

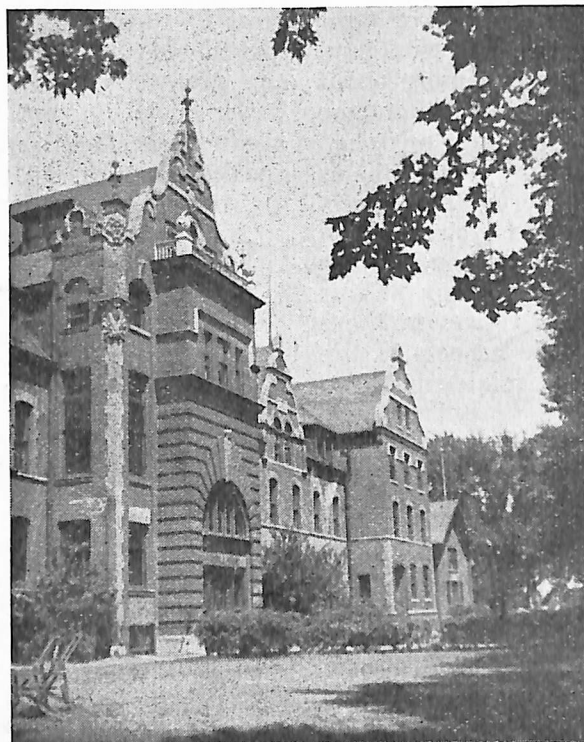
Lutheran Tidings

Volume IX

August 20, 1942

Number 2

Grand View College



~~~~~  
"To an outsider, this is Grand View College: The old building—with its well-marked bricks around the front entrance, with well-worn paths on the staircases, with small classrooms containing old desks carved with initials of students from many years past, and with several other aspects that are far from ultra-modern—does not give the pleasing first impression that many expect. But there is much more to Grand View College than the bricks, mortar and wood of which these buildings are made. Grand View College to the students, faculty and alumni means a year or several years of life which provided inspiration, knowledge and friendships with which they will never part."—("Viking," 1942).  
~~~~~

School Song

Gracious and mighty God,
Shield what our hands have wrought!
Bless Thou the house which we have here erected!
Save it from storm and flame,
Evils of every name,
Let by Thy Fatherhand it stand protected.

We laid foundation here,
Facing defeat and fear,
But Thou hast built the house and Thou didst cheer us,
Now as it stands complete,
We kneel before Thy feet;
Whom Thou art near is safe, so be Thou near us!

Let us before Thy face
Walk here in truth and grace;
And lead us on to grand and noble visions!
Teach us the highest art;
Wisdom that warms the heart!
Give richer life to youth with true ambitions!

Bless those who sow the grain
Here for eternal gain!
Shed on young hearts the light of inspiration,
That all good seed strike root,
Grow up and bear much fruit
Worthy of Thee, our homes, our church, our nation.

KR. ØSTERGAARD.
Translated by S. D. Rodholm.

A SERMON FOR YOUNG PEOPLE

By Ernest D. Nielsen.
Grand View College
(Read Luke 18:18-30)

In reading the gospel narratives, one often wishes that the gospel writers had given more information, and so more knowledge, about the things of which they write. That is especially the case when we read the gospel writers' reports of those incidents in which Jesus ministered to individuals, irrespective of their attitude, favorable or prejudiced, toward Jesus.

Since we admittedly do not know any more about Jesus' contact with the rich young ruler than the gospels relate, it is essential to correct any mistaken or partly faulty conception of this young man's quest. To read into his quest for eternal life a pre-occupation with life hereafter is to do violence both to the words of the reports, as well as to the impulse that urged him to seek Jesus. It is precisely at this point we wish we had known more. However, there is enough to point to some very basic aspects of the meaning of religion, also as religion relates itself to young people or growing persons.

I.

If religion is to mean anything in relation to life hereafter, it must first of all mean something significant to life here. Life is continuous with its antecedents in the past, and with the present marking the point where we sense the unbounded future. The glorious thing is that the present may also be the growing point in our lives; the point at which new realities and values emerge. The young rich ruler is asking, significantly enough, how to obtain the blessing of that life which begins here, but finds its consummation in life hereafter. There is no doubt, but that he sensed some of the prospects of that life and envisioned it before himself. In spite of all the spiritual egotism and pharisaism that we may charge against the contemporaries of Jesus, the fact remains that many searched for a more genuine expression of religion. Such individuals followed Jesus gladly, and found in him a true teacher.

We get a distorted view of this young man's quest, if we divorce everything pertaining to the life of a growing person from his quest, and look upon him as one definitely reconciled to and waiting for the blessedness of heaven. On the contrary, this young man may have heard Jesus' words about abundant life. Older people may not respond to these words in the same way as young people. In young people these words find a very responsive chord, because they know how life throbs within. In their lives words about abundant life are more than a specious generalization. We are living in a day in which millions of young people throughout the world are finding an outlet for their excessive quantity of life.

Life itself, however, strong and beautiful it may be, is not satisfying unless it has direction. For life's conflicts and the world's conflicts eventually meet in the person that seeks the good life. We see that today in a multiplicity of ways. Thousands of individuals are prevented from corresponding with parents,

kin and friends; many good people of Asiatic descent are evacuated from certain areas for military reasons and thus face readjustment; and our young men in the armed forces are no doubt often lonely, and many of them are exposed to constant danger. Into the lives of these types, and many other types could be mentioned, conflicts have found their way. Sometimes the greatest sacrifice that one can make is to lay down one's life, but there are also times where the greatest sacrifice is not to give one's life, physically speaking, but to suffer in heart and mind.

The young rich man's quest is indicative of discontentment with a life that offered no prospect for richer living than he had experienced.

II.

Jesus urges this young man to think, to think deeply, about the religious heritage of his people. He focuses his attention upon the commandments, perhaps because He senses a striving for ethical idealism on the part of this rich inquirer. Back of the commandments there is one great religious truth: that we are imperatively bidden to do the right. The young man's reply: "All these things have I observed from youth up," bespeaks a religious feeling that **all** this was not sufficient. There is something higher; something greater.

William Hazlitt tells us about his youth in these words: "For my part, I set out in life with the French Revolution, and that event had considerable influence on my early feelings, as on those of others. Youth was then doubly such. It was the dawn of a new era, a new impulse had been given to men's minds, and both were proud to run their race together. Little did I dream, while my first hopes and wishes went hand in hand with those of the human race, that long before my eyes should close that dawn would be overcast, and set once more in the night of despotism—'total eclipse.' Happy that I did not. I felt for years, and during the best part of my existence, heart-whole in that cause, and triumphed in the triumph over the enemies of man.—**The fairest aspirations of the human mind seemed about to be realized, —**" Where is the young person in whom there is so little idealism that these words do not find lodging?

But the world ever forgets that the kingdom Jesus ushers in, builds on other pillars beside those of right and justice. That is the reason the Christian frequently finds himself in conflict with the world about him. The tension is always heightened wherever men conceive the full implications of the pillars of concepts upon which Christianity builds.

In addition to the pillars of justice and right, Christianity builds upon the pillars of grace and mercy, forgiveness and sacrificial love. We cannot build any enduring world society without a deep sense of the need for justice and right. On the contrary, it cannot be emphasized too strongly that we cannot build upon these two concepts alone. In the last analysis,

(Continued on page 10)

An Invitation

It is a well known fact that a single night of frost or a severe storm can destroy a growing or maturing crop. At this time of the year the tobacco growers of Connecticut are fearing that an August frost should turn their fields black overnight and destroy their harvest and their year's income. Similarly the growers of other crops live in fear at other times of the year. Some of them can take precautions and guard their fields or orchards, but most of them are at the mercy of the elements.

Human lives are also in danger from storms and frost, not merely in a physical sense but just as much in regard to the growth of the soul and the fruits that should be reached in maturity. Many a young person has been stunted or warped for life by unguarded exposure to a severe storm or a chilling blast. The best guard against such an experience is undoubtedly the building up of an inner resistance, but precaution must also be taken that the exposure does not come prematurely.



Rev. Johannes Knudsen

At the present time a severe storm is shaking the earth and a killing frost is threatening to destroy much of that young life which should be permitted to mature and bear fruit in the future. Our young men are being taken into supreme tests of character and personality and young people in general are not only being called upon for service beyond their years, they are being exposed to emotional experiences which try the strongest natures. In many instances they are beyond any external safeguard and must rely only on their inner strength and resistance. Let us hope and pray that they have been given that from their homes, schools and churches which will help them

and carry them through.

Great as our concern is, however, for our young people at war or at war work, we have another concern. It is for those who will be at war or war work in a few years; who have finished their local school requirements and are about to enter the larger community of life, but who have not yet reached the maturity in life where they are ready to face all problems. Many of these will of necessity be called upon to do the work of those who are gone, but it should be recognized as a necessary evil when they are deprived of opportunities of growth and natural development. It is not good for a nation, for a community, for a church, and for a home to fail to build carefully for the future, even though a great emergency is upon us. It should rather be considered a good policy carefully to safeguard and to develop the young lives that are entrusted to us. Let us therefore give them the opportunity to grow and mature under the right circumstances.

In a few weeks Grand View College will again open its doors to the youth of our church. We need the young people to fill our halls, but we also believe that our young people need the guidance and the education which we can give them. Therefore we do not hesitate to urge the parents to send their children to us, nor to urge the young men and women to consider the value which at least one year at our church college can offer them. "We are building for tomorrow for a strong and active life."

It is a great responsibility to urge and invite young people to choose ours as their college. The responsibility lies not only therein that we must be equipped to teach satisfactorily but also that we must be able to guide them to an understanding and acceptance of Christian living. We must help them to acquire the abiding strength which will help them live a responsible life in years to come. As far as the educational features are concerned we extend the invitation with confidence in our qualifications. We are, I believe, sufficiently equipped to measure up to the standards that might be expected. But as far as the spiritual life is concerned we invite only, because we have faith in something that is greater than ourselves. Our cause is not our own; it is the cause of Him who is our Master and our Savior. Therefore our strength is not our own alone. May God grant us the grace to build for His kingdom.

With this faith we invite our young people to attend Grand View College for the year 1942-43.

JOHANNES KNUDSEN.

Can You Qualify?

Times have changed, and in one respect for the better. The last heavy decade has heard the high school graduate quite hopelessly complain: "There doesn't seem to be any use for me."

Professions were crowded; business kicked them around; low-income agriculture couldn't afford them; industry called them lazy, preferred apprentices. The incentive to go to college was at low ebb. Wiping windshields does not demand a knowledge of Trigonometry. The schooled person was not in demand.

But now all this has changed. The high school graduate enjoys a multitude of choices; the roads ahead are many and varied. Opportunity for distinguished usefulness beacon from many directions. Youth is challenged and the challenge stimulates. Older and perhaps wiser heads may wonder where it all is leading to, but the boy or girl in the late teens feels the surge of a mighty nation aroused.

Under these circumstances the call to go to college stands in grave danger of being drowned out by the whirring wheels of an ever expanding war machine. And yet, through the nation's many calls one may hear an urgent plea for a trained group of young people. Some of these are to fit into the expanding list of technical jobs essential in winning the war. Through the V programs we are told that a trained technician two or four years hence, is even more valuable than a raw recruit today.

In this the government is right. To waste talent is poor economy even in war. The high school graduate of today may or may not be the cream of the crop. Through the college sieve as a test pass less than one-third of those that start. But the girl or boy just out of high school, owes his nation to submit himself to this test. Before he impulsively plunges headlong into industry or the armed forces, it is his patriotic duty to let the agency of the college determine whether or not he fits into the ranks where talent and unusual abilities are needed.

There is yet another angle to consider. Who would study theology when he might fly a plane? Or who would train for teaching when trained nurses are needed? An impatient general public answers: "None."

But the wiser heads, who shape our policy for the public weal, think otherwise. Hence they make it possible for our leaders of tomorrow to prepare themselves for their important task. Now that even the Republican party has finally caught up to what every freshman in political science has always known, trained thinking has gained prestige. During the war, and come peace, the need is urgent.

War or peace, the primary reason for college is the experience of college life in itself. It is a unique opportunity that is here for you today, perhaps never to return again. Who knows what is to come? Why not take that one joyous year and live while you may? Stern duty and the trials of active participation in the war effort will come. When the nation needs you, it will call. When that call comes, you will of course serve where needed. But in the meantime, build yourself a store of values; gather in a year of enjoyments that will last; and learn the better

G. V. C. — Our School

Recently there appeared in one of our leading newspapers, an article in which the writer issued a call for 50,000 young men to enroll in our colleges and universities. Trained as specialists in the physical sciences, these men would give a much needed help in bringing the war to a successful conclusion for the United Nations.

There are good reasons for calling the attention of our people to the fact that we should not deplete our colleges of young men and women more than is absolutely necessary. There will come a time, after this war is over, when young people with college educations will be needed dearly.

We often hear it said that it is important to have a long view of things. Let us not neglect the view that goes beyond the war period, even though it may become a long period.

Education for life must go on in war as well as in peace. It is equally important that we dedicate ourselves to the vital education for life as it is important to build a reserve of young men who have mastered the physical sciences.

The term, "education for life," (Skolen for Livet), is well known in our group. It is also coming into use in American college circles. I came upon a statement in a Junior College Journal to the effect that it is not sufficient to educate for life. Education, the period of education itself, should be life. Life at its best.

This, I believe, is the special function of Grand View College. Both by tradition and by repeated and determined choice is this the primary purpose and permeating spirit of our college in Des Moines.

We are fortunate in having a faculty at Grand View College which to a man, is deeply conscious of this purpose. Their position at G. V. C. is not just a job. It is a work near and dear to them. It is their life's work. They are not teachers of academic courses alone. Their aim is to teach young people from the homes of our church to live. My observation is, that many, many of our young people are greatly indebted to the faculty on this very score.

To parents who have a son or daughter going away to college this fall, I would say—do not overlook Grand View College in your consideration. You will not regret sending your son or daughter there for a year or two. You will be repaid in great measure.

I congratulate you young people who are so fortunate as to be heading for Grand View in another few weeks. You may look forward to a happy and successful school year in a close relationship with other young people of the same heritage as is yours.

We welcome the incoming president, Johannes Knudsen. We know he comes eager to serve to the full extent of his capacity, serve where others have served well. We wish Johannes Knudsen Godspeed. We also want to express our thanks to the outgoing president, A. C. Nielsen. He has served faithfully and well as president of Grand View College.

OTTAR JORGENSEN.

to stand firm on your own feet before the bugle calls you.
P. JORGENSEN.



Familiar Scenes at Grand View College.

The Army And Navy Program

The army and navy have in recent months come out with a program in which it is possible for young men to enlist in the armed services and still remain in college. This is a benefit to both the armed services and the colleges, because it enables the colleges to get more students than they would otherwise and in the long run it gives the army and navy better officer material.

First an explanation of the navy program. This is an officer procurement program. The navy is seeking young men to enlist that will be trained for officers after they have finished their college work. The requirements are as follows: The applicant must be between the ages of 17—19 inclusive, single, must pass a physical examination, must be enrolled in an accepted V 1 school and must have his parents consent. Grand View College has been accepted by the navy as a V 1 school. If the applicant can satisfy the above requirements, he is then enrolled in the V 1 program of the navy.

After the student is enrolled in college, there are a few courses that must be taken. The student is required to take one year of English, one year of mathematics, one year of college physics and 4½ hours of physical training per week. It is strongly recommended that American history be studied. While in college these are the only requirements.

On March 1 of the students sophomore year, a comprehensive examination must be taken by the student. On the basis of this examination the student goes into either one of two programs, the V 5 or V 7. If the student goes into the V 5 program, then at the end of two years of college he goes to active duty. He begins training in naval aviation as an officer pilot, taking ground and flight training. At the end of this training he is commissioned an Ensign.

If the student at the end of two years of college does not go into the V 5 program, he automatically goes into the V 7 program. The V 7 program is for deck or engineering officer. That is an officer on deck a ship or an engineer for maintaining and operating the equipment of a ship. If the student gets into the V 7 program he may continue in college for two more years, or until he has obtained his bachelors degree. There are no required courses during these two years. The student makes his own choice. However, if the student intends to go into training as an engineering officer, it is recommended that he take courses in physical sciences and mathematics. After the student has received his degree he then goes into active training.

A young man enlisting in this program could enroll in Grand View College and attend for two years. At the end of two years the student would go into active training if he entered the V 5 program or if he entered the V 7 program he would have to transfer to a four-year college. The length of the enlistment in this navy program is for the duration. An enlistment in this program exempts one from the army draft. It is not mandatory that the student go to school during the summer. The student may do as he sees fit. If it should happen that the student, after having en-

listed in the program fails to maintain the standards that are required for college work, then he must go to duty as an apprentice seaman. This is also the case if the student for some reason drops out of school.

At meetings where this program has been explained, the navy officers have emphasized that they are anxious to have men enlist in this program because after the student has had college training he is considered much better material for officer training. This program enables a student to remain in college and yet be of service to his country. The student does not receive any pay while attending college. He must pay all of his own expenses. His pay begins when he goes into active training.

The army program is somewhat similar though it is much more restricted because of the very exacting examinations that must be passed in order to qualify. The army program is for the purpose of obtaining officer material for aviation cadets. The army program is open to men between the ages of 18—26 inclusive. The enlistment is in the air force reserve on a deferred basis. The requirements that must be satisfied are as follows: (1) The applicant must be an American citizen, (2) if under 21 years of age he must have his parents consent, (3) must give three letters of recommendation, (4) furnish birth certificate, (5) pass a mental test, (6) pass the aviation cadet physical examination and lastly, (7) be enrolled in a college that has been accepted by the army. Grand View college has been accepted by the army for this program.

The army estimates that there are 10 million men between the ages of 18—26. Of these 10 million, it is estimated that 2,099,000 can pass the regular army physical examination, 768,000 can pass the aviation cadet (flying) physical examination and 399,000 can pass the mental test required.

After having enlisted in this program the student is permitted to remain in college until he has received his bachelors degree. There are no particular courses required. It is suggested, however, that mathematics, physics and other physical sciences be taken. After the student has finished college he goes into training to become a pilot. As is true of the navy program, if one is enlisted in the air force reserve then he can not be taken by the regular army draft.

Anyone desiring further information on either of these programs may write to Grand View College.
ERLING JENSEN.

THIS IS THE COLLEGE PRESIDENT

It is the greatest job in the world. To have constant and permanent contact with the fine and tempered minds of an outstanding faculty, to live among these choice students at the time of their vibrant activity and maturing aspirations, to go to and fro among the achieving alumni of a great college and to work with the kind of men who are trustees—here is all that any man could ask for a happy, inspiring life experience. But the job has its drawbacks. The college president is likely to starve to death in the midst of plenty. He lives with fine minds, but has no time to listen to them. He lives in a world of books, but cannot read them—Robert M. Hutchins, President of University of Chicago.

A Venture In Living

Schooling is a method of preparing for life. This is an idea very commonly held, and, although the idea is not wrong, it does harbor some false notions for the unwary. For example, not a few are inclined to believe that since schooling prepares for life, life does not really begin until the period of preparation is completed. Not until the student has become a business man or a professional man or a farmer does life really start for him, so that one who goes to school is really postponing life in order to prepare to live. No more pernicious idea could readily possess one. Life starts at birth, strictly speaking, before birth. From the time of his first anguished howl, the infant starts to learn, and when in after years, he may think it unnecessary for himself to learn further, he has commenced his descent into the grave.

The above statements lead to the conclusion that all of life to the day of one's death is or should be, in a very real sense, a school. And the further inference is drawn that any school worthy of the name is not only a preparation for life; it is a part of life itself.

No attempt will be made to show that ordinary school life is not often pervaded by an air of unreality. The typewriting student who is doing merely exercises does not feel that he is coming to grips with reality to the same degree as does the girl in the office writing letters actually going into the mails. The public-speaking student who is vigorously addressing his own image in the mirror, all the while gesticulating vehemently, can scarcely feel the situation to be as real as he will later when addressing the state legislature or a church congregation. Not even speaking to his own classmates is devoid of an element of unreality.

Admitted that there is something provisional about schooling as such, the contention will still be made that in a very vital sense the school years are often more real than the subsequent years. Real life, so-called, is frequently most unreal. It is ordinarily beset with the problem of making a living and with a host of other encumbering circumstances in which individuals lose themselves with alarming frequency so that for them the main business of life is all but forgotten. Life for the many has a horrifying tendency to become a treadmill rather than a journey upward and onward leading to the mountain top from which they may behold eternity and all existence.

The quality that makes the school years really life-like is that they are frankly given over to learning and to growth, to learning more about life and to increasing one's capacity for doing. The power that activates this learning and this growth is a tremendous zest for living and an inherent belief in the values of human life. There is an unquenchable thirst for knowledge about the world in which our life is cast and an unbounded joy in the experiences of human association.

As the student drinks deeply from the springs of knowledge, he will possibly have a dual experience. He will have a wholesome respect for the best that has been said and done in this world. He will become

enamoured of the many splendid men and women who throughout the ages have genuinely achieved with the result that we are at least on the threshold of a better world. But all the while that he becomes rooted in the past, he will not become terminated. Viewing the present world, he can scarcely draw the conclusion that all is well. Only a fool or a scoundrel would want to continue the world purely in its present condition, where war and famine are rife. There is more than work enough for all of us during all of our years to eradicate the grosser evils of the world.

These evils are, however, not usually overcome by a mere frontal attack. Evils are seldom eliminated unless something worthwhile takes their place. To find this something worthwhile should not prove too difficult. It takes but a little imagination to see that the possibilities for better living from the standpoint of general participation therein have scarcely been touched.

In the South, so writes a sympathetic critic of William Faulkner, thousands of poor whites live like beasts. In the South and in the North millions of blacks are woefully discriminated against. In the North millions of whites are comfortably situated of whom it is no exaggeration to say that they have scarcely glimpsed the possibilities of human living.

The solution of the matter is in its essence so simple that we hesitate to give it credence. Become as little children to enter into the kingdom of heaven. The freshness of the initial gaze need not desert us. The world is full of a number of things. Better yet, it is still full of other persons with whom we may enter into all sorts of relations. There is nothing uninteresting except the dead hand of custom and habit. The world is alive and moving. At its very core a heart is beating. Let him who has ears to hear with, hear.

At a school where the students are living with their fellows, are learning, and are responding enthusiastically, they are living so genuinely that they cannot at a late day entirely depart from this way of life without ceasing to live.

A. C. AMMENTORP.

What Kind Of A Soldier?

Ministers and seminary students are exempted from the draft. Why? First, let it be pointed out that the government exempted these groups. The ministers did not ask for the exemption and may reject it. The government's reason for exempting ministers is undoubtedly that it considers them to be needed more back home than in the armed forces.

It is not ministers alone who are exempted. Just as surely as some men must go to the front, now that we are at war, so some men must stay back home. Everybody cannot go to the front, or there will be nobody to produce the food and the materials the army needs. And why should the population back home not have its religious services as well as the soldiers have their religious services? Should we discontinue that for the duration?—Then there might

(Continued on page 11)

Lutheran Tidings

PUBLISHED BY

THE DANISH EVANGELICAL LUTHERAN
CHURCH OF AMERICA

Office of publication, Askov, Minnesota

Rev. Holger Strandskov, Editor
Tyler, Minnesota

Rev. Holger P. Jorgensen, Business Manager
25 Merrill Ave., Muskegon, Mich.

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

Published semi-monthly on the 5th and 20th of each month.
Entered as second class matter at the post office, Askov, Minn.

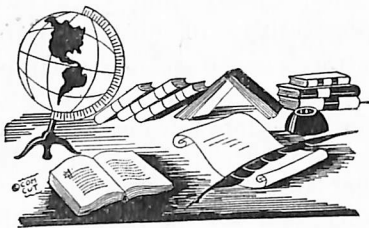
All contributions to the contents of this paper should be sent to the editor.

All matters concerning subscriptions, payments of subscriptions, and requests for advertising rates should be sent to the business manager's Muskegon, Mich., address.

Volume IX

August 20, 1942

Number 2



Across the Editor's Desk

We are in the midst of a terrific struggle, all efforts are throughout our nation centered on one goal: Victory!—There is no doubt in our minds as to the tragedy before us if we should fail in that ultimate goal. All the resources of our nation are at the disposal of our government, and a large number of our young men have offered their service to the government, willing to face the battle in all its grim consequences.

However, there is another front that is equally important. It is the preparations that must be made for the social and spiritual life of our people during and after the war. Our small Christian colleges are being recognized more and more as training stations for the future of America.

This issue of "Lutheran Tidings" endeavors to bring a special greeting from our own Church school, Grand View College and Seminary. Although the number of students that have attended this school is comparatively small, the inspirations and the friendships acquired there have influenced a large group through the nearly fifty years of its existence.

Dr. John W. Studebaker, United States Commissioner of Education, in referring to the Christian College says: "To hold aloft the torch of human ideals is the special function of the church-connected colleges in these times. From the classrooms of these colleges must come an army of youth to lead us in the days ahead—the young men and women of informed intelligence and sensitive conscience upon whom we shall depend to serve society in the days of post-war reconstruction. America must build armaments, yes.

But America must also prepare now for the time to come when she shall help to bind up the world's wounds, feed its hungry children, purge away its hates and rancors. As citizens support their Christian Colleges now, they help to prepare this army of peace and righteousness and justice."

Dr. Gould Wickey, secretary of the Board of Education of the United Lutheran Church in America has recently written: "In such days as these when spiritual values are being denied and cast aside, when materialism is predominant, parents, who would send their sons and daughters to colleges and universities, must ask the question 'Is that college fit for my child?' We grow on what we feed. On what we feed determines what we shall believe. What we believe determines the kind of lives we shall live. The educational institutions which deny and do not teach the great Christian truths are not fit to educate our children. In fact an education which omits Christian instruction is incomplete and so far defective. The victory which will follow the peace can be guaranteed only by an educational program which includes Christian principles applied to all human relations and activities. The abundant life as found in Christ Jesus is the safe way. That way is taught in the classrooms of our Lutheran colleges. These colleges will supply the Christian leadership for all walks and professions which is necessary to guarantee a Christian culture and civilization."

James Weber Linn, professor of English, University of Chicago, writes concerning "The Small College": "For even the poor small college, I am inclined that 'yet there is room.' Even the small college which has a library of two or three thousand books and a faculty of ten or twelve members counting the assistant in bookkeeping and the president who writes his own letters on his own typewriter, which he learned to use after his beard was gray, is of perennial and undeniable service to its district. After all, a boy or a girl who goes to college can read only one book at a time, listen to only one teacher at a time, learn only so many great facts in a day, whether the college be great or small; and whether it be small he can dream as many dreams. And in education it is his dreams that count.

"Sometimes I think that the sun of promise never shines so warmly as through the plain glass of windows of the small college; sometimes I think that the dear moonlight of love and the association never sleeps so sweetly as on the narrow dusty paths of small college learning. What is Oxford but a collection of small, yes, even tiny colleges. The state universities are noble department stores. The smaller colleges are gift shops. Where shall you buy fulfillment of your dreams?"

In an editorial by **Hugh Baumgartner** in the Lenoir Rhynean he writes: "The college youth of today as in no other time can be of service to his generation. We are living in a world of hysteria. Fear lurks in the minds and hearts of the mass of the people. Anticipation of hardship and disaster mingle with hope and confidence to cause a confused humanity. Everyone is filled with a passionate desire to serve his country and to restore humanity to its normal order. Yet

(Continued on page 15)

GRAND VIEW COLLEGE



Letter From Soldier

August 2, 1942.

Dear Friend:

The breeze that keeps the ember glowing in the spirit of a soldier is the daily mail call. (I wonder if that could be just cause to label it fan mail?)

All puns aside, your lengthy commentary on the summer activities of G. V. students was a highly palatable morsel, to which I have yet to find an equal. As a matter of fact it made me so ashamed that I hadn't written sooner that I am going to attempt to give you a brief glimpse of my experiences in this new and decidedly different environment.

My reminiscence of the first three weeks as a selectee is rather hazy. I do recall being in a state of utter confusion for that period of time, which has been called, (and rightly) the "Orientation Period." That is precisely what it was. Three seemingly interminable weeks of being rushed and pushed, hither, thither, whence and you without knowing when, where or why. Hours, endless hours of waiting in line, examinations, filling applications and questionnaires, vaccinations of every description that make you feel like a walking dispensary, military courtesy, military discipline, regimentation and marching hurriedly from one place to another, rushing, always rushing to some unknown destination, only to find yourself at the tail end of an almost endless waiting list.

These things are only the external forces contributing to the final, complete, semi-conscious state of confusion. The other force is of an internal nature resulting from apparently futile attempts at bridging the gap between the spiritual and environmental differences of civilian and service life. I shall not try to explain the various mental reactions and impressions for it would require a lengthy philosophical and psychological discussion, for which I have neither the time nor ambition. Suffice it to say that it is a great relief to pass the milestone of Orientation and suddenly find yourself on a train bound for a replacement training center, even if you haven't the slightest idea where the train is bound or when it will arrive. There lies the basis for the first observation made by nearly every selectee: "He never knows where

or when he's going somewhere; all he knows is that he's going there in a hurry and when he arrives he will have an unlimited time of waiting.

Having arrived at the training center you begin to feel as though there is a definite place for you. You feel more at ease and start making a few minor adjustments, such as making new acquaintances. Incidentally, my first night here I had a thoroughbred Sioux Indian to my left, named Running Horse, and to my right was an illiterate hill billy—so you can understand the complications of finding someone who speaks your language. I almost forgot. There is one other adjustment you would have to make which all or most of us were subjected to—this one of a physical nature and the remedy consisted of a G. I. Cocktail, which to those who understand army slang, means "Tabasco sauce and castor oil."

The next morning you find yourself out on the drill field; your first day of basic training. I can only give you a general idea of the purpose and the ends required of the means.

Only when the last hour of the Orientation period is passed and the training period has started do you cease thinking and acting as a civilian and become aware of the fundamental requirement to think and act like a soldier at all times. You are then a soldier, an integral part in a non-dimensional machine. You are given certain duties which must be performed at a specific time and place, efficiently and accurately. You learn to think clearly and quickly, your body becomes co-ordinated and soon reaches the point of its highest efficiency. You learn to use this co-ordination independently and collectively in perfect cooperation with your squad members. The squads in turn, learn to operate as a single body or collectively with the platoon, the platoons function in the same manner with the company, the companies as a battalion and so on to the top where the system finally embraces the whole army.

This is the purpose of the basic training. The means toward that end consist of a 13—17-week training period which is divided into two phases. The first of these is the instruction phase which is subdivided into three steps. They are: Lecture, demonstration and application. Each method of defense and offense are taken up singly, explained and demonstrated and then carried out individually on the drill field.

When each method has been covered by instruction and you have supposedly assimilated same, the training moves into its second phase which is, as I said, collective application. All of the things you have learned individually must be put into practice collectively in field maneuvers. These maneuvers of battle formations and combat tactics are thrown at you consecutively for the remainder of your training period until the desired cooperation and co-ordination is attained.

So far we have just gotten a good

In Memory of Rev. Leo Broe

Rev. Leo Broe, whose illness and sudden death grieved all of us, loved Grand View College. Last time he was here he told me how he always looked forward to visiting this place and how he enjoyed being here. When he was here he always managed to spend some time in our library. He was very much interested in the new books that were added from time to time.

Friends of Rev. Broe at Manistee, Mich., his last pastorate, have recognized his love for Grand View by making a gift of splendid books to the library. These books have been suitably inscribed and are now on our library shelves. The gift includes the following books: *Philosophical Fragments*, *Stages on Life's Way*, *Concluding Unscientific Postscripts*, *Repetition*, *Fear and Trembling and Sickness Unto Death*, all by Soren Kierkegaard. The following *New Testament Commentaries* by Moffatt: *Matthew*, *Second Corinthians*, *Philippians*, *Hebrew*, *Pastoral Epistles*, *Mark*, *Acts*, *Galatians*, *Thessalonians* and the *Johannine Epistles*.

On behalf of Grand View College I wish to thank Manistee friends for this useful and beautiful gift. These books are of the kind that will have value for years and years to come. I cannot think of anything more suitable to leave in memory of our mutual friend, Rev. Leo Broe.

ALFRED C. NIELSEN.

start, and it all seems as though it is just a game. But I know the day will come when that means has affected the desired end. It is then, and not until then, that the realization of the purpose behind the purpose will come to all of us.

Looking back at the many hours of instruction, the long days of hiking with full packs, sleeping in insect infested bivouac areas, creeping and crawling on the ground toward some imaginary foe—to do all of these things perfectly has been the immediate end or purpose of our training and has required all of our concentration so that we have had no time to consider the purpose behind that purpose.

In the final analysis, the end attained by training is not the end, but it becomes a means which will bring either victory or defeat. I have tried to seek some sort of justification for that purpose but any theory that I can think of can not be consistent with Christian ideals and principles. However, war is the inevitable conclusion to this chapter of history and although I know it is wrong I have no alternative but to hope for victory. A victory not only on the battlefield, but a victory in the peace that follows, with freedom for the enslaved peoples of Europe.

This should give you an idea of what I have been doing for the past weeks. Thank you again for the letter.

YOUR FRIEND.



BOOKS

"The world of books is the most remarkable creation of man. Nothing else that he builds ever lasts. Monuments fall. Nations perish. Civilizations grow old and die out; and after an era of darkness new races build others. But in the world of books are volumes that have seen this happen again and again and yet live on still young. Still as fresh as the day they were written; still telling men's hearts of the hearts of men centuries ago."—Clarence Day.

I don't suppose there ever was an age that offered so much reading material as ours. We find it in the corner drug store, the classroom and in the magnificent public library.

However, Cato's advice, "*Cum bonis ambula*" (walk with the good) is quite as true of books as of persons. You know a man by the company he keeps. Abraham Lincoln had not read thousands of books, but he **knew** a few great books such as Shakespeare and the Bible.

It may be that the student who enters college today has read more than the students of a couple of generations ago. But I rather doubt that he has read as many good books. I usually ask my students in freshman history if they have read Plutarch. It has been many years since I have discovered one who had.

In a very real sense there is not much we can do for our students. We can urge them on and try to stimulate them to read. We can refuse to "pass" them if they fail to attain certain standards in our courses. But the best part of education is self-taught. A hungry soul seeks. It is here that a good library proves such a blessing,—if the student knows how to choose wisely.

I suppose all human beings are lonesome sometimes. Some of us are lonesome much of the time. I think that is why we were so impressed with the unforgettable scene in Romain Rolland's book, "*Jean Christophe*," when the lonely Jean found a friend. I have found a friend! I have found a friend!" What a companion such a book makes.

In my small, everyday world I do not meet many truly great minds. They are rare in most times and places. But in a good library I can find them. They have written the best and most interesting thoughts they possessed. I do not have to read very far in Emerson, Plato and Luther to know that I am in the presence of what Milton called, "the precious life-blood of a master spirit."

Among books I favor the biography and the novel. What a joy it has been to read the lives of such men as Jefferson, Napoleon and Lincoln, to mention just a few. To the lovers of Abraham Lincoln I would like to say that Carl Sandburg's work contains a vast amount of most interesting material, much of which

is new. You will be proud to have this set in your library.

In a life time there is not time to read all the good novels that are published, but there is time to read some of the great ones. I have not read all of Thomas Hardy's yet, but I hope to some day. Hardy is a master. There are few who can compare with him in creating a certain mood or an atmosphere. Those of my readers who have read "*The Return of the Native*" or "*Tess of the D'Urbervilles*" will understand what I mean.

About twenty years ago I heard William Lyon Phelps of Yale speak. In the course of his lecture he said that two novels had been written during the past fifty years which he thought would live a long, long time. They were "*Jean Christophe*" and "*Anna Karenina*" by Tolstoy. Certainly not many when one considers the number published.

ALFRED C. NIELSEN.

A SERMON FOR YOUNG PEOPLE

(Continued from page 2)

neither individual nor corporate life builds successfully upon law. The rich young man knew something of the disappointments of such an attempt. Christianity knows much about right and justice, but even more about grace and mercy, forgiveness and sacrificial love. These are more than abstractions. They are in all probability the sternest of all realities for they play havoc with all selfishness, all self-will, all self-complacency, and most of all with all self-sufficiency.

The sad and tragic thing about turning away from God, even sorrowfully, like the young man turned from Christ, is that the one that does it fails to see the gospel's function. As the late Eduard Geismar says, "The gospel is not the law; it will not save man through the severity of law but through mercy. There is an austerity about this mercy that will save man because it is intent upon saving and receiving us."

III.

Finally, this narrative teaches us that it is a miracle of grace when men do not put their trust in the works of their hands. In this case Jesus issues the warning that, "It is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God." It is not riches that are burdening most young people, although they may not be wholly free from aspiring to become rich. Yet, it is not riches, but the placing of one's whole trust in the dependableness of riches that Jesus finds to be a hindrance to committing life to God.

How difficult it must have been for the young rich man to understand Jesus on this point is clearly seen in his own attitude as well as in the disciples' consternation. Jesus cuts right through the popular belief that being rich is equivalent with being divinely favored. If one whose material possessions prove the blessing of God cannot enter into the kingdom of God, what becomes of those whose position in life bears no such sign? Then who can be saved?

The lesson we are taught is severe. We are taught not to put our trust in the works of our hands. It does not make any difference whether we in this connection think of the rich young ruler, or of Peter who

said, "Lo, we have left our own and followed thee," or whether we think of our own commitment to Christ in terms of signatures of one kind or another, or any such act on our own part. In none of these things are we in position to find any guarantee of our belonging or not belonging to the kingdom of God or to the Church of Christ. Man not only lives by faith, but he essentially walks by faith. Such a life is a most hazardous one, but it carries with it its own reward.

The tragic thing is that the young rich ruler is neither the first nor the last to turn away from a life that could guarantee no more security than the rewards of implicit trust in God. And Peter is neither the first nor the last follower of Jesus Christ to think of discipleship in terms of compensation. If this meeting between the young ruler and Jesus teaches us anything, it teaches that becoming a follower of Jesus does not solve all of our earthly problems. If anything, Jesus erected one in the case of his young inquirer. He assures the disciples that the reward of discipleship is real. However, who can test the genuineness of our discipleship? Is it solely for the kingdom of God's sake? Or must we admit that other factors are considered first, even when we think our steps are most Christian? Is it solely for the kingdom of God's sake? Dare we say, Yes?

One wonders if we should not use the adjective Christian more sparingly than we do. And in place thereof cling by faith and set our hope to the reality of the miracle of grace which Jesus points to in the words: "The things which are impossible with men are possible with God."

WHAT KIND OF A SOLDIER?

(Continued from page 7)

be nothing worth fighting for when we get through the war.

Some ministers become chaplains and that is praised as the best thing a minister can do in wartime, and it is a great service, but we cannot all become chaplains either.

It may look unfair that some must go and some are "exempted," and it is true that the men at the front run a far greater risk of death than those at home; still, it cannot be otherwise. But—who is to be exempted? Well, that is a question to be decided partly by the government and partly by the individuals conscience. There seems to be quite a struggle on the part of some to get into one of the exempted groups. The word "exempted" seems to imply that it is an enviable position, a fact which is not quite in harmony with the Nathan Hale ideal. If the exemption is sought out of sheer selfishness it is to be dispised. On the other hand there is much unfair suspicion and criticism of the exempted groups.

I do not mean to minimize the importance of or the suffering borne by our soldiers, but I believe their importance is being somewhat exaggerated at the expense of the "soldiers of the production line," the farmers and those keeping up civilian morale, among whom are the soldiers of Christ. Is it all of a sudden of no worth or importance to be a minister? Or has the value of a minister's work decreased because of the war? It seems it ought to increase as an antidote to all the hatred and evil seen in the world. Our wor-

ship ought to increase. In times like these we ought to turn much oftener to the source of all life, the source upon which we depend for strength to go through the sufferings, which we, mankind, have brought upon ourselves. Whom do we owe most: Caesar or God?

Where we do or who does the more Christian service is not for humans to judge. Each must act according to his conscience and the divine guidance given him.

The army as a whole and the nation as a whole does not and can not be expected to live up to the Christian ideal, but since the nation has a majority of confessed Christians we should be able to expect that the sheerest paganism would not be expressed officially. Does "Remember Pearl Harbor" express the Christian spirit? If it does, revenge has recently been included among the Christian virtues. How can responsible statesmen say in the same breath that we are fighting for the Sermon on the Mount and that we will impose "righteous retribution" upon the enemy when we win (Ickes).

Christ fought the Pharisees; Christ hated the Pharisees. But there is more than one way of hating. There is the way of hating that leads to resistance to evil, attempting to turn that evil into good; the way which fights its enemy, leaving a place in its heart for the enemy, hoping to the last to make a friend of him. That was the way Jesus fought the Pharisees. And then there is the way of hating that runs rampant, is revengeful and blind to its own welfare. A Christian should hate and fight evil, but our enemies have no patent on evil; we must recognize and fight evil in ourselves as well.

One of American Legion's leaders said recently that there should be no talk of peace until the war is won. Everybody should shut up and concentrate on winning the war. It might sound like a good argument at first, but after thinking it over, how could a grown-up man, even a leader, in this educated country of ours, say such a thing? Fortunately, our government is not following his advice. Vice President Wallace and a large staff are thinking about and working on Peace and Reconstruction plans. We want to know not only what we are fighting to preserve, but also what new we are fighting to establish! I am sure both those at home and those at the front want to know what they are fighting for. A couple of phrases will not answer that question.

The crisis should not be misused by powerful groups to squelch those it does not like, be they Unions, "Reds" or what not, nor to squelch fair criticism of the government and its method of waging the war. After all, it's our government and our war.

In the peace and reconstruction work the forces are divided again. Those at the front do not have much time to plan peace and reconstruction work. That work must be done by some of those at home. Some can and must concentrate on that. The peace and reconstruction work must be planned before victory is here or else we would wake up some morning with a victory, not knowing what to do with it. In the words of Louis Adamic: "Victory would be handed from one to the next like a hot potato," or else it will be left to a small group of men to sit around

a green table and make a revengeful and shortsighted armistice which will not last a generation.

Whether we are at the front or not, whether we fight directly or indirectly, physically or spiritually, let us respect one another and fight not only the outward enemies, but the inner enemies of suspicion, selfishness and jealousy. Let us hope that we all are striving toward the same goal—the goal which Christ set for us by his example. As we learn to live the way Christ lived, as the spirit of Christ conquers the hearts of men, wars will be eliminated. Only as the realization of the ideal of Christian living grows among men can we expect to end wars. George Washington realized that when he said: "Without a humble imitation of the divine author of our religion, we can never hope to be a happy nation," and we might add in the same spirit "that without attempting to turn our enemies into friends we cannot hope to live in a happy world."

WILLARD GARRED.

The Tongue Of Them That Are Taught

By Conrad Bergendoff,

President of Augustana College and Seminary.

Of the graduates of Church colleges we have the right to expect that they shall be able to speak a language different from the speech of those who have not had their opportunities. No, I am not thinking of the foreign languages which you have heard in your classrooms and which with greater or less ease you can now speak. To the uneducated such a mastery of strange tongues often seems the most impressive mark of learning acquired in college halls. Nor am I speaking now of the correctness with which you use your mother tongue, after years of study of the English language, whether written or spoken. The most polished of language can often be as hollow as the most polished of bells. The world is not lacking in smooth speech, but few things are more smooth than the ease with which the modern bullet cuts its way through the skull.

The tongue that should be the acquirement of men and women prepared in a Christian institution of higher learning is the tongue described in Isaiah, the power of speech which is able "to sustain the words of him that is weary." Whom else may we look to for the word to liberate this generation from its awful fearfulness? Who more readily should be able to speak the enlightening word which gives guidance in this humanity's dark hour? Of too many educated folk, and not least in the teaching profession, it is true that "much learning turneth them mad," and their counsel is a profusion of words. Not a few men have been judged great by the number of books they have produced while in reality they have but made higher the mountain of literature over which inquiring minds seek their way. The invention of radio has brought us the mass production of tongues on the air—"drunk with new wine" is too mild a criticism of some of this jargon which I suspect has something to do with the present suicide of nations.

This Is The College

A place where ideals are kept in heart, in an air that they can breathe;

A place of worship, work and play, for the youth of every clime. List to the spirited rhythm of youth, humanity's pulse at its best,

Intermingled with beat of a slower sort, the rhythm of wisdom and age.

Youth and age together tread trails of the past, the trails that the race has trod.

Together they play in joyous mood, God's children, one and all, Or leisurely roam by brook or stream in perfect comradeship.

Together they hear the melodious voice of the human spirit sing,

Singing of freedom and happiness, and the quest of its final goal.

No notes of selfishness, pride, or place must mar this harmony; Detached from the world, yet in it still, youth prepares to serve the race.

—Author Not Known.

The most urgent need of the moment is for the kind of man and woman who knows both the healing art of silence and the creative art of speech. "Creative arts" has all too easily become a designation of activities which have little to do with the creation made possible by the Word I am speaking of. There is a veritable cult of hideousness which is spreading its wares over the walls of our nation—a good example of the spirit of our age groping its way through underground caves, unable to see clearly, unable to make itself clear because inwardly it is so full of confusion. The Psalmist speaks of a creative art in those crystalline words: "Create in me a clean heart and renew within me a right spirit." That is the art of Isaiah's phrase, "sustain him that is weary." Modern civilization is heavy, oppressive, a terrible weight, what with all its steel and concrete, its hard lines, its gigantic cities, its burdensome conscience. Some seek relief in speed—hoping to lose in the sense of motion the dead weight of despair caused by the heaviness of life. Others find a perverted sense of relief in stirring around with Freud and Jung in the dismal abysses of human swamps.

Oh, for voices which could spring like clear water from the hard crags of contemporary life, to give refreshment to weary souls! What need for a Moses who could strike terror into the idol-worshippers around a golden calf but could speak also with lightning brilliance of the fundamental laws of life. An Elijah should be here to drive the Baal worshippers into self-destructive frenzy in order that the Word of God might be heard. But above all the voice of Him through whom came grace and peace, Him whose Word giveth light to the mind and strength to the soul. It may be that we can only faintly imitate Him in our speech, and that only the echo of His voice resounds in our expression. But in Him is life, and the gift of Church colleges to our age is the sending forth of men and women in whose lives the world detects the accent of those who have been with Jesus. Thus and thus only will we have a part in the creating of a new order of things out of the chaos engulfing us. For even now the tongues of those that are taught by the Spirit of God can create new heavens and a new earth.

General Information

Grand View College was established in 1895. It is owned and controlled by The Danish Evangelical Lutheran Church in America.

Grand View College includes: (1) The Theological Seminary; (2) The Junior College; (3) Commercial Department.

The Seminary offers a three-year course in theological subjects. The purpose of the Seminary is primarily and chiefly to fit men and women to serve the Danish Evangelical Lutheran Church in America in the pastorate, in Christian teaching, and in other religious vocations, but the courses in the Seminary are open to all who wish to share the opportunities for Christian fellowship and study which this department offers.

The Junior College presents a balanced program which seeks to give the information and the discipline needful for later college work as well as for subsequent adult years and to assist the student in preparing for an active, diversified and elevated human living.

The Commercial Department offers such courses as shorthand, typing and accounting.

Location.

Grand View College is located in Des Moines, the capital city of Iowa. This city offers many advantages to students. In the study of political and social science students may observe state, municipal and social agencies in actual operation. Besides, Des Moines offers exceptional facilities for the enjoyment of lectures, forums, music and other values of a cultural nature.

Libraries and Museums. The college library contains about 7,000 volumes. In addition, the Iowa State Historical Library and the Des Moines City Library are at the free disposal of students. Students also have access to the State Historical Museum. And in the city library the Des Moines Association of Fine Arts often has on exhibition good collections of modern paintings.

The Junior College is Accredited.

The Grand View College has been inspected by the Iowa Intercollegiate Standing Committee and is fully accredited. All courses listed for credit in this catalog may be transferred hour for hour to the State University of Iowa, the Iowa State College, and the Iowa State Teachers College without loss of credit.

Since colleges and universities in this and other states are guided by the policy of the State University of Iowa in regard to transfer of credits, it is safe to assume that students will experience no difficulty in the transfer of credits to other institutions.

Teaching.

Upon the completion of two years of work in the Junior College, with the prescribed courses in Education successfully completed, the student, if a resident of Iowa, is eligible for a First Grade Uniform County Certificate under Section 3876 Code of Iowa as amended by the 45th General Assembly.

A year's work in the Junior College satisfies the State requirements and admits the student to the examinations leading to a Uniform County Certificate in the State of Iowa.

Pre-Professional Courses.

The liberal arts form the basic curriculum. But, by a proper selection of subjects the Junior College student is able to fulfill the preparatory requirements for most of the professional work offered by a University or State College. It is possible, in that way, to complete a portion of the work of the technical schools such as schools of engineering and home economics.

Grand View College can offer two years' work preparatory to:

Commerce.	One year's work towards:
Law.	Engineering.
Librarian.	Medicine.
Theology.	Nursing.
Teaching (4-year course).	Home Economics.

Religious Influence.

Devotional periods are held daily. The faculty and Seminary students take an active part in encouraging Christian thinking and living. Luther Memorial Church is located across the street from the campus. Students are cordially invited to attend. Each year outstanding speakers are brought to the college who deliver a series of inspiring lectures.

Athletic Activities.

Grand View College enjoys the distinction of having introduced into American education the Niels Bukh system of rhythmic gymnastics, that forms the nucleus about which the entire Physical Training program has been built.

Folk dancing, basketball, tennis, baseball, soccer, track and field activities provide the students with recreation throughout the year.

There is a good opportunity for everyone to participate, and to represent the college on one of the teams. The college is a member of the Iowa Junior College Conference.

Honorary letters are awarded to students who qualify, providing their scholastic standing is satisfactory.

Expenses.

Incidental fee: For the year	\$ 10.00
Tuition: For each semester	\$60.00
For the year	120.00
Board: Per week	\$ 4.50
Per semester	75.00
For the year	150.00

No reduction in board unless a student is absent at least one week. Dining hall is closed during Christmas vacation. The rates for board are subject to change on 30 days notice by action of College Board of Education.

Dormitory room: Per week	\$ 2.00
Per year	\$ 70.00
When two students occupy a room:	
Per week	\$ 3.00
For the year	50.00

Of students taking typing, physics or chemistry a reasonable fee is charged.

Fall term opens September 14, 1942.

For catalogue and further information write to

ALFRED C. NIELSEN

Grand View College

Des Moines, Iowa

CHURCH and HOME

By REV. M. MIKKELSEN.

God's greatness, like man's perfunctory ability, is relative. Many of us forget that, and therefore, in times of distress and despair, assuming that God in His supremacy is absolute, get discouraged and wonder why God does not interfere and suspend the power of evil now rampant in the world causing innocent people everywhere such suffering as we have never witnessed before.

We should of course not wish for a recurrence of the interference by God with man's privilege of life back in the days of Noah. God promised at the time never to repeat His suspension of evil in the world by these same means. Although His purpose is not clear to all we may be confident that it is the best for all.

The relativity of God dates back to that promise. It reduces the absolute power of God but stands very definitely as a challenge to man's responsibility. While we need not fear destruction by the hand of God there is sufficient reason for those who have separated themselves from God and thus have made it impossible for Him to protect them from evil hands to fear destruction by the hand of the enemy.

We may learn from Jesus' life on earth that it is not especially the body and our physical well-being that God is mostly concerned about; that it is not so much what happens to us and the sufferings in this life caused by the presence among us of evil, and of selfishness, that matters most; but it is how we react to all this that counts. It is our reaction here that makes it either possible or impossible for God to interfere.

One reason why the building in the world of the Kingdom of God has not progressed any further but has been repeatedly delayed, perhaps the main reason, is the unwillingness of Christian nations to accept responsibility, and the hesitancy with which they seek repentance.

God is yet Almighty if our relation to Him is such that His full power can be released against the evil forces operating in the world to destroy not only the fruit of man's labor but all that God has given us to enjoy. God does not work alone. In this fight we must fight with Him even to the extent of giving our lives if necessary. Until we are ready to enter the struggle under these conditions we should at least be restrained in our complaints.

LUTHERAN TIDINGS

Program, District II Convention, Marlette, Mich., Aug. 21 to 23

Convention theme: "The Supremacy of the Church."

Friday:

Pastoral conference at 2 p. m. Discussion led by Rev. H. P. Jorgensen. Opening service at 8 p. m. "The Supremacy of the Spiritual Life." Rev. Einar Romer, Manistee, Mich.

Saturday:

Morning devotion at 9 a. m. "The Stronghold of the Saints." Rev. E. E. Hansen, Marlette. Discussion on Sunday school problems at 10:15 a. m. District business session at 1:30 p. m. "The Children of the World in 1942." Short Sunday school presentation. Women's Mission Society meeting at 8 p. m.

Sunday:

Sunday school, (open to visitors), at 9:30 a. m. Morning services with Communion at Juhl at 10:45 a. m. "The Glory of Worship." Rev. C. A. Stub, Greenville, Mich. Morning service at Germania at 11 a. m. Rev. Svend Jorgensen, Detroit. Afternoon lecture at 3 p. m. "When it Gets Dark Enough, You Can See the Stars." Rev. Holger P. Jorgensen, Muskegon. Closing meeting at 8 p. m. "Heavenly Hope and Earthly Service." Rev. John Christensen, Ludington.

District IX Convention

The District Convention of the Oregon and Washington churches will be held in St. John's Danish Lutheran Church, 24th Ave. and Spruce St., Seattle, Wash., Friday, Saturday and Sunday, September 4 to 6.

The Seattle congregation extends invitation to all members and friends to attend this convention.

Please send your reservations in due time to Einar Nielsen, 2324—30th Ave. South, Seattle, Wash.; or to Rev. A. E. Sorensen, 2406 East Spruce Street, Seattle, Wash.

HOLGER NIELSEN,
District President.
JACOB NIELSEN,
Vice President,
St. John's Lutheran Church.
ALFRED E. SORESEN,
Pastor.

Eben-Ezer Mercy Institute

Dear Pastor and Congregation:

Our Christian faith teaches love to our neighbor. "Thou shalt love—thy neighbor as thyself" is a word of the Lord in connection with the parable of the Good Samaritan. Regardless of the condition and attitude of the neighbor, the Christian is to love him.

The sense of responsibility on the part of our church has enabled the Eben-Ezer Mercy Institute to work among the needy for more than a generation. While Eben-Ezer is not on the budget, it is evident that our church wants its ministry to the aged and enfeebled to continue. One hundred and fourteen guests were cared for during the year, all apart from the much greater number attended at the hospital. More and more inquiries are received in behalf of the paralytics, epileptics and mentally deranged folks. The direction of the Lord is clear and definite concerning them. Love them, minister unto them according to their needs.

Our pastors and congregations may have an active part in this ministry of love to the needy.

(1) Tell your people that your church has a home where folks in need of institutional care may be cared for in a Christian atmosphere.

(2) Say a good word for the diaconate—the ministry of serving love. There are perhaps young women in your parish who are waiting to be told of a life lived in Christian service among people who will appreciate this service.

(3) Support the work by your intercessory prayers and your financial contribution. May we in a fraternal spirit remind you that the Thirteenth Sunday after Trinity-Sunday,—August the 30th—is the Sunday set aside in our churches for an offering to the work of mercy. If it be found impractical to take an offering on that Sunday, the offering might be taken at a more convenient time or your gift of love might be sent as a donation from one of the organizations within your church.

The work of mercy with healing and hope is an eloquent testimony of our Christian faith in these days of war and destruction and of such a significance that you and your people want to have a share in it.

Cordial greetings from the workers and guests at the Eben-Ezer Mercy Institute.

Yours truly,
M. JORGENSEN.

Our Church

Rev. Johannes Knudsen preached his farewell sermon in the Hartford, Conn., church on Sunday, August 16. He planned to leave immediately with his family for Des Moines, Iowa. He will on September 1 assume the duties as president of Grand View College to which he was elected at the Church convention in June.

District V will meet for the annual District meeting in Withee, Wis., October 9—11.

Danish Radio Service will be heard on Sunday, August 23, 10—11 a. m. from the WCAL radio station (770 kc). Rev. M. Mikkelsen of Askov, Minn., will preach the sermon and the church

choir from Askov will assist him with special hymns.

Rev. Harald Ibsen of Diamond Lake, Minn., will be the guest speaker at a harvest festival in Kimballton, Iowa, on Sunday, August 23.

Rev. Vagn Duus and his family have enjoyed an extended vacation in Tyler, Minn., where Rev. Duus' mother lives. Rev. Duus spoke in the afternoon at the annual Sunday school picnic of the Danebod church on Sunday, July 26, in the Camden State Park. Rev. Duus and family left Tyler on August 14, for Danevang, Texas, where Rev. Duus will begin his work as pastor on Sunday, August 23.

Rev. Erik K. Møller and family of Omaha, Nebr., spent part of their August vacation in Tyler, Minn., visiting Mrs. Møller's mother, Mrs. K. H. Duus, other relatives and friends. Rev. Møller spoke in the Danebod church on Sunday, August 9. The balance of the vacation is spent at Spirit Lake, Iowa.

The California District of DAYPL will meet for a four-day rally at Atterdag College, Solvang, Calif., Sept. 4-7. The summer camp which had been scheduled earlier in the summer at Big Sur Park had to be cancelled as the Park is located in a military zone. Leaders of the young people's work in California are now planning to combine the programs for the summer camp and the annual convention at the four-day meeting at Solvang.

Rev. A. C. Kildegaard, Clinton, Iowa, has resigned from his work as pastor of the Clinton church which he has served for a number of years. His health, which apparently was better, does not permit him to continue his work. Rev. Kildegaard will preach his farewell sermon in the Clinton church on Sunday, August 30. Rev. and Mrs. Kildegaard will move to Muskegon, Mich., where they have bought a home. Two of their children live in Muskegon.

Grand View College Scholarships have been awarded to the following: Esther Larsen, Granly, Miss., (District II); Vera West, Kimballton, Iowa, (District III); Edith Johansen, Tyler, Minn., and Esther Mikkelsen, Askov, Minn., (District IV) and Ellen White, Brush, Colo., (District V). Each scholarship amounts to \$100.—The scholarships were offered to one student in each of seven districts. Final decisions by a committee were based on the applicants' scholastic standing.

The **G. V. C. Junior Camp** was attended by 120 Juniors. It seems to have been a success in every respect. Prof. Harald Knudsen was in charge of the camp and had a number of the regular teachers at G. V. C. and others as his helpers.

Rev. Harris Jespersen, on vacation in Tyler, preached in the Danebod church on Sunday, August 16. The local pastor

has had a little trouble with a sprained ankle and was happy to be relieved.

Prof. Otto Hoiberg and family from Askov, Minn., are also on vacation in Tyler. Prof. Hoiberg spoke at the Young People's meeting at Danebod on Sunday evening, August 16.

The **Seattle, Wash., Congregation** will observe its 25th anniversary during the District meeting to be held September 5-7. Rev. Edwin Hansen of Marlette, Mich., has been invited as guest speaker. Twenty years ago the Seattle congregation decided to support this young man in his efforts to enter into the ministry. Undoubtedly the joy of meeting again will be mutual.

Splendid Work! The Lutheran Tidings business office announces the receipt of **sixty new subscribers for Lutheran Tidings** from Enumclaw, Wash., secured by their new pastor, Rev. Ove R. Nielsen! Rev. Axel Kildegaard, Jr., and student of theology Vernon Hansen are also mentioned as having been active for Lutheran Tidings in Bridgeport, Conn., and Dagmar, Mont., respectively. A total of 136 new subscribers and 56 renewals were received during the two first weeks of August. We wish to express our appreciation to all co-workers!

News Briefs

Ethiopia—Missionaries to Return to Ethiopia—According to the Board of Foreign Missions of the United Presbyterian Church of America, Emperor Haile Sellasie of Ethiopia has invited the return of United Presbyterian missionaries.—I.C.P.I.S. Geneva.

Denmark—Y.W.C.A. Conference—A conference of leaders of the Y.W.C.A. in Denmark held at Nyborgstrand at the end of May brought together 325 young people from many parts of the country. It was interesting to note the youthfulness of the delegates, the average age being about 25 years. The predominant note of the conference was: Our hope is in God Almighty, the world is in darkness, but **God is Light**, the light of the world. Why should we have a flickering hope, when our God is unshakable?

ACROSS THE EDITOR'S DESK

(Continued from page 8)

this very eagerness, when misguided, proves a handicap to the patriot's purpose.

"Here, then, lies the opportunity of the student of today, to correct the thinking of the people and to re-establish a harmony and calmness of thought that will abandon unnecessary excitement. An important part of education is thinking things through to an accurate and logical conclusion; a strong defense against propaganda and hysteria

is found in this same principle. Therefore, the good student should be well armed for this undertaking.

"Another and equal opportunity of service lies in the student's preparation for the future. The engineer of the future will find new problems and reconstruction, the economist will have to handle shortages both in supplies and currency, the doctor will have to face the possibility of wartime and post-war epidemics and the minister will have to supply a source of reassurance and hope needed more than ever before. It is the patriotic student's duty to build now a foundation for the future strength of his country as well as for the present. The question arises, 'Can the future America survive?' You alone can answer that question."

Acknowledgement of Receipts From the Synod Treasurer

For July, 1942.
Towards Budget.

General:

Previously acknowledged	-----\$ 128.78
Congregation, Portland, Me.	-- 25.00
Congregation, Menominee, Mich.	----- 9.25
Congregation, St. Stephens, Chicago, Ill.	----- 100.10
Congregation, Des Moines, Iowa	25.00
Congregation, Kimballton, Iowa	10.00
Congregation, Withee, Wis.	----- 10.75
Congregation, Omaha, Nebr.	-- 25.00
Congregation, Los Angeles, Calif.	----- 21.15
Congregation, Seattle, Wash.	-- 32.86

Total to date ----- \$ 387.89

Annual Reports:

Previously acknowledged	-----\$ 11.75
Congregation, Bridgeport, Conn.	3.50

Total to date ----- \$ 15.25

Pastors' Contributions to Pension Fund:

Previously acknowledged	-----\$ 22.00
Rev. Aage Møller	----- 5.00

Total to date ----- \$ 27.00

Miscellaneous Contributions to Pension Fund:

Previously acknowledged	-----\$ 116.80
Congregation, Newell, Iowa	-- 20.26
"A Friend," Tyler, Minn.	----- 5.00

Total to date ----- \$ 142.06

Home Mission:

Previously acknowledged	-----\$ 278.12
"A Friend," Tyler, Minn.	----- 5.00

Total to date ----- \$ 283.12

Received—No Relation to Budget.

Lutheran World Action:

Previously acknowledged	-----\$2,458.47
Congregation, Brooklyn, N. Y.	83.15
Congregation, Troy, N. Y.	10.80
Congregation, Juhl, Mich., (additional)	----- 1.35
Congregation, Trinity, Chicago, Ill.	----- 60.00
Congregation, Kimballton, Iowa	122.95

Miss Elin Jensen
90 Jens M. Jensen R.R.

Congregation, Clinton, Iowa	43.00
Congregation, Newell, Iowa, (additional)	6.00
Congregation, Withee, Wis.	26.17
Congregation, Bone Lake, Wis.	15.00
Congregation, Alden, Minn.	65.65
Congregation, Hetland-Badger, S. D., (additional)	3.00
Congregation, White, S. D.	15.00
Congregation, Omaha, Nebr., (additional)	2.00
Congregation, Nysted, Nebr.	9.50
Congregation, Dannevang, Tex.	18.00
Congregation, Solvang, Calif.	13.25
Congregation, Tacoma, Wash.	11.50
Congregation, Seattle, Wash.	12.60
Mrs. Katrena Tambo, Lake Ben- ton, Minn., in memory of Søren Morsing, Clinton, Iowa	2.00
Rasmus Jensen, Lake City, S. D.	5.00

Godfred Damgaard, Jeppe Schultz, George Douglas, Lena and Harold Buhl, Arn- old Buhl and Chris Larsen, Lake City, S. D., each \$1	6.00
"A Friend," Los Angeles, Calif.	1.00

Total to date ----- \$2,991.39
Thank you very much for these con-
tributions.

OLAF R. JUHL,
Synod Treasurer.
Box 408, Route 1, Hopkins, Minn.

Contributions to Santal Mission

For General Budget.
Alfred Grau, Newell, Iowa ----\$ 2.50

Dist. III D. A. Y. P. L. I. mond Lake, Minn.	45.38
Dist. IV D. A. Y. P. L. I. kegon, Mich.	20.00
Anonymous, Iowa	20.00
West Denmark Congr., Luck, Wis.	5.43
Bethania Mission Group, Ra- cine, Wis.	6.00
S. S. S. C., Tyler, Minn.	3.00
75th Jubilee gift, D. K. M.	75.00
Mrs. C. J. Rasmussen, Green- ville	1.00
In memory of Miss Nellie Lar- sen, Hurley, S. D.	1.00
Erna Jensen, Jackson, Mich.	1.00
The Larsons, Flaxton-Ken- mare, N. D.	10.00

For Dr. Østergaard's Work:

Mrs. Johanne Lundsted, West- wood, N. J.	3.00
---	------

For Leper Work:

Mrs. Johanne Lundsted, West- wood, N. J.	2.00
---	------

Total for July ----- \$ 229.92

Total since Jan. 1 ----- \$5,067.98

Acknowledged with sincere thanks.

DAGMAR MILLER.

N. B.: Did you pass lightly by D. K.
M.'s Jubilee gift or are you planning on
doing likewise?—D. M.



PROTECTION GUARANTEED and Your Money Back!

It is now and for the next twenty years that your earnings will be most needed by your family. It is now and for the next twenty years that your savings must be built. Lutheran Brotherhood has designed a Retirement 20 Year Insurance Contract to meet the needs of men like you. Under this policy you are insured while you save. You receive full protection with increasing death benefits — through the 20 years and your money back plus dividends when the 20 years are up. Get full details now.

LUTHERAN BROTHERHOOD

Legal Reserve Life Insurance for Lutherans

608 Second Avenue South

HERMAN L. EKERN, President

Minneapolis, Minnesota

Please send me information about your Protection Plans for
(check one) ☐ regular Life Insurance; ☐ Retirement-plus-
Protection Plan. This does not obligate me.

Name _____ Age _____

Address _____

City or Town _____ State _____

Grand View College

DES MOINES, IOWA

Founded 1895

Theological Seminary

Seminary three years.

Pre-seminary two years.

Junior College (Accredited)

Liberal Arts.

Pre-Professional courses:—Com-
merce, Law, Librarian, Medicine,
Nursing, Engineering and Teach-
ing.

Special Courses

Physical Education, Commercial,
Music and Danish Teachers'
Course.

Deferred Enlistment for the Service

Under certain conditions it is
now possible for men to enlist
in the U. S. Army or the Navy
and still remain in college.
Write for complete information.

The school year opens Septem-
ber 14 and closes May 28, 1943.

Write for Catalog

Alfred C. Nielsen.