

Lutheran Herald



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Photograph by Harold M. Lunt

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O. G. Malmin, *Editor*

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Three Sundays and the Time Between

The Editor

The title of this article would have been more apt had V-J Day come Sunday, August 12, as a good many of us expected. Sundays have been markers of this war in a unique way: September 3, 1939, the day England went to war on Germany—that was a Sunday; December 7, 1941, the day of the Japanese attack on Pearl Harbor—that was a Sunday, too; August 12, 1945, the day of Japan's surrender (as we anticipated) that also was a Sunday. Three Sundays, then, Sunday of Dread, Sunday of Horror, and Sunday of Victory. That didn't work out exactly; it was not until the following Tuesday, August 14, that news of the surrender of Japan finally came.

Yet, I am not disposed to sacrifice the title. All we need to do is change our name for the third of the three fateful Sundays which have marked the progress of this war, and call it, not "Sunday of Victory," but "Sunday of Expectancy," a perfectly valid title.

No matter what the title, the main burden of what needs to be said is summarized in the terse statement: *The war is ended*. Yes, the war is ended; it's all over now. Guns, whose mouths have spewed forth smoke and fire and death—they are silent. Planes, rid at last of their horrid load of destruction—they are grounded. Ships still sail the seas—but the cry, "Battle stations," is not heard. Millions of men are still in uniform, still under arms; but they are no longer "alerted," their weapons need speak angrily no more. The war is ended; it is all over.

The overture to the opera "Wilhelm Tell" has a violent passage supposedly depicting a "thunderstorm over the mountains." It is followed by an idyllic passage entitled "The Calm after the Storm." It is a calm and peaceful passage, the artillery of the elements fading into silence, to be replaced by the peaceful music of nature—the lilting song of a bird, the playing of a joyous mountain stream, the whisper of the wind through the trees. The composer has written skillfully; the contrast between the two passages is so great as to be almost jarring.

So it is with the coming of peace. All of us have looked for it, hoped for it, prayed for it, knowing that some day it would come. But the war went on for a long time; our thinking became conditioned to it, our habits of living adapted themselves

to it. Now that it is over, we find it not easy to grasp the simple fact that peace is here.

America's first reaction to the announcement of the surrender of Japan was, quite naturally, delirious joy. Streets, in city and village alike, were jammed to suffocation with cheering, yelling humanity. But churches were filled, too. In most places, the official time for victory services was Wednesday evening, twenty-six hours after the announcement of surrender. But Tuesday evening, with no services announced, saw many people turning their steps, not to the noisy Loop, but to the peace and stillness of God's house. I chanced to visit our church for a committee meeting. By eight o'clock so many people had gathered that our pastor conducted an impromptu service; and throughout the entire evening, people came and went, pausing for a season of private worship before the altar of their church. At the formal V-J Day services, attendance all over the land seems to have been overwhelmingly large, surpassing even the attendance at V-E Day services last May.

That, then, is America's mood as the first days of peace come and go. A time for serious thinking, certainly; a time for drawing lessons while memory is fresh. What have we learned these sad years? Perhaps the three words we applied to the three fateful Sundays of the war may give us a hint: *dread, horror, expectancy*.

War came to the world on a *Sunday of Dread*, September 3, 1939, exactly six years ago. Do you remember that Labor Day week end? The war clouds had been growing darker and darker for months, yes, for more than a year. A year previous, you recall, humanity's dread had been lulled to a false security by the appeasement of Munich with its fatuous catch-line promising "peace in our time." But it was no go. Appeasement just didn't work this time, and now the Nazi war machine was on the loose, with hapless Poland squarely in its path. So England went to war, and on that Sunday, September 3, the cold hand of dread clutched the heart of humanity.

As we look back over these years, does it not seem to you that, like the echo of a bad dream, that word dread has followed us? We hoped that

the war would be short, but we dreaded that it might be long. We prayed that we might not become involved, but we dreaded that we should, all too soon. We looked at the manhood of America, remembered the sacrifices of a short quarter-century ago; and we hoped and prayed that America's youth might not again become a sacrifice on the altar of Mars. Yet the dread was there, day and night, relentlessly.

Let us thank God for the dread of these years. Not for the suffering which is involved in the meaning of that word, but because it may have taught us a sorely needed lesson—that the root result of a world at war is a world living in a constant state of dread, of fear. If humanity has learned really to dread the dreadfulness of war, then humanity has learned one of the lessons which needs to be learned if future wars are to be averted.

That, then, is one picture of war, merely a side-glance, it is true, but one which humanity, at the close of this war, will be a long time forgetting. God grant that it may never be forgotten!

America was not yet directly involved, however. Oh, the meaning of war had come close! To some of us, very close. The land from which our fathers came, a land storied in the minds of many of us, had lain across the Beast's path and was now one of the Beast's lairs. That went home! And brave Britain, fighting with her back to the wall—we could not witness that unmoved. Russia found Germany a perfidious ally, and she, too, took up the fight. So it all kept coming closer and closer.

Yet we were not at war. Perhaps it was cowardice, perhaps it was prudence; call it what you will, millions of our fellow citizens (and no doubt very many of us) went on hoping and praying that we should yet escape. But all the time, the dread was there.

The war came to us on a *Sunday of Horror*—December 7, 1941. On that day the Japanese attacked Pearl Harbor, and the war was here; the next day, America sat silent in front of the radio and heard the declaration of war; the day following that, Germany declared war on us.

Since then horror has piled on horror and we have lived as in a nightmare. First it was the men leaving. Who will ever forget the first troop train he saw, pulling off into the mysterious night? Then it was the "girding of America for war." Some say that was beautiful, and, from the viewpoint of efficiency, or as a symbol of invincible might, I suppose it was. I confess, however, that to me it has been a thing of horror, and I think it has been just that to most thinking people: the might of

earth's mightiest nation bent on preparing the sinews of destruction, its intellect tuned to the chords of hatred and killing. That is horror, not beauty.

Came then the casualty lists and the gold stars. The troop trains and transports still moved, but there were hospital trains and Red Cross ships, too, now, and those who rode them were men we knew and loved—perhaps a member of our own little circle among them. And the storied crosses of "Flanders Fields" of a former war increased in places we had never heard of. So horror piled upon horror until we lived with the stench of death in our nostrils, greeting the rising of the sun with heartache, witnessing its setting with a sigh.

The war in Europe ended on a note of horror—the revelation of German atrocities coming as a clashing, grinding finale of horror at the close of a symphony of horror. Could men, created in the image of God, fall so low? We found ourselves "gazing into the pit," as an editorial writer put it. The war with Japan ended on a note of horror, too, with the atomic bomb crashing into the consciousness of mankind with a force almost as devastating as that with which it crashed upon Hiroshima and Nagasaki. David Lawrence wrote in his *United States News*: "Man has at last brought forth a weapon that reduces war to an absurdity." He made it clear that "God did not provide this weapon of terror. Man made it himself with the God-given brains and skill of the scientist." And over his editorial Mr. Lawrence placed the title, "What Hath Man Wrought!" changing the familiar, "What Hath God Wrought!" to suit the mood of man's latest horror. No, no, we are not decrying America's use of the atomic bomb; if it caused the war to end suddenly, it may have saved hundreds of thousands of American lives; for that we thank God. We are simply stating that it was the culminating horror of a war of horror.

The lesson to be learned is, of course, that war is horror, and that nothing can change it into anything else. I remember the "slip" made by one of our best known news commentators who referred to one of the wars of the nineteenth century as "a perfectly decent war"—and then added lamely, "and such things go." War is never perfectly decent; war is always a thing of horror. If mankind can learn that the dread of impending war is too often followed by the horror of actual war, then mankind will have learned a very useful lesson.

Finally, the war came to its *Sunday of Expectation*—and then it ended. One is tempted to moralize

(Continued on page 65)

Warning to the Church by an Army Flier

S/Sgt. Vernon M. Blikstad

Many families are already experiencing the joy of welcoming home their service men and women. They are proudly meeting them at the depot, escorting them home, and pointing out the loved and familiar landmarks of the way. What about the family church? This is the question posed by Sergeant Blikstad in his article here published. Overseas he has worshiped with men who have been very, very earnest about their religion. Men like the Naval air center unit here pictured attending a service in a chapel built by Seabees and Melanesian natives in the Admiralty Islands. The chaplain is F. T. Lokensgard, Lt., USNR, a pastor of the Norwegian Lutheran Church of America.



I believe that I did more honest-to-goodness, serious thinking during my two hundred and some hours of aerial combat than I otherwise have done since I arrived at the age of accountability.

Thousands upon thousands of other veterans, many of whom have seen even more actual combat hours, will voice the same opinion. Here are a few questions we have had on our minds; we ask them of each other every day.

What kind of a church are we veterans going to come back to? After the smell of spent powder, of wasted human flesh, and the wreckage of billions of dollars worth of war machines and habitations has been partially forgotten. . . . What then? . . . Is the home church that we are coming back to, as in too many cases, going to be an indifferent, ineffective church?

True, our church machinery has never been more perfect, our activities never more numerous, and our ministers never better trained or better paid. Still we have read in newspapers sent to us from the States, and we have heard through letters and radio programs, of increasing crime, disintegrated family life, intemperance, homicides, perversions, crooked business, and social vices. Great masses of people are being passed up and left bleeding and dying like the poor fellow on Jericho road by an impersonal and impotent church.

Still we go on boasting about church buildings and equipment. And about our many church victories which are more social, political, and material than they are spiritual. The fact is, most ministers are kept busy (and growing weary) carrying the religious oil-can around to keep the church organizational machinery going. More than 75,000,000 people in the United States still are unreached for Christ and His kingdom! Many areas in some of our cities are as much a missionary territory as darkest Africa.

We've been told all along that we have been fighting for a better world. A better world is made up of better people. Personally, I am not spending precious time overseas so that my countrymen can go back to a more unrighteous life. I'm not "sweating it out" so a nation can go back to a widespread disregard of the Sabbath, a mounting tide of profanity and obscenity, vulgar wit and applause for the nasty and lewd, indecent current fiction, drunkenness, frenzied gambling, prodigality, in the face of the world's suffering, and a long list of other moral failures.

The only sustaining force in America and the world over, that can bring order and stability out of this chaos is *Christ and His bride, the Church*. This Church must take on a new life and become

revitalized; it must break out with a vigorous evangelistic fervor. Unless the Church evangelizes, she dies. Dies not as an institution, not as an instrument, but as a divine organism . . . a potential power under God for saving the world. World conditions are clearly the result of a Church that has lost its spiritual power.

The term "revival" means new spiritual life. Only under the guidance of the Holy Spirit can and will this new life come to the Church. The Church, beginning with the ministry, needs to recover the purpose, passion, and spirit of our Lord for the masses. Jesus gave a very simple program to His Church that can be summed up in three small words: *Come!! Tarry!! Go!!* The Church must do the going and the teaching. If the Church doesn't reach the masses, who will?

What we definitely and speedily need is a church-wide restoration of evangelism or revivalism. No pastor (or other person) needs to be ashamed of the term "revival." The true Christian Yanks on this base feel that any church which taboos and throws overboard any sane biblical method of evangelism makes a sad mistake and pleases Satan.

Men differ in their opinions of the kind and method of evangelism we need. The main question in evangelism does not concern its form, but its essence; not its method, but its motive. A genuine revival doesn't just happen; we don't work up a revival, we pray it upon us.

Studying the typical background of the man in the forces, one can see that a genuine, successful revival will have to be spiritual in its aim, scriptural in its basis, and *personal* in its method. Most churches have failed to study carefully the possibilities and practice of a personal and pastoral method of recruiting souls. We should combine, as much as possible, the mass and the personal or pastoral method of soul-winning.

In my study of the Bible since coming overseas, I find that Jesus, the greatest Teacher of all ages, uttered His deepest spiritual truths, not to great congregations, but to an audience of *one*. The personal method was also the method used by the early disciples. Our truly successful chaplains employ it also. Even politicians secure elections by this method, proving it sound psychology. I remember in college that my best professors used to forget the class in a single student. This same personal principle has been the secret of what success has been found in the Catholic policy of the confession. We must recognize that personal evangelism is not some arbitrary and artificial method, but the natural and inevitable method.

Because of gross neglect on the part of Christian leaders, evangelism has gotten into bad hands and suffers from a stigma it does not deserve. Many earnest Christians and noble churches have taken an attitude of aloofness toward revivals and evangelism because of commercialism, modernism, and especially sensationalism, which has marked it so often in the recent past. It has been taken captive and needs to be redeemed; it has been the victim of much cheap debunking, suffering at the hands of writers who are interested only in its excesses. We know that evangelism is a crowd method, but I have found that most soldiers, sailors, and in fact nearly all people, like crowds. Crowds have meaning and are attractive; they have objectives that are either good or bad. We need to remember that crowds are composed of persons and that every person is of untold value to God.

After hearing enthusiastic sermons on Sin, Repentance, Regeneration, Personal Salvation, and other cardinal biblical doctrines of the Church by aroused chaplains, listening to these truths under combat conditions (when God takes you aside), it is going to be a let-down to come back to the incompetency and spiritual laxity of many churches. It was this same complacency, impotency, and incompetency that crept into the spiritual life of Germany, France, and many of these other countries, leaving them open to the warped governments and conditions that prevailed. A very similar situation is very prevalent today in England also. I have heard godly, fundamental chaplains who have made a first-hand study of European spirituality say that the same fate will come to America within *fifty years* if there is not a national repentance and revival of Christianity. Yes, it should arouse every Christian who says he loves God and his country, to swing into immediate action. Instead of taking time for wholesale condemnation of others, he should be carrying on a searching examination of himself, accompanied by a spirit of repentance that means a forsaking of sin.

It doesn't take an expert to see that a cure for the world and the prevention of another, more bloody war will not be found in the enactment of some new law, in a series of peace conferences or security pacts, but only in another *Reformation* (or revival) of Christendom throughout the entire world.

If the Church fails again this time, then the bomber crews that we lost from this air base, like hundreds of thousands elsewhere, have died in vain.

Sergeant Blikstad, the author of this article, is a graduate of Augsburg College, Minneapolis. Since we are sure there will be many people disagreeing, as well as many who sympathize with his evaluation of the Church in America, the "Herald" will welcome further discussion of the subject.



An Educational Miracle

Alma M. Roisum

The Berry Schools are one of the educational miracles of America, as all will agree who visit a small log cabin in which a dream was born and who see nearby the realization of that dream. Usually present-day "miracles" can be explained, and so it is with the miracle of the Berry Schools at Mount Berry, Georgia. A woman ventured out on the "plank of faith," and through the years it was extended and strengthened to support every forward step.

The Berry Schools had their beginning in an impromptu Sunday school class. On the Berry estate was a log cabin which had been the playhouse of the children, but which had become a place of retreat for Miss Martha Berry. She was spending a Sunday afternoon there, playing and singing hymns, when she became aware that she had an audience of some children. She learned that they were on their way home to Lavendar Mountain, a few miles away. From church? . . . from Sunday school? No, from neither—there were none for them to attend. When she asked if they would like to hear some stories from the Bible, the invitation was eagerly accepted. On succeeding Sundays these youngsters returned and brought with them neighbor children and their parents. Before long Miss Berry established Sunday schools in their own communities.

Reclaiming Human Waste

This experience made her realize that "regular" schools were essential if these children were really to have a fair chance. Years later she gave public ex-

pression to what she undoubtedly felt at that time: "Human waste seems the most awful thing on earth to me, and I could see human waste all around me. There is no greater national asset than our boys and girls, and conservation of them is of far greater importance than that of forests, rivers, or anything else. The young people are God's charges to the older, and if we fail them, we fail our Lord."

Claiming Isaiah 27:3 as God's promise to prosper her venture of faith—"I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day"—she opened a boarding school for boys on January 13, 1902, and began with five pupils in a small building erected on land given her by her father. There were many appeals to provide similar opportunities for girls, and on Thanksgiving Day, 1909, after the boys had built two log cottages for classroom and dormitory purposes, the girls' school was started, again with five pupils.

Today there is a high school for boys, a high school for girls, and a four-year coeducational college. Each of the campuses is very well equipped, and each has a distinctive charm and beauty. It is useless to attempt to describe the natural loveliness of Berry. As one visitor said, "Surely God was in a mood of overflowing beauty when He passed this way on His creative travels!"

The original purpose of the Schools holds today: to provide educational opportunities for boys and girls from the rural and mountain areas of the South, almost regardless of their financial circumstances.



Seal of the Berry Schools—Cabin for Simplicity; Bible for Religion; Lamp of Learning; Plow for Labor.



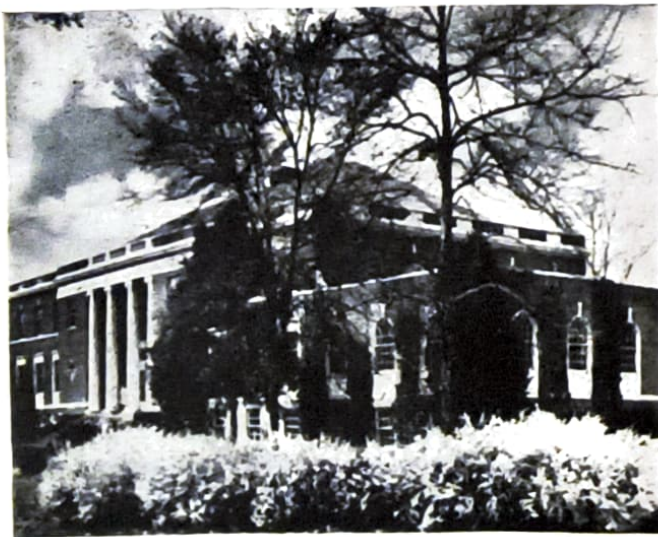
Original Cabin



Memorial Chapel at the Boys' School



Mount Berry Chapel



Science-Agricultural Building



Modern Dairy Buildings

From the beginning Miss Berry believed in the need and in the dignity of honest labor, and it was her plan to provide a combination of intellectual, industrial, and religious training. This pattern of education is sound, and the foundations for continued growth are solid.

Labor and Learning

Where there can be correlation and coordination of classroom teaching and actual practice, the situation is favorable to an all-round development. There are few places where such a program can be more effectively carried out than at The Berry Schools.

All students attend academic classes four days a week, and for two days work in some department or industry of the Schools. Insofar as possible, preference in work assignments is given. Girls who wish to major in Home Economics have available a wide variety of experiences in related fields—kitchens and dining rooms, bakery, guest cottages, sewing room, cannery, and weaving rooms. Because of having had this sort of experience which had led to camp work during the summer, it was possible in an emergency for one of the senior girls majoring in Home Economics to take charge for a semester of the kitchen which feeds four hundred fifty girls, do it efficiently, and to be reemployed as dietitian upon her graduation.

For the Industrial Arts student there is the variety of construction, maintenance, and repair jobs necessary in such a large physical plant.

The Berry Schools have an excellent agricultural laboratory. The dairy barns—with their white painted brick walls and red tile roofs, both made by students at the brick plant—look like a Swiss village. A Jersey herd furnishes milk and butter for campus needs, and gives the boys invaluable training in modern dairy methods. The huge farms, the poultry plant, care of beef cattle, hogs, gardens, orchards, and forest provide actual experience, and it is this which gives the answer to why Berry graduates in agriculture are always in demand for county agents, Farm Security workers, and farm and dairy managers.

It has been the policy and tradition of the Berry Schools that all work at the institution is done by students. When the war removed most of the boys from the campus, the girls volunteered for many jobs which had formerly been done only by boys. For two years girls have "manned" the tractors, plowing, planting, cultivating, and harvesting hundreds of acres of crops. Girls are now also operating the presses in the print shop and wielding paint brushes on inside walls.

This provision for work makes it possible for a

student to earn a goodly share of his school expenses; in fact, if a student works full-time for a semester or a summer, he will earn his expenses for the following year. For low income groups this becomes an important privilege and opportunity. There are deeper reasons, however, for maintaining the work program. In the words of an outstanding contemporary philosopher, "... hands and mind should be at work together The importance of manual work accompanying the education of the mind during the high school and college training is more and more recognized. . . . the intelligence of a man is not only in his head, but in his fingers, too. . . . I should like to add that this emphasis on manual work in education seems to me to correspond to a general characteristic of the world tomorrow, where the dignity of work will probably be more clearly recognized. . . ."

Play and Worship

Incidentally, the extracurricular social activities, dramatics, societies and clubs, music, and intramural sports keep this very decidedly from being an all-work and no-play program!

The Berry Schools were grounded in Christian principles. The Bible is now not merely a symbol appearing on the school seal; it motivates plans and lives of students and workers.

The Schools employ a chaplain to direct the religious activities of the campus. Classroom instruction in Bible is required of every student. There are worship services on Sunday, in which students take part as ushers and as members of the choir. The "Y" organizations and Student Volunteers give students opportunity for Christian fellowship and participation in religious work of various kinds.

No meal is eaten without first being blessed, and no day closes without devotions and prayers to

*. . . God, our help in ages past,
Our hope for years to come.*

(School hymn)

Note: This issue's Herald cover shows two students photographed on the Berry Campus.

Miss Alma Roisum is a graduate of St. Olaf College, '32. As secretary to Wm. Jesse Baird, president of the Berry Schools, she writes from personal observation. She was also secretary to Mr. Baird while he was dean at Berea College, Kentucky, and from 1942-1944 served as secretary in the Education Office of the NLCA, in Minneapolis.



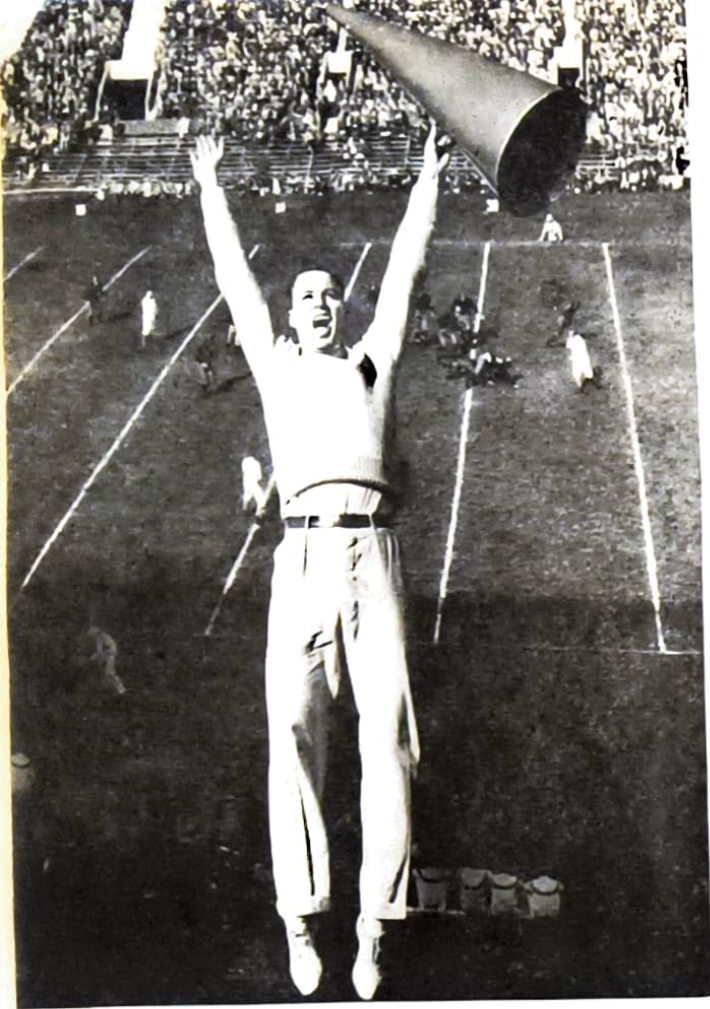


Photo by Roberts

CAPTAIN COACH

Silas Halvorson

A SHORT STORY

Coach Niles is pretty clever," Randy Lund grinned as he and Chuck Ellis walked out the football field gate on their way home. "I think we've got a good chance of upsetting Riverton in the championship game Saturday if we play that way."

"Win by holding back until the last half, hoping Riverton will tire themselves out by being forced to attack in the beginning?" Chuck asked with a trace of a sneer on his face. "That will never work! Their second team is almost as good as their first; so they can have a fresh bunch on the field at any time."

"But Coach says—"

Chuck interrupted before Randy could get any farther. "Listen," he said with finality, "there are a few things Coach doesn't even know. As captain and quarterback of the West team, I've done some things Coach hasn't wanted to. But we haven't lost a game as a result, have we?"

"Not because of your brilliant ideas," Randy mumbled half under his breath. Then he quickly changed the subject. It was useless to argue with Chuck; he was too cocksure of himself and could only learn the hard way. It seemed almost too bad that he was such a key player on the football eleven. Coach had tried to get along without him for parts of two games; but both times the team had literally

fallen apart, and only his prompt return had saved the contests.

It was the following afternoon. Football practice was over, and Coach Ellis had just given the players a pep talk and given them some more instructions on the strategy they should use on Saturday. Then he had left in a hurry because of work he had to get done at home. Chuck closely watched him as he stepped into the car, started it, and disappeared down the road. The tall, dark-haired, well-built boy motioned the team back into a huddle.

"Listen carefully, now," he said with a sly grin. "We're not going to play the Riverton game the way Coach wants us to because I have a much better plan." He went on to explain why Coach's ideas weren't fool-proof. The second team always accomplished as much as the first.

"But Coach claims the reason for that is that the opponents are worn out by the first team and anyone could gain yardage then," Randy objected.

Chuck shrugged his shoulders as if to say that objection needed no answer. He repeated his boast that even though he had disobeyed Coach before, he had never lost a game. He didn't mention the fumble when trying to run the ball from their own one-half yard line that had almost cost the Two Bluffs battle. "We'll smash hard from the first and wear out Riverton instead of waiting for them to tire themselves out," he concluded.

Randy could see that Chuck had won over most of the boys. Several clapped him on the back in approval. Then, as an after-thought, the captain yelled. "Don't tell anyone! Let's surprise Coach on Saturday by pretending all along we're going to carry out his order." Quite a few laughed smugly.

"I shouldn't be walking with you after the way you acted," Chuck said accusingly as he and Randy started down the street.

Randy ignored the remark. "I think this time you absolutely are going too far. Before, you've at least kept still until the game was on, when someone might be fooled into thinking you were carrying out some last-minute instructions of Coach. Now you'll get everyone to lose faith in him, and then where will we be?"

"Better off than ever. I know more than Coach. After all, we're told to do our own thinking nowadays, aren't we?" Chuck countered.

"Under guidance of more-experienced people," Randy added.

"You're not so perfect!"

"That's not the point."

But Randy admitted to himself it might as well have been as far as getting anywhere with Chuck was concerned. Friday things grew worse. Chuck busied himself confiding in all the players his big plans for the next day. The element of secretiveness about the whole matter made it even more appealing to the fellows. Even Randy found himself wondering if his captain and self-made coach were right. His ideas did sound feasible. If West could build up a lead of one or two touchdowns at the outset, that certainly should increase the chances of winning. And, after all, Coach was only human and could make mistakes. He hadn't won a championship for nine years. . . . But of course the players would get tired out pounding through for touchdowns against a fresh team. And was there any certainty they could break into the open? Yet that Riverton second team did have a strong record. . . .

Who was right? Randy wished he knew.

Saturday afternoon came. The West High eleven burst out of the dressing room onto the gridiron and began running up and down the field, loosening themselves up. Randy took time out to look at the crowd. The stands were filling rapidly. For the first time in history, the West ticket office would have to hang out the "Standing Room Only" sign. People obviously were anxious to see the home team win a championship after all these years, Randy nervously told himself.

Coach Niles called the team in for final instructions, the fellows returned to the field and received a tremendous ovation, and the game was on.

Riverton kicked off. One hundred-ninety-pound Center Arvis booted one down to the four-yard line where Chuck grabbed it and managed to squirm his way back to the eighteen.

"All right," Chuck said in the huddle. "We may as well surprise Coach now as a little later. Randy, you ram center."

Randy gritted his teeth. He still hadn't decided

who was right, but now there was nothing to do but follow orders. He took the pass from Center Arvis, tucked the ball tight against his stomach, and steamed forward head first from his fullback position straight into the line. The impact was terrific. He gained a yard. Chuck used the same tactics on the next two plays in an effort to "soften up the opposition." West got to the twenty-three. Finally, on fourth down, Chuck dropped back to punt. The ball spiralled down to the Riverton twenty, and Halfback Enson could only get back to the twenty-four before he was viciously tackled.

Riverton, too, tried some line plunges with no more success than West. On fourth down they were forced to boot.

That was the way the whole first quarter went. Practically all the play went on between the two twenty-yard lines. The contest was resolving itself into a punting duel between Chuck and Enson, who did the punting for Riverton. West had managed to garner one first down and her opponents none despite the fact that neither side would relinquish the ball until absolutely forced to. Both lines gave up ground most begrudgingly.

Randy gladly took the chance to rest a couple of minutes between periods. "I'm tired," he heard Arvis say as he grabbed the water bottle and towel brought out by the water boy.

"I'm beginning to wonder if we're tiring out that bunch or they're wearing us out," Randy said mildly.

Chuck turned on him angrily. "We're softening them up. Understand?"

Randy didn't answer a word. But now he knew Coach was the one who was right. If West didn't do something, the fellows would soon be so worn out that the Riverton second team could run all over them even if the first team got too tired to continue. West was running on a shoestring with only three or four capable reserves to fall back on. Randy did some fast thinking. He'd try to obey Coach's orders even if no one else would.

The whistle blew. The players hurried back to their positions. It was West's ball on its twenty-one, second down and eight to go.

Chuck signalled Randy to try a line plunge. Now was the fullback's chance. Coach would want a kick here, and he would carry out that advice. He wasn't the team's punter, but he did do a little booting in practice. The wind was in the right direction; and with good luck he might fool the safety man, get the ball over his head, and send the pigskin rolling down within the opposite ten-yard line, really putting Riverton in the hole.

Randy didn't dare fall back much farther than

usual because that might make someone suspicious. He'd have to kick quickly; for since no one knew what was happening, he'd get no support to give him more time.

Arny passed back. Randy bit his lip and stuck his foot into the ball. It caromed off the top of his shoe, went lamely towards the opposing left end, and was immediately blocked and fallen upon. Riverton had the ball on West's eighteen.

Chuck almost started a fight then and there. All ten team-mates glowered at Randy. The whistle to start play interrupted.

Riverton tried a pass and two line bucks unsuccessfully. Ensom dropped back to attempt a field goal. The kick was low. West again was on the twenty. Luckily, no serious damage had taken place. But the crowd and the team made Randy anything but happy. He hoped he had learned his lesson.

The half ended in a 0-0 deadlock.

Coach Niles was peculiarly quiet in the dressing room.

At the end of the third quarter the game was still scoreless. Chuck still insisted on his strategy. Randy hardly got a chance to touch the ball. No one would speak to him even though he broke up play after play and was undoubtedly the defense star of the contest.

Then at the beginning of the final period Riverton's whole second team went in fresh and full of fight. They picked up the ball on their own twenty-seven and immediately marched seventy-three yards for a touchdown. Randy and his teammates were too tired to stop them. The try for point was good.

West got nowhere after receiving the kickoff and had to punt. Riverton again started romping down the field. Coach Niles benched his entire first string and sent in substitutes in a desperate effort to halt the tide. Randy sat down on the left side of Coach and Chuck on the right. Glumly they watched Riverton pound its way relentlessly to another touchdown. The try for point failed, and the score remained 13-0.

"You were right, Coach," Chuck said soberly.

Coach nodded his head.

"Do you suppose there's any way we can still win this game?" the repentant captain asked.

"Passing might do the trick." There was a trace of a smile on Coach's face. "Everyone's too tired to buck the line."

"Then we'll pass, if you'll let us," Chuck said. Coach gave his assent. "All right, fellows," Chuck then shouted. "Let's go out and win this one for Coach!" With new-found enthusiasm the eleven returned to the game.

Mr. Silas Halvorson is a graduate of Waldorf College, Forest City, Iowa. He is also a graduate of the Lutheran Bible Institute, Minneapolis. Other stories from his promising pen have appeared in earlier issues of the "Herald."



There were only six minutes left when West finally got the ball. Immediately Chuck started passing with Randy and the others seeing to it that he got the time he needed. The first pass fell incomplete, but the second one clicked. Chuck connected three more times, and West had its first score. The try for point was successfully made by Randy.

There were then four minutes left. Riverton took the kickoff and tried to freeze the ball. Despite everything they did, the West players couldn't hold well enough to stop their opponents from making two first downs. But they missed a third by inches. West had the ball with only eighteen seconds left!

Riverton knew there'd be a pass and spread. West's men lined up almost the width of the field. Arny threw back to Chuck. Randy blocked out a would-be tackler. Chuck cocked his arm back and let the ball fly.

Left End Bill Reese jumped up and grabbed the pass at midfield and started a dash toward the goal. Two Riverton players converged on him. Randy was almost up to him then and called for the ball. Bill lateralled backwards a yard. Randy snatched the pigskin, sidestepped his two opponents. He travelled ten yards and then noticed a Riverton man catching up with him. The gun sounded. It was now or never. But after four more yards, he saw he was done for.

Frantically he looked around for someone to pass to. He noticed Chuck a few yards away and threw to him. Then he turned around, downed the fellow at his heels, and started running interference for Chuck. Amid a great uproar, Chuck crossed the goal line standing up with the tying score.

Randy's place kick split the uprights.

West had won the championship!

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CHRISTMAS STORY CONTEST

Herald readers are invited to enter original Christmas short stories in a contest sponsored by the Youth Issue. Stories should not exceed 2,500 words. Professional writers not eligible to compete. All stories must be mailed by October 15 to the LUTHERAN HERALD YOUTH ISSUE, 425 Fourth Street South, Minneapolis 15, Minnesota. First prize \$10.00; second prize, \$5.00; third prize \$3.00.

MOTHER, I WANT YOU TO KNOW

Elizabeth Lokken

The ride on the Northwest Limited had been long but filled with many interesting hours. Solveig had found that it was almost like playing a game to watch these travelers on the train. There were men in uniform on their way to the reality of War again after happy hours spent with loved ones. There were boys and girls like herself on their way to college. There were mothers and babies. There were kindly faces, and young faces already old and paying the toll of dissipated living. And there was the young Lieutenant and his bride who had just been married yesterday—Solveig wondered where the end of the journey would find each of them.

"Del—mar, Del—mar." Yes, that was her station. Vibrant with hopes and enthusiasm, Solveig stepped from the train. As she stood on the platform surrounded by a sea of unfamiliar faces, she was surprised to hear her name spoken. A girl with smiling eyes and a countenance that showed a warm kind of friendliness approached her.

"Are you Solveig Dale?" Yes, she was Solveig. And this girl with the welcoming eyes was Joyce. Joyce was the college sophomore who had written such a friendly letter welcoming Solveig to college.

Solveig was glad that Joyce was there to help her find her way to the campus. She was glad, too, later that evening that someone was there to fill the emptiness in her heart that first night away from home. What a strange feeling it was to be hundreds of miles away from all those who had always been so near. Had she been taking home for granted these seventeen years? She thought of those last busy days of preparation when Mother and she had worked and planned and dreamed about this day. She came to see more clearly now, this first night in a new en-



Photograph by Galloway

vironment, that home for her had meant love, understanding, companionship, and fellowship with Christ. How she would like, this very evening, to tell her Mother all that flooded her heart.

Mother was loving. Solveig thought of what the poet had written—

*God sought to give the sweetest thing
In His Almighty power
To earth—and deeply pondering
What it should be, one hour
In fondest joy and love of heart
Outweighing every other
He moved the gates of Heaven apart
And gave to earth—a Mother.*

God gave to her a mother—a loving mother. Solveig remembered that love expressed in so many ways. She realized how busy Mother must have been, yet she always found time to play the games that delight a child's heart. And how she had gladdened her evening hours by reading stories that would always linger in her memory. She had especially liked to have her read again and again the stories of Baby Moses, and of David and Goliath, and not least of all, the wonderful stories of the baby Jesus.

Her mother's love wasn't the sentimental love that yielded to her every whim and fancy. Pouting hadn't won for her any childhood battles. Mother had been firm. No was no. On the other hand, a promise made was always a promise kept. Solveig had not always been so cheerful about drying the dishes, and dusting the furniture, and caring for baby brother, but Mother had wanted her to know how to work. She had no regrets now that Mother expected things of her.

With a sudden surge of feeling Solveig thought of Jimmy. Jimmy was the twelve year-old boy who had been sent to reform school because he had stolen a long list of things—jackknives, guns, money, and last of all, a bicycle. People said unkind things about Jimmy. They said he was incorrigible. Solveig had objected to such accusations. Her objections grew still more strong the day she heard Judge Brown pronounce judgment. Even now a lump came to her throat as she heard the judge speaking in a stern tone tempered with a sort of understanding sympathy. "Sorry, Jimmy, but we can't give you another chance. Your record is bad. You'll have to be sent away." Silence had followed—a silence that was broken only by the heart-breaking sobs of the young lad as he stumbled out of the courtroom. In her heart Solveig had rebelled that day. Why didn't someone do something for Jimmy? His father had left home; his mother, hard and bitterly cold and indifferent, hadn't cared. She walked out of the courtroom after Jimmy as if she were glad to be through with him. A prayer of thanksgiving rose from Solveig's heart that night, "Dear God, I thank Thee for a mother and father who care."

Mother was understanding. In the mind of a little girl and again in the mind of a young adolescent, there were so many questions. Sometimes life was so complex and confusing. So many times Solveig had needed a mother's understanding heart. Always in times of such need, Mother's answer was direct, spoken in a child's language. Solveig smiled a smile of satisfaction as she thought of the day that baby brother came. She had looked forward with the eager anticipation of a child to that day, for Mother had prepared her for his coming. Even the tiny garments had taken on a special meaning as Mother had let her in on the secret of those busy days. She had explained to her in a way that a child could understand.

Then came those first days in high school. Other boys and girls began telling stories that almost brought disillusionment to the curious and alert mind of a girl growing up. But Solveig knew where to turn when doubts and questions arose. Mother

would know the answer. When she asked questions and other times when mother's thoughtfulness anticipated her queries, she was told beautifully and naturally, the emotional, physical, and social aspects of her development.

Solveig had always brought her friends to her home. She especially called to mind the night of the Luther League social when Dick, active and popular young Leaguer, had asked to take her home. How her heart swelled with pride that night when she walked into the house and introduced Dick to her mother and knew that each liked the other. Again a prayer reached the throne, "God, I thank Thee for a Mother who understands."

Mother was companionable and fun. Solveig could see distinctly now the smile in her Mother's eyes. She could hear her quiet laughter as she relived those experiences that had brought such childish delight. Hikes through the woods, picnics, visits to the zoo and the circus, boating trips—these and many other pleasures were commonplace in the family of the Dales.

It was true that Solveig, like most of us, had taken a good home for granted. Now, however, that she was miles away from those she loved, it seemed that the warmth and friendliness of home had enveloped her, giving a sense of security and peace. She was glad that home had been such a happy, cheerful place, glad that her crowd had liked to come there, and glad that Mother and Dad had wanted them to come. It was only natural then that she should include in her prayer of thanksgiving this thought, "Thank you, dear Father, for a home that has brought so much fun and happiness."

Mother was a child of God. She had convictions—firm, honest, anchored beliefs in principles which she would not relinquish. She lived close to Christ; she studied His Word; she prayed. The kindliness of her voice, the ease with which she did her work and helped others, the devotion she showed to her church—these were but a few of the ways in which she lived her Christian beliefs. Solveig's mother had brought her children to Christ in baptism. After

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Miss Elizabeth Lokken begins her work as Dean of Women at Waldorf College in Forest City, Iowa, this September. A former high school teacher, she has also served as Student Nurse Counsellor at Fairview Hospital, Minneapolis.



CHRIST IS THE ANSWER!

Our Luther Leaguers are scattered all over the world. Thousands of them are in the nation's uniform. We thank God for the large number who are not ashamed to carry and read their Testaments or to pray even when their buddies see them—the large number who are real soldiers of the cross not ashamed to witness for Christ and His Church. The Luther League theme, "Christ Is the Answer," has been proclaimed in many far away islands by our own Leaguers who know Christ and are serving in our armed forces. It is a genuine inspiration to talk to many of these Leaguers who have returned. Letters from battle areas have touched the hearts of many pastors, parents, and Leaguers here at home.

One of our young men who is stationed at Kaiserslautern, Germany, sends in another large order for Luther League tracts which he will distribute to his buddies. In his letter, he says in part: "Each Sunday we choose a particular tract and use it as a bookmark for the first hymn. Latecomers can then easily find the hymn and also they are attracted by the headlines and pictures on the tract. Near the close of the service we announce that the tracts are for them to take with them. We also ask them to pass it along when they finish reading it and suggest they include one in their letters when they write. We also have a tract table in the chapel and we tell the boys that the tracts are free. We do not stop there but we have a man at the door with tracts offering a copy to each man who leaves the service."

We were very happy that we could send this friend a large supply of our Luther League tracts. Many similar requests come from all parts of the world. This is a part of your "Youth for Christ" project at work. *Wouldn't it be fine if your Leaguers could use some of these methods to distribute good tracts in your Luther League and congregation?* A tract can be at work for God when you are asleep. God has touched many souls by the use of a tract.

This Luther Leaguer in the same letter from Germany continues, "If the Leaguers ask, 'What best can we do for the men away from home?' my answer would be in three parts. First—*keep the church at home alive and growing for us to return to*; second—*take time to write to those who are away and tell them you are working to build a growing and living church and it is your hope for them to return better men and more Christ-like Christians*; third—*pray for those away from home* that lonely hearts, waning faith, disillusioned souls and bewildered minds may be touched by the Holy Spirit and be

thus returned to Christ and Light." He adds, "The encouragement is sorely needed in these days both for those in battle and those struggling in the strife of monotony."

What will our boys who have found new strength in their Testaments, new power in Christ as their living Savior, new courage in their prayers while in the foxholes on the firing line, think about our Christianity, our Church, and our Luther League when they return home? This is a question that should cause us to pray much in spiritual self-examination these days. Jim has found real joy in reading the Word with his buddies out there. Can he read his Testament with his Dad, his brother, his fellow Luther Leaguers when he comes home?

Bob has prayed much with his buddies in the foxhole and on the battleship. Can he pray with his Dad, his brother, his friend when he returns home? How will the spiritual life in the home congregation look to one who has been bleeding to preserve religious freedom? Our boys have died by the thousands to keep American church doors open, to make it possible for us to do Luther League work.

What is our individual response in our daily spiritual life?

What is our response in every local Luther League and congregation?

From Chungking, China, comes this very interesting news about Luther League activity:

"On Sunday afternoon, May 6, a group of some forty young people met in the Youth Hall in Chungking to organize the Chungking Luther League. The following Lutheran leaders were present at the meeting: Dr. Peng Fu, Rev. George Holm, Rev. Chu Hao-jan, Rev. Arne Bendtz, Mr. Lu Shao-lan, Rev. Arne Sovik, Mr. Chen Chien-hsun, Dr. Daniel Nelson, Miss Chu Kwei-chih, Miss Clara Jones, and Miss Alyce Anderson.

"The chairman of the Preparation Committee, Mr. Ai Wei-sheng, led the meeting. A new pocket size Lutheran Hymnal, just off the press, was used for the first time at a youth meeting. Rev. Arne Bendtz was the speaker of the day. He stressed the importance of following Jesus Christ as our leader. Dr. Peng Fu, Rev. George Holm, Mr. Lu Shao-lan and Dr. Daniel Nelson brought greetings. Making up the backbone of the attendance were nineteen students from the Chungking Lutheran Seminary. It was an inspiration to see these young people gathered about a long table discussing the things of the

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Faith, Love, and Service

FIFTEENTH SUNDAY AFTER TRINITY

SEPTEMBER 9, 1945

Olaf Lynes

Luke 10:38-42: Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, "Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me." But the Lord answered and said unto her, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

Few portions of Scripture have been misunderstood and misconstrued oftener than this one. It has been said that Jesus severely rebuked Martha! We are afraid of work-righteousness, aren't we? In our opinion Jesus, the gentlest of men, spoke to Martha in a very kindly manner. The instruction lost none of its force because of His mildness. Mary has been pictured as one who did nothing but sit at the Lord's feet and hear His word, and this has been called the good part! The reason for this confusion is that these few verses have been taken as the complete story of the two sisters.

Our text tells the truth, but not the whole truth. The sisters believed in Jesus, loved Him, were glad to have Him in their home, and delighted to serve Him and His disciples. This text cries out to ask us whether our homes are like that, and if not, do we see the need of a change? If we are Christians our homes must not be cluttered up with vulgar magazines, nor our walls decorated with sexy pictures, nor our entertainment sinful. We are called to resemble these sisters in our home.

That Christians are to use their talents in God's service and that God desires to make use of the gifts He has given, is set forth at some length in I Cor. 12, 13, and 14; in the parables of the talents, and elsewhere. To follow the lines of least resistance, to do the easiest thing, to give in service that for which we are especially gifted is acceptable to God as far as it goes. It does not go far enough, but our old Adam tells us to stop there. Jesus wanted Martha to give more thought and time to the devotional part of her life. Mary needed to be urged to activity and work.

It is not God's will that you choose one of these women as your ideal, and then neglect your own development. Taking up the cross and following Jesus will require you to be faithful in the use and development of gifts whose exercise may not please or interest you. You are asked to do work that you do not like. It is necessary for your growth in grace that your obedience be inclusive.

The one thing needful is salvation in Jesus. The good part is the life with God, given to those who seek Christ as Savior and Lord. Be anxious about this one thing. Mary was blessed: she had chosen the good part.

DEAR LORD JESUS, we thank Thee that Thou art willing to bring Thy perfection into our imperfect homes. We pray for faith to believe in Thee, hearts to love Thee, and wisdom to serve Thee. Amen.

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MOTHER, I WANT YOU TO KNOW

(Continued from page 634)

baptism she carefully and prayerfully prepared them, through the study of God's Word and prayer, for that day when they could publicly declare their own faith at the Altar. But her guiding hand had not ceased working after that day. It was during those tender and all-important years after Confirmation that Solveig felt most keenly the power of Mother's faithful guidance. She was thankful that Mother had continued to find it natural to pray for her and with her even after she had grown out of childhood. She wondered—could there be a greater peace than that which came to her the night the prayers of a Mother's strong faith and a young girl's searching had been answered? Solveig had come home one evening during her junior year in high school. Temptation had been strong. Popular and loving life, she had wanted (she thought) to follow the crowd into paths that before had not seemed alluring. She had gone to her room. Restless and unhappy, she had sought for an answer. It was while she was thus seeking that Mother came to her. Together they had talked, together they had prayed for God's clear answer. God had not failed. Solveig's doubts melted. She knew that God had provided a way of escape. Peace came into her soul. Could there be a greater joy?

"It rests with the workmen whether a rude piece of marble shall be squared into a horse-block or carved into an Apollo. . . . It is yours if you choose to develop a spiritual form more beautiful than any of these, instinct with immortal life, refulgent with all the glory of character. . . . It is Christianity that has taught us to recognize in a child that personality which belongs not only to man but to God and on which He has first claim."

Solveig's prayer of thanksgiving was ended. "I thank Thee, dear Heavenly Father, for parents who are loving, understanding, and companionable. But most of all, I thank Thee because they belong to Thee."

From the Lord the Spirit

O. Gornitzka

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (II Cor. 3:18).

To be made holy, that is, to be made like unto our divine pattern, Jesus Christ, is a matter of *divine photography*. Something takes place *inside* as a result of a given process under certain conditions. When you take a picture it is a matter of reproducing a certain object on a sensitive film which is hidden within the camera. To accomplish this you must have the camera focused carefully on the object, the little shutters must be opened so as to expose the film to the object, then *by the light* the reproduction is made. Nothing would happen in the dark.

And nothing happens in the dark as far as our holiness is concerned. The shutters may be open, the object may be there, but the film receives no impression. That is the sad plight of all who would focus their attention on Jesus in the darkness of their own reasoning and unbelief. A veil remains over their eyes. Can there be any other explanation of the sad fact that so many who even from childhood days have seen the image of Christ still live a life conformed unto this world, enemies of the cross, whose glory is in their shame?

How different when, as we have seen in our former meditation, grace is become a personal possession by faith, and when, as a result, *by the Spirit* our attention is focused on Him who "loved us and gave Himself up for us." Then it is "no longer I that live, but Christ liveth in me." And then as a result of the deep longing that has been created, there is a prayer: "I long to be like Jesus, meek, loving, lowly, mild." Our attitude when living in the new nature, created by the Spirit and daily renewed by the Spirit, is one of love for the very life of Jesus, His holiness, His patience, His kindness, His unselfishness, His willingness to suffer for righteousness' sake, His spirit of forgiving love. We have been granted faith in Him, not only as our Savior from the guilt of sin, but also as the one who lives the only kind of life worth while, the only practical life within the Kingdom of God. Yes, the only life that will usher in this Kingdom.

Thus we are not left in the dark in the process of this divine photography. The illumination of the Holy Spirit is there and He it is who makes the imprint on the now sensitive film of the heart. The prophet Jeremiah understood this process when back in his day he wrote of the glorious covenant of grace. He states: "I will put my law in their *inward parts*, and in their heart will I write it; and I will be their God, and they shall be my people." Also Ezekiel saw this day when he wrote: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." In other words, the quest for holiness is not an uncertain quest, but a definite process in the life of sinners living in the grace of God. And this is nothing new to us who know Luther's explanation to the Third Article where we read that: "The Holy Ghost has called me through the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith; in like manner as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in one true faith."

This is a transformation, not a reformation. It is an inner process, finding expression in outward living. Nothing is hung on for effect. Furthermore it is not finished overnight. No one can strut around claiming to be "a finished product." It is "from glory unto glory even as from the Lord the Spirit." And in this process there may be tears as well as laughter. More about that in a later article.

*O Thou Spirit divine, all my nature refine
Till the beauty of Jesus be seen in me.*

Amen.



We are happy to resume this series of inspirational and instructive articles by Pastor Gornitzka. There are two to follow. Pastor Gornitzka is on the faculty of the Lutheran Bible Institute, Minneapolis.

bit at that point. The "expectancy" was, of course, of war's end. But is not that expectancy also a symbol of the expectancy mankind has, that, in some way, good will yet come from the dread and horror of war? I think so. It was thus after the first World War; we were to see a brave new world, a world now "safe for democracy." It is so now. Have not the wise men of the world charted our course to lasting peace? That is our hope now, that our expectation. It was Lincoln's Gettysburg prayer that "these dead shall not have died in vain." That is our prayer, too, as the war ends.

I shall not assay the role of prophet. Certain things, however, every Christian knows, or should know. Chief of them is that war is the result of sin; that, as David Lawrence wrote on another occasion, it is the multiplication of personal animosities. Its solution, then, is the solution of Christian conduct based upon the individual's reconciliation with God in Christ Jesus. If that is true, it follows as the night the day that the message of Christ is the only means of binding up the wounds of war. And the Church is the custodian of that message. Thus, it all comes down to the age-old story: Here is the Church's opportunity, to exalt the Prince of Peace.

Will there be another war? Who knows? There is no promise of lasting peace this side of eternity anywhere in the Bible. But there is a mandate to spread the Gospel of the Prince of Peace to all the world. And so doing, the Christian knows that he is giving to the world the only message that can teach men to love one another.

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CHRIST IS THE ANSWER

(Continued from page 635)

Kingdom. A tentative constitution was adopted. The following officers were elected: Chairman, Mr. Ai Wei-sheng; Vice-Chairman, Miss Ho; Treasurer, Shen Chun-pin; Chinese Secretary, Chou Tsai-jung; English Secretary, Miss Alyce Anderson. On Easter Sunday a group of over one hundred young people attended a picnic at which time the preparation committee was elected. Plans are under way to conduct young people's meetings and a Summer Bible Camp."

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Kind words produce their own image in our souls; and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—PASCAL.

How Does God Guide Us?

Only as we submit to God-guidance do we get back the sense of adventure into life. Then life becomes one unfolding surprise, an adventure around every corner. Moreover, life becomes full of dignity, meaning and worthwhileness. You are working out a plan not your own. Life is purposeful, hence powerful.

But a great many people, even supposedly good Christians, are afraid to submit to guidance by the will of God, for they are afraid that the will of God lies along the line of the disagreeable. They have the semi-conscious feeling that if they let go their wills and take God's will He will take advantage of them and make them miserable.

But . . . there is nothing better for any man, in any circumstance, than the will of God, for the will of God is love in action on our behalf.

How then does God guide? In many ways or in one way? In many ways. To pick out one way and insist on getting guidance through that one way would mean that God is straight-jacketed to your choice of the means of guidance. This would cramp God and you. You must throw yourself open to God's guidance through any means. That is one of the meanings of self-surrender.

I find God guides us in eight ways. There may be others, but they are subsidiary. These are the outstanding ways: (1) Through the life and teaching of Jesus as contained in the Scriptures. (2) Through the accumulated wisdom of the centuries, mediated to use through the Church. (3) Through disciplined group guidance. (4) Through individual counsel. (5) Through opening providences. (6) Through the discovery of natural law by scientific investigation. (7) Through our heightened moral intelligence. (8) Through the Inner Voice.

He guides us according to a pattern He has for us, for God has a plan for every life. To find that plan of God, under His guidance, gives meaning, dignity, and worth to life. George McDonald said to Keith Falconer as he went out to India: Here is a simple working faith: (1) It is man's business to do the will of God. (2) God takes on Himself the special care of that man. (3) Therefore, that man should be afraid of nothing. In the will of God you cannot fail, outside of the will of God you cannot succeed. The will of God is your life plan and that will is your highest interest. Guidance, day by day, works out that plan. Therefore, be a God-guided person.—From a pamphlet by E. STANLEY JONES published by The Upper Room, Medical Arts Bldg. Nashville 3, Tennessee. (Copyrighted.)



Five Boy Scouts Get Lutheran Awards At Service in Trinity, Madison, Wisconsin

Five Boy Scouts were awarded the Pro Deo Et Patria award at Trinity Lutheran Church in Madison, Wisconsin, on Sunday, June 3. The awards were presented by T. O. Kvamme, high school principal at Stoughton, Wisconsin, who is the Lutheran Scout Director of the Madison Circuit.

Instruction for the awards was given by Rev. Luther S. Borgen, assistant pastor, who is pictured above pinning an award on the uniform of Sam Anderson, Scoutmaster of the Trinity Troop, who fulfilled the requirements for the Pro Deo award with four of his Scouts. Left to right in the photograph of the ceremony are, first row, left to right, Rev. Luther S. Borgen, Sam Anderson, Edward Kinsman, Charles S. Anderson, Charles L. Gunderson, John Seige, Floyd Kinsman, and Rev. J. N. Walstead, pastor. In the back row are Harold Sieber, committeeman, left, and P. H. Norg, Scout Executive.

To qualify for the awards the boys and Scoutmaster Anderson fulfilled the requirements as outlined in the manual, Scouting in the Lutheran Church. This included a knowledge of the doctrines

of the Lutheran Church, regular attendance at Sunday school and church, daily devotions, knowledge of the Church year, the liturgy of the Church and the appointments of the altar, 150 hours of service to the Church and a special project. As required, all of them are First Class Scouts or higher in rank.

This was an impressive ceremony and served to identify Scouting more closely than ever with the program of Christian education in Trinity Congregation.

LA CROSSE SCOUT RECEIVES PRO DEO AWARD, JUNE 3

A large audience witnessed an impressive service at Trinity Lutheran Church in La Crosse, Wisconsin, on Sunday, June 3, when Eagle Scout Anton Lund, son of Mr. and Mrs. Albert Lund, 811½ Rose Street, was presented the Pro Deo et Patria (For God and Country) award by Dr. Carl O. Pederson, according to the article which appeared in the La Crosse Tribune.

B. W. Ingli, Scout executive of the Gateway Area council of Boy Scouts,

Carl H. Iverson, chairman of the troop committee and director of Scouting at Trinity church, and a group of Scouts from troop 23 assisted in the presentation service.

The Pro Deo et Patria award is a special citation given by the Lutheran church to those Boy Scouts who have achieved at least first class rank in troops sponsored by a Lutheran congregation or a Lutheran auxiliary, and have met certain required merits designated by their church.

The requirements are high and include knowledge of the church year; a knowledge of prayers for the church and the home; of the Creed; of the altar and its appointments; of the church Liturgy, and the cardinal doctrines of the church.

The Scout also must show evidence of daily Bible reading and prayer, and of church and Sunday school attendance, besides having completed 150 hours of service to the church and the community without pay. He must have presented a special project approved by the pastor, such as building a miniature altar and dressing it properly, building a model church, landscaping the church grounds, writing a paper on the reformation, the life of Martin Luther, or other approved subjects.

Lund has been in Scouting five years, all of which has been in troop 23, and during which time he has won 22 merit badges. At the present time he is junior assistant Scout leader, working with Harry Jones, adult Scoutmaster. He has spent several camping periods at Camp Decorah, where he was awarded the special camp honor and made a "Brave of Decorah" for his outstanding service and work in camp. He received his Eagle Scout rank in January, 1943.

He is being graduated from Logan High School this week, and hopes to be able to join the marines in the near future.

This citation to Lund is the first of its kind awarded in the Gateway Area council, and one of but few awarded throughout the country. Lund has fulfilled all the requirements. He gave at least 180 hours of service to the church and the community, and his special project was a biography of Dr. Martin Luther.

The Veterans' Training and Educational Program

A Condensation of a Radio Talk by C. S. Rondestvedt

The American people have always remembered those who have served the nation in times of stress. Realizing that it would be quite impossible to fully compensate these heroes for their many sacrifices, Congress has passed two bills by which a veteran's return to civilian life may be made a bit easier.

Vocational Rehabilitation Program

The first act, known as Public 16, is intended to help the veteran who becomes disabled in line of duty, and who because of this disability is unable to return to his previous job. Under the terms of this law, any veteran discharged subsequent to September 16, 1940, under conditions other than dishonorable, disabled ten per cent or more, and vocationally handicapped, is eligible for training.

To obtain the benefits of the Vocational Rehabilitation Program, a disabled veteran should make application for Disability Pension to the Veterans' Administration. If the board finds the applicant eligible for training, he will be sent an application form. This application, Form 1900, should be completed promptly and forwarded to the office of the local state's Veterans' Administration. The application will be promptly acknowledged and an appointment made for interview and testing. Travel, meals, and lodging will be provided at government expense.

At the guidance center the veteran is assisted in the selection of a suitable employment objective. He is then given complete training. This training may be given the veteran either while he is "on the job," or while he is attending a school, college, university, or seminary with which the Veterans' Administration has a contractual agreement.

During his training period, which may range from a few months to a maximum of four years, the veteran receives training pay as follows: if unmarried and without dependents, \$92.00 per month (he may also receive

an additional \$11.50 for each dependent parent); if married, \$103.50, plus \$5.75 for each dependent child. This applies in cases involving institutional training. When a veteran is receiving training on the job, the training pay is used to supplement the apprentice wage.

The government also pays tuition, fees, supplies, cost of books, and instruments for those receiving institutional training. Fifty dollars worth of tools is furnished for those training on the job.

When a veteran's training has been completed, assistance is given him in securing employment. This completes his Vocational Rehabilitation Program.

G. I. Bill

The second Act, passed in 1944, applies to that group of veterans who are not disabled in service—or if disabled, do not sustain a vocational handicap. This Act, Public 346, is widely known as the G. I. Bill of Rights, and includes in addition to education and training, provisions for loans (for homes, farms and business), and various other benefits. We shall discuss only the educational and training benefits.

Who is eligible? Generally, the law requires that a veteran must have been discharged under conditions other than dishonorable, served in the armed forces on or after September 16, 1940, and prior to the termination of the war for more than ninety days, unless he has sustained a service connected disability. Any veteran eligible to benefits of the Rehabilitation Law may elect to receive his education or training under the provisions of this Bill.

If the applicant was younger than twenty-five years of age at the time he entered the service, he is entitled to training for one year plus the time he actually served in the armed forces. Thus, if he had such service for at least three years, he would be entitled to a four-year course in any institution of learning.

If he was over twenty-five years at the time he entered service, he is entitled to a refresher course of one year. Additional periods may be allowed him, up to the time he spent in the armed forces, if he can show that his studies were interrupted by service.

Any time spent in a course in either the Army Specialization Training Program or the Navy College Training Program which was a continuation of civilian courses and was completed, will be deducted from the period allocated under the G. I. Bill of Rights.

The courses selected by the veteran may be pursued at any "approved" institution. Practically any established school, college, university, or technical institution will be considered approved by the government.

Financial benefits to which a veteran is entitled under the G. I. Bill of Rights are as follows: \$50.00 per month; if one or more dependents, \$75.00 per month. In addition, the government will pay up to \$500.00 a year for tuition, books, supplies, and other necessary expenses, but will not pay anything for travel, board or lodging. There are certain restrictions as to veterans who are otherwise employed while pursuing their course under this law, and the amount of allowance in each case will vary according to individual circumstances.

It is important to note that any benefits received under the G. I. Bill of Rights will be deducted from any future bonus received as a result of service.

In order to obtain benefits under this Bill the applicant must first secure an application blank, Form 1950. These may be had from Service officers of the various veterans' organizations, from agencies established to assist veterans, or from the office of the Veterans' Administration. The Service officer, or person who supplies you with the application form, will help you complete and notarize it. **Important**—discharge

(Continued on page 641)

Parish Education--Year Ten

From the year one in Sunday school work, the cry for better trained teachers has never died down. In our own church, the effort to provide better teachers for our Sunday schools received a tremendous impetus ten years ago when the church-wide Ten-Week Teacher Training Course was launched; but, in spite of ten years of work, the greatest need of our Sunday school remains the same — better trained teachers, more understanding teachers, more completely consecrated teachers.

It is expected that this fall there will be a tremendous increase in the enrollment and in the interest in our Teacher Training course. A most fascinating book has been prepared by Reverend Andrew Burgess for this course. It is entitled *In the Lands of Pagodas, Temples, and Mosques*.

Written in a masterly manner, the textbook causes the great mission fields of the world to pass in review before the reader's eye. Chapter by chapter, the course expands the reader's horizon. At the conclusion of each chapter the reader knows more about some great missionary field in general and about our own mission fields and endeavors in particular. When the last chapter has been read, a chapter entitled "We Leave Them with You," the average reader will say to himself, "I must do more in the field of mission work, and I must begin now. Where, how, shall I go to work?"

In order to make this Teacher Training course as effective and fascinating as it should be, a series of colored slides has been prepared as visual aids to go with each chapter. Approximately twenty colored 2x2 slides have been prepared and integrated with the text of each chapter. To our Sunday school teachers and other friends of Christian missions, the following information will be of interest and of help. The reader will please remember that all matters pertaining to projectors, slides, film strips, and movie films have now been placed in the hands of a general agency known as EVANGELICAL FILM SERVICE. The address

is 421 South Fourth Street, Minneapolis 15. The Reverend Andrew Burgess is the chairman of the organization. Here are the points of interest:

1. EVANGELICAL FILM SERVICE will supply the two hundred slides prepared for the study course in missions for \$50.00 per set. The slides prepared for each chapter will include a hymn and necessary maps, in addition to the colored pictures.

2. A good projector, simple to operate, is one known as the SVE AAA machine. Those ordering machines through EVANGELICAL FILM SERVICE may obtain them for \$56.00 instead of the market price of \$70.00.

3. EVANGELICAL FILMS has obtained priorities for these projectors, but the number that we can obtain seems to be limited. Even those that were ordered some time ago are arriving very slowly.

4. Please note: it may not be necessary for a congregation or a Sunday school to buy a projector, although it is desirable. It is quite possible, in most instances, to borrow or rent a projector from a local high school. Most high schools have a projector, either for 2x2 slides or a larger one for the 3½x 4¼ slides. The latter can readily be used for 2x2 slides by obtaining what is known as an "adapter," a slide carrier remodeled to carry the 2x2 slides.

In case the projector cannot be obtained at the high school, it is quite possible that one may be borrowed from the 4-H club or from the county agent. Many individuals in various communities now also have these projectors. They are usually willing to supply them to the church without cost.

5. EVANGELICAL FILM SERVICE will not be able to offer slides and projectors on a rental basis.

6. The question has been raised: "Will these two hundred slides be of any use to a congregation after they have served their purpose in the Ten-Week Teacher Training Course?"

The answer would inevitably be that they can be used in a great many ways: in meetings of the WMF, the Brotherhood, the Luther League, the LDR, and, perhaps, above all, in the Sunday school, the week-day church school, the vacation church school, and the confirmation class.

Furthermore, anyone possessing a complete set can re-organize the materials so as to give a series of special lectures, for instance: one or two lectures on our own mission fields and missionary work; a lecture on the life and culture of various people in the world of whom we know very little; etc.

7. We should bear in mind that these slides will not be out-dated. They can be used again and again over a period of many years. Furthermore, additional slides may be bought and added to any or all of these lectures as the situation may warrant or needs may arise.

8. To everyone interested or engaged in teaching the Ten-Week Teacher Training Course this year, we recommend a careful study of the outline of subjects appearing in the September 9 issue of the LUTHERAN TEACHER. If this outline is studied carefully and followed in detail, it should be possible for any average instructor to present and teach the course effectively.

9. In conclusion, it should be stated that the mission course may be taught, and taught well, without the use of the projector and slides.

An excellent notebook has been prepared and is available for 15c. A careful study of the textbook plus the notebook, together with a reading of a reasonable amount of the literature suggested at the end of each chapter, will enable the average pastor or teacher to offer a course to our teachers that will be of supreme interest and of outstanding service to our church. It will go a long way toward enabling our Sunday school teachers to instruct their respective classes also in missions, an aim which should never be forgotten in Sunday school teaching.

The L.D.R. in Canada

LEARNING THROUGH CONVENTIONS

An LDR convention gives rich Christian fellowship with other LDR girls from many parts of the district. We had an unusually fine representation from the whole Canada district at Saskatoon this summer, and our convention emphasis bound us together in the great work of going forward with Christ.

A very practical part of our LDR convention was the workers' conference. We had a discussion on ways and means to improve our organizations. By sharing experiences and problems we received good suggestions for our own needs. Particularly helpful was the discussion on giving. Groups that have used Worship Offerings enthusiastically shared blessings with us. We received added inspiration for treasure chest giving too.

The business meeting of an organization is always important. The prayerful consideration that is given to the choice of consecrated officers can well be practiced in local organizations. The reports given open up to us a picture of what the LDR is doing by the grace of God.

The program part of our convention surely gave us inspiration and insight into the field of service open to a Christian girl. Several of our own members spoke on "Entering Open Doors" and we had challenging messages from our guest speakers.

LDR girls, "forsake not the assembling of yourselves together." As we attend these conventions our LDR will grow dear to us. We shall go back to our local groups better informed, with new ideas, and with zeal to be of greater service in His Kingdom.

CLARA HAUGEN, Outlook, Sask.

THE LDR IN CANADA—ITS STATUS

When we see the figures from some of the other districts we are tempted to think our Canada District LDR is weak and insignificant. But figures do not tell everything. We have about forty societies with some over four

hundred members scattered throughout Saskatchewan and Alberta. There is also an active business girls' group at Winnipeg. Our membership has decreased in the last few years because so many girls have moved to war plant centers and there they do not have LDR contacts and do not keep up relationships with their home LDR. There are a number of new LCR groups in the district.

Reports show that the girls are being enriched by the use of LDR programs. They are showing an increased interest in missions and the spirit of giving is growing.

Here in our district we are much interested in promoting and supporting the Camrose College Memorial Appeal, the building fund drive for our high school and Bible school at Outlook, and the Bethany Sunset Home at Bawlf, Alberta.

"For a great door and effectual is opened unto me, and there are many adversaries." Surely this is true in Canada.

NORMA LYSENG, Camrose, Alta.

AN OFFICE—A TRUST FROM GOD

How I thank God for Paul's words in II Cor. 12:9. "My grace is sufficient for thee for my strength is made perfect in weakness." When I was elected president of the Canada District LDR, I felt very helpless in myself, but I dared to hold on to God's promises for grace, strength, and wisdom. In the strength of His grace I yield myself fully, all and all into His service, praying that He will make of me an empty vessel fit for the Master's use in the great program of leading young women into relationship with their Lord and Savior Jesus Christ.

An office of any kind in organizations of the Church is a trust from God, I count it a great privilege to be given this trust. The realization of the four-fold purpose of our LDR is the responsibility of every one of us. We must all of us pray and work to accomplish these aims.

I am counting on all circuit officers and local members to remember

the LDR daily before the throne of grace. Pray for district and national officers that we may be Spirit-filled channels through whom His great program for the world can be carried on.

We have a prayer time between eight and nine in the morning when hundreds of LDR girls unite in prayer to dedicate themselves anew to God. Would you care to join us?

HANNA HAUGEN, Spruce Home, Sask.

AN ENRICHED LIFE

My spiritual life has been deeply enriched through the experience of being district president of the LDR. My first reaction that day six years ago when I was asked if I would accept the nomination was, "It just is not possible for me to be the district president. I am not qualified or talented enough." Then a very dear friend said to me, "Have you forgotten Phil. 4:13, 'I can do all things through Christ who strengtheneth me'?"

Not long after that, our national president, Mrs. I. O. Jacobson, sent me a letter of welcome to the general board meeting to be held at Mt. Carmel. She used the verse, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God" (II Cor. 3:5). That board meeting was a memorable one. We were many new district presidents and this was our first get-together. Our study of the Word under the able LBI teachers searched us to the core and all of us laid new hold on salvation in Christ. Our motives in serving God were particularly brought out into the light and it was not very comfortable to know that we had not really been serving God. Jesus was very real to us those days and He gave us an entirely new feeling about the responsible positions of leadership He had given us.

It has been a very special privilege to attend general conventions and board meetings. These meetings have given me a vision of the great work entrusted to the girls of the church. I have come to love the whole program of our church with new understanding.

IRENE RUDE, Tofield, Alta.

Meditations for the Family Altar

HAROLD B. KILDAHL, JR.

THE TEXT FOR THE WEEK . . . EXODUS 20:5b

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

Monday, September 10

THE EARNEST THREAT

Read Psalm 7:11-13

The catechism summarizes the commandments of God with these words of God. They are terrible words to the sinner, for in them is promised punishment for all transgressors. And this promise of punishment is sure. It will not fail. For God is a God of justice. Justice demands that the transgressor be punished. Sin cannot be overlooked by God. It would certainly be an injustice to those who come to God in faith, saved through the grace of Our Lord, if the transgressors of the law, the unrepentant sinners were to be excused because of ignorance, weakness, or instability. What would society be like if laws were passed but never enforced? We would live in a state of chaos. The same may be said of God and His laws. If they were given but never enforced, spiritual life would be chaotic. God would not be God. His Word would not stand.

FOR THY SAMENESS, Lord, we thank Thee. Amen.

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Thursday, September 13

THE PANGS OF CONSCIENCE

Read Ezekiel 18:20

An evil conscience is one phase of the punishment of God upon the disobedient. For a time the voice of conscience may be stilled. It may indeed be put to sleep, especially if we repeatedly refuse to hear it as it speaks to us and condemns us in our sin. We are given the possibility of hardening our hearts against God and the voice of the Holy Spirit calling us to repentance. By shutting out the voice of the Spirit, by stilling the voice of conscience, we harden our hearts. Repentance becomes difficult, forgiveness remote. But thanks be to God, there is always time for conscience to be awakened, and when it awakens it is as a roaring fire within the heart and soul of man, giving him no rest, no peace until he has confessed his sin and sought forgiveness from God. True repentance is a mighty force. By it men may be brought into the circle of God's Grace.

FORGIVE, LORD, and restore us to Thee. Amen.

Tuesday, September 11

A JEALOUS GOD

Read Isaiah 42:8

God demands our highest love. If we turn away from Him we offend Him. For in turning away from Him we become guilty of breaking His commandments. Let it not be forgotten that when God speaks He speaks in earnest. His Word means just what it says. It is not given to man to subtract or to add one iota to what has been revealed. God expects His faithful followers to hear His Word, to do His Word, and to spread the light of His Word. For He says: "I the Lord thy God." If indeed He be our God it follows that He has a right to require of us wholehearted obedience to His commands. If we disregard His Word and commandments He is no longer our God and we then become liable for His visitation, or His punishment. He has promised that visitation to the disobedient. He punishes them in time and in eternity, in pangs of conscience and in eternal death.

GOD HELP US to do Thy will. Amen.

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Friday, September 14

OF THE FATHERS

Read Matthew 25:31-46

When a people hate God they demonstrate that hatred by disobeying His commands. This is true since hatred of God is the source of all disobedience just as love of God is the source and inspiration for obedience. Hatred of God on the part of parents often reflects itself in the lives of their children, for it is the ordinary thing for wicked parents to have wicked children. The father who wastes his time, talent, and means on drunkenness may expect that same sin to be transplanted in the lives of his children. The father himself suffers for his sin, but also his wife, his children, and his whole household. Thus the iniquity of the father is visited upon the children; they must suffer because of erring parents. Parents who scoff at the Church may expect their children to join them in scoffing. By sin, and the establishment of a pattern of sin, parents destroy their own children.

LORD, PRESERVE US in the true faith. Amen.

Wednesday, September 12

HIS VISITATION

Read Genesis 4:11

In the Scripture lesson for today there is an example of the visitation of God to the wicked. Cain was punished for his horrible crime against God and his brother. We recall how God once punished the entire world for disobedience when He sent the flood to destroy the earth. We recall how fire and brimstone descended upon the wicked cities of Sodom and Gomorrah because of sin and disobedience. We recall the visitation of plagues upon the godless people of Egypt because of stubborn refusal to hear the Word of God. We recall the visit of the prophet Nathan to King David after David had sinned against God. David experienced the pangs of conscience for his sin. His anguish took verbal form in Psalm thirty-two. We recall that conscience drove Judas to self destruction when he realized his sin and his betrayal of innocent blood. God visits punishment upon the wicked, those who spurn His law.

LORD KEEP US from stain of sin.

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Saturday, September 15

THEM THAT HATE ME

Read Matthew 27:11-26

Note especially verse twenty-five of the Scripture lesson for today. What a horrible thing the Jews said when they demanded the life of Jesus. The curse of God, which they themselves demanded, still rests upon them. They hated the Christ, they spurned His Word, they persecuted Him, they rejected Him, and in the end they crucified Him. The sin they committed required the visitation of God. The city of Jerusalem was utterly destroyed, the land they possessed became a battlefield, the Jewish nation was scattered throughout the entire world, and ever since the Jewish people have been persecuted in every land, even in our day. But even to the Jews there is extended the Divine promise of mercy and forgiveness if they will repent and seek salvation. If they continue in disobedience, as many Gentiles do, God in His infinite justice will continue His visitation upon them.

FATHER, HELP US to obey Thy commands. Amen.

VETERANS' PROGRAM

(Continued from page 640)

papers must be presented for review to the person who notarizes the application.

The application should then be sent or brought to the Veterans' Administration office. The application will be reviewed and compared with records on file, and a letter of eligibility will be issued, showing the approved number of months of training the veteran is entitled to receive. This letter will be sent to him, and he may present it to any institution of learning he may select.

If anyone is in doubt regarding the vocation or profession he should follow, he may secure testing and counseling service free at the guidance center. Each state office of the Veterans' Administration is also ready to furnish additional information.

Church News

CABLEGRAM FROM JORGENSEN

FLEW YESTERDAY, AUGUST 13, TO KIRKENES AND BACK. DESTRUCTION TERRIBLE. LESS THAN EIGHT PERCENT OF HOUSES STAND. ALSO ELSEWHERE IN FINNMARK UNBELIEVABLE DEVASTATION. ABOUT HALF OF POPULATION EVACUATED. URGE CHURCH PEOPLE TO HELP GENEROUSLY. TRIP OTHERWISE WONDERFUL. SCENERY WILD AND GRAND. PREACHED LAST SUNDAY TROMSOE CATHEDRAL. CAPACITY HOUSE. BISHOP AND DEAN HERE VERY HELPFUL IN MY WORK. RETURNING OSLO TOMORROW. LEAVE FRIDAY FOR WORLD CONVENTION MEETING IN COPENHAGEN. THEN TO FINLAND. BACK TO NORWAY VIA SWEDEN BEFORE SEPTEMBER FIFTEENTH.

Persons

The Rev. R. E. Larson has accepted a call to the position of instructor of Bible history and director of religious activities at the University of Vermillion, S. Dak. The work also includes acting as counsellor in personal student problems. Pastor Larson will serve as

assistant in charge of youth work at Trinity Lutheran Congregation in Vermillion as well. Temporarily, he will be serving his former parish at Hudson, S. Dak., twice a month until another pastor is obtained. Pastor Larson has had much experience in student work, having been advisor to L. S. A.'s at the North Dakota Agricultural College, Fargo, N. Dak., and on both the main and farm campus of the University of Minnesota. He has been serving at Hudson since July, 1941.

The Rev. Peter M. Bratlie, who was called by Our Savior's Lutheran Congregation in Milwaukee to become its assistant pastor, was installed at the worship service on July 22. Pastor A. Reuben Gornitzka installed his assistant. Pastor Bratlie served as pastor in Gary, Minn., for five years, and for sixteen years in Veblen, S. D., before moving to Granite Falls, Minn.

The Rev. Stephen Dale was given a farewell reception in Butterfield, St. Olaf, and Long Lake Churches, before leaving his parish at St. James, Minn. Pastor Dale is now located at Savage, Mont.

The Rev. K. O. Kandal was installed as resident pastor at Matsqui, British Columbia, on August 5, by the district president, Dr. H. L. Foss. This is the first time, after forty-two years of partial service from other points, that this congregation has a pastor of its own.

The Rev. B. A. Benson, for several years assistant pastor of St. John's Lutheran Church, Northfield, Minn., died August 14 as the result of a cerebral hemorrhage. Funeral services were held Saturday, August 18, at St. John's Lutheran Church, the Rev. A. W. Nelson officiating. Obituary later.

Alice Eastvold, office secretary of the Young People's Luther League, has resigned from her position with the Luther League and was united in marriage to the Reverend Harold Melby, Melville, Sask., Canada, on August 31. The wedding was held at Mayville, N. Dak.

Mrs. Hogan Johnson, the oldest member of Lands Church, Zumbrota, Minn., was honored on the occasion of her 100th birthday, August 5. At the close of the service, the Rev. Otto Mostrom extended greetings from the congregation. A gift was presented to her by the ladies aid. Mrs. Johnson was born in Oslo, Norway, August 7, 1845. She came to America in 1867, her first home being at Stockholm, Wis.

Dr. F. Melius Christiansen, Northfield, Minn., was honored at the 16th annual Chicago Music Festival held in

Soldiers' Field in Chicago, August 18. Dr. Edgar Nelson, general choral director, led more than three thousand singers in "Wondrous Things the Lord Has Done," composed by Dr. Christiansen. A children's Lutheran choir of nearly eight hundred voices sang Dr. Christiansen's arrangement of "Beautiful Savior," his most beloved work.

The Rev. Myrus Knutson, pastor of Ascension Lutheran Church of Milwaukee, Wisconsin, who was vice president of the Eastern District Luther League, will now serve as acting president in the absence of the Rev. Oscar Rem who is leaving the District to serve the parish at Starbuck, Minnesota.

Our Churches

Midale, Sask., Canada. Bethlehem Congregation, Sigmund Bue, pastor, celebrated its fortieth anniversary on June 29-July 1. The Rev. J. B. Stolee and the Rev. T. J. Langley, former pastors of the congregation, were both present and brought messages and greetings. Dr. J. A. Aasgaard preached the anniversary sermon. This congregation was organized by the Rev. O. B. Sanders. Twelve pastors have served it during its forty years. To begin with, the work was mostly in the Norwegian language, and the meetings were held in a country school house. Now the congregation has a very serviceable church and there is either service or Luther League every Sunday, and a good Sunday school, all in the English language. The steady growth of this congregation is largely due to the consecrated work of its lay-members.

ST. JOHN'S CHURCH HAS 40TH ANNIVERSARY

St. John's Church, Ryder, N. D., the Rev. J. P. Dragseth, pastor, celebrated a 40th anniversary on June 17. Dr. David Stoeve preached the festival sermon. Other speakers were former pastors, the Rev. E. K. J. Kristensen and the Rev. T. S. Stockdal. There was a large attendance, an offering for missions was received, and the ladies' aid served the dinner.

Cornell, Wis. Forty-four new members were received into Our Savior's Lutheran Church, Carl M. Vevle, pastor, on August 19. A number of these had then finished the adult instruction for adult baptism and confirmation.

Granville, N. Dak. The Luther League of North Prairie Lutheran Church, O. J. Nesheim, pastor, sponsored a special program on June 24 with the Rev. E. A. Anderson of the

Swedish Augustana Church in Minot, N. Dak., as the guest speaker. A new altar painting was dedicated, a work done by Mrs. Marie Gjelstad Hauge, who lives near Verendrye, N. Dak.

75th Anniversary of Bethany Lutheran

Bethany Congregation, Burnett County, Wisconsin, recently celebrated its 75th anniversary. Bethany is a union of two former congregations: one, St. Olaf, belonged to the former United Church, and Wood River belonged to the Northern Synod. The Rev. O. A. Olson, Canby, Minn., a former pastor in Grantsburg, delivered the festival sermon on July 15. In the afternoon the Rev. H. P. Walker, Sawyer, Wisconsin, a former pastor of Burnett County, spoke for the confirmand reunion. The evening speaker was the Rev. R. J. Melan, who afterwards showed colored films of St. Olaf College and one of Egypt and Palestine.

Our Schools

Pacific Lutheran to Have New Student Counselor

Professor Alvin E. Fritz will join the Pacific Lutheran College faculty as professor of psychology and student counselor on September 1. With the coming of Mr. Fritz a new position will be created at Pacific Lutheran in the field of student counseling, which will mean that the students will get the services of a specialist in counseling and guidance.

Professor Fritz received his under-

graduate training at Capital University, Columbus, Ohio, with a B. A. degree in 1929. The following year he received his Masters degree in philosophy at Ohio State University. He taught Latin, Greek, and world history, besides being Dean of Men, at Regina Luther College in 1931 to 1934. In 1934 he took a year's leave of absence to study psychology at Ohio State. Since 1935, Professor Fritz has been Dean of Men and has taught psychology and sociology at Wartburg College, Waverly, Iowa.

Mrs. A. E. Fritz is a graduate of Toronto University and has taught French and German at Regina Luther College. She has been Dean of Women at Wartburg College.

Dr. Olaf Melvin Jordahl Returns to Pacific Lutheran

After being on leave of absence for the past two years, Dr. Olaf Melvin Jordahl will return to Pacific Lutheran College as professor of physics and mathematics. Dr. Jordahl has been on leave of absence with the United States Government in one of the universities, studying problems that belong to the war effort.

Dr. Jordahl has his Ph. D. degree from the University of Washington and is an outstanding scientist in his field.

Dr. Catherine Jordahl, who holds the degree of Philosophy in the field of Romance Languages, will join the faculty as a part time teacher of Spanish and French.

LUTHER COLLEGE

Dr. O. J. H. Preus, president of Luther College, has announced the appointment of two additional instructors who will begin their work when the first semester opens, September 10.

As an assistant professor in English and assistant program director at the Luther radio station, KWLC, Dr. Preus has appointed Mr. Clare Johnson of Brookings, S. Dak. Mr. Johnson was graduated from South Dakota State in 1934, took a Bachelor of Music degree at MacPhail School of Music, Minneapolis, in 1938, and an M. A. degree in English from Carleton College, Northfield, in 1942. He has done considerable work toward the Ph. D. degree in English at Minnesota and Northwestern Universities.

The position of instructor in Spanish and French will be taken by Miss Elsa Schilling, Minneapolis, who has a B. D. degree from Illinois State Normal University and an M. S. from Chicago University. Her teaching experience has taken her into several mid-western states and she has also taught in Mexico and Yucatan.

OBITUARY

Helge Hovstad

A true servant of the Lord has gone from our midst. We know that earth is poorer and heaven richer for his leaving us. There is a feeling of gratitude to God that now he is in the presence of Christ Whom he so faithfully served and loved.

The Rev. Helge Hovstad was called home on August 10, 1945. He was born at Vang, Valdres, Norway, March 15, 1870. He emigrated to America in 1892, graduated from the United Church Seminary in 1896, and served pastorates at Elliott, Ill., Perry, Wis., and Sioux City, Ia.

There is much we would like to say about Pastor Hovstad. He had a fine literary talent and wrote hundreds of poems, devotional and doctrinal articles, missionary messages and numerous sermons which if they were all assembled would fill a dozen volumes.

He had a strong, persistent faith. He was a bold defender and a sound expositor of evangelical truth. This called for persistent and prevailing prayer for a bold courage to face criticism of plans, for patience and perseverance in meeting the new problems.

His Christian character and qualities were seen at all times. He possessed and

Decorated by Brazilian Government



Pictured above is Lt. Comm. Hjalmar F. Hanson, chaplain in the Navy, receiving a decoration, "Medalha de Campanha," from the Brazilian government. The decoration was awarded

in recognition of the work Chaplain Hanson has done toward "creating amicable relations between American and Brazilian troops in the work of transporting them to and from Italy."

exercised a lovable gentleness, courtesy, kindness, and true sympathy. We who had the privilege of working with him felt his thoughtfulness and the generosity in his judgments and dealings. He had an abundant capacity for friendship. Humble, self-effacing, and kind, he was always content to let God have the glory for the work he was permitted to do. He brought into his work as mission secretary, 1927 to 1933, a missionary vision and a staunch leadership.

The death of this willing servant of God does not close the book of remembrance of his life. It will continue to teach us lessons of faith and patience. We thank God for his life, his work and our memory of him.

(The Rev. Helge Hoverstad died on Aug. 10, 1945. He was laid to rest in Sioux City, Iowa, on August 13th.)

A. S. Burgess.

General News

LUTHERAN SEMINARS 1945-1946

Lutheran Seminars for pastors will be held in thirty-six cities from coast to coast during February. Three outstanding Lutheran leaders will address each of these one-day Seminars, the general theme being "God Works Through His Church." Subjects to be discussed are: "The Centrality of the Word in the Contemporary Church," "The Church and its Community Responsibility," and "Lutheran Unity and Cooperation."

Sponsored by the American Lutheran Conference, the Seminars will also be participated in by pastors of the Missouri Synod and the United Lutheran Church, as was also the case with the Seminars held in 1943 and 1944. The three speakers at each Seminar will be one each from the Conference, Missouri Synod, and United Lutheran Church. Both the national and local committees include membership from all these Lutheran groups.

Members of the national committee are Dr. Wm. G. Sodt, Milwaukee; the Rev. H. Conrad Hoyer, Chicago; Dr. Martin Anderson, Chicago; Dr. O. A. Geiseman, River Forest; and Dr. Armin George Weng, Chicago. The Rev. Joseph Simonson of Christ Lutheran Church on Capitol Hill in St. Paul is the director.

Cities to be visited by the Seminars are: Los Angeles, San Francisco, Portland, Seattle, Spokane, Denver, Mason City, Des Moines, Omaha, Kansas City,

Dallas, Houston, San Antonio, Sioux Falls, Aberdeen, Minot, Fargo, Duluth, Minneapolis-St. Paul, Eau Claire, Green Bay, Milwaukee, Chicago, Rock Island-Moline-Davenport, Champaign-Urbana, Fort Wayne, Detroit, Saginaw, Toledo, Cleveland, Columbus, Dayton, Pittsburgh, Washington, D. C., New York, and Worcester.

Announcements

ANNOUNCEMENTS.

Wanted: A House-Mother for boys at the Andover Children's Home, Andover, Ill. Write to the superintendent.

Wanted: One typist and one boys' cottage mother by the Norwegian Lutheran Children's Home. Apply to Mr. L. S. Kildahl, 6000 Canfield Ave., Chicago 31, Ill.

THANK YOU

The Book Mission wishes to express thanks to the anonymous friend in Maddock, North Dakota, for a three dollar contribution to this missionary endeavor.

M. O. Sumstad, director.

L. D. R. Circuit Conventions

Windom Circuit, Jackson, Minn., Our Savior's Lutheran Church, Stanley R. Olson, pastor, September 16. Speaker, Miss Ruth Gilbertson.

La Crosse Circuit, United Lutheran Church, Pigeon Falls, Wis., C. K. Malmin, pastor, September 9.

In Loving Remembrance

Memorial Wreaths—NLCA

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

From July 9 to July 16, 1945 (Continued)

Holum, Anna, Aberdeen, S. Dak. \$104.50.
Hovland, Edward, Albert Lea, Minn., \$2.00.
Huse, Theodore, Colton, S. Dak. \$10.00.
Johnson, Elvind, Dutton, Mont., \$38.50.
Johnson, Ludwig O., Leonard, N. Dak. \$4.00.
Johnson, Mrs. Norman, Lake Mills, Iowa, \$70.50.
Kelly, Mrs. Carl, Fordville, N. Dak. \$30.50.
Knutson, LaDue, Hadley, Minn., \$32.75.
Kokkeby, Mrs. Karen, Coon Valley, Wis. \$9.00.
Laumann, Mrs. Maritt, Jackson, Minn. \$12.50.
Lee, John O., Hanska, Minn. \$44.00.
Ludwig, Mrs. Anne, Union Grove, Wis., \$60.00.
Mathison, Mrs. Verlyn, Coon Valley, Wis. \$36.25.
Maug, Ole, Osseo, Wis. \$2.00.
McCue, Mrs. John, Iltver Falls, Wis. \$3.00.
Moe, Mrs. Marie C., Dell Rapids, S. Dak. \$30.00.
Mollberg, Melvin, Baudette, Minn. \$18.00.
Mork, Mrs. Emma, Sutton Bay, Mich. \$3.00.

Nelson, Anna, Rushford, Minn. \$1.00.
Nelson, Sgt. Obert, Montevideo, Minn. \$87.50.
Ness, George, Clarissa, Minn. \$28.25.
Newton, Mrs. Anna M., Obert, Nebr. \$48.50.
Njols, John H., Frost, Minn. \$10.00.
Nundahl, Ole, Hanska, Minn. \$23.00.
Oas, Mrs. Rena, Elk Mound, Wis. \$22.00.
Olson, Arthur, Morris, Ill. \$3.00.
Olson, Mrs. Christine, River Falls, Wis. \$5.00.
Olson, Mrs. Leo, Greenwood, Wis. \$20.00.
Olson, Palmer, Strum, Wis. \$10.00.
Ottermess, Mrs. Louise, Albert Lea, Minn. \$5.00.
Oylo, Mrs. Caroline, Watertown, S. Dak. \$9.00.
Peterson, Moller, Montevideo, Minn., \$30.70.
Rindahl, Mrs. Lena, Fosston, Minn., \$21.50.
Ringdahl, Lewis, McVie, N. Dak. \$9.00.
Rosholt, Dr., LaCrosse, Wis. \$5.00.
Rufsvold, Mrs. Hilda, Fort Ransom, N. Dak. \$2.00.
Schult, S/Sgt. Willard, Montevideo, Minn. \$9.00.
Severson, Mrs. Martha, Beloit, Wis. \$5.00.
Shellum, Mrs. Ole, Watertown, S. Dak. \$12.00.
Smesmo, Mrs. Thor, Hanska, Minn. \$36.25.
Sneeve, Wm., Sinai, S. Dak. \$39.00.
Sobie, Martha, Fordville, N. Dak. \$15.00.
Stordahl, Mrs. Anne, Conrad, Mont. \$18.25.
Stover, E. A., Albert Lea, Minn. \$41.50.
Svarstad, Lt. Albert, Aberdeen, S. Dak. \$44.50.
Thompson, Mrs. Chris, Windom, Minn. \$5.00.
Thompson, Mrs. Julia, Hadley, Minn. \$17.00.
Torgerson, Torgor, Rushford, Minn. \$18.50.
Vale, Mrs. Elma, Baudette, Minn. \$3.00.
Vale, Pvt. Truman, Lake Mills, Iowa, \$75.50.
Veum, Ole, Chokio, Minn. \$35.00.
Wakefield John, River Falls, Wis. \$6.50.
Walla, Pfc. Ira L., Fargo, N. Dak. \$32.00.
Welsh, Pvt. Milton, Harmony, Minn. \$11.00.
Welmarch, D. W., Kindred, N. Dak. \$11.00.

OMISSION

From June 11 to June 18, 1945

Bergerson, Grover, Two Harbors, Minn. \$13.00.
Erickson, Edberg, Two Harbors, Minn. \$5.00.
Jensen, Mrs. Julius and Jens Jensen, Two Harbors, Minn. \$5.00.

From July 3 to July 10, 1945

Anderson, Mrs. Tom, Mondovi, Wis. \$88.25.
Brewer, Marshall, New Auburn, Wis. \$35.00.
Brewer, Myron, New Auburn, Wis. \$23.75.
Gilberts, Andrew, New Auburn, Wis. \$94.00.
Iverson, Mrs. Knut, Elvira, Wis. \$8.00.
Olson, Mrs. Nelly A., Alpena, Mich. \$29.00.
Severson, Martin, New Auburn, Wis. \$23.00.
Swenson, Sam, New Auburn, Wis. \$11.50.
Wrolstad, Mrs. Alfred M., Amherst Jct., Wis. \$34.50.

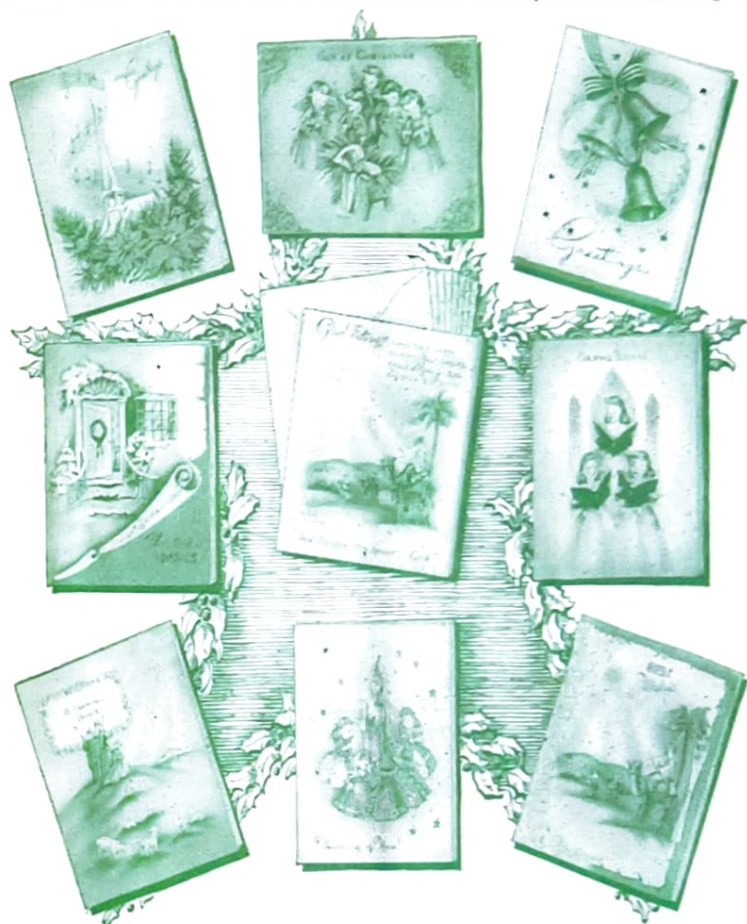
From July 10 to July 20, 1945

Agre, Mrs. Hans O., Sacred Heart, Minn. \$53.00.
Alme, Idens, Holmen, Wis. \$6.50.
Alvestad, Donald and Robert Larson, Roland, Iowa, \$68.50.
Amoet, John, Overly, N. Dak. \$24.00.
Arre, Mrs. Julia, Lakefield, Minn. \$68.00.
Anderson, Ingvald, Donaldson, Minn. \$10.00.
Anderson, Mrs. Julia, Jackson, Minn. \$44.00.
Arneson, Mrs. Gustav, Spring Valley, Wis. \$59.50.
Austin, Mrs. J. C., Mabel, Minn. \$18.00.
Baalerud, Pfc. J. Edward, Plaza, N. Dak. \$6.00.
Bagstad, Torgor, Coon Valley, Wis. \$15.00.
Bakken, Glen, New Richland, Minn. \$146.00.
Bang, Sever, A. J. Jackson, Geo. Davidson & Mrs. John Gronvold, Ada, Minn. \$20.00.
Barness, Mrs. Bertha, Glenwood, Minn. \$6.00.
Benthagen, Mrs. Ole, Borup, Minn. \$1.00.
Bolkan, Christ, Cooperstown, N. Dak. \$1.00.
Bonderud, Mrs. O. O., Carrington, N. Dak. \$14.50.
Booth, Mrs. Milton, Glendive, Mont. \$5.00.
Brandborg, Mrs. Lloyd, Henning, Minn. \$1.00.
Brekke, Milvera, Roland, Iowa, \$8.00.
Brendemoen, Ole, Watson, Minn. \$15.50.
Brooksmith, Lizzie, Elliott, Ill. \$4.00.
Browell, Mrs. Christine, Baldwin, Wis. \$5.00.
Burnell, J. P., Philip, S. Dak. \$2.50.
Cale, John J., Granite Falls, Minn. \$29.00.
Carlson, Mrs. Sigurd, Sauk Centre, Minn. \$20.00.
Christianson, Oliver, Lake Crystal, Minn. \$48.14.
Dahle, Anna, Marietta, Minn. \$26.00.
Drager, Mrs. Minnie, Enderlin, N. Dak. \$17.00.
Dromness, Mrs. Ellen, Plowoods, Minn. \$4.00.
Dow, Pvt. Glenn, Sioux Falls, S. Dak. \$3.00.
Echstein, Mrs. Julia, LeRoy, Minn. \$2.00.
Ede, Sgt. Paul, Summit, S. Dak. \$50.00.
Eklund, Mrs. A. G., Ada, Minn. \$3.00.
Erickson, First Lt. Hilmar G., Mason City, Iowa, \$2.00.
Evans, C., Cummings, N. Dak. \$10.00.
Feldman, Don, Graettinger, Iowa, \$6.50.
Finseth, Oscar, Sauk Centre, Minn. \$17.00.
Fjeldstad, Rev. O., Faribault, Minn. \$13.00.
Fosse, Harry, Boyd, Minn. \$7.50.
Froiland, Bennie, Astoria, S. Dak. \$164.50.
Gederos, Clarence, Vebien, S. Dak. \$70.00.
Goodeman, Mr. Delvan, Minn. \$1.00.
Grendahl, Pfc. Clifford, Gary, Minn. \$29.50.
Gullckson, Lewis, Shell Lake, Wis. \$5.00.
Haakenson, Mrs. Henry, Kindred, N. Dak. \$10.00.
Hader, Mrs. Gust, Elkader, Iowa, \$24.00.
Hagen, H. K., Glenwood, Minn. \$55.00.
Hagen, Theodore, Glenwood, Minn. \$28.00.

H. O. SHURSON, Treasurer

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For Those Who Learn

Our Father, to know Thee is wisdom, there is no learning which leaves Thee out.

We pray today for those who learn: for the children and young people of the Church, who in these days are beginning a new year of work.

We pray that Thou wilt grant wisdom to Thy Church, that it may always maintain its schools and colleges for the Christian training of the young people and children.

We pray that Thou wilt call men and women to the ministry of teaching who shall add consecration to their knowledge, love to their learning. Give them hearts that love Thee and Thy Church, teach them to translate that love into love of those who learn.

We pray with special tenderness for the many who have been called from the calm of the classroom into the turmoil of war, those who today serve their country in its time of need. Watch over them, O Father, and keep them in body, soul, and mind.

Sanctify then, our Father, the opening school year, and use it to further Thy purposes for the blessing of men.

We pray in Jesus' Name. Amen.