Kyhl of Cedar Falls, Iowa, is now manager of all the farms. Starting March 1, 1949, the farms will be operated on a fifty-fifty stock share basis. These farms are permanent investments and will only retain their value to the extent that the fertility of the soil is retained.

**The Minneapolis and Chicago Meetings.** January 4, the Augustana Lutheran Church invited the eight Lutheran Bodies of the National Lutheran Council to discuss Lutheran Unity Move. The meeting has already been well reported in the Lutheran Tidings of January 20. The other meeting was held in Chicago January 5, between the committees on Church Relationship of the U.L.C.A. and the Danish Church of America. This meeting will be reported to us by its chairman, Rev. Erik K. Moller of Hay Springs, Nebr. I merely mention these two meetings because they may prove to have great significance for our Synod and in some measure direct the future course of Lutheran unity not only for us but for two-thirds of the Lutherans in America. I urge our people to follow closely all information pertaining to these two meetings and other meetings of Lutheran unit that are to follow.

H. O. Nielsen, Secretary.

### TO WITHDRAW MISSIONARIES

Minneapolis—A decision to withdraw Lutheran missionaries in China who are in areas now occupied or in danger of being occupied by Communist forces was made here by the Joint China Committee of four church bodies—the United Lutheran Church, Evangelical Lutheran Church, Augustana Lutheran Church and Lutheran Free Church.

Following reports on conditions in various areas served in China by these church bodies, the foreign mission leaders decided that withdrawal was in the best interests of the Lutheran Church in China. There will be few exceptions to this policy, it was said.

In all probability, some of the missionaries will work in south or southwest China. Superintendents of the various fields will work out this problem in China with the Commission on Orphaned Missions of the National Lutheran Council. If placement is not possible, the missionaries will be returned home.

Lutheran authorities have received repeated warnings from American consular authorities to withdraw the missionaries before it became too late.

Communist control has caused the work to become extremely limited as well as dangerous for American missionaries. They have been made well aware of the strong anti-American feelings held by the Communists. American missionaries have become source of embarrassment to the Chinese with whom they work.



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa

Editor

## Nobility

Alice Cary

True worth is in being, not seeming,—  
In doing, each day that goes by,  
Some little good—not in dreaming  
Of great things to do by and by.  
For whatever men say in their blindness,  
And spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth.

Through envy, through malice, through hating  
Against the world, early and late,  
No jot of our courage abating—  
Our part is to work and to wait.  
And slight is the sting of his trouble  
Whose winnings are less than his worth;  
For he who is honest is noble,  
Whatever his fortunes or birth.

## Betania Ladies' Aid, Ringsted, Iowa

By Thyra Sorensen

(Conclusion)

In 1891 when the St. Ansgar congregation decided to build a church, the Betania Aid took upon themselves to furnish it with a pulpit, an altar and a baptismal font, the altar service, benches, carpet, etc. There was no money for a church bell, but it was missed so greatly by the pioneers that the Betania Aid soon started collecting money for one. In May, 1900, they rejoiced when the peal of their church bell sounded over the countryside. Their hope and prayer was that it should gather all, both young and old, into God's house. This it did for many years. On November 30, 1935, this old bell was taken down and a new one was hung in its place. This bell was also a gift from the Betania Aid, together with "The Guiding Circle" (our English Aid). All of us who were present that following Sunday morning will long remember the joy of sharing this occasion with one another. As the new bell was ringing for the first time, paying tribute to the past generation and to the old bell, the congregation rose and sang the beautiful old hymn: "Kirkeklokke, ej til Hovedstæder, støbtes Du; men til den lille By." ("Hallowed church bell, not for earthly centers was thou made, but for the village small").

The Betania Aid has given freely to the Mission, to the activities of our Synod, the Old People's Homes, Children's Homes, Grand View College, Seamen's Mission, Red Cross, Lutheran World Action, Foreign Relief and to many other causes. It has helped down through the years to keep the church, parsonage and assembly hall in good condition, adding new things now and then as needed. It has helped in Sunday school, sponsoring Christmas parties, 4th of July cele-

brations, served meals at Mission meetings, district meetings, Young People's conventions and church conventions.

It was the desire of our forefathers that their children should grow up to be Christian men and women. They themselves had been born and raised in a cultural environment in Denmark, different from that in which their children were growing to maturity. Fine as the American schools might be, they could not implant in the children the cultural patterns of their parents. They felt that a vacation school could help transmit these spiritual and cultural values. This the Betania Aid wholeheartedly supported, sponsoring a big Children's day every summer at the close of the school. Here again it was true: The more help the children received from their homes, the more they received in the vacation school.

On this occasion of the 60th anniversary of our Aid, we pause to rejoice with thanks in our hearts to those who were the charter members, and to every one who has carried on down through these many years. Ten years ago at our 50th anniversary, there were still three of our charter members left. Now they, together with many more, lie in their last resting place, and the old bell they worked so hard to get, is also resting there with them.

When we think back and read what this group has done, this anniversary becomes more and more an occasion for festivity. It can become an inspiration to every one of us. The question that might be asked today is whether or not this organization has served its purpose. To this question we can rightfully say that it has. The fact that an organization has existed for 60 years and still exists, is evidence enough that it has served the purpose for which it was founded.

Let us on this day, whether we are members of Betania Ladies' Aid, Guiding Circle, or St. John's church, re-dedicate ourselves to these lines:

Happy is he who has peace in his heart,  
Peace with himself, with his God, with his neighbor.  
He has of happiness found the best part,  
Reaps he but little reward for his labor.

And let us willingly carry on the work that has been so splendidly begun.

Thank you, Mrs. Sorensen. I wish many others would follow your example and tell us about the different organizations within their church.—Ed.





## By BUNDY

**WHY DOES THE ROMAN CATHOLIC CHURCH** make steady progress in America? **FIRST**—Because Protestants in general are not clear about their own beliefs. Most of them know little about the historic background of Christianity. And many of them do not care.

**SECOND**—American people like pomp and good showmanship. The Roman Catholic Church has it. They are willing to pay for it, and they get a thrill out of their church services. Protestant services are bare—too often no choir to lead the congregation, a lot of people are absent because of peevish attitudes toward each other and because they could not play first fiddle somewhere. So they have chosen “other activities.” They don’t know what the gospel says.

**THIRD**—Catholics have a community concept in their theology, and I don’t know why Protestants should not have it. And they incorporate that with a measure in their activities. They say, e. g., “You can’t belong to anything but the church and its allied organizations for that splits up a community, and we are a community.” Look at the Protestants! Sunday morning: Some on a picnic with——; others planning——; “and Saturday eve we had——. A hum! Guess I don’t feel like going.” At least Roman Catholics, whether consciously or not, seem to say: “One thing is needful!”

**THE NEW YORK CONFERENCE OF THE AUGUSTANA LUTHERAN CHURCH** met for its annual convention at Ridgeway, Pa. The president of the synod, Dr. Felix Hanson, included a strong indictment against the liquor traffic in his report.

A resolution was passed with a one vote majority to approach other Christian churches on the problem. The editor of the Lutheran Companion, Dr. E. E. Ryden, comments upon the not too encouraging result of the vote, and he raises the question: What conviction have we on the liquor problem? And he concludes his comments with this paragraph: “We are reluctant to believe that the liquor traffic has defenders within our church. If so, perhaps the time has come when we will need to do some soul-searching similar to that in which the Quakers are now engaged.”

Some years ago a man stopped me in one of our little Nebraska towns with the question: “What stand does your church take on the prohibition question?” I said, “We don’t take any stand, we leave it to each individual to judge himself in the light of the gospel we preach.”—He came back in great relief: “That’s the church to which I want to belong.” Another man had listened in and injected, “You’ll never get that

feller to join your church because he does not believe in the divinity of Christ.”—And the questioner came back in a subdued timidity and said, “No, that’s right I never did believe that.” Are not many questions settled by this one: “Do we really believe that Christ speaks with divine authority? And has he not said that dissipation and a divine spirit do not live so well side by side?”

But considering the above mentioned resolution I wonder if the thing wrong with it is that it was introduced by ministers. We will never get anywhere with moral problems unless the lay members of the church will rise up in arms against so much of our ghastly business.

**YES, IT’S IMPORTANT** that we don’t think of Christianity as “our” particular brand. In that, is its detrimental limitations. Bishop Oxnam of the Methodist Episcopal Church, recently said some things which are important to us too, even though we are quite far removed from some American realities. Let me attempt to abbreviate some of the Bishop’s utterances: He launched out against some advertisements which attempt to “associate whiskey with success rather than the gutter.” He called upon the church to become the church here and now.—For Protestants to move toward union without necessarily forgetting their several characteristics.—Christ is great enough as our symbol of Union. Let representatives get together and stay together long enough until they experience another Pentecost. — The evil of Communism must be fought where it grows—in poverty and economic injustice. We can’t defeat totalitarianism by allying ourselves with totalitarianism, whether it be ecclesiastical or political. Bombs cannot shatter ideas only better ideas can do that. “Justice and brotherhood within the conditions of freedom are like bells, they sound the death knell of Communism.” We must whisper something better than the communists, in the ears of our minority groups, unless we want more trouble. “All too few church men see in labor a world wide movement that means a new social order as truly as the coming of the machine meant the passing of feudalism. This the church must understand.”

Similar voices have been heard from Lutheran men, f. Ex. Fred O. Nolde, in his fine little study book, “Christian World Action,” and by the way, whether or not we like it, don’t you think The Pope’s “Christian Democratic Party” deserves a lot of credit for the defeat of Communism in the last Italian election? We are being forced to admit that a Christian cannot stay out of politics. But he had better not assume that politics will make him a Christian. Christianity is a leaven which we have kept out of too many lumps.





## From New York to Denmark Via London

By J. C. Aaberg

### XI

Another place of special interest to me was Harboøre, a fishing village whose history presents a tragic example of the trials frequently visited on those who make their living by going unto the sea in ships. The community is located on a low, wedge-shaped plain which to the north is bounded by the Limfiord, to the east by a row of high bluffs, and to the west by a narrow line of sand dunes. Although some of the people there make their living by agriculture, the majority earn their livelihood on the sea. Their homes are strung along the dunes in small clusters, almost leaning up against them for such uncertain shelter as they may afford against the violent storms blowing in from the sea.

Almost at the center of the plain lies the old parish church, surrounded by its century old cemetery. And a glance at this old burial ground with its large number of imposing monuments tells much about the history of the community, and, for that matter, about the history of many similar communities on the west coast of Denmark.

Along a heavy stone fence on the west side of the cemetery are long rows of graves, many of them unmarked, which contains the dust of foreigners whose bodies were, from time to time, washed up on the shore. Among these are the graves of many, both German and Allied soldiers and sailors from both World wars. It was on this coast that the German submarine which torpedoed the Lousitania, finally came to grief.

But most of the large monuments scattered over the cemetery have been raised over larger groups of sailors or fishermen who perished in the same disaster, and were buried in a common grave. One of the most imposing of these monuments thus bears the name of thirty-three men, all drowned in one terrible storm which struck the parish on a November night in 1892. Among them is a boyhood chum and near-relative of myself.

People along the coast of Denmark will never forget that night, for while the calamity struck Harboøre the hardest, people in many other communities also counted their dead. The weather had for some time been unusually stormy, preventing the fishermen from entering upon the sea, and creating scarcity in many of their modest homes. Most of the fishing was then done from the shore in open and comparatively small boats, which could be drawn up on the beach after each landing.

On the day preceding the calamity, a strong wind had been blowing from the northeast. When the blow eased off toward evening, the fishermen, although the sea was still rough, were eager to go out and earn something to provide for their families. Most fishing was then done by trawls at a distance of from

four to twelve miles from the shore. During the night, when the fishermen were still busy with their gear, the wind suddenly veered and began to blow strongly from the southwest, cutting up a choppy and very rough sea. The fishermen, realizing their danger, quickly cut their trawls. Most of them headed for the shore, but a few of the most experienced steered for the open sea, knowing that even a small boat may ride out a severe storm in open water while the surf is likely to smash anything within its reach. And their judgment proved correct. Those who remained on the open sea were, with few exceptions, saved while nearly everyone of those who attempted to reach the shore perished. Some of the boats succeeded in reaching the very last line of breakers, only to be capsized and hurled, bottom up, into the surf where they and their crews were sucked back by the fearful undertow, with their families watching them, helpless and terror stricken, from the shore. And a few of those who did reach the shore were almost worse off than those who died at once; for the trawls had been upset, and their stong hooks fastened themselves into the bodies of the struggling men, causing such terrible suffering that they in some cases pleaded with their friends to put an end to their pain. When the fearful night was over, thirty-three men from Harboøre and more than a hundred along the coast had perished.

Some distance away from the monument on the common grave of these men, stands another even more imposing memorial in memory of another calamity which occurred on another stormy night, only three years later. The fishermen were again at sea, when a violent snowstorm blew up, causing them to head for the shore. Having learned something from the experience of the earlier storm, the fishermen instead of attempting to pass the breakers, however, anchored their boats beyond them, sending up signals of distress. These were quickly observed by the people already congregated and anxiously waiting on the shore. But there appeared to be little that they could do. The boats were too small and too far out for the employment of rockets, and the sea was too rough for using the life-boat with more than the scantiest hope of success. Yet the distress signals continued to flare into the snowbound night. And no matter how faint the hope, the people could not bear the strain of idly watching while their relatives and friends were perishing. And so the life-boat was rolled out of its shed, hauled through the dunes, pushed into the surf and manned by a crew of twelve men. With bated breath people on the shore saw it pass successfully through the nearest breakers and into the fearful night beyond. Then they saw nothing more until half an hour later the boat was tossed upon the shore, bottom up, and all twelve of its brave crew gone.

The calamity became all the harder to bear because it later proved to have been unnecessary. All the distressed fishermen were saved, and the life-boat need not and would not have gone out except for assertions made in a hot political campaign.

The loss in the earlier tragedy stirred up a great wave of sympathy for the distressed fishermen. And insistent demands were made that something should



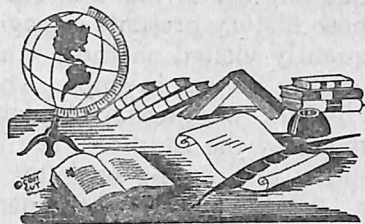
be done to minimize the hazard of their perilous calling. This resulted in the Rigsdag voting funds for the building of a small steamer to be stationed at the mouth of the Limfiord in constant readiness, at the first call of distress, to go out and bring the fishermen in. The boat was built, and had steamed into the harbor of Lemvig a few days before the night of the tragedy.

In the meantime, however, the district had passed through a hot political campaign, directed mainly against the incumbent member of the "Rigsdag," Chresten Aaberg, a man who had represented the district for more than forty years and had been most active in securing the steamer. Searching for an issue to enliven its long denied hope, the opposition party charged that the building of the steamer was nothing but pork barrel politics, that the boat was too small, and that it would be sunk by the first moderate blow it ever ventured to face. The charges gained the opposition nothing, but it did deceive the fishermen so that, although they had notified the commander of the boat of their distress, they had no faith at all in his ability to help them, and hence made their own brave but futile attempt.

The burial of the twelve men was one of the most soul-stirring events I have ever attended. It was held outside the church, and attended by thousands of deeply moved people, assembled around the large common grave. Weeping and prayers were heard everywhere from the waiting multitude, as the long row of dark coffins were carried into the cemetery and lowered into the grave. Representatives of the king, the "Rigsdag," the district administration, the church, and many other organizations were seated on a large, flag-draped platform at one end of the grave. The Bishop conducted the ceremony, speaking well and very appropriately on the text, "Greater love hath no man than he who giveth his life for his friends." Yet impressive as the service itself was, that which made the most lasting impression on me was an incident which came about after its conclusion. The crowd was standing perfectly still and silent, profoundly moved by the tragedies that in a few years had taken forty-five men from this small community, when a man with a singularly clear and moving voice began quietly to sing the great hymn, 'Some day, I know, the mist that life is veiling shall roll away and darkness disappear.' (Tænk naar engang den Taage er forsvunden). Others soon joined in, and the singing spread, like waves in a still pond, until the whole mighty throng sang the great hymn as with one heart and one spirit. Such singing I have never heard before nor since. Verily, the Spirit of God had for that moment descended as with tongues of fire upon that great throng.

There are many more memorials to tragedy upon that cemetery. But the work of the fisherman has changed. Instead of fishing from the shore, most of them now fish from harbors, and in larger and much more efficient and seaworthy vessels. Yet the sea still demands its sacrifices. Even the larger boats flounder at times when "Kræ Vester" rises in his might. And as the larger boats roam farther afield,

and are most often far from home when tragedies happen, the sea now seldom gives up its dead. Hence the people of Harboøre have erected a large marble slab to one side of the cemetery on which the names of those who fail to return are recorded. And this slab of white marble already bears a large number of names, testifying to the ever present danger of those who go down to the sea in ships.



## Across the Editor's Desk

The National Lutheran Council, representing approximately two-thirds of the Lutherans in America, has been in session for its annual meeting during this past week, February 1-4.

The Council held its meeting this year in the Prince George Hotel in New York City.—A special Memorial service was held the first day, 10 a. m., at the Church House Chapel, 231 Madison Ave. in memory of the late Dr. Ralph H. Long, former Executive Director of the Council, whose sudden and untimely death occurred in January, 1948, shortly after the last annual meeting.

Dr. Paul C. Empie, who was appointed to fill the vacancy as Executive Director, in his report to the Council meeting spoke of Dr. Long's passing and his service, and said:

"His stature and key-position in the Council's program, often obscured to the casual observer by the maze of activities which encompassed him, was made startlingly clear in true proportions by the gap left in the ranks when he fell in the course of duty. His passing on to Life Eternal was a real setback to our work. He is missed, and yet in a strange, subtle way, his spirit and influence works quietly in our midst. The greatest tribute to him is found in the fact that the organization he built up so carefully and painstakingly over the years carried on with scarcely a faltering step. Of few churchmen can it be more truly said: 'His good works do follow him.' The church will not soon forget the loveliness and the fruitful leadership of this great servant."

Many in our synod will remember Dr. Long from his several visits at our annual conventions. He was a forceful speaker, and when he pleaded for the great cause of the Lutheran Church in all its phases of activity, he witnessed, as only such a Christian servant can do it, of a Faith in God and a spirit of Christian stewardship, that will long be remembered.

We hope to be able to bring more in forthcoming issues from the National Lutheran Council meeting.

**THE GREATEST STORY EVER TOLD**—Many of our readers interested in finding good radio programs



have likely discovered the Sunday afternoon, ABC network half-hour programs based on the life and teachings of Christ.—Many were undoubtedly a little skeptical when this attempt was first approached. But we feel that after two year's trial the program merits our recognition.

On January 26, 1947, the first broadcast of this program was heard under the title, "The Greatest Story Ever Told."

In the two years the program has been the recipient of more awards, special honors and critical praise than has been accorded any other broadcast series in a similar time on the air. Sharing in the praise has been the program's sponsor, the Goodyear Tire and Rubber Company, for its restraint and good taste in limiting its commercial credit merely to sponsor identification as required by the Federal Communications Commission. Not even the sponsor's address is used.

On its second anniversary, Sunday, January 30, the program repeated its first script, "The Good Samaritan," based on the Master's reply to the cynical lawyer, Nathan, who asks Him "What shall I do to inherit eternal life?"

"Thou shalt love The Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

To illustrate His teaching, The Master tells the parable of "The Good Samaritan" (Luke 10:25-37) which is graphically dramatized in this original episode.

Described as a "pioneering venture in presenting religion to the radio listener," the program has a "first" to its credit in the portrayal of Christ on the air. It was the first time that the voice of The Master had been portrayed on a radio program, and it was this innovation that aroused the most concern in the minds of the show's producers.

The program had been planned to dramatize the teachings of Christ, in as effective a manner as the best of today's dramatic offerings. In order to do this, Christ would have to be a living part of the dramatization, speaking just as he spoke almost two thousand years ago. Dozens of actors were auditioned before one finally was selected. From the first broadcast, audience reaction has been favorable to this innovation, even among those leaders of the clergy who had at first thought it would not be acceptable.

In order to give them the proper setting, a musical "halo" is placed around Christ's words by a bell-like sound effect, which precedes any words that He speaks and carries through them. Care also is taken to use on the air only the words directly ascribed to Him in the scripture. A board of clergymen, serving in an advisory capacity, approves the scripts after first checking them to make sure there is no possible deviation from the spirit as well as the letter of these pronouncements.

Another innovation has been the cloak of anonymity that surrounds the actors and others connected with the program. To help achieve this, the cast waived the standard rule of receiving credits on the air. No names are mentioned and no pictures of the cast have been taken. In fact, actors on the program

go out of their way to avoid publicity. Thus, no member of the cast is in any way identified with the part he or she plays on the air.

Among the production problems involved in presenting the program was that of sound effects. Many unusual effects, not found in current sound effects libraries, were required in depicting the times of Christ. Some of them, such as the sound of camels' hoofs, and the passing of donkeys along the highways of Palestine were easily obtained. Recordings of these animals in the Bronx Zoo solved that problem.

If you have not yet found this program, try to tune in next Sunday afternoon, 5:30 C.S.T.—ABC Network.

---

**LUTHERAN WORLD RELIEF**—Clothing "is by far the most pressing need" of the people in the war-devastated countries of Europe and Asia, the National Lutheran Council was told today at its 31st annual meeting here.

"If every American will take a suit of clothing for overseas relief to his nearest church now," said Bernard A. Confer, administrative secretary of Lutheran World Relief, Inc., "we will have gone a long ways toward licking the problem."

Mr. Confer stressed that the past year "has brought much improvement in a number of countries, but has seen conditions grow steadily worse in others."

"In some areas," he said, "hope is higher than at any time since the war. We must help keep that hope high. In other areas, we want to continue helping the desperately needy while the door remains open."

He added that Lutheran World Relief representatives abroad "constantly emphasize the urgency of ministering to the needy children, the aged, the refugees, the displaced persons, the homeless—the thousands upon thousands who have been uprooted and who now must settle in poverty-stricken lands."

Mr. Confer reported to the Council that Lutheran World Relief has shipped 21,345,526 pounds of supplies to sixteen countries in Europe and Asia, the major share of the shipments going to Germany, Austria, Czechoslovakia, Poland, Finland, Japan and Palestine. He said the goods had an estimated value of \$7,837,932.

Last year's relief shipments totaled 15,187,091 pounds, valued at an estimated \$2,900,081.

While contributions of clothing are most urgently needed, Mr. Confer said that there is also a great demand for foodstuffs and for funds to purchase medical supplies and self-help materials, such as raw cotton, leather, shoe-repair kits, etc.

Lutheran World Relief maintains a warehouse at Easton, Pa., for processing contributions of used clothing, and also cooperates in the Christian Rural Overseas Program (CROP), through which it receives grain and other foodstuffs. Medicines and other miscellaneous items are usually purchased with cash gifts to Lutheran World Relief, which is the agency of the eight church bodies participating in the National Lutheran Council.

---

**LUTHERAN STUDENT SERVICE**—A "growing



awareness of the need for spiritual resources" on the campuses of colleges and universities throughout the United States was noted here by Dr. Morris Wee, executive secretary of the Division of Student Service of the National Lutheran Council.

Dr. Wee told the Council at its 31st annual meeting today that this trend marks an "almost revolutionary development" in the American educational world.

He pointed out that many state universities, which he said have previously not permitted religious instruction in the regular curriculum, are today establishing departments of religion and securing fulltime college chaplains to minister to the spiritual needs of students.

Hailing this change as "one of the most significant developments in American education in the last thirty years," Dr. Wee declared that the educational forces of America "are awakening to the fact that democracy and the American way of life can be maintained only by adding moral guidance to technical skills."

"The religious element in education is necessary," he said, "if the structure of society is to be preserved. The moral anarchy of our age cannot be solved by an educational system which is in itself merely technical and amoral. The fact that the state supported educational institutions are accepting a responsibility for a moral and spiritual element in education is one of the most hopeful and important developments in the post-war period."

## Greetings and Comments From Our Readers

### Resolutions

During the next few days, if they run true to form, the comic strips and the radio programs will get many a laugh by playing on the theme of New Year's resolutions. Amusing though this is, it reflects a situation that is not amusing. To make a set of New Year's resolutions can be a most commendable undertaking; it can prove to be extremely worthwhile. It is unfortunate that so many good resolutions never live beyond New Year's Day.

Why do we laugh at these jokes about resolutions? Is it not because we know full well, from experience, that resolutions are generally poorly kept? Are we not really laughing at our own failure as we see it reflected in another? Are we not, in a sense, confessing that we are unable to make and keep a resolution?

There are two steps involved in making a New Year's Resolution. The first is to recognize a fault. The second step is to firmly resolve to correct that fault. These two steps are the heart of the matter. Only when they have been seriously taken can there be any success, no matter how noble the resolution.

How often do we really recognize our own faults? Do most resolutions deal with serious matters? Most resolutions are made about things that aren't very important in the first place. Many make resolutions about such things as eating less candy, smoking less, going to bed earlier, doing chores earlier, etc. Such things may have their own importance but the point is that in most cases they do not represent something that the individual really recognizes as a serious fault. He makes the resolutions with the idea that it will be fine if he can keep it but that if he doesn't it won't really matter much. Such a resolution has little chance of surviving long.

Don't we all have enough really serious faults? Aren't

there many things about each of us that it really would be important to try to correct? How much better it would be at New Year's or any other time, to examine ourselves to find those faults, to admit that they are faults, and set out to correct them. If we can make ourselves see that these things are serious faults and that it is important to correct them we will have a much better chance of success in keeping resolutions concerning them.

It isn't however, enough to make a resolution; even a serious and well-intentioned resolution. There must in addition be a firm determination to stick to it. The resolution may be made on New Year's Day but it must be renewed every time the temptation to break it arises. There is nothing magic about the resolution or about the New Year itself. The resolution and the New Year won't change anything. The change must come through YOU!

There is something almost magic about a resolution that is kept, however. It gives new hope and strength to make more. It gives one the assurance that it can be done; that one can change if one tries hard enough. On the other hand, there is something, not merely amusing, but almost tragic, about a broken resolution. It is an admission of weakness and carries one a step farther away from the self-discipline that most of us need so badly.

—From "The Alden Messenger," by T. C. H.

## In Memory Of Mother

Mother has passed away. Grief overwhelms us. It seems impossible that mother dear will never speak to us again. Her expression is so mild and content; but then her passing was so peaceful.

There had been times when we thought: Now is the end; but each time she came back and we thought, this time she will too. But the Great Master came and took her home. She had looked forward to this homecoming; but the parting is hard.

Many memories of her come to mind, crowding out all other thoughts. Perhaps it is best to let the memory of her great faith in God flood our hearts, so that we may become more concerned with God's great love than with our own small affairs. Then contentment, gratefulness and love will turn all our many memories into one great memory of mother and so help us to go forward in faith and hope, undismayed.

Her daughter, Eli.

Editor's note: Mrs. Jørgen Jørgensen of Dagmar, Mont., passed away at the home of her daughter, Mrs. Folmer Christensen, January 4, 1949, and was buried January 10. She had recently celebrated her eighty-fourth birthday. Six daughters, one son and their families mourn her death. The editor and family remember her well. Her active mind, her sincere interest, and her venturesome spirit remain a challenge in our memory.

H. S.

## Rev. Aaberg's Articles On Denmark Truly Appreciated

Dear Editor:

For a long time I have meant to write and tell you how much Harold and I enjoy Rev. Aaberg's "From New York to Denmark."

Those articles are truly a piece of art and should be rated as fine literature. His descriptions are so realistic and his observations so varied. The description of the airplane ride made me feel that I, too, was a passenger.

Well, I just want you to know that you are doing a fine piece of work. "Lutheran Tidings" improves all the time. When a copy arrives I stop everything until I have scanned its contents and read half of it.

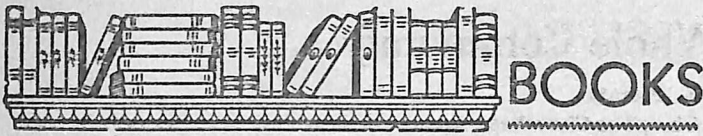
Keep it up, "Tak" and good luck.

Sincerely,

Olga Ostergaard,

1293 N. Victoria, St. Paul 3, Minn.





**"UNTO THE LEAST" by Dr. E. Ostergaard, M. D. Published by The Santal Mission, 401 Cedar Ave., Minneapolis 4, Minn. 72 pages. Price \$1.00.**

Dr. Erling Ostergaard, former missionary to Santalistan, India, is well known to many of our readers, as he has spoken about the Santal Mission work in many of our congregations and many of his articles have appeared in "Lutheran Tidings."

Dr. Ostergaard was commissioned as a medical missionary from our synod and began his work in the Santal Mission in 1928. He returned in 1935 for a well-earned vacation. On May 23, 1936, he was united in marriage to Miss Alma Skovholdt. Shortly after they journeyed to India together to continue the work at the Benagaria Christian Hospital, of which Dr. Ostergaard through many years had complete charge.

Dr. Ostergaard and family returned to America in 1945,

and due to ill health was compelled to remain here. He is now serving as a doctor in Evansville, Minn.

This little book, "UNTO THE LEAST," has been written to give something of a picture of the medical task and challenge on the Mission field, and partly to give a day by day story of the life at the Benagaria Christian Hospital.

Dr. Ostergaard writes in the "Preface": "It is only fair to state that most of the contents of this book are not new. Much has been given in lectures at various times; some of it has previously appeared in 'The Santal Missionary' and only slightly revised to be used here. It is hoped that placing it before Mission friends in book form, and thus making it more readily accessible, will increase the desire for greater knowledge and therefore greater love for the medical missionary task."

As such we recommend this book.—It should be found in every Sunday school and Mission Society's library. And many individual readers will read the story with interest.—It is a story well told of the disease, the ignorance of this people far away in India, but it is a challenging picture, and a challenge to us as Christians in our attitude toward the Mission work in India.

H. S.

## Grand View College And Our Youth

### Lecture Period

During December and January, students of Grand View College were honored in their Thursday lecture periods by three speakers and a choir. The first of these speakers was Rev. Hoskins, of Plymouth Congregational church in Des Moines, who spoke at the lecture on December 9. Rev. Hoskins spoke on the book, **The Sexual Behavior in the Human Male** written by Kinsey, Pomeroy and Martin commonly referred to as the Kinsey Report.

Rev. Hoskins stressed that all living things have three characteristics: Growth, adaptation and reproduction. Growth and adaptation have been studied extensively by scientists, but ethics has been responsible for a limited knowledge of the sexual life of many until just recently. Twenty years were spent in the study of the sexual behavior of the male, and the book deals only with objective facts.

There are three parts to the book. The first section deals with the problems of sexual behavior, the second deals with the factors which affect the sexual outlets of the human male, and the third deals with the kinds of sexual outlets which the male finds.

In conclusion, Rev. Hoskins stated four main points. These were:

1. There is positive correlation between social and educational levels of an individual and his sexual behavior.

2. The sexual pattern attained by the age of sixteen will continue throughout life.

3. The sexual pattern followed is influenced by one's parents and family.

4. There is positive correlation between religion and sexual patterns.

There are three things particularly significant in life: Sex and education, sex and the family, and sex and religion. Normal standards are more likely to be attained by people with higher educational levels, people whose family ties are strong, and people who have high religious standards.

The second lecture was held before Christmas vacation on December 16. Rev. Axel Kildegaard used the well known Bible passage from Saint Matthew, "You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind," as the theme of his talk substituting the word "know" for "love." To illustrate this, he gave a brief review of **Wingless Victory** by Maxwell Andersen. It tells of the racial prejudices of supposed "Christians" in Salem, Mass. Rev. Kildegaard gave three approaches to knowing God: Know Him with all your mind, know Him with all your soul, and know Him with all your hearts. Without the knowledge of faith, we cannot know God.

The third speaker at the college lectures was Dr. Erling Jensen of Iowa State College who spoke on Atomic Energy. In his very comprehensive speech, Dr. Jensen explained the technical aspects of atomic energy. He illustrated his points with slide pictures.

The final program of the first semester was the Drake choir under the direction of Stanford Hulshizer. The major part of the program was religious numbers, but the concert ended with two folk songs. The choir excelled in every detail, and the student body enjoyed the program very much. The lectures during the first semester were very interesting to the student body as a whole; we hope the lectures

during the second semester will prove the same.

Joan Beck,  
Waterloo, Iowa.

## Danebod Rural Life School

Danebod Rural Life School will begin Monday night, February 21, and will close Friday night, February 25, or the following morning. The main speaker will be Dr. E. W. Mueller who will give three lectures on rural life problems. He will also lead a discussion on "The Individual in the Rural Community." Rev. Harold Petersen will lead a discussion on "The Church in the Rural Community." Superintendent Harald Petersen will lead a discussion on "The School in the Rural Community." During the afternoon there will be classes in crafts and problems pertaining to rural living. In the evening there will be lectures, movies, singing and folk dancing.

We invite farmers and others who live in rural areas to come and join us. We have room at the school for about 60 guests. Ask your pastor for a pamphlet with more detailed information, or ask us to send you one.

Room, board and tuition for the whole meeting is \$14.00. There is no fee for registration, but please register as soon as possible.

Enok Mortensen.

## WANTED

A caretaker for St. John's Lutheran Church at Hampton, Iowa. For further information write to

JOHN J. CHRISTENSEN  
Route 1, Hampton, Iowa



## Youth Week In A Whole Community

By Charles E. Pieratt

State Youth Director, Christian Churches  
of Kentucky, Lexington.

They said it couldn't be done. It never had been, and probably it was not wise to try to get all the churches united on a Youth Week program. Why not leave it up to individual participation? But the twenty-six young people of Mt. Sterling, representing its seven churches, were not impressed with the difficulties in the way and insisted on a community-wide program. This was in the fall of 1947, when they were planning for the Youth Week observance to be held in January 1948.

They presented their program to the Ministerial Association and got its approval and cooperation. The city school was asked to cooperate, and agreed. The Hi-Y and Y-Teen Clubs shared in the plans. The leaders of these and similar groups were much interested in seeing the young people's plans succeed. There was an opportunity for the boys and girls to show the citizens of their community that it was possible to work together, have fellowship together and worship together.

### Youth Week, 1948

On the first Sunday of Youth Week the minister of each denomination presented a worship service for the young people of his congregation, using the theme, "Jesus Christ Is Lord of My Life." Messages on the significance of the Week were given by young people; youth choirs sang; young men ushered and assisted in the worship services.

On Monday night, wading through a deep snow, 129 young people trudged eagerly to the Church of God for the first course of a progressive dinner. Other courses were served at the Methodist, Presbyterian, Baptist and Christian Churches and at the Catholic Rectory. The Nazarene Church helped serve the main course at the Presbyterian Church. A fellowship hour, ending with a friendship circle, climaxed a successful evening.

The High-Y and Y-Teen Clubs of the public school arranged a vacant room of the school into a Prayer Room and erected in it a worship center. Permission was given by the school authorities for its use during the day. In a series of noon-day services various professional men and women spoke on their professions and how they applied Christian principles to their own work. These meetings were well attended by the students. The Prayer Room was available at certain hours for private prayer and meditation.

A Cathedral film, "Thy Will Be Done," was shown at the regular student assembly hour on Wednesday. This contribution was made possible through the local Ministerial Association.

On Friday night there was Open House at the community youth center. This followed a basketball game between traditional rivals and the young

people of the visiting school were special guests.

On Friday noon there was a meal of "feeding the unseen guest." Many young people, sacrificing their noon lunch, gave \$30 to a European relief fund.

The second Sunday was Interdenominational Sunday and all the young people met at the Baptist Church. Various groups were in charge of worship, service and fellowship. The speaker was a seventeen-year-old college student who brought a message of challenge and inspiration to all.

### The Spirit of Cooperation Continues

The response to the cooperative Youth Week program was most encouraging and gave the young people assurance that it was possible to do those things that lead to a better understanding among all people. They decided that they wanted to make the next year's program "bigger and better."

The enthusiasm of this group continued throughout the year. They have had regular Monday meetings in one of the local churches and share fellowship and worship services together. Plans are being made to share as a group in emphasizing the World Day of Prayer, Easter, and Christian Family Week. Summer outings are also being planned.

### Youth Week, 1949

The program for Youth Week 1949 is going to be "bigger and better" than that of 1948. Already the representative young people of the churches have outlined the program they wish to follow. The ministers have approved the plans and the school is again cooperating. Special assignments have been made. The Baptists will be respon-

sible for putting up posters at the school and around the community. Various clubs and youth groups will prepare window displays in the business section, on the theme of a Festival of Nations. The Spanish Club will have a window exhibit on Spain; the Latin Club, on Italy; the Journalism Club will have a display of Bibles; the Pep Club will take Japan or Russia; and the Boy Scouts and Girl Scouts will take other countries.

In the school, rather than having the noon-day services, there will be programs broadcast over the public speaking system to the various rooms during fifteen minutes of an afternoon class. These will be worship services with messages by the ministers of the city relating to the theme of Youth Week.

Youth Week has accomplished its purpose in establishing cooperation among interdenominational groups. The young people of the community have caught the spirit of what "Living for Christ" really means—a willingness to share, to cooperate and to live as one. What the young people of Mt. Sterling did can be done in other communities where there is a group with equal determination.

### From International Journal of Religious Education.

Editor's Note: The above was planned for the January 20 issue, but due to lack of space had to wait for this issue. As such a Community Youth Week, or Sunday evening Youth Program can be held any time during the year, we print the above article, hoping that it may encourage some of our youth groups to try such a program.

### SUBSCRIBE TO

## "THE UPWARD TRAIL"

Mrs. Bodil Strandskov Sorensen, 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, Mrs. Ermeline Fallgatter,  
Grand View College, Des Moines 16, Iowa

Every Home Interested in Youth Should Subscribe

Name \_\_\_\_\_

Address \_\_\_\_\_

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



## "The Greatest Story Ever Told" Receives Another Honor



John K. Hough, right, director of advertising for The Goodyear Tire & Rubber Company, accepting plaque from M. Simmons, publisher of Magazine Digest, honoring Goodyear's public service radio program, "The Greatest Story Ever Told", as the outstanding radio program in the religious category.

The program, broadcast over the ABC network every Sunday at 6:30 p.m., EST, is a drama based on the teachings of Christ, and carries no commercial announcements. "The Greatest Story Ever Told", now in its third season on the air, has received more honors, awards, and commendation than probably any other radio program ever received.

### OUR CHURCH

**The National Lutheran Council**, representing the eight separate Lutheran synods, of which our synod is one, met in New York City, Feb. 1-4. Rev. Alfred Jensen, synodical president, was scheduled to be present representing our synod.

**Des Moines, Iowa.** The Luther Memorial congregation is active making plans for its fiftieth anniversary, April 23-24. An anniversary pamphlet will be printed.

At its January meeting, the congregation voted to give the pastor, Rev. Holger Jorgensen a \$200 bonus.

**D.A.Y.P.L. District III** Winter Weekend at Camp Duncan, 40 miles northwest of Chicago, was attended by approximately 40 young people. Skating, skiing and tobogganing were enjoyed. Indoors various skill games and play party games warmed the cold sportsmen. Sunday forenoon Folkvar Knud-

sen of Trinity Church, Chicago, led the young people in a worship service.

**St. Stephen's, Chicago**—The Men's Club of the St. Stephen's Church is sponsoring a "Medister Pølse" dinner followed by a play to celebrate their tenth anniversary, Feb. 12.

**Alden, Minn.**—At the quarterly meeting, the congregation voted to increase its pastor's salary to \$2,000 annually.

**D.A.Y.P.L. District I** pulpit exchange which was to have been January 30, was cancelled due to the adverse weather conditions.

**Rev. Charles Terrell** recently resigned from the Enumclaw, Wash., congregation. He and his family have moved to Seattle where he is attending the University of Washington. He will, however, serve the Enumclaw congregation part time until other arrangements are made.

## Lutheran Nurses Make Unique Contribution

As the Lutheran Church today seeks to serve humanity in its various needs, it finds a group within its constituency which is making a unique contribution. This is the National Lutheran Nurses Guild.

Beginning in 1940 as a group of 150 nurses attending a convention, it now reaches 7,500 nurses in a program of fellowship and service. On the local level, Lutheran nurses in the larger cities, enjoy Christian fellowship through Lutheran Nurses Guilds. On the national level, fellowship interest is maintained through the publication, **NEWS FOR NURSES** sent out semi-annually to bring spiritual stimulation to the individual nurses, and to enlist them for service projects within the Church.

### Recruiting

Believing that many young daughters in Lutheran families would enter the nursing profession if early in their planning for a career, the Church would challenge them to take up nursing, the Council of the National Lutheran Nurses Guild, meeting in Minneapolis Jan. 3-4, authorized the preparation of a vocation folder to recruit student nurses. This folder is to include facts about training schools in Lutheran hospitals, and opportunities for nursing service in Lutheran institutions of health and welfare.

Recruiting Lutheran nurses for the foreign mission fields is a service which the National Lutheran Nurses Guild eagerly pursues. The Fall issue of **NEWS FOR NURSES** made an appeal for nurses for a new hospital in New Guinea. Today five readers of the **NEWS FOR NURSES** are in correspondence with the mission board regarding overseas service.

### Building World Friendship

Several ways of implementing the aim of the National Lutheran Nurses Guild, to build friendship with Lutheran nurses of other countries of the world, are being pursued. One way is by the promotion of a world gathering of Lutheran nurses. The possibility of such a gathering presented itself to the Council members with the announcement that the International Council of Nurses will meet in Stockholm, Sweden, June 12-16. A communication was sent by the Council of the National Lutheran Nurses Guild to Dr. S. C. Michelfelder of the Lutheran World Federation, and to Dr. Margit Sahlin, Svenska Kyrkans Diakonistyrrelses Sekretariat in Stockholm urging them to promote a gathering of Lutheran nurses during those June days. A special worship service has been suggested, or a social gathering, offering opportunity for the cultivation of friendships. Miss Sylvia Melby, Director of the School of Nursing, Fairview Hospital, Minneapolis, will officially represent the National Luth-



eran Nurses Guild during her stay in Sweden.

Giving aid to displaced nurses is another way the Guild is seeking to build international friendship. Upon action of the Council Lutheran nurses in the U. S. A. will be asked to explore work and housing opportunities in their hospitals for displaced persons from European camps who are eager for a new chance in life. Enthusiasm for this project was fanned when a Lutheran Welfare Society of a midwest city reported that thirteen displaced nurses will be arriving this month in their community to accept positions in a tuberculosis sanatorium.

Cooperating with Lutheran World Relief in the gathering of used uniforms for destitute nurses in Europe, the National Lutheran Nurses Guild has already contributed thousands of uniforms and other clothing for nurses over there.

#### Milwaukee Meeting June 20-22

The next meeting of the Council of the National Lutheran Nurses Guild will be held in Milwaukee June 20-22 at the time of the convention of the Lutheran Welfare Conference. The Guild is an affiliate of the Lutheran Welfare Conference. Miss Bertha Lunde of St. Paul is president of the Guild.

### Announcement

Beginning February 11, 1949, my address will be:

5557 Blaisdell Ave.,  
Minneapolis 19, Minn.

Olaf R. Juhl,  
Synod Treasurer.

JENSEN, JENS M.  
TYLER, MINN.

RTE. 2,

I am a member of  
the congregation at \_\_\_\_\_  
Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

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.  
February 5, 1949

## LUTHERAN TIDINGS

### Acknowledgment Of Gifts

#### To Tyler Old People's Home,

#### Tyler, Minn.

Sunday School, Dagmar, Mont.	\$10.00
Luther Memorial Aid, Des Moines, Iowa	10.00
St. John's Lutheran Ladies' Aid, Cordova, Nebr.	10.00
Hope Ladies' Aid, Ruthton, Minn.	10.00
Volmer Ladies' Aid, Dagmar, Mont.	10.00
Danish Ladies' Aid, Hutchinson, Minn.	10.00
Immanuel Ladies' Aid, Kimballton, Iowa	15.00
Bethlehem Ladies' Aid, Brush, Colo.	5.00
Ladies' Aid, Manistee, Mich.	10.00
Dagmar Ladies' Aid, Reserve, Mont.	15.00
Danish Ladies' Aid, Marinette, Wis.	5.00
W. P. Schmidt, Marinette, Wis.	5.00
Danish Ladies' Aid, Diamond Lake, Minn.	10.00
Nain Lutheran Ladies' Aid, Newell, Iowa	10.00
Friendship Circle, Kimballton, Iowa	5.00
Ladies' Aid of St. Peter's Church, Detroit, Mich.	15.00
In memory of Mrs. Chr. Stengard, by Trinity Mission, Arlington, S. D.	3.00
In memory of Mrs. Karen Petersen, by Mrs. Marie Sorensen, Tyler, Minn.	1.00
In memory of Mrs. Niels Thompson, by Mr. and Mrs. Niels P.	

February 5, 1949

Nielsen and Alfred Nielsen, Arlington, S. D. 2.00  
Hope Afternoon Club, Tyler, Minn.—One box apples.  
The Annex Club, Seattle, Wash.—Two boxes apples.  
Danish Sister Society, Tyler, Minn.—One box apples.  
Chr. Jensen, Parlier, Calif.—One large box raisins.  
Mrs. Fred Bisballe, Detroit, Mich.—One box candy.  
Thank you!

Johannes P. Johansen,  
Treasurer.

### SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,  
1232 Pen. Ave., Des Moines 16, Iowa

SECRETARY: Rev. Holger O. Nielsen,  
1410 Main St., Cedar Falls, Iowa

TREASURER: Olaf R. Juhl,  
4752 Oakland Ave., Minneapolis 7, Minnesota

TRUSTEE: Charles Lauritzen,  
222 Pollard, Dwight, Ill.

TRUSTEE: Erling V. Jensen,  
1104 Boyd Ave., Des Moines 16, Iowa.



...For A World In Need

### KEEP IT GOING

The need among our Lutheran brethren in Central Europe continues to be tragic. Let our brotherly love continue.

#### SEND

CLOTHING  
BEDDING  
SHOES

LAYETTES  
KIDDIES KITS  
FIX-IT KITS

#### TO

### LUTHERAN WORLD RELIEF, INC.

North 13th Street and Bushkill Drive  
Easton, Pennsylvania

Give through LUTHERAN WORLD RELIEF