

gen”). Sjælen kan ogsaa være saa tørstig og tør, at det forekommer os, at Guds Naades Hav slaar ikke til, at vi kan tømme det. Men, aa nej! Før skal du kunne tømme Atlanterhavet og det Stille Ocean, end du skal „se Bunden” i Guds Naades mægtige Dyb. Der er Naade nok.

Du gamle Daare, hvor kan du tro, du Havets Dyb kan udgrunde, fordi du øser en Draabe eller to, af hvad han dit Syn vil unde.

Tidevandet! hvor underligt at se paa Ebbetiden og Flodtiden. Hvilken Forskel paa Vandstanden ved Havets Bred. Og saa fortæller man, at Fiskerne mærker det grandveligt. Saasnar Flodtiden melder sig, kommer Fiskerne ind mod Kysten og lader sig fange; men saa snart Vandet begynder at ebbe ud, saa er der ikke en Fisk mere at faa eller fange. De søger ud mod Dybet, som om de var bange for at blive ladet tilbage paa Strandbredden. Det synes, som om Skaberen har lært Fiskene at kende „deres Tid,” ligesom Trækfuglene kender deres. At Menneskens Børn dog kendte deres Tid, Naadetiiden, Besøgsstiden, Frelsens Dag!

Der fanges saa faa Sjæle i Ordets Garn i vore Dage. Mon vi har Ebbetid! Gid Flodtiden snart maatte indfinde sig og Garnene fyldes med en rig Dræt. Klipperne i Maine! Ja, de er store og stærke. Læg Mærke til dem ude ved Kysten. Det er en stærk Mur, der i dem er sat mod Havets mægtige Brændinger. Det er en vældig Bygmester der har opført denne Vold. Jeg maatte synge om ham:

„Den ganske Jord med Klipper graa, som Voks er i hans Hænder.”

Lad være, vi kan ikke magte Klipperne, han formaar det! Derfor anbefaler vi os tillidsfuldt til ham og giver os trygt i hans Vold.

Her i disse Egne af Amerika skal man have for Skik at kalde Danskerne: „Square-heads”. En Amerikaner spurgte en Dansker: Hvorfor kalder man eder med det Navn? hvad er Oprindelsen til det? Danskeren svarede:

„Det er formodentligt, fordi vi betaler vore Regninger og „square up”, hvor vi kommer.” „Der er sandsynligvis noget i den Forklaring,” svarede Amerikaneren.

En af Portlands Sevaardigheder er „Longfellow Home”. Familien har boet i det 150 Aar. Det har 16 Værelser og 8 Arner, hvorpaa man i Fortiden brændte 30 „Cords of Wood” hver Vinter; der ser man Møbler, Køkkenredskaber, Senge, en Vugge med Gænger, Billeder, Bøger, som alt var i Brug i Digterens Dage, skønt han ikke boede der i sine senere Aar. Paa Husets Sydside ses endnu den Vinranke, som Longfellow sigter til i sit Digt „The Rainy Day”, han skrev 1841. I Spisestuen staar endnu Skrivebordet mellem to Vinduer med Udsigt til Haven, ved hvilket han skrev det. Paa denne Disk ligger en Protokol, hvori de besøgende anmodes om at skrive deres Navne. Der benytter man det samme Blækhus, Digteren gjorde Brug af men Blækket er nok af senere Data.

Digtet lyder saadan: The day is cold, and dark, and dreary; it rains, and the wind is never weary; the vine still clings to the mouldering wall, but at every gust the dead leaves fall, and the day is dark and dreary.

My life is cold, and dark, and dreary; it rains, and the wind is never weary; my thoughts still cling to the mouldering past, but the hope of youth falls thick and fast, and the days are dark and dreary.

Be still, sad heart! and cease repining behind the clouds is the

sun still shining; thy fate is the common fate of all, into its life some rain must fall, some days must be dark and dreary.

Det var en tung og besværlig Rejsevejr, vi besøgte Longfellow Home, og derved kom jeg vel endnu mere til at lægge Mærke til Digtet „The Rainy Day.” Det synes mig for Resten noget haabløst; thi det er kun en svag Trøst at eje, at det gaar andre ligesaa daarligt som os.

Der fortælles, at Longfellow paa sine ældre Dage besøgte en fattig, haardt hjemløst Familie, som boede i Boston. Han talte kærligt med dem og hjalp dem med en Gave. Da han var gaet, sagde en lille Pige, som hørte den hjemløste Familie til: „Men var det da ikke vor Herre!” Hun syntes, at den gamle, smukke Mand med det venlige Aasyn og det hvide bølgede Haar og Skæg mindede om „den gamle af Dage”.

Aa ja! kan vor legemlige Fremtræden ikke minde vore Medmennesker om vor himmelske Fader, gid vort Sind, Væsen og Vandel maa kunne det.

Address given at Dana College and Trinity Seminary, Blair, Nebr., Nov. 8th, 1919, in commemoration of Prof. Chris X. Hansen's 50th birthday and his 25th anniversary as instructor at this institution.*

By Rev James C. Peterson, Fremont, Nebr.

In looking over the annals of our synod from the time of its organization it appears that we have failed to show our hearty appreciation and recognition of the service rendered by the various leaders of our church, and especially those who have been at the head of our school. We may, therefore, consider this jubilee or celebration as a step of progress. For, while we must thank God as the author and giver of all good things, certainly, it is proper to render thanks also unto men who are employed in His service.

On this occasion I wish first to speak a word of tribute to Professor Chris X. Hansen. However, much speaking, here, would seem to be superfluous; because twenty-five years of service speaks more than words.

We would not assert that his service has been without mistakes, and the last one to make such a claim would be Professor Hansen, himself. But I know that those who can speak from personal knowledge of this man will say that his twenty-five years as professor at our school have been marked with faithfulness. He has declined „better offers” from other institutions and remained with our own school because his heart was there. And we all know that Professor Hansen has never gone on a strike for an eight hour day. Nor has any student ever had reason to complain that Hansen did not take an interest in him.

Nor have the twenty-five years of labor been without results. From this institution, with a very few exceptions, have our congregations throughout the whole land been supplied with pastors. From this institution came our home-missionaries, our missionaries to Japan, Australia, Africa, our missionaries to the Mormons in Utah and Idaho, with one exception, also our missionaries and teachers among the Indians in Oklahoma. And here have been nurtured the teachers of our religious parochial schools as well as a large number of alumni who are faith-

* Paa Grund af Regnevejr maatte Past. Peterson rejse hjem Lørdag Eftermiddag, og da Talen var paa Programmet for om Aftenen, blev den ikke holdt.

ful members of our various congregations. Of course, all this is not the result of one man's labor. A considerable number of men and women have spent their best years here, instructing our youth and moulding their character. Indeed one brother, the late J. P. Jensen, laid down his life, working himself to death, for the cause of this school. Today we would remind Professor C. X. Hansen of the blessings that have come to us through Dana College and Trinity of which he has been a faithful worker for twenty-five years.

Yet, I know that neither Professor Hansen, nor any of his past or present co-workers, nor the old faithful pillars of the church would be content to look back and feel at ease because of the good service our school has rendered in the past. Throughout our whole synod there is a looking forward to a new and greater school that will meet the requirements of the times. And there is a feeling of assurance that such a school we are going to have. The thought that is rather worrying some of the older people is, whether the project will be carried through in their lifetime, or, because of our disobedience, our hesitation and other sins they shall be given only a vision of the promised land, as Moses on Mount Nebo. We will turn our thoughts for a moment to:

A Greater School.
As a guide to clear thinking and discussion of this important subject we should consider these two questions: **Is there any need of such a school? And, what can we do to obtain it?**

1. **Is there any need of the proposed greater school?** (1) I firmly believe that a good school with college and seminary courses is necessary for the maintenance of our own church. Without a constant supply of ministers our local congregations would not be able to exist. Who can conceive of a church without a pastor, or a mission without a missionary, that is, continually? What would the protestant church have been without Luther, Calvin, etc., unless God had called like men in their stead? What religion would there have been in Africa, had the Lord not sent Robert Moffat, David Livingstone and others? What would have been the state of the European churches and those of America, had not the ministers been there as the men of God to proclaim the Gospel to the people? „How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?” (Rom. 10, 14). To this we may rightly add: how can a man be a preacher without training, without education? It is true that there have been great preachers with very little schooling. It is also true that some have become „puffed up” in school and ruined for the ministry. Yet God, Himself, has given us the rule that the man of God must be „thoroughly furnished unto all good works.” We believe it also to be of great importance that a man receive most of his training in the environment of the class of people whom he is to serve as pastor, in order that he may understand their special needs and find the way to their hearts. Hence the urgent necessity of maintaining our own school. It is also necessary that we educate as many as possible of our young people for various branches of service outside of the ministry. Even a year or two at our own college should make a Christian man or woman much more useful in any congregation.

2) However, it is not alone for the maintenance of our own church, as it now exists that we give our youth a Christian education. To ask whether we need a Christian institution for the training of our young men and women, is the same as to ask: **has our church anything that**

the world needs? To this we answer most decidedly, yes. The world in its present condition is in need of something besides human laws, human power and human influence to make and keep society pure. There are terrible, wild, beastly forces turned loose in the world today, threatening to destroy home, holy matrimony and peaceful family life which God has established for the purity and happiness of humanity. And then the world, not the least our own country, needs something more than secular education and legislation to insure good citizenship. It has been discovered that many of the mob leaders of late have been men with a high secular learning. And how can the good laws of our land help to maintain order if the hearts of the people are not in harmony with them? Then think also of the poor laborer. How shall he ever be content, no matter what the pay is, if he finds no blessing in the work itself, and, if he has no hope of eternal rest after a life of labor. Certainly, **the laborer needs some power to sustain him in his toil.** Finally, and most important of all, the sinful world needs something to save the souls. For „all have sinned and come short of the glory of God.” Think of the millions of souls that are going rapidly toward eternity unsaved and without hope.

Now the question is: has our church anything that can help these conditions? Some time ago there appeared an article in one of our magazines about the possibility of ministers striking for higher salary. A little later there came a quite bitter reply, evidently from some enemy of the church with the plain statement: „Let the preachers go, they have nothing we want or need anyway.” Indeed this statement may be sadly true of some ministers in these times, but we are now speaking of the possible usefulness of the true church. Somewhere in France a surgeon asked the Chaplain one day: „Are you ministers going to preach the same old stuff after this war that you preached before?” and he added: „It has been of no earthly good to any one.” „If you please, sir,” I said, „go with me into the hospital and observe the record pertaining to the morals of the men.” Then I showed him the list of men who attended my Bible classes and carried the New Testament in their pocket. After some time of comparison he looked at me astonished and said: „Well, Chaplain, none of your men are on my black-list.” I said to him: „Major, that's one result of the stuff we preach.” Then the doctor became serious and said: „For God's sake, Chaplain, preach it to all my men.” Later this surgeon found himself at work in a first aid dressing station where men were dying by scores. From that place he sent word to me: „Chaplain, bring us a bunch of those khaki testaments, all these dying men want them, and I think they all ought to have them.”

Friends, the thing that the world needs in war and in peace, in life and in death is the Bible. That is what our church stands for, and that without alterations. There is much talk as to whether the proposed League of Nations should be adopted without reservations and without amendments. This might also be a question. But there is one thing we as a church adopt without reservations or amendments, it is the way of salvation as taught in the scriptures and handed down to us through our fathers. This is also the thing that we want to bring to the needy world. Yes, we should bring it to all the men, as the medical Major requested, yea as Christ has commanded. But what has all this to do with our subject: a greater school?

3. **Since we have something of real value to bring to the world,**

then why not prepare ourselves to give it to men in the most effective manner possible. In our work we must remember that we have enemies to contend with. Should we send our ministers and other Christian men and women out into the world with less training than our enemies? Have we not reached the time in the history and development of our church that we should have one complete, up-to-date college and seminary?

Indeed, we have taken a good step in the right direction. For a number of years we have carried a two year college course above the Academic or Pro-Seminary course. And, at our annual convention this year we decided to add two more years, making it a complete college course, which is being put into operation at the present time. We have secured good college trained men, two of whom are our own ministers' sons, and to others we have given scholarships to prepare themselves for future service in our own college. But we are greatly in need of new buildings with modern equipment. In the first place these things will be required in order to insure an institution of good standing in the state in which our new college will be located, which state that may be. We know as a matter of fact that our buildings and equipment are „passed on” by state authorities as a matter of grace. Also in order to draw students a new modern school will be necessary. As long as the young people throughout our synod have to choose between their own High School or State University, having comfortable class rooms with plenty of light and modern equipment and our own school under the present circumstances, though we have some very good teachers, we should try to realize how they hesitate to choose our own. We should also remember that most of our young folks come from modern homes now. The houses that their fathers built as pioneers have been torn down and new ones built in their stead. Nearly every boy or girl now has a good comfortable room. The old folks should not wonder that their children hesitate to spend seven or eight years in a room of our old buildings.

Now, in speaking thus plainly of the real condition of our buildings in Blair, there are two things I wish to guard against. First, I would beg the old faithful pioneers, who were instrumental in building our old school not to understand these remarks as voicing a feeling of criticism upon their work. One brother, (Rev. O. R. Olsen) wrote a statement to the effect that remarks about the dilapidated state of the old buildings breathed a spirit of „hatred” to the „old faithful ones”. How my good brother could defile his pen with such an unfair stroke I do not understand. However, I take it as only a „slip” of his fair judgment or else of his good will. Neither do we speak thus plainly about our school buildings with the intention of discouraging prospective students. These ought rather to feel encouraged to know that our church is contemplating the building of a new school and raising for the purpose about a quarter of a million dollars. Meantime the young people should be glad to make their start in the old school with hopes of moving into a brand new one some day. For, surely, We shall have it.

We will consider for a moment the question:

2. **What can we do to obtain and maintain the kind of school we need?**

(1) We can donate the required funds for new buildings with full modern equipment. The Lord has blessed our people far above expectations the later years. Prosperity has smiled upon them and they have accumulated con-

siderable wealth. This may be seen in the improvement of their homes, their farms and business establishments, and in many cases, the luxuries. The only question is, are we willing to give a reasonable amount of the proceeds to a Christian institution that will not be below the standard of our private homes and business? A boy was asked why he did not go with his parents to church. His reply was: „The church is the cheapest thing that my father has interest in, so I don't care to go.” Surely, we are not going to give our children the impression that the church and school are things of less importance than our private property or anything else. Consider some of the things that we are spending money for, in most cases without hesitation.

Think of the enormous sums our people have donated in the past few years to the winning of the war against the enemy of our country, and that with a spirit of enthusiasm and self denial. Is the war against our arch enemy vital? Remember that our school is the center of training for Christian soldiers.

And think of the money people pay the hospital, the surgeon and the drug store for the care of the body. If we were asked: „What do you consider the financial value of your eye, ear, or your mind, etc?” we would deem the question ridiculous, because these can not be valued in money. Is an institution for the conservation and development of the spiritual man not priceless? A man does not hesitate to give thousands of dollars for an operation that may prolong the life of his child a few months. What is it worth to us to have the life of our church prolonged for a generation more, until we shall be able profitably to transplant in a large organization the heritage we have received from our fathers? And even then our school would not be superfluous.

I have been told that on a cemetery beside a church somewhere in Iowa there are tomb stones at more than fifty times the cost of the church. Would it not be better to spend less

(Continued on last page.)

Evigheidsgrøn og Tetemælk.
Som en sund, behagelig og billig Drik er „Mana Øl” og „Tetemælk” uden Tvivl bedst for almindelig Brug. Vi sender Evigheidsgrøn eller Starter for Tetemælk med Brugsanvisning, portofrit for 50c. Osteløbe (Rennet), 50c; Ostefarve, 50c; Smørfarve, 50c.
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