

# Lutheran Tidings

Volume X

September 5, 1943

Number 3

## --- IT IS TIME TO PRESS ON ---

By DR. N. M. YLVISAKER,

Director of Service Commission of The  
National Lutheran Council.

It seems strange and yet it is already two and one-half years since with our country we moved as a Church into a state of national emergency.

Perhaps we should reverse the statement and say: Can it be possible that it is only two and one-half years since the emergency, which so quickly developed into a global catastrophe, moved in upon us? It seems like a life-time. Like eternity. Who can remember now those quiet, sane days of not-so-long-ago? Was it yesterday, a life-time ago, ages past? So long, long ago.

There have been changes since then, changes so great as to alter everything—our outlook on life, our plans, our work, life itself. For some all that life included has been shattered and destroyed. Yesterday everything serene. Today those so very dear gone to the ends of the earth, some hidden away in the bowels of the earth never to return, and our hearts are gone with them—never to be the same.

The Church heard a call to great service in the yesterday that was, and in the today which is it has discovered that the ministry it promoted met a world need. Stumbling at times through mistakes which might have been avoided had there been previous experience to point out a straight way, the progress towards aimed-at objectives has been steady and sure. Today there are miracles which can be claimed because the Church was true to her mission and made straight the way for the Christ of God.

It took too long for the Church to become aroused enough to perform valiantly as she should in a day of great tragedy. Now she is slowly shaking off the lethargy which has beset her and she is girding herself for the task of building a new world upon the ruins of a past tinsel glory. And she is experiencing even now the agonies which presage the birth of a new day, a new age.

There have been encouraging responses of late to the insistent call for world wide service which these past weeks have been sounded from these pulpits and altars of our churches everywhere. Indeed these responses have been so heartening as to make us believe that we are as a Church beginning to sense and appreciate the opportunity which is upon us. Chaplains in the field tell us that not since the Reformation have there been such opportunities. Others who are now ministering in the fox-holes of far-off battlefields in-

sist that not since Calvary has there been such an open road for the messengers of the King.

We have not accomplished the task with which we have been charged. Not in any sense of that word. We have only begun to assume some of the responsibilities of that task.

We have, for instance, gone part of the way with our Chaplains and have furnished them much needed supplies. But we haven't gone all the way. Millions of tracts have been distributed and hundreds of thousands of prayer books. But the demands for these supplies are today so enormous and so insistent that should we actually face this part of our opportunity, we could

spend easily our entire 1943 appropriation for religious literature supplies alone. Not only Lutheran Chaplains, but Chaplains of all denominations are begging us for these supplies in such quantities as actually to stagger us with the implications of the demands. When one Chaplain can insistently plead for 18,000 prayer books and the same mail bring us the demand for 7000 more from another Chaplain—25,000 copies for two Chaplains in one day's mail—a person does not need much of an imagination to discover what the orders from five hundred Lutheran Chaplains could be, nor what six thousand other Chaplains could use were they to feel free to make known to us their requests as many of them would like to do. Can you visualize what the world-wide distribution of such Lutheran supplies may mean in a day like this?

There are the demands for additional Chaplains, so urgently pressing at the present time. About seven thousand Chaplains are now in service, but the cry is for four thousand more before the present year is out. The Lutheran Church has commissioned to date 539 Chaplains as its contribution to the service. Almost twice that number is the demand of the hour from our Church if we shall face the challenge of this crisis in the spirit of Him who calls. These Chaplains are the missionary heroes of this new day. What does it mean that one thousand Lutheran pastors suddenly take on the garb of Chaplains and go to the ends of the earth with the preaching of the everlasting gospel?

The Lutheran Church was the first religious organization to place Christian service centers in strategic military and naval areas. They became known as "Homes Away from Home" and service men every-



THE REV. N. M. YLVISAKER

where blessed them and the Church and the pastors which made them possible. Here religion occupied the throne of honor, and ministers of God showed men the way to the throne of grace by word and precept and example. Great things have been accomplished and about two million boys have found in them a place of rest and strength for body and soul. What will these millions of service men have to say about our Church when they return?

But not more than fifty such Centers are in operation. Many times that number are in present demand and it is difficult indeed to explain to those who face the problem locally why the Lutheran Church with such a record of accomplishment in this field cannot reach out with this ministry to localities now affected by emergency situations, localities which so desperately need the influence of these helpful institutions to give our service men the assistance they require as they train to face the crisis in their lives for us.

We should greatly expand this part of our program to include world Centers like Philadelphia, Washington, New York, St. Louis, Cleveland, London (England), and such countries as Australia, New Zealand, Alaska, Iceland, the British Isles, India, Irak, North Africa. Even then the opportunities would continue to beckon as our service men reclaim one conquered country after the other for the realm of the risen Christ. Is the Lutheran Church through this institutional work raining for a specialized ministry to nations and peoples stricken now by the ravages of war?

It is indeed time to press on and to move forward. The opportunities knock for a moment, to be gone forever if we are not there to open the door. The tasks are never greater than can be accomplished if we approach them with the sure faith that God is very near to bless and to give needed strength for the new day that is upon us. We must press forward. To do else would be to hesitate. But hesitating we fail, and failing we lose all.

Pray God for the courage of accomplishment—and for the eagerness to do His Will!

## Grand Old Men

The Israelites had come to the border of the promised land under the leadership of Moses. He then chose twelve men, one from each tribe, to go in and look the land over, afterward to report on what they had seen to him personally and the people. Among those chosen were Joshua and Caleb of the tribe of Judah.

Coming back they reported as follows: "We walked all over the land and found it a rich land. There is grass for all our flocks, and fields where we can raise grain, and trees bearing fruits, and streams running down the sides of the hills. But we found that the people who live there are very strong, and are men of war. They have cities with walls that reach almost up to the sky, and some of the men are giants, so tall that we felt that we were like grasshoppers beside them."

This report had such an influence on the people that they murmured against Moses and even wanted to go back to Egypt.

Only Joshua and Caleb differed with the rest of the spies. They referred to God as their helper. Caleb's standpoint almost cost him his life as the people were about to stone him. But he was both fearless and faithful.

Then came the punishment from Jehovah: Stay forty years in the wilderness until all the old people had died except Joshua and Caleb and a new generation grown up. The children and young people had to be brought up in such a way and manner that they as free men and women were fit for the life in the promised land.

Our wandering through this world may serve the same purpose; — In the next forty years a great change took place. Caleb saw many wonderful things pass by. Aaron died, Moses passed away, Joshua became the leader. They crossed the river Jordan in a wonderful way, conquered the city of Jericho and many others; and finally came the time when the land was to be divided.

Here we again come to a very important moment in Caleb's life. We will allow him to speak to us, for although he is an old man 85 years of age, he is surely worth listening to.

He said to Joshua: You remember what the Lord said to Moses, the man of God, when we were in the desert at Kades barnea and you and I brought back our report. I spoke to Moses the word that was in my heart, and I followed the Lord wholly, when the other spies spoke out of their fear and made the people afraid. On that day you remember that Moses said to me: The land where your feet have trodden and over which you have walked shall be yours, because you trusted in the Lord . . . . That was forty-five years ago, and God has kept me alive all those years. Today at eighty-five years of age, I am as strong as I was in that day . . . . "You can take your choice in the land," said Joshua. . . .

"The place that I will choose is the very mountain on which we saw the city with the high walls where the giants were living then, and where other giants, their sons, are living now, the city of Hebron. I know that the walls are high and that the giants live there. But the Lord will help me to take the cities, and to drive out the people who live there. Let me have the city of Hebron."

Now we must remember that Hebron in one way was a sacred place. It was here that Abraham had lived, where God had met him time and again, and here was the tomb of Abraham, Isaac and Jacob. In that respect it was a place worth having.

If we have followed the story of Caleb as it is revealed to us through his words and deeds, we no doubt, admire him as he is confronting us bold, hale, strong, with faith in God and the future. He is taking the hardest place among the tribes. He is still the soldier with the fighting spirit. We need such men in the world today.

From him we turn our attention to another personality, a man of the New Testament. I am thinking of Simeon in Jerusalem. He is of a different disposition in many ways. When Joseph and Mary brought Jesus to the temple 40 days old they met Simeon. What a beautiful picture Luke sets before us in his gospel.



## Concerning The Work Of Our Danish Church

By Rev. Alfred Jensen, President of Synod.

It is about two months since the synodical convention closed and within a week the first district meeting, that of the ninth, will take place at Enumclaw, Wash. The district meetings signal closer attention to the life and services of both synod and local congregations after a sort of vacation period. In this article I would like to make some comments upon the convention issues and the objectives before us in the light of the decisions made by the convention. As far as the district meetings want to do so, I ask that they accept this article as a message addressed to them for their consideration.

### Significant Development.

The most significant changes are not always apparent over a short period, but appear more clearly in retrospect over a number of years. As I see it, the most important change affecting the life of the synod is the transition from comparative isolation to that of complete integration with respect to its relations to the church life of America. This change has come about since the decision of the convention in 1936 to ask for admittance to the National Lutheran Council. The progressive steps in that process have been partly of our own choosing, mostly, perhaps due to circumstances beyond our control, particularly the circumstances created by world war conditions. It is unnecessary to review these steps here. I only need to mention our wholehearted cooperation in Lutheran World Action, involving as it does support of all Lutheran orphaned

He is old yet full of spiritual life. He lives with God who is the fountain of life. He is familiar with God's ways and plans. He is just and righteous. He was filled with the Holy Spirit. There is the explanation of it all. The Holy Spirit is a comforter, dwells in the heart, teaches all things, reveals things that will happen. Simeon was among those that waited for the consolation of Israel. He knew (by the Spirit) that he should not die before he had seen the Lord's Christ. The Spirit led him to the Temple and also showed him that the little child Mary carried was the promised Messiah. Therefore he took Him into his arms, broke forth in thanksgiving to God, who keeps His promises. Here is the difference between Caleb and Simeon, the former wanted to live, but Simeon is ready to die: "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation." And this salvation is to be for all people, as the angels also had said, but the manner is this: a light for the Gentiles, a glory for Israel. Simeon then told the parents about the future of the child, and as he blessed them he foretold Mary something that was sad to listen to. Hitherto all that had been told of the child by the angels by the shepherds had been so bright and lovely.

If a man like Caleb teaches us to "fight on", then from Simeon we learn how to be prepared for death. To part with this world with the assurance that in Jesus we have all we need in life and death, and with a blessing to our surrounding.

P. RASMUSSEN.

missions, the program of the Commission on American Missions and the work of the Service Commission, indeed a vast and significant commitment, not to forget the program of the National Lutheran Council bringing us face to face with problems concerning human welfare, church statistics, publicity and the implications of a future All-American Lutheran Convention, conceived as the portal to possible Lutheran organic unity.

I am mentioning this with no other purpose than that of summing up the situation in order that we may focus our attention correctly. I regard this situation primarily as responsible for the election of a committee on Church Relations having as its aim not only relations with our sister synod, but with all other Lutheran synods as well. The step taken was logical and signifies the unmistakable intention of the convention to maintain the separate identity of our synod within the family of Lutheran synods.

The relations with the United Danish Lutheran Church will be strengthened by the expressed intention of the convention to seek closer cooperation with it wherever and whenever possible. Such cooperation has, of course, been both desired and practiced for many years as evidenced by several facts, for instance, the agreement entered into by both synods not to start a mission in a locality where the other synod already has a work in progress unless fifteen or more families request it; the joint work of translating and publishing "Orders of Ministerial Acts" in 1925; the "Hymnal for Church and Home", three editions; the agreement concerning cooperation with respect to same pastor serving congregations belonging to different synods; the joint support, ownership and responsibility for Eben-Ezer Mercy Institute; the sharing of broadcasting privileges and responsibilities from St. Olaf's station to mention a few.

The above described development has been accompanied by a lessening of the impact upon our synod by the events, viewpoints and life in general of the Church of Denmark. The reasons for this are due largely to the circumstances prevailing at present, but due also to the lack of immigration and the increased use of English as the language both of the home and the church as it has been the language of business and the schools for a long time. A great many congregations are now using English at their congregational meetings. The change two years ago making English the official language at our conventions speaks for itself when mentioned in this connection.

It is not my intention to comment upon the good or bad resulting from the development I have just discussed. I am aware that such development has not just happened unrelated to reality. When we consider how our Sunday schools, vacation schools, now use English almost exclusively, how Grand View College has become an accredited Junior College and its seminary uses English chiefly as the teaching medium, that we have gratefully ordained and accepted the service of at least one minister unable to use the Danish, that great strides are being taken through our translated hymns and songs toward making a place for ourselves within the framework of American church and folk life, it is useless to contend that it is just a change of

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Office of Publication:

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Editor:

Rev. Holger Strandskov, 325 W. Chippewa Street,  
Dwight, Ill.

Business Manager:

Rev. Ove R. Nielsen, 1529 Griffin Ave., Enumclaw,  
Wash.

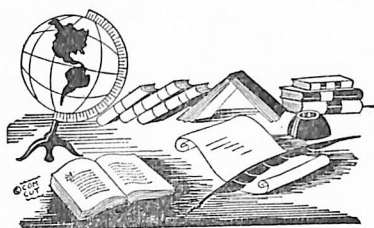
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## Across the Editor's Desk

Beginning with this issue the decision of our last annual convention to send "Lutheran Tidings" to all members of our synod will be inaugurated. The Business manager of our paper has contacted all congregations and has asked for a list of names to be submitted with the names and addresses of all who wish to have L. T. We realize that there in some of our congregations may be those who do not care to have the paper sent to them. Some of the older people who regularly read "Dannervirke" may not care to have L. T., as they are handicapped in reading the English language. We take for granted that where two or more contributing members belong to the same family and live in the same home, that one copy to that home should be sufficient.

As stated in our Report to the annual convention this year, we feel that this step should be a great help toward better knowledge of the many branches of work in our synod, and gradually create a deeper appreciation of the privileges and also the responsibilities of being a member of the Danish Lutheran Church. This is our spiritual home. And members of the same home must always in some manner be able to communicate and share in fellowship.

We wish to welcome the many new readers into our reading circle. As it has been stated before we invite all our readers to feel immediately that this publication belongs to you. Your editor is your servant. We are anxious to serve you in the very best way. We shall be grateful for contributions to the paper, either articles or brief news events. We should like to have in every congregation someone who will be willing to send us reports on news from the church work. These may be written as brief news items on a post card, or still better as a brief article as a greeting from said congregation. We shall also be glad to re-

ceive constructive criticism of the form, arrangement or content of the paper. Several such suggestions have helped us to arrange certain features which have been greatly appreciated.

We wish to emphasize at this time, that in making "Lutheran Tidings" a membership paper we have the privilege of contacting all our homes, and thereby all the members of the Danish Lutheran Church. But at the same time it places on all who serve in some manner or other on Boards, Committees, etc., of the various institutions and fields of work, the responsibility of keeping us informed of the progress, and possibly also the difficulties before us. We urge all who thus serve in some capacity in our synod to send their regular contributions to our paper. It would be unfair not to bring to the membership of our synod a constant first hand knowledge of the work and the life of the various institutions, the progress of the work of the synod as a whole. Our synodical president has again contributed a very fine article in this issue telling us of his impression and his interpretation of the various issues that were before our recent convention and how the decisions of the convention are being coordinated into the growth and development of our entire field of work.

Our new business manager, Rev. Ove R. Nielsen, has been very active since he assumed office in July. It has been quite a task to perfect the new subscription list from all congregations in the synod. We may not with this first issue reach all our members. But we hope that any mistakes or incomplete returns will soon be remedied.

The business manager has also inaugurated a more wide-spread plan in soliciting advertisements for our paper. The plan of having a Church Directory has thus been developed. Your editor has hesitated in accepting these advertisements. But undoubtedly this angle of the paper is in the hands of the business manager. We realize that most Church papers carry a certain amount of advertisements. We have always felt that it would be far better if we could finance our paper to such an extent that all advertisements were kept out. However, the business manager naturally faces the task of paying the bills of printing, paper, etc., and consequently is often compelled to seek various channels of income. We also feel that advertisements should serve as a practical help to the readers of the paper in which they appear. Consequently a local business advertisement in a city that can only serve people in that city is but little practical help to a circle of readers living in all parts of U. S. and Canada.

As it will be noted a few gifts to "Lutheran Tidings" are acknowledged in this issue. We are grateful for this fine beginning. Without doubt, our sending L. T. into practically all our homes is the largest Home Mission project in our synod. What it may mean for the future of our synod, can not be told at this time. We therefore invite all our readers to send in some form a gift to the business manager of L. T. If the amount formerly received in subscriptions could come in as gifts, we believe that we soon could crowd out most advertisements, at least the more superfluous ones. We urge Ladies' Aids throughout our synod to

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## GRAND VIEW COLLEGE



### Spiritual Life At G. V. C.

Grand View College is our church school, and there we also receive many spiritual values. Of course they are not forced upon an individual but oftentimes one realizes one has them and still isn't conscious of having received them. And that is as it should be. As in the teaching at G. V. C. knowledge isn't forced into one's head but one gets the desire to learn and hence learns more effectively. Morning devotions have always been that way to me. I had a desire to come even though it wasn't compulsory. It was not only a time of prayer and singing but we also heard short talks of educational value as well as spiritual. It seemed to be a relaxing and strengthening period to tide us over into the rest of the day. And it never seemed right to go to bed without andagt at 9:30 every evening. It seemed to unite the group into one and is truly an example of the Christian fellowship at G. V. C.

One of the fine classes we had an opportunity to participate in was the Bible class. A different part of the Bible is studied each semester. That way a student may enroll in the class both years he is there. I received a better knowledge and understanding of the Bible and a desire to know more about it during the past year at G. V. C. It is an excellent course for everyone to take not only the pre-seminary students.

Not only in the Bible class, and the devotional periods, do we find the Christian fellowship, but it pervades everything. Students learn to work together, play together, and even to pray together. You learn to live together and get along and to help solve one another's problems. This isn't taught in classrooms either, but is a natural consequence of the way of living at G. V. C. It is no wonder we all feel like one big happy family!

L. M. L.

### Gifts to "Lutheran Tidings"

Frøde Utoft, Tyler, Minn. ....	\$2.50
Rev. Harald Petersen, Ringsted, Ia. ....	1.25
Knud Bonnicksen, Ringsted, Ia. ....	1.30

Total .....\$5.05

OVE R. NIELSEN, Bus. Mgr.

### September Report From Grand View College

In two weeks Grand View College will again open its doors for the young people of the Danish Church. It is as yet too early to say much about the enrollment; some of those who are definitely enrolled at present may be out at that time, and many of whom we know nothing now may come to join us. But I do believe that I can safely say that the enrollment will be fairly good. It is quite definite that there will be seven students in the Seminary, of which three will be first year students.

Changes in the faculty have been made necessary. As is well known, Erling Jensen was given a leave of absence to teach navy cadets at Iowa State College. In his absence Mr. Lawrence Brainerd, chemistry teacher at East High School, Des Moines, will teach the chemistry course. He will conduct classes in the late afternoon and on Saturdays, and the laboratory work will be under the supervision of Harald Knudsen. To replace Arthur Ammentrop, who is now serving as pastor of Luther Memorial Church, and who, incidentally, will continue to teach in the Seminary, a new English teacher has been engaged for the Junior College. It has always been our policy to select teachers from our own church, or at least someone of Danish decent, but this procedure proved impossible in the present case, although considerable effort was made to find and engage such a teacher. When this was shown to be impossible, I believe that we were very fortunate in securing the services of Mrs. Marie Welch. Mrs. Welch hails from western Iowa where she was confirmed in a Lutheran church. Her ancestry is French, Swiss, and German and she is in the late thirties. She has had considerable teaching experience and she received her master's degree from Drake University last month. Mrs. Welch will live as a faculty representative in the girls' dormitory and her friendship and influence will undoubtedly be valuable for the girls.

The summer has been a busy one at the college. Carl Eriksen has kept the campus in an unusually fine shape, but he has also done a lot to improve the building inside. The Junior Camp, attended by ca. 115 youngsters, made a regular beehive out of the building and the campus for a week, and since then carpenters, painters, plumbers, electricians, upholsterers, etc., have been giving it an annual overhauling. The kitchen has had a new floor and has to some extent been remodeled, and a student telephone has been installed. So the old building will be in good shape to receive students September 20th.

All through the summer Mrs. Mailand has been busy in the office and the library, and lately she has been entering two generous gifts of books from Rev. A. W. Andersen and Rev. Holger Strandskov. We appreciate these gifts and acknowledge them with gratitude. The library is in an excellent shape, but

it is getting to be too small and Mrs. Mailand is planning various ways to increase the shelf space.

So we are almost ready to receive a new group of students. We hope to have a good group and to give them a good year. And there is still time enough to enroll. Think it over, parents and young people, is it not of importance to you that a year be spent in the life and fellowship of our grand little college? Other things may seem more important at the moment, but will they be equally important in the long view of things? An opportunity wasted may be an opportunity lost. Grand View College is waiting for you. Its doors are open and it is ready to resume school life again.

JOHANNES KNUDSEN.

### DISTRICT II CONVENTION

SEPT. 17, 18, 19 — GRANT, MICH.

God willing, District II of our synod will hold its annual convention at Kedron Danish Ev. Lutheran Church, Grant, Mich., Sept. 17, 18, 19. Pastors and delegates are urged to be present in good numbers. In times like these we need to get together to strengthen one another.

Holger P. Jorgensen, Dist. Pres.

Kedron Danish Ev. Lutheran Church, Grant, Mich., hereby cordially invites members and friends of our church to District II convention to be held in its church Sept. 17, 18, 19. We hope many will come during those days to help us have a good convention. In order to insure lodging and food, you are requested to send in your registration at least one week in advance to:

ARTHUR C. NELSEN, Sec'y,  
R. F. D. 2, Grant, Mich.

With greetings to all,

Marius Nielsen, Pres.

Holger P. Jorgensen, Pastor.

### District 5 Convention

District V of the Danish Church convenes for its annual meeting on invitation from the local church at **West Denmark, Wis.** Rev. Andreasen, pastor, **October 22-24, 1943.**

All pastors, Sunday school teachers, and legally chosen delegates of each church are urged to be present and to attend all sessions of the meeting. In addition we hope to see as many other friends and members as may possibly be able to come and share the days.

Plans for the meeting will be announced in the following issues of Lutheran Tidings.

The host congregation requests that reservations be made at least one week before, and that such reservations be mailed to Rev. Andreasen, Luck, Wis.

# OUR WOMEN'S WORK

Mrs. Edwin E. Hansen, Editor, 2015 W. High St., Racine, Wis.

## The Question

Were the whole world good as you — not an atom better —  
 Were it just as pure and true,  
 Just as pure and true as you;  
 Just as strong in faith and works;  
 Just as free from crafty quirks;  
 All extortion, all deceit;  
 Schemes its neighbors to defeat;  
 Schemes its neighbors to defraud;  
 Schemes some culprit to applaud —  
 Would this world be better?

If the whole world followed you — followed to the letter —  
 Would it be a nobler world,  
 All deceit and falsehood hurled  
 From it altogether;  
 Malice, selfishness, and lust  
 Banished from beneath the crust,  
 Covering human hearts from view —  
 Tell me, if it followed you,  
 Would this world be better?

—Author Unknown.

## Thoughts From "I Married a Minister"

(Continued)

According to the various writers, the work of the minister's wife is naturally two-fold — her home and her church and community responsibilities. "The statement is frequently made," says one, "that a minister's wife should be two or three people to fulfill all the duties and responsibilities placed upon her. By nature of her husband's work she has a double function; she is both homemaker and a quasi-public figure. If she is solely domestic, she will be subject to criticism as not upholding her part in the church work. If she neglects her home in favor of duties connected with the church, denomination and the community, she is likely to be accused of not properly aiding her husband nor fulfilling her womanly privilege of homemaking."

In all fields of activity the spirit of the home is an all determining factor, and the wife can do much toward making or breaking this, with far-reaching consequences in the success or failure of her husband's work. In no field is this more important than in the ministry, however, due in the first place to the very nature of his work and secondly to the fact that he is never completely detached from his work. He maintains no hours. "If he is not engaged in pastoral work or the duties of parish administration, his sermonic responsibility is constantly on his mind." So in his home "some intangible spirit pervading the place should cause him to relax, should give him a sense of well-being, should make him feel that all here is well." As the wife of Vincent Peale puts it: "What he should not find is the type of wife implied in the story of the schoolboy who was assigned the writing of a brief biography of Benjamin Franklin. After much squirming in his seat and chewing of his pencil, he produced the following masterpiece: 'Benjamin Franklin was born in Boston. He got on a boat and went to Phila-

delphia. He got off the boat and bought a loaf of bread and put it under his arm and walked up the street. A woman saw him and laughed at him. He married the woman and discovered electricity.' The wearied home-coming minister has had enough electricity. He needs peace and quiet."

But the influence of the life and spirit of the pastor's home should reach beyond its four walls and the members which therein reside. It can become a real power in the congregation. "Let yours be a home that is a **center**, not only a **circumference**, a home with such a rich friendly and happy spirit that the very walls bulge out with the joy of living. It is this spirit of home that touches even the roads of the world where the weary and hunted wander," is good advice.

From the pastor's home must also emanate a wider outlook, a greater forbearance of all mankind, a desire to find the good in others rather than be fault-finding, to be instrumental in uplift rather than in condemnation. Never will there have been a greater need for tolerance than will be found not only now but after the cessation of present hostilities. One pastor's wife states this very well, when she writes: "Our country is now at war with other nations. Our thought patterns will begin to freeze into certain molds of loyalty to one group on the one side, and hatred of another group on the other side. After this struggle is over and disillusionment sets in, with its accompaniment of unsettled economic conditions, the HATE movements may start all over again; and our emotions, tired as they are after a war experience, will not vigorously withstand rumor and rancor. If we can only immunize ourselves now, while we are working side by side in the Red Cross and civilian defense organizations! Now is the time, while the economic strain is not desperate and while the sons of all of us are side by side in the army camps. If we can attain a degree of understanding of the aims, ideas, and ideals of the groups not our own, then the hate movements will not have fertile ground in which to plant their seed, and hate will not germinate or grow. This country of ours cannot exist 'half slave and half free'; and the slavery of hatred which is sweeping Europe and Asia today must not get a foothold here or democracy will perish."

These are but a few of the thoughts gathered at random in reading the book, "I Married a Minister". You will be interested in others if you read it yourself, also in those dealing with what the minister's wife "does not like at all about church life" as one writer puts it. This same writer hits the nail on the head when she says the "best sidelight she ever heard a minister's wife throw on her life concerned her gradual shift in emphasis. She said that at first she dreamed of a tombstone, put up by the membership on some distant day, chiseled to read:

SHE DID THE WORK OF TEN WOMEN.

But with the passage of years, she began altering the desired wording until it might say:

SHE DID THE WORK OF ONE WOMAN WELL  
 AND SET THE OTHER NINE TO WORKING."



## FUTILITY

Men dig.  
 The ore is taken from the ground.  
 Smelters roar.  
 The ore flows out in molten steel.  
 Lathes spin.  
 Bombs form on the whirling wheel.  
 Planes fly.  
 Their deadly missiles scream to earth.  
 Bombs blast.  
 Their fragments tear into the ground.

JOHN SORENSEN.

## What Is The Original, Genuine Christianity?

### THE ANSWER THAT WAS GIVEN TO GRUNDTVIG.

(By V. S. Jensen)

## II

Frederick VI finally went over the heads of the ecclesiastical authorities and gave Grundtvig a pastorate. Again he may preach; but his heart goes out, not only to the members of his own little charge in Prostø, but to all believers in Denmark who, he knows, still are getting stones for bread in their several houses of worship. Rationalism is rife in the land, and Grundtvig wants to write an apology for Christianity, an apology which will show that Christianity as conceived by Luther and the Lutheran fathers is the true Christianity.

He worked and wrote; he prayed and he wept. He himself says that only the Almighty can count the tears which in these years had run down his furrowed cheeks. (1)

It is said that great events cast their shadows before them. Still more truthfully it may be said that the coming of the sun casts light before it. (Man may pray, he may seek, he may knock at the door, but himself not yet be ready to receive the gift for which he is praying. And, nevertheless, before he receives the gift, he may receive an answer to his prayer. The answer is peace—that peace which far passes his understanding. That was the case with Grundtvig. It was in mid-summer, 1825, that he received the answer to his question—What is the true Christianity? — but as early as Advent 1823 a mighty peace possessed his soul, a peace which he, the poet, must give expression in verse. He felt that not only a new day, but a new year was dawning, and so, in 1824, he wrote

#### "NEW YEAR'S MORNING"

in which he can almost be seen to stretch out his arms to take all fellow Christians into that same peace which has possessed his own soul.

1. "God's peace in your dwellings  
 On field and on fell,  
 In shade of the beach-wood,  
 By elv, in the dell!  
 God's peace o'er the forest  
 Where giant oaks stand;

For it is the minister's wife who can work hand in hand not only with her husband, but with her parishioners, sharing the service with them, who will promote greater happiness as well as find it herself, and accomplish most in the way of service.

God's peace o'er the billows  
 Where ships sail the main,  
 With flags flying freely  
 On days of folk-joy—  
 The flag of our fathers unfurl.

2. God's peace as it found is  
 In ancestral land,  
 God's peace as it won was  
 By Jesus' right hand;  
 God's peace as it reigns  
 Where love still remains;  
 God's peace as it rings forth  
 In dwellings of earth,  
 As I now enjoy it  
 I wish and I offer  
 God's peace to all friends in the North.
3. God's peace and good morning  
 On field and on bight,  
 Now past is the sorrow  
 I suffered at night—  
 In midnight and darkness  
 When crowed the death-cock,  
 When gloom against brightness  
 In battle did lock;  
 When night against day-break  
 And Michael 'gainst dragon  
 Was bat'ling to gain our fair North.
7. That night now has vanished  
 With shadows and fear  
 And sun has arisen  
 To shine on deeds fair,—  
 That glowing the billows  
 Have caught her bright rays,  
 That shining the forest  
 Now sings with her praise,  
 That now I have greatly  
 Been moved to sing sweetly  
 This no one can doubting disprove,  
 (There had been other days)
39. I felt that now beaten  
 On field and on cliff,  
 By shadows deceived  
 I shook like a leaf;  
 Away was my strength  
 And murdered my peace;  
 In darkness it thundered;  
 And if you had faith  
 To move yonder mountain,  
 You could not find grace  
 When stone-hard your heart is, and cold.
41. Then learned I poor sinner  
 In midwinter cold  
 That light without warmth  
 Is of devils the doom!  
 Unable to weep  
 For God or for friend  
 I trembled and pondered  
 And trembled again;  
 My way I would battle  
 To love's spring and fountain,—  
 Make over myself and my heart.

#### (GOD'S ANSWER):

42. Thou dust-clod, thou sinner,  
 What hast thou in mind?  
 What flesh has begun  
 Must the Spirit decline!  
 You God would dispense with  
 Till like Him are you;  
 But He helps you only  
 When given His due:

From death back to living  
But One it was given  
On wings of the Spirit to rise.

44. Go out, said the Spirit,  
Proclaim through the land  
New birth in the water  
In spite of the hand;  
The grace of the altar  
In wine and in bread  
In wonderful manner  
Can save from the dead;  
In winter snow-covered  
Yourself have discovered  
What glittering shadows avail.
64. While left is in bosom  
Of longing a trace  
Which only is stilled  
In the Savior's embrace,  
So long shall the Table  
With silver and gold,  
With faith in the Word  
Stand high above mold,  
Uniting men's hearts  
As God's living stones,—  
As pillars in God's living house.
238. And now comes the summer  
And now dawns the day,  
Now flowers are growing  
On fell and on lea;  
Now growing are palms  
Like ears on the straw  
Now sounding are psalms  
Where mark the scythes draw;  
The dead now are singing,  
The desert forth springing  
With flowers; the mountains  
Are dancing with joy.
312. While wide fields are waving  
With grain and with corn,  
While birds' voices follow  
In forest the horn;  
While saga is said  
And children make glad,—  
Though days may be short'ning  
And men winter-clad:  
Sing low o'er the forest,  
Sing high o'er the billow;  
God's peace o'er the people in North." (2)

Through three hundred twelve stanzas of eleven lines each runs the poem. It is a song of faith; for the event that gives the joyous note to the song has not yet come to pass. But as certain as was Zacharias when he sang his song of the coming Savior, so certain is Grundtvig now, that the word for which he is searching, will be given to him in God's own hour.

Not that he sits with his hands in his lap, waiting for the Spirit to speak out of blue sky. He worked, he prayed and he searched. "Verily," he says,

"I searched diligently! And blessed be the Spirit that so faithfully accompanies every believing Bible student, for every minute and every hour that I searched diligently. For although I did not find the matchless testimony which divinity strengthens the faith of true Christians and engenders heavenly joy in their hearts, I, nevertheless, found a matchless testimony. . . . Most likely I would never, because of the spiritual indolence and laziness of our corrupt natures, have become so intimately acquainted with the holy scriptures, if I had not there expected to find everything that I needed for the discharge of my work as a minister, that is, as well to refute those that gainsay,

as to admonish with the blessed doctrine. I must therefore verily bless the Companion, led by whose guiding hand, we never waste our effort." (3)

The plight of the laity had urged him on. As an old man looking back, he says in the work which he calls "Church Mirror",

"I had fallen to pondering over the desperate situation in which the Church of Christ, and especially her babes and non-learned members, found themselves when nearly all the theologians obdurately maintained, that not only the origin, extent, genuineness and correct interpretation of holy scripture were very doubtful; but even that the fundamental teachings of the Church as to Trinity, the divinity of Christ, the atonement, were not at all found in the Bible, when one looked closely and had mastered the original languages of the Bible, — the Bible being the only authority for the faith of the Protestants. However convinced I myself was that the Bible criticism and the scripture interpretation of the rationalists were about equally unfounded and dishonest, I could, nevertheless, neither overlook that Christian children and laymen fared just as badly for all that, nor could I forget that even my knowledge of the Bible would not suffice to defy the testimony of legions, if I did not also have a knowledge of the history of the Church and, above all, a testimony of the Spirit in my own heart that could defy the testimony of the whole world." (4)

It will be seen from the quotation, that Grundtvig was certain enough that the Christian faith which he had received from his father and mother, was the true Christian faith; but he lacked the words, the short and simple expression whereby he might convey this certainty to others.

The expression must be found; an unanswerable apology for the true Christianity must be written.

"I came near pondering my head to pieces that I might find a way to make some small stir on the dead waters. I therefore worked with all my might to produce an apology for Christianity as clearly as the noon-day sun should show, both, how justifiable Christianity was, and how thoroughly unjustifiable every objection against it was, — as well as all indifference to it. But I never did become satisfied with the form. No matter how prosaically I started out, the presentation nevertheless soon became so poetical that I found it was not at all fit to appear upon the Dead Sea; and when finally I succeeded in making it lucid, I saw with horror that the life had departed."

Well might he say that he had worked with all his might on this apology. Says Holger Begtrup:

"Upwards of twenty written attempts are found, some of the most complete of which would cover more than two hundred printed pages." (5)

- (1) H. Rosendal: "N. F. S. Grundtvig", p. 50.
- (2) Selected Works IV, 249-343.
- (3) Select Works IV, 521.
- (4) Selected Works X, 353.
- (5) "Grundtvig's Kirkelige Syn 1825", p. 38 f.

## ACROSS THE EDITOR'S DESK

(Continued from page 4)

have us in mind with an annual contribution. "Lutheran Tidings" is now a regular missionary going into practically every home in our synod twice a month. May this venture be blessed to serve the Kingdom of God.

Men are but children too, though they have gray hairs; they are only a larger size. —Seneca



**CONCERNING WORK OF OUR DANISH CHURCH**

(Continued from page 3)

language. It is that and much more. The Danish Church as now constituted has changed the emphasis from "Danish" to "in America". It is now "The Danish Evangelical Lutheran Church IN AMERICA".

I do not believe anyone needs to be unduly alarmed about this. What has taken place is this: the Danish Church, for long considered as a "Daughter of the mother church, the Church of Denmark" has become of age, made up its mind to be at home in America and to assume full control and responsibility for its own destiny. Now and in the future, our synod will be guided and influenced by the spiritual forces working in the Church of Denmark and the Danish people. It will cooperate to the best of its ability with that church and people because of its common background, history, culture, faith and view of life. It will not forget its origin, but cherish it in every way possible. Between our home here and our home over there deep and inspiring exchanges of spiritual and intellectual import will continue.

May I before I close this section cite the committee dealing with the report of the president (page 103 in Annual Report) "The committee most emphatically believes that it is worth while now more than ever to keep on as a separate synodical body under the name of the Danish Church in America. The peculiar heritage and background of our people as expressed in our life, teachings, and attitudes in home, church and school must be preserved. 'The nurture type of Christianity' our way of faith and life, is not something only of the past, but also of the present as well as of the future."

This expression of our determination to keep our own identity is the necessary and component part of our decision increasingly to cooperate and integrate ourselves with American church life.

To top our efforts to really leave isolationism behind us, the convention went on record favoring the principles of international conduct adopted by the Federal Council of Churches of Christ in America. Besides the press also President Roosevelt and Secretary of State, Hull, were notified of this, while the Chiefs of Chaplains of both army and navy were assured of our appreciation of the services of the chaplains under their command. Not least the service of our own three chaplains was recommended by that resolution, I feel.

**Intra-synodical Cooperation.**

The development of synodical solidarity and cohesion is perhaps just as remarkable as the development described above. I do not believe anyone could have left any of our conventions during the later years without having to admit that a willingness to cooperate and to share both privileges and burdens have increased greatly.

As evidence I submit: the meetings of district presidents and synod board for the last three years, the increased presentation of the outlying districts granted these two years ago, having the president serve full time in order better to unite all parts of the synod, the shortage of ministers affecting centrally located congregations as well as those in the outlying districts, the increased support and interest given the synod by

these districts. At this convention the same trend was in strong evidence: Lutheran Tidings was made available to all members of our congregations and the synodical budget being saddled with the burden of paying for this; the increase in pensions granted, which also caused an increase in the synodical budget. I may also mention that certain committees were appointed in order to seek further equalization. I am thinking of the committee to investigate the pooling and sharing of expenses of the delegates to the convention. If that is found feasible, it will be a new and big step toward real cooperation. The committee which is to continue to work toward a better definition of membership and consequent fairer and more equal distribution of the synod's budget is also evidence of increased desire to share and share alike our responsibilities. In this connection item 20 and 21 in the findings of the committee on the president's report should not be overlooked. They point toward greater concern about the common objectives of fellowship and service. Another committee appointed by the chair has the important task of studying and reporting on the feasibility of coordinating all our efforts in the publishing field under the board of publication. I may be wrong but to me these steps, either already taken or proposed speak of much greater willingness to coordinate and unify our efforts, of a desire to become equal partners in our common responsibility. It seems to me that as we in this way begin to really sense our strength when united and as we share our burdens and blessings equally, the future should hold great promises for our synod.

Perhaps it is not in vain also to point out, that the participation of our lay members in the responsibilities of both support and leadership is constantly on the increase. The Jubilee Fund drive as it is now being organized depends very largely upon lay members for its success, and it is my firm conviction that although some initial leadership and inspiration may prove necessary the Jubilee fund drive will be carried through to a successful conclusion. The convention went on record as recommending the formation of committees in all our congregations in order to carry on that work. I hope that the district conventions will remember to take up that recommendation.

It is entirely in order to mention that Miss Maria Schmidt was chosen editor of "Child's Friend" and is very capably filling that position. Why not also recall with gratitude the activities of the Women's Missionary Society during the convention, and the Ladies' Aid Societies all over the synod as well as the various other laymen's movements in order that a more full and complete picture of the activities of the lay members can be had. I may be out of order, but I am sometimes filled with wonder and admiration when I see how much the lay members accomplish in comparison to what we ministers do.

I will close this section by stating that as far as actual interest and ability to share and cooperate in the responsibilities and privileges of our synodical work, is concerned, the example of the chairman of our recent convention is not only inspiring, but it is also an expression of the spirit I have found many places in the synod. I think that the motion to deprive the ministers of their vote at conventions failed as it did because there is less professional class distinction

in our synod than perhaps in any other and because both ministers and lay members have found themselves to be partners in a common cause.

### Our Immediate Objectives.

The budget as adopted is made up of certain figures that perhaps means very little to the majority of our members. Some of us who have to figure how to make both ends meet are apt to place a lot of significance in those figures.

Grand View College -----	\$ 5,000.00
Pension Fund -----	\$,5000.00
Insurance -----	400.00
Equalization Fund -----	2,000.00
Home Mission Work -----	6,000.00
Tyler Children's Home -----	500.00
Administration -----	3,800.00
 Total -----	 \$22,700.00

Compared with last year's budget, which was met 100% by the congregations, this year's budget is \$1,100.00 higher.

The difference is caused by the increase of \$1,600.00 for the Pension Fund, \$2,100.00 for the Home Mission Work and \$1,000.00 for Administration, also by the decrease of \$100.00 for Insurance, \$2,000.00 for the Equalization Fund and \$1,500.00 for the Children's homes.

The increases are due to increases made in pensions, the decision to make Lutheran Tidings available to all synod members and the president giving his full time to synod work (last year the president served full time only from October 1 to May 15. Also, the convention decided that congregations must take a collection when visited by the president. This collection to be sent to synod treasurer and to be part of that congregation's synodical quota. Bigger traveling expenses will, thus have to be paid out of the treasury). The synod budget thus exhibits an increase in some accounts of \$4,700.00 over that of last year and a decrease in some accounts of \$3,600.00 from that of last year.

Perhaps it was not entirely fair to reduce the Children's homes budget as it was. However, Chicago Children's home had a very generous income last year through special gifts, and the Tyler Children's home also is in a good position. Besides, anyone can send any amount they may wish in gifts to these two institutions. I know they will be very gratefully accepted. The Old People's home in Des Moines has not been on the budget for years, but has been remembered anyway by its friends and would like to continue to be remembered. Altogether, our institutions including Grand View College, receive many gifts of value and appreciate them as tokens of love and friendship.

The synod budget was distributed among the districts according to the decision by the synod board and district presidents or their representatives as follows:

District 1 -----	\$ 2,400.00	District 6 -----	2,300.00
District 2 -----	2,200.00	District 7 -----	2,100.00
District 3 -----	4,000.00	District 8 -----	1,350.00
District 4 -----	5,000.00	District 9 -----	850.00
District 5 -----	2,500.00	Total -----	\$22,700.00

May I appeal to the coming district meetings to allocate this budget to the congregations within the

districts according to the provision put into our by-laws last year: The district president acting in conjunction with two lay members elected at the District convention to serve with him in that capacity, shall apportion among the congregations of the District that share of the synodical budget allocated to such District.

"This allocation shall be made on the basis of the number of contributing members within each congregation."

It is my hope that the money needed in order to carry on our synodical work will be readily and cheerfully provided by the congregations. In order that this may be done, however, the task of those in charge is of great importance. I hope to be able to send to all district presidents within a few weeks a little folder setting forth in graphic terms the aim and the needs of our synod which prompts us to ask for the budget estimates. Last year all the money asked for was supplied. Let us do so again this year. Our debt is paid and we hope that we will be able to keep out of debt in the future. The increases in the budget voted by the convention this year, that of increased pensions and Lutheran Tidings to all members certainly are for worthy causes.

### Other Objectives.

Although I have not done justice to the heading of this article I must come to a close. I know that far more important objectives than those mentioned above are at stake. For instance: the enrollment of students at the Junior College this year and particularly in the seminary, the possible future attainment of more ministers within our synod than congregations in order to reach out and really do missionary work, the growth of the work of the Word of God and the Grace of God in us and about us, in order that the Kingdom of God may come and come closer. There are boundless and limitless objectives all around us, challenges that we cannot pass by. They are the blessings of God in Christ and carry with them His strength and His power, namely, that of the Holy Spirit.

Whatever little I have been able to say in the above is only a faint indication of the possibilities ahead. Only God can truly work, we can only obey. He provides and we look for His footsteps and listen to His voice. May it be possible for us even with all our sins and failings to serve the Master.

Greetings in His name.

ALFRED JENSEN.

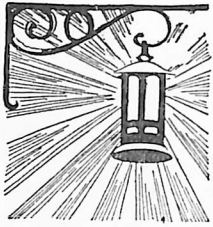
### ENTHUSIASM

"Every great and every commanding movement in the annals of the world," said Emerson, "is the triumph of enthusiasm." The Greek word translated "enthusiasm" means "to be inspired or possessed by God."

In the effort which we as students of the Christ Truth are making for the freedom, protection and prosperity of ourselves and our fellow men, a true enthusiasm is required. There is need that we shall be inspired and possessed by God. Being enthused by Him, we shall triumph gloriously.

I am filled with the Enthusiasm of God, and in all my undertakings for myself and for humanity, this Inspiration of the Spirit carries me forward to victory.





## IN THIS TIME OF CRISIS

### "The Jewish Problem" Is a Christian Problem

HENRY A. ATKINSON,

—General Secretary Of The Church Peace Union—

Christian ministers and laymen are painfully aware of the plight of the Jews and have decided to do something about it.

Not satisfied with pious resolutions of condolence, they realize that "being sorry" is not enough and a Day of Compassion does not suffice. Confessions of guilt and professions of contrition can be empty gestures; unless, and until, they are followed by concrete action.

The Christian conscience cannot rest content in expressions of goodwill and pious intentions but must be translated into a definite program of action. It is the conviction, therefore, of an increasing number of Christian leaders, that, in the present crisis, Palestine should be made accessible to Jewish refugees from lands of persecution. To this end we have formed the "Christian Council on Palestine" to which more than seven hundred ministers and laymen now belong.

As Dr. James G. McDonald, formerly League of Nations High Commissioner for Refugees, has pointed out, the time for discussion is past. The Jews of Europe, he notes, "live in an abyss of misery—human, economic and social—which only prompt international effort on the largest and most generously conceived scale would even partially alleviate."

The failure of the Bermuda Conference to develop a constructive program to help these millions of helpless Jews is a shocking scandal no less shameful than the ineptness and spiritual bankruptcy of the Evian Conference. The ghost of political expediency and appeasement hovered about Bermuda, and, while diplomats delayed, thousands more of hapless Jews were killed each day in Eastern and Central Europe! Torture and persecution and ultimate extermination are the result for this unhappy people.

If anyone doubts the truth of these tales of horror and incredibly savage slaughter, then let him turn to the scholarly study of "The Mass Murder of Jews in Europe" published in April by the Information Service of the Federal Council of Churches of Christ in America. Since war began in 1939, two to three million Jews have been relentlessly hounded to death. The remaining four to five million in Europe today are doomed as the victims of an avowed policy of extermination. These mass killings are not the "atrocity stores" of the hysterical propagandist. They are grim facts as horrible as they are true.

A minimal standard of justice would demand a place in this world where these gifted, but hunted peo-

ple, may enjoy the privilege of living a normal, free, self-respecting life of its own.

We anticipate, of course, the triumph of United Nation's armies and of political democracy in Europe, as well as the ultimate establishment there of a social structure in consonance with a basic Christian ethic so that it will be possible for Jews, as well as for all others, to live in dignity and freedom. Nevertheless, we must be realistic enough to know that great difficulties stand in the way of rehabilitating Jews in Central and Western Europe. Anti-Semitism has been too long endemic in this part of the world to be routed out so quickly. The poison of Hitlerism will not be quickly purged from the body politic. Unfortunately, the noxious doctrines of the "Master Race" have done their work too well.

The usual answer which well-meaning people give to this question is: "Solve the minorities problem — and you solve the problems of the Jews." Quite true. But just when do we solve it? What of the meantime? Shall we condemn hundreds of thousands—eventually millions—to the murderous hands of Hitler's henchmen?

"Grant equal rights to everyone at the conclusion of the war" is another glib retort. That was done at the end of the first World War and of what avail? It did little for the Jews in such countries as Roumania and Poland. Unless much more is done, and at once, there will be little improvement in granting equal rights and achieving them when the war ends. The hunger and poverty, devastation and stress of present day Europe will contribute little to the eradication of anti-Semitism.

The democracies are able to handle this problem adequately in the future, but a thin trickle of immigrants to North and South America now is not the answer. Ideally, we wish that our own nation, Canada, Mexico and every European country would permit the settlement of Jews and grant them a chance to live in freedom from fear and want. Realistically, however, we know that this will not be done. Our immediate concern is what to do in the meantime, especially in the face of the Nazis' sworn policy to make the fate of the Jews nothing less than complete extermination.

#### Palestine — A Haven of Refuge

Suggestions that the Jewish refugees be sent to Madagascar, Guiana, Africa, the West Indies, and South America are well taken; but there is the great barrier of distance, climate, and political opposition. Palestine is the only feasible solution to offer an immediate haven of refuge in this desperate emergency. The only alternative is death.

Since no other country will throw open its doors, we must look to Palestine, and we believe this little country can be the haven of refuge for the millions of homeless Jews in Axis-occupied countries. It would not only be feasible to house them there but profitable as well. Britain is wrong in assuming that Palestine is simply her colonial problem. It is a world issue, and can be settled only by joint action of the United Nations.

The physical possibilities of Palestine are great, as pointed out by Dr. Walter Lowdermilk, Assistant Chief of Soil Reclamation for the United States Department



# OUR YOUTH IN U. S. SERVICE



## Youth From Our Synod In The U. S. Service

Ringsted, Iowa, 39 young men.  
 Viborg, S. D., 25 young men.  
 Gayville, S. D., 6 young men.  
 Tyler, Minn., 85 young men, 1 nurse.  
 Dwight, Ill., 32 young men, 1 WAAC,  
 1 Chaplain.  
 Fredsville, Iowa, 33 young men.  
 Newell, Iowa, 43 young men.  
 Hetland-Badger, S. D., 19 young men.  
 Diamond Lake, Minn., 16 young men.  
 Enumclaw, Wash., 21 young men.  
 Junction City, Ore., 18 young men.  
 Davey, Nebr., 7 young men.  
 Cordova, Nebr., 16 young men.  
 Omaha, Nebr., 14 young men.  
 Hampton, Iowa, 11 young men.  
 Racine, Wis., 30 young men.  
 Troy, N. Y., 34 young men, 3 young  
 women.  
 Manistee, Mich., 12 young men.  
 Oak Hill, Iowa, 17 young men.

Kimballton, Iowa, 43 young men, 3  
 nurses.  
 Withee, Wis., 36 young men, 1 nurse.  
 Waterloo, Iowa, 30 young men.  
 Lake City, S. D., 5 young men.  
 Marquette, Nebr., 14 young men.  
 Wilbur, Wash., 17 young men.  
 Clinton, Iowa, 12 young men.  
 St. Stephen, Chicago, 20 young men.  
 Taccma, Wash., 16 young men.  
 Seattle, Wash., 35 young men.  
 Greenville, Mich., 45 young men, 2  
 nurses.  
 Trinity, Chicago, 43 young men.  
 Des Moines, Iowa, 30 young men.  
 Pasadena, Calif., 8 young men.  
 Marinette, Menominee, Mich., 21 young  
 men.  
 Exira, Iowa, 10 young men, 1 WAAC.  
 Brooklyn, N. Y., 52 young men.  
 Solvang, Calif., 46 young men.

Alden, Minn., 32 young men.  
 Askov, Minn., 90 young men, 2 WAACS  
 and 1 nurse.  
 Grayling, Mich., 11 young men.  
 Waterloo, Iowa, 25 young men.  
 Cedar Falls, Iowa, 45 young men, 1  
 WAVE.  
 Easton, Calif., 15 young men.  
 Hartford, Conn., 38 young men, 1 WAVE.  
 Ludington, Mich., 40 young men.  
 Portland, Me., 8 young men.  
 West Denmark, Wis., 21 young men.  
 Ruthton, Minn., 20 young men, 1 nurse.  
 Muskegon, Mich., 15 young men.  
 Bronx, N. Y., 8 young men.  
 Victory, Mich., 10 young men.  
 White, S. D., 3 young men.  
 Los Angeles, Calif., 23 young men.  
 Danevang, Texas, 45 young men, 1  
 WAAC, 1 WAVE.  
 Minneapolis, Minn., 28 young men.

Please send the editor the latest number on young men and women in the U. S. service from your congregation.

of Agriculture, and former agricultural advisor to Generalissimo Chiang-Kai-Shek. Palestine can absorb four million Jews and, by programs of reclamation and irrigation, the inhabitants may thrive successfully upon the land.

We ask that the bars of immigration be lowered and that the homeless Jews of Europe be given a place of refuge. This is the greatest need of our tragic era. Palestine, as a homeland for the Jew, is our answer to a "Christian problem," for only in so-called Christian countries does anti-Semitism exist and create this tragic situation.

The Jews have an ancient moral claim to Palestine and have never relinquished it in all their history. This claim has been officially recognized and sanctioned by the Balfour Declaration, the Treaty of San Remo, and by statements of confirmation by various governments, including our own.

### Rights of Arabs in Palestine

The rights of Arabs in Palestine must, of course, be fully recognized. Let that be completely and fully understood. The Arabs should be accorded every possible guarantee to participate freely in the political life of the land and should be granted full cultural and social autonomy. It is well to remember that the Arab has ample opportunity for self-determination in many lands, but that the Jewish people have no such hope except in Palestine.

Jewish immigration in Palestine, during the last quarter of a century, has granted unnumberable social, economic, cultural and hygienic benefits to the Arabs. The continuance of this immigration, especially through the influx of refugees from war-torn Europe, will not only increase the potential resources of the land but will benefit both Jew and Arab alike.

The willingness of Jewish leaders to meet the issue of the Jew and the Arab presents an opportunity for wise and sympathetic statesmanship. Competent

### O Soldier Boy

O Soldier Boy, so strong, so tall, so fine,  
 Remember, lad, the heart you bear is mine;  
 Guard well its plighted troth,  
 Keep sweet its love and clean;  
 Let nothing harm, let nothing come between.

Keep honest eyes, keep laughter glad and free;  
 In all you do, take care, remember me;  
 Keep faith in God, my son,  
 And keep your manhood white,  
 And dare to stand, if need, alone — do right!

And when you come back home again some day,  
 I'll run and hold you to my heart and say:  
 "Thank God for you, my son,  
 My brave and noble lad,  
 For you have met the foe, and won — I'm glad!"

ALBERT G. STONE.

authors have made it clear that Arabs and Jews can and do get along well, especially if legitimate points of friction are eased and fascist agents provocateurs are routed out. We believe in an international mandate for Palestine to administer the Commonwealth. We suggest that a capable and competent international Christian Commission be sent to Palestine to study and analyze the problems of Jew and Arab, and offer concrete solutions.

This is not a "Protestant Zionism." It is something far greater. It is an attempt to answer what is basically not a Jewish problem, but rather a Christian problem.

The Christian Council on Palestine is a specific project in the larger framework of our efforts to win the peace while we are winning the war, a part of the whole process of preserving and extending democracy. At the very least this is to fulfill the obligations laid upon us by the imperatives of our Christian faith.

From "Christianity and Crisis".



## Might As Well Join Jim's Church

They were bunk-mates — Jim and Bob — and they were both members of Lutheran churches back home. One day Jim received a letter of special interest in the mail. It was an invitation to visit the Lutheran Service Center in Fayetteville, North Carolina, on his leave from camp. On his next trip to town that is exactly where Jim went and there he found what he had missed on previous trips. There was the Lutheran Service pastor, who was to become a real friend, and there were the singing, the food, and the relaxing atmosphere in company with other service men.

Returning to the Fort in good spirits and full of enthusiasm, he wasted no time in telling Bob of the "swell place" he had found in Fayetteville and the "fine bunch of fellows he had met there." Such a cordial greeting as that given him by the Service Pastor, he had not known in all the time he had been in Uncle Sam's Army. He knew where he'd be spending his leaves from now on.

No response from Bob . . . He hadn't received any special invitation by mail and surely wasn't going to bother the Center with his presence.

Finally one day Jim succeeded in getting his buddy along with him, though the latter went somewhat begrudgingly. He received the same friendly welcome from the Service pastor but did not warm up to him particularly until it had been explained that the reason he had not received any mail directly from the Center was that the Service pastor had not known about him. Nor could he until he had received Bob's name from the Service Commission. And the Service Commission could do nothing for Bob personally until they had received from his home church information about Bob's whereabouts. Surely they wanted to do as much for Bob as his buddy, but it was only because he was fortunate enough to have Jim for a bunk-mate (and because Jim's church was looking out for him) that he came to know the good times and the Christian fellowship that awaited him at the LUTHERAN SERVICE CENTER. **But not all our Lutheran men are bunking next to Jim.**

The story doesn't end there. What does Bob think of his church back home now? Listen: The other day he told our Service pastor he yet had not had a single letter from his home church. (Nor had his name been relayed through the Service Commission). "If they're not going to care about me now, I'm not going to care about them when I get back . . . Guess I might as well join Jim's church."

Have the names of all the service men and women of your church been reported to the Service Commission?

Address:

SERVICE COMMISSION  
National Lutheran Council  
915 Metropolitan Building  
Minneapolis 2, Minnesota

Almost eighteen years ago our Professor of Theology told us a story. I have never forgotten it. It was of the time that he visited the Parliament of Religions which was held in connection with the World's Fair in Chicago in 1896. On a certain day the representatives of the several faiths of the world gave addresses on what each regarded as the finest and the unique elements of their religions. The representative of Christianity played traitor at that moment and failed to tell what the unique distinction of Christianity was. At the close of the address an individual, uninvited, arose and asked: "Is there any provision in your religion to cleanse the crimson spot of Lady Macbeth's right hand?" The answer was a great and deep silence. Then he said: "In the Christian Scriptures it is written, 'Come let us reason together, saith the Lord. Though your sins be as scarlet they shall be as snow, and though they be red like crimson, they shall be as wool.'" It is this forgiveness which Christianity alone offers that makes it unique. Lyman Abbott once said that there were no words in the classic Greek to express the forgiveness of sins. There were words to express human schemes to evade its penalty, but not to forgive its evil. But the Bible has the word and the deed. The Cross of Christ is the only spot in earth where sin finds forgiveness. It is the only medium which satisfies the longing of the sinning heart.—Leader.

Archaeological discoveries expected to shed light on the life, customs and general history of the Holy Land 2,000 years ago were listed recently by Edward M. M. Warburg, of the executive committee of the American Friends of the Hebrew University in Jerusalem. In a report prepared in connection with the thirteenth anniversary of the founding of the university, which was observed on April 1, Mr. Warburg cites the finding of the long missing Third Wall of Jerusalem and of certain important Jewish cemeteries as evidence of the "noteworthy achievements" of the archaeological department. A part of the wall between the Jerusalem quarter Mea Shearim and the American School of Archaeology was uncovered. Further excavations "revealed a considerable amount of unmistakable evidence which made it possible to reconstruct the course of the wall," which was begun during the reign of King Agrippa I. Much attention has been devoted to excavation of ancient synagogues. Many discoveries "of exceptional interest and value" have been made. "An insight into the domestic and religious life of the Jews of various periods of history has been obtained as a result." Ancient Jewish cemeteries, particularly of Jerusalem, dating from the time of the destruction of the Second Temple, have also been discovered.

Much rain wears the marble. —Shakespeare.

Bachelor's wives and old maid's children are always perfect. —Chamfort.

Great works are performed, not by strength, but by perseverance. He that shall walk with vigor, three hours a day, will pass, in seven years, a space equal to the circumference of the globe. —Johnson.

## CHURCH and HOME

By REV. M. MIKKELSEN

One reason why the work of the kingdom of God in this world, although some of the greatest men have participated in it and given their time and effort to the cause, has not progressed any further, but has repeatedly been delayed—perhaps the main reason for this is the unwillingness, and in some instances the inability of Christians and Christian nations to accept **responsibility**.

We should all be builders of the better world; all be willing to give time and effort, — even life, if necessary. Many a great cause has been frustrated by the fact that they who worked hard enough for it failed to support it when it became a problem of life or death. Any task worth our time and effort should also be good enough to stake our lives for. We have not tried hard enough until we have tried with all that is in us and risked our very lives.

When the task becomes too complicated, when you know that you just can't make it, you want to give up. After all, the responsibility is not mine any more than it is my neighbor's. A fine excuse to get out of a disagreeable situation? And, as a Christian, put yourself on equality with all those who are selling themselves for the comfort of the world. It might not be perfectly clear to all of us why a man like Martin Niemoeller did not accept the freedom that was offered to him on certain conditions, and chose instead the torture of the concentration camp. He would rather follow the way of the cross and suffer for the faith which had been implanted in him.

We have wondered whether Denmark was ready to give up. The general opinion has been that as a nation it was helpless in the throes of its vicious enemy; that it might as well make the best out of it, and try to be content with its fate; resistance, at least, would mean certain ruination of everything sacred and dear to the people.

The development of the last few days in the political situation, however, shows that another opinion is gaining ground among the people. Incidentally, they have been awaiting an opportune time to strike back at their oppressors. It might add to their perils and greatly speed up destruction, but the power to resist reveals that the spirit has not been conquered, and evidently never will be as long as they are ready to fight and give their lives for that which means more to them than easy comfort in Nazi chains.

It is for this reason that the reports we get of the situation these days become a source of rejoicing. Denmark is finding itself. Struggling to find its way out of the darkness of the Nazi-graveyard, in which it has been buried more than three years.

## LUTHERAN TIDINGS

### Convention in District IV

The congregations of District IV will meet for their annual convention in Luther Memorial Church, Des Moines, Iowa, on September 24, 25 and 26. The opening meeting will be held Friday at 8 p. m., in the Grand View College auditorium in connection with the college festival beginning the new school year.

We need to get together and share in Christian fellowship with one another in spite of all transportation difficulties. Pastors, delegates, and as many of our church people as possible are urged to attend. Delegates will bring a written report of the work in their congregation and present problems they may have at the business session on Saturday.

A. E. FROST, Dist. Pres.

The Luther Memorial Church congregation in Des Moines, Iowa, extends an invitation to all friends and members of our synod to be with us for our District Convention.

Enroll with Mrs. S. C. Andersen, 1225 Stephenson Way, Des Moines, Iowa.

THEO. J. ELLGAARD,

President Luther Memorial Church.

## Our Church

**Rev. Hans Juhl**, Hampton, Iowa, observed his 35th anniversary as pastor in the Danish Church August 30th. The occasion was observed in the St. John's Church of which Rev. Juhl is the pastor, on Sunday, August 29th, Rev. Alfred Jensen, president of the synod being the guest speaker.

**English Confirmation Service** was held in the Dalum, Canada, church recently. Rev. P. Rasmussen, pastor of the church, gave instruction to this group of young people during a period of weeks from nine to four every day of the week. All the children were from homes in other communities, and through the entire instruction period five were lodged in the pastor's home, and two in other homes. — Many Danish homes are scattered in all parts of Canada, but many a father and mother are anxious to have an occasional service and to have their children baptized and later receive at least some instruction from a pastor of the Danish Lutheran Church. In this manner Rev. Rasmussen has served many in the provinces of Alberta and Saskatchewan.

**The Eben-Ezer Mercy Institute** is seriously in need of workers. Anyone, man or woman, who is willing to assist in the hospital, with the invalid people, in the kitchen or in the laundry will please write to Eben-Ezer, Brush, Colorado.

**Dr. Johannes Knudsen**, president of Grand View College, visited the congregations in District 3 during the past

week. He preached the sermon in St. Stephan's Church in Chicago on Sunday morning, August 29th, and spoke in Trinity Church Sunday evening. — On Tuesday evening, he spoke in St. Peter's Church in Dwight, and again on Friday evening he spoke in Betania Church in Racine.

**C. H. W. Hasselriis**, Director of the National America Denmark Association, spoke on Monday evening, August 30th, in Our Saviour's Church (United Danish) in Chicago. His subject was: "Denmark Today." Mr. Hasselriis has delivered numerous lectures in different parts of the U. S. A. and has frequently spoken on various radio programs. Among the many articles he has written in various publications is "Nothing Rotten in Denmark" which recently appeared in "Readers Digest".

**The National Lutheran Council Library**, 39 East 35th St., New York, 16, N. Y., is lacking the following issues of "Lutheran Tidings" in order to complete its file: 1934 all issues; 1935 all issues; 1936 all issues; 1937 all issues; 1938 all issues July through December. If someone will part with these issues in order to complete the N. L. C. files, please drop a post card to the above address. But do not mail the issues until a reply has been received. Postage for the mailing will be paid.

**District I** will, according to present plans, meet for the annual convention in Newark, N. J., October 1-3.

**District III** annual meeting has been postponed to October 30-31. This meeting will be held in St. Peter's Church in Dwight, Ill.

**Rev. Swen Baden**, Perth Amboy, N. J., began his annual summer vacation on Sunday, August 8th immediately following morning service. Regular services were to be resumed again on Sunday, Sept. 5th.

**The Poem** entitled "Futility" by John Sorensen found on page 7 is written by the oldest son of Rev. Alfred Sorensen of Seattle, Wash. It was published in a High School magazine in Seattle and received honorable mention in a National contest. John Sorensen is now at Wabash College, Crawfordsville, Indiana as an apprentice Seaman of the U. S. Navy Reserve.

**The thirteenth** season of "Sunday Radio Vespers" over station WJZ and the affiliated stations of the Blue Network continues through the month, September 1943. The time is from 4:00 to 4:30 p. m., Eastern Standard War Time. Dr. Paul Scherer of New York City is the regular minister on these broadcasts. The music is directed by Mr. George Shackley.

**The Rev. Oscar F. Blackwelder, D.D.**, Pastor of the Lutheran Church of the Reformation, Washington, D. C., will speak on Sunday, September 12th, on the theme "Inside the Purpose of God." On the other Sundays, Dr. Paul Scherer will deliver the sermon.



**Rev. Ernest D. Nielsen** of the G. V. C. Theological Seminary spoke in St. Ansgars Church, Waterloo, Iowa, Sunday, August 22nd. Rev. A. E. Frost, pastor of the church was during that week as District president on a tour of the Iowa District.

**Rev. A. W. Andersen** will preach his farewell sermon in the Trinity Church, Chicago, on Sunday, September 26th. Rev. Andersen has served this church for a period of 32 years and has decided to retire to private life. Rev. and Mrs. Andersen will make their future home in California. Their address will be after October 3rd, 510 Rancho Ave., Colton, Calif.

**Corrections:** In the article entitled, "The Founding of Saint Ansgar, Iowa" in L. T. for Aug. 20, should read: "1853" in the fourth paragraph. "Holvorsen" in the eighth, and "he" instead of the last word in the fifth line of the eleventh and the first two words in the sixth line of the same paragraph. In the Aug. 5 issue of L. T. a misprint has entered on page

6, column 1, line 8. The sentence should read: "It is simply not more courses . . ."

## News Briefs

**New Preaching Mission**—A nationwide Christian Mission on World Order will be held next fall in more than 100 United States cities, according to plans of the Federal Council of Churches.

The mission will be conducted in a three weeks' period beginning November 1 by a number of national and international church leaders. Purpose of the mission is to "help in creating a Christian public opinion for a just and durable world order."

**Four To Go**—California is the forty-fourth state to approve some form of released time religious education, reports Religious News Service. Gov. Earl Warren has signed the McMilland bill

which permits public school children to receive religious instruction during school hours.

Only Delaware, Nevada, New Hampshire, and Wyoming have taken no action, either in legislature or through the courts, on this issue.

Dr. O. Fred Nolde, of the Philadelphia Lutheran Seminary, and John B. McFadden, representing the Confraternity of Christian Doctrine, recently argued before the Philadelphia Board of Education for released time in the city's schools.

**Lack of Teachers** — Dr. Alonzo F. Mayers, of the National Education Association, said last week: "Many thousands of our best teachers are leaving for jobs that are paying them two and three times what they are getting as teachers. Under present conditions it is absolutely impossible to replace them with competent people. There is a grave danger that the public will not realize what has happened until it is too late. The United States office of education

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Telephone 690-W Mari., Wis.

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811 Silver St., Racine, Wisconsin

Edwin E. Hansen, Pastor

2015 W. High Street

Telephone Jackson 1193

## LUTHERAN TIDINGS

has found more than 100,000 rural teachers left their teaching jobs between May and October last year. These rural teachers are the lowest paid members of our teaching profession, thousands of them working for less than \$600 a year. Who will replace them? Even morons can earn more than twice that amount today."

**Detroit Churches Observe "Day of Humility"**—Prayers for peace, harmony and brotherhood were offered in hundreds of churches in Detroit Sunday, June 27, as Detroit Christians of many denominations, Negro and white, reviewed in humility and penitence a tragic week which saw 34 persons killed during the worst race riots in the city's history.

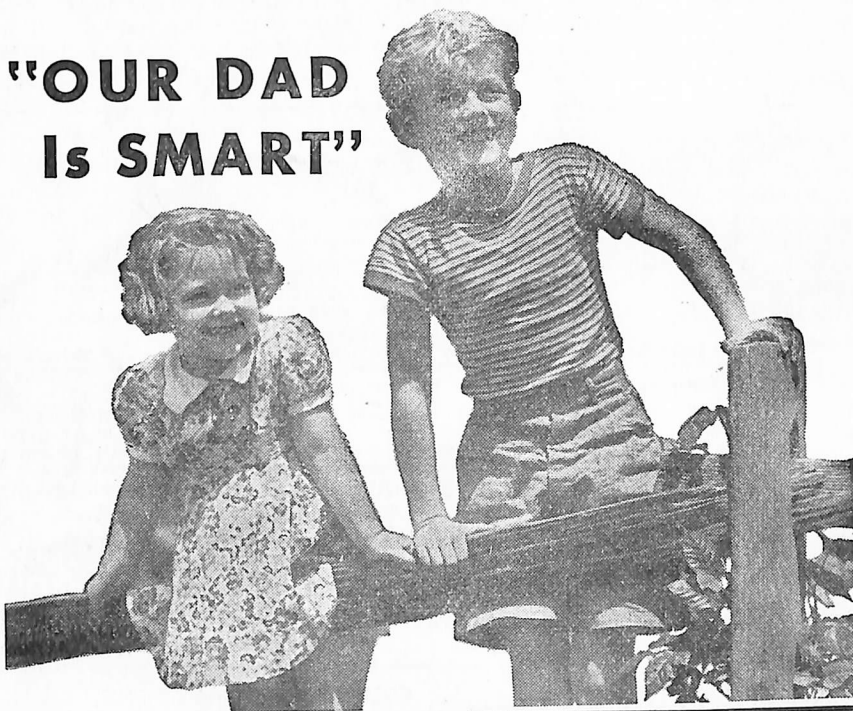
With one voice, Detroit's clergymen declared that all decent citizens and

good Christians are united in condemning such outrages, and asserted that violence never can solve the difficult, complicated racial problems which produced the outbreak.

**Further Restrictions Placed on Norwegian Bishop**—Quisling police authorities have placed further restrictions on the activities of Lutheran Bishop J. Maroni, of Kristiansand, by ordering him to report to police headquarters every Sunday morning. Previously the Bishop had been required to report only on week-days.

The police action is believed to be an effort to prevent the Bishop from making visits to churches in his diocese on the Sabbath. He had already been forbidden to preach in any church or to address any public gathering.

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