

# Lutheran Tidings

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## Ring Out, Ye Bells

Ring out, ye bells, in the dusk of the morning keep ringing.  
Twinkle, ye stars, while the angels the message are bringing:  
Good will and love,  
Peace from the Heaven above,  
Glory to God in the highest.

Christmas is here and the hope of salvation is founded.  
Born was the Christ while the songs of the angels resounded.  
Joyfully sing,  
All through the world let it ring.  
Glory to God in the highest.

Play, little children, and sing in your heart with thanksgiving.  
Born is the Christ child, the Saviour in whom we are living.  
Sing and rejoice,  
Blend with the angels your voice.  
Glory to God in the highest.

Free translation of "Kimer, I Klokker"  
By Mrs. Kamma Moller Kristensen,  
Stratford, Connecticut.  
Christmas 1945.

## SAY: OUR FATHER

By Olfert Ricard, Tr. by L. C. B.

Two things were difficult for old Lena when it became necessary for her to move to the Old Peoples' Home, even though she was grateful for that. One thing that she could not take her things with her; she did not have many things but they seemed therefore so much more precious to her and there were so many memories attached to them. The other thing was that she had to share a room with two other persons. All her life she had been used to being alone and having her room arranged her own way. But there was nothing to be done about that and so she accepted the new arrangement as it was.

The first time I came to see her her humor was at a low ebb, and in a whispering voice she criticised the other persons a great deal, and the food could also be better. But she became better disposed and the next time I came to see her she was in better humor; she was happy and mild and she was again the old Lena. "It's better now," I said, "today you are in better humor." "Yes," she said, "and for this I can thank the Lord's Prayer. Above all things I am most grateful that I could take it with me in here when I had to part with so many other things, and it has taught me to look upon the other people with milder eyes. That and my confession of faith—I don't know how I could have gotten along without them; it is enough when I have them, then I can still be a happy person."

I believe that we who have more to be grateful for than Old Lena at the Old People's Home can profit by looking at the Lord's Prayer again. I really don't know what is most glorious about this prayer—its name, origin, order, spirit or its content—it is all so wonderful.

It's marvelous to think of how it came into the world. The disciples happened one day to hear and see Jesus pray and they thought: "Yes, that is prayer; our prayer can hardly be called prayer in comparison with it. If we could pray like Him." And so they asked him bluntly: "Master, teach us to pray." They could go to Him with everything—and they supported their request by saying that John had taught his disciples to pray. And then He taught them what we today call the Lord's Prayer. Scholars seem to know that most of the petitions in this prayer, or something quite similar, were known by many during the time of Jesus. That may be so, but that does not make it less important. The new covenant has grown out of the old that we know for sure. It became a new prayer when Jesus took these prayers and linked them together in the chain and form in which we know it and gave it to his congregation for all time.

But it all came about because they saw Him pray and desired to be able to pray like Him.

The best part of the prayer is its name. We really cannot signify its greatness in English as we can in



Latin and Danish. No wonder the Roman Catholics speak of their "Pater Noster," rather than the Lord's Prayer, for the latter makes it somewhat foreign to us; it makes it seem as belonging more to The Lord than to us. "Pater Noster" means one that belongs to us, one in whom we have our life. When we say OUR FATHER, who art in Heaven, we mean: You can do all and know all, you whom I dare to call **my Father**, and further we know that you love us as a father, even more than a father loves his children in this world.

In specific moments an Israelite also dared to speak of God as his father; but as a rule he meant then the father of his people. To make the thought real he hardly dared—God was so far away.

Jesus dared to do it. He always lived in the love of His Father. And He had come to share that love with us. So he taught us to call God OUR FATHER, and He gave us the right and the courage to say it.

Your name be hallowed—your Kingdom come—your will be done—your—your—your. First then we may say: "Give us this day our daily bread, forgive us our debts, lead us not into temptation but deliver us. Us—us—us—that is the correct order. "Seek ye first His kingdom and His righteousness and all these other things shall be given unto you."

We human beings are so apt to begin the prayer from the bottom or to pray our prayer backward, as Luther puts it. But life is more than food, and Eternity is more than time, and heaven is high above the earth. Hence Jesus takes us by the neck and lifts our face upward, saying—"Look up there—that is where you belong; that is your eternal home." God first, or else He is not God. The stomach is not to be our God; it does not come into consideration until the second part. We are created in the image of God and that means we are first destined to be of a spirit like God. Let us not forget our high origin; that we will not like the chef "Peer Gynt" some day pray, "Give us this day our daily bread"—and then drown—that was all he could remember.

**Our Father**—and not my Father. We are not called to be units who are to save our souls for self; our Lord has a church in the world, and it has been given the gospel to spread it from age to age, and we are called to it for together with others to spread its gospel and to serve with others in this world and to be brought home by Him to His Kingdom. "One for all and all for one," that is the way we pray the prayer above all prayers; everyone prays for all others and all pray for self. There is great help in that thought. That was what Old Lena had found in the Old People's Home—the other two in her room were also included in her prayer, and thus she came to like them better. We come to like those better for whom we pray.

And the contents of the Lord's Prayer—how rich it is. Hallowed be Thy name. Let us honor God in all things. Let the thought that He loves us as our Father reign over all our thinking as signified by the church spires pointing above the roofs of many of our cities and villages.

Thy Kingdom come—Thy reign. Let Thy plans for the world more and more be realized in the world, so that Jesus soon may come again to make all things well.

Thy will be done on Earth as it is in Heaven—teach us to do Thy will, not sulkily nor resentfully, but happy and not asking for returns like Thy Angels who always sing while they labor in Heaven. Teach us to be obedient to Thy will as well as Thy Son who was obedient in the Garden of Gethsemane.

Now that was the name—the kingdom and the will—and first then comes the bread. Luther said it so amusingly, our daily bread was food and clothes, house and home, fields and flocks, money and goods, godly parents, children and servants, godly and faithful rulers, good government, good weather, peace and health, order and honor, true friends and good neighbors.

The story goes that Luther struck upon this explanation on a day when he had a conversation with a rich man whom he would like to help in all his embarrassing wealth. This man said he could not pray for his daily bread. "Why not," said Luther, "No, for I have my daily bread for many years; I have my barns full and enough money for the rest of my days." Then Luther had to show him that food was not enough; more than that belongs to a human life. He could perhaps have helped the embarrassed farmer by underlining "**OUR**". Pray you also for all the many that don't have enough of material goods like you, then you may also learn to share with others. But it is otherwise correct—bread is not enough, we also need something to drink, and in this climate we need something to put on our body, and we must have coal or wood for the furnace, and we need a place to sleep and live. It is all included in "Our daily bread" and the expression is to remind us that contentment is the companion of Godliness.

And then we have the compound word expression: "And forgive us our debts." As the daily bread is a necessity for the body, so is daily forgiveness of sin a necessity for the soul. But furthermore it says: "As we forgive those who are debtors to us." We pray for the same amount of forgiveness for self as we are willing to give to our fellow men. Let there be nothing between you and us, nor between us and the others. We are not to forget this. Jesus often returns to that. So often we are like Mrs. Hachice (I think that was her name.) She had the habit of making her neighbors into the same kind of stuff as the hamburger meat she was cutting. She cut them up and down in a horrible fashion. "But my dear little Mrs. Hachice," said an onlooker, how can you pray your Lord's Prayer?" "Why should I not be able to pray that," she said. "But does it not read—'As we forgive our debtors?'" "I leave that out," she said. So that is it! But if we leave out the last part of the prayer then God leaves out the first part. In olden days they used to call that part of the prayer the dangerous prayer, because it has that little catch at the end wherein the praying person may be caught.

The bread concerns today and now and forgiveness is valid for the time that has passed and the time that is coming. And the praying person now looks forward and says: "Lead us not into temptation." That prayer has a strange form, as if God led a person into temptation. If He does, how dare we pray that we be freed from it? I think it is the bitter experience of Christ



himself that has formed that prayer, for we read about Him that he was lead by the spirit into the desert to be tempted by the devil. And He would like to free us from a similar experience. He asks that it may not be necessary for God to let us be lead into difficult temptations. Free us from that evil which hurts and leaves us full of pain; free us from the evil that makes us evil and the kind that leaves its marks upon our lives.

For Thine is the Kingdom and the power and the glory for ever and ever! That is the old conclusion to the Lord's Prayer from the early days of the Christian church. That is so completely in the spirit of

Christ. It assures us that God is able to grant our prayers, and we praise Him with all His people because He is able to do this.

We can understand that when Old Lena at the Old People's Home folds her hands in all sincerity and gives herself away to God with an Amen then she no longer misses her old things; then she no longer becomes impatient about the snoring of her fellow inmates; then she feels herself so rich, so glad, so contented; then she is well off and knows that she shall sooner be better off.

## DEATH OF A MARTYR

Pastor Dietrich Bonhoeffer, an outstanding German Lutheran theologian, was a leader in the ecumenical movement. He was also in charge of the secret theological seminary of the Confessional Church. On April 9, 1945, he was executed by hanging—on special order of Heinrich Himmler—at the Flossenbürg concentration camp near Neustadt, Bavaria.

Pastor Bonhoeffer was hanged because of his part in the July 20, 1944, plot against Hitler's life.

In a letter to a friend in this country, Pastor Bonhoeffer's sister, who is in England, wrote: "It was obviously necessary to make the guards drunk to carry out his execution and after the execution they received an extra-ration. On Sunday, April 8, Dietrich held his last service before his fellow-prisoners. As an English major and fellow-prisoner wrote to me: 'The service moved us all deeply, Catholics and Protestants alike, by its simple sincerity.' After the service he comforted Frau Gördele and Frau von Hammerstein, trying to keep them

from depression and anxiety (they were widows of men executed for their leadership in the plot against Hitler's life ED). Then he was taken away from Schönberg to Flossenbürg. A Dane who saw the execution through a hole in the wooden screen of his cell window, wrote me that Dietrich died with admirable calmness and dignity."

In the same month that saw the execution of Pastor Bonhoeffer, his brother Klaus and his brother-in-law, Dr. R. Schleicher were murdered in Berlin, and his brother-in-law, Dr. H. von Dohanyi was murdered in Sachsenhausen—all for their share in the plot against Hitler. One Lutheran family was destroyed because of its courageous opposition against Hitler.

The following is a poem written by Pastor Dietrich Bonhoeffer while in prison. It has been translated into English by J. S. Leishman, the famous translator of the poems of Rainer Maria Rilke and Hölderlin.

### *Prison*

(Tegel, early summer 1944)

Outstretched upon my mattress,  
I stare where great walls stand.  
Outside a summer evening that does not know me  
goes singing into the land.  
Slowly and softly  
the tide of day is ebbing  
on the eternal strand.  
Sleep a little,  
Strengthen body and soul, strengthen head and hand,  
for peoples, houses, hearts and spirits  
in flames now stand.  
Sleep a little,  
gather strength, anger and courage,  
let not your stream run wasting in trivial sand.  
Till after the blood-red night your dawn arises,  
still withstand.

Night and silence.  
I listen.  
Only the steps of guards and their voices calling,  
hidden laughter of lovers distantly falling.  
Idle sleeper, can you hear nothing besides?  
I hear my own soul's heaving and tossing wave  
Nothing besides?  
I hear, I hear,  
like voices, like shouts,  
like cries for planks that will save,  
the dumb nocturnal thoughts of the waking, dreaming  
companions suffering gave.  
I hear beds' restless creaks and strains,  
I hear chains.  
I hear the happy murmurs of half-grown boys,  
finding in dreams some joys.  
I hear them dragging their blankets round them,  
to hide from hideous visions of gulfs that drowned them.

I hear the sleepless tossing and stretching  
of men whom longing for freedom and deeds of anger drives.  
When sleep attains them at last in the grey fore-dawning,  
dreamily they murmur of children and wives.  
I hear the sighs and faint breathings of men grown grey,  
silently getting ready to travel far away.  
Justice and injustice, they have seen both come and go,  
and now some eternal, unforgettable thing they would gladly  
know.

Night and silence.  
Only the steps and calls of the guards.  
Can you hear in the silent house  
that quivering preparation, that crackle amazing  
of hundreds setting the kindled spark of their hearts ablazing?

Muted their choir,  
wide-open my ear:  
"We the old, we the young,  
we of every tongue,  
we the strong, we the weak,  
we awake, we asleep,  
we the poor, we the rich,  
unfortunate each!  
We the good, we the bad,  
we that are what we are,  
we men of many a scar,  
we witnesses for those now afar,  
we contumacious and we bemused,  
we innocent and we gravely accused,  
we by long loneliness deeply abused:  
Brother, we seek you, we call you thus.  
Brother, can you hear us?"

Twelve cold, thin strokes of the clock in the tower awaken me.  
No sound, no warmth within them

to shelter have taken me.  
 Bayings of savage dogs at the midnight hour  
 have shaken me.  
 Poor sounds of sorrow  
 part from a poor today,  
 a poor tomorrow.  
 That yet one day to another should wend,  
 which to nothing newer and better shall tend  
 than at last, like this one, to come to an end,—  
 what is that to me?  
 I would see the passing of time into time,  
 when flaming signs night's sky shall climb  
 and new bells over the peoples chime  
 out ringingly.  
 I wait, I wait for that midnight  
 within whose fiercely-resplendent light  
 the wicked in fear shall cease to be,  
 and the good remain in felicity.

Creatures of night,  
 advance into the light.  
 Treachery, deceit,  
 approach the judgment-seat.  
 Mark, man, the sight  
 of sacred Might  
 establishing the Right.  
 Proclaim in wild delight  
 Justice and Truth and Grace  
 to men of a new race.  
 Heaven, now reconcile  
 Earth's sons in peace, and smile  
 upon them for a while.  
 Earth, bring forth bounteously.  
 Mankind, be free, be free.

But now I have sprung to my feet, excited  
 as though from the deck of a sinking ship I had sighted  
 Land in the offing, as though there were something to hold,  
 as though I were gazing on ripening fruits of gold.  
 But wherever I glance, and grasp, and press  
 there is only the dark's impenetrable massiveness.

I sink into pondering,  
 I plunge down into the depths of the dark.  
 Night, where such outrage and evil are wandering,  
 to you will I hark.  
 How long shall our patience, and why, be by you consumed?

Silence for long unbroken;  
 then Night bends over me, and these words are spoken:  
 I am not dark, guilt only to darkness is doomed.

Guilt. I hear a trembling and quaking,  
 a murmur, a lamentation outbreking,  
 hear anger within men's spirits rending.  
 In myriad voices mazily blending  
 a dumb choir  
 assails God's ear:  
 We, hunted by men and abused,  
 made defenseless and then accused,  
 unbearable burdened and losers  
 of all, we are yet the accusers.

We accuse all those who forced us to sinning,  
 who let us share in their guilty winning,  
 into witnessing of injustice surprised us,  
 and then as partners in guilt despised us.

Our eyes upon outrage had to gaze  
 until we were lost in guilt's dark maze;  
 then they locked our mouths up fast,  
 dumb as dogs we became at last.

We too had learned to lie before long,  
 and adapted ourselves to public wrong  
 and when the defenseless were felled by force,  
 we took it all as a matter of course.  
 And what within our hearts still flamed  
 remained unspoken and unnamed;  
 we checked our blood's insurgent flow,  
 and trampled out the inward glow.

What sacredly had united men  
 was torn to tatters again and again;  
 friendship and loyalty were betrayed,  
 of tears and regrets a jest was made.  
 We, sons of many a sacred name  
 in the annals of Justice and Truth, became  
 despisers of God and of man as well,  
 and around us all was the laughter of Hell.

But now, with both freedom and honour denied,  
 before men we can hold up our heads in pride.

And if we are brought into evil fame,  
 we ourselves before men can clear our name.

Man against man, our ground we choose,  
 and we the accused will in turn accuse.

Before Thee only, all Being's Beginner,  
 Thee only, is each one of us a sinner.

With pain avoided, with deeds declined,  
 we have betrayed Thee before mankind.

We saw the Lie uplift its head,  
 and did not honour Truth instead.

By brothers oppressed we were greatly needed,  
 but danger of death was all we heeded.

As men we come before Thee,  
 to pardon our sins we implore Thee.

Lord, after these days of fermentation,  
 grant us days of confirmation.

Let us, far as eyes can see,  
 build ourselves a road to thee.

Till our guilt through Thee shall cease,  
 keep us patiently at peace.

We in silence will prepare  
 till Thou call to days more fair,  
 till the storm and flood Thou still,  
 working wonders through Thy will.

Brother, till the night shall flee,  
 pray for me.

Earliest morning light creeps through my window grey and  
 pale.

Gentle breezes round my forehead summer's breath exhale.  
 Summer day, sweet summer day, I murmur silently,  
 What will it bring for me?

Outside hastily muffled footsteps have broken that peace.  
 In my vicinity they suddenly cease.

I feel both hot and cold,  
 I know without being told.

A quiet voice lets something fall,  
 cutting and cool.

You'll soon have done with it, brother, brother be bold.  
 Soon, soon. I hear your striding proudly, courageously.

No longer the present is what you look on, but days that are  
 yet to be.

I go along with you, brother, to that place of fear,  
 and your last words I can hear:

"Brother, if this be the last dawn I shall see,  
 pray for me."

Outstretched upon my mattress,  
 I stare where grey walls stand.  
 Outside a summer morning that's not yet ours,  
 exulting into the land.  
 Brother, till after the long night  
 our dawn arises,  
 let us withstand.

How lovely are the portals of the night, when stars  
 come out to watch the daylight die!—T. Cole.



# THE ATOMIC BOMB

Man, this knife before your breast  
Of love or hate, this subtle choice,  
Compels you to your final test—  
Or else the silence of your voice.

—Stanley Young.

To me and to thousands of others like me, the thing that happened to Hiroshima and Nagasaki is too terrible, too horrible for words. Many of us are still stunned. O yes, we go about our work, and sleep, or try to; but in the night we wake with a start, and think we see it in the sky, that awful monster come to wipe us out in a flash "It reaps the bearded grain with a breath, and the flowers that grow between."

A young man in the service writes this, "Can there even be a grim joy in the war's end being thrust rapidly into culmination because of this most efficient of all means of mass murder and devastation? I would have preferred that the war had lasted another year . . . even two or three . . . than to have its end sound the birth of an all-consuming monster. I would gladly give my life if such were the price for the destruction of the atomic bomb and all the knowledge pertaining to it. I would joyfully submit myself to the most horrible of deaths."

Jesus admonished us nearly two thousand years ago that the first commandment was to love God, and

that the second was to love our fellow men. But we love neither God nor man. Even in our own, the most favored of lands, there are those who thrive on hating and urging others to hate.—And a still, small voice whispers, "The wages of sin is death."

There is this choice before us: **We must unite or die.** The bomb must be controlled by the United Nations Organization. This organization is not very much, but it is all that we have and it is about the best that we can get at present.

The urgency is so great that the odds are against us. Had we had some more time, say a hundred years, in which to teach men good will and understanding, to form a world community, the task would not have been so overwhelming. But we don't have much time. The atomic bomb is here. An armament race among the nations will mean the end of prosperity, security and liberty for all of us.

Surely there has been misery, suffering and death enough for poor mankind. And surely all this suffering cannot have been in vain. Light will come today or tomorrow. Poets, thinkers and dreamers will certainly come to rescue man from his misery and show him the way out—the way to good will and organization. Great and despairing souls will cry out for light for themselves and their fellows.

Alfred C. Nielsen.

## In Reference To The Article In "Time" December 24th, 1945

### I want to tell the Pope:

1. That I think Christ's words about "one flock and one shepherd" cannot mean anything but His universal claim "for all authority in Heaven and on Earth." In Him all nations on Earth must be united. In Him all other claims of religion are excluded. He is the "door" through which all other Shepherds must enter.

2. If Christ ever decreed that the church should have a human leader in Rome, why should he always be an Italian?

3. "Non Catholic Christians" should not be construed to mean that "Roman Catholics" alone confess the Christian faith, or the historic faith of the first Christians. The Pope should know that "the Catholic faith" is confessed by Protestants in general. I hope that some day those who differ from Rome may become known as "Protestant Catholics."

4. "Peter and his successor"—what arrogance—is not known by a singular pronoun but in those who confess the faith that the apostle Peter first confessed; that is Catholicism without a self-appointed head in Rome.

5. I am glad to know the Roman Catholic Church a better church now than it was in 1517, but it still is not good enough to claim itself as the "one fold". That "one fold" will be when all of Christianity accepts only the supreme authority of Jesus Christ as the universal spokesman for God.

L. C. Bundgaard.

Some are born great; some achieve greatness; and some have greatness thrust upon them.—Shakespeare.

The world can not do without great men, but great men are very troublesome to the world.—Goethe.

Greatness lies not in being strong, but in the right using of strength.—H. W. Beecher.

If man should register all his opinions upon love, politics, religion, learning, etc., beginning from his youth, and so on to old age, what a bundle of inconsistencies and contradictions would appear at last.—Swift.

Riches are the pettiest and least worthy gifts which God can give a man. What are they to God's Word, to bodily gifts, such as beauty and health; or to the gifts of the mind, such as understanding, skill, wisdom! Yet men toil for them day and night, and take no rest. Therefore God commonly gives riches to foolish people to whom he gives nothing else.—Luther.

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# Our Women's Work

## Wilhelmine Jensen

When I was asked to write in memory of some of our old church members in Waterloo, I immediately thought of my old friend whose name is written above. There are others, also, whom I would like to mention. They all greeted me so warmly when in 1906 I arrived here from Denmark with my uncle and aunt, Peter Jacobsens. I am thinking, for instance, of Maren Olesen and Mrs. Jane Jensen. These kind people opened their homes to us newcomers. They knew what it meant to come to a strange land where all things are new and different. They had met with many more hardships when they came here than did those of us who came later. They had paved the way for us; and, best of all, they had started a Danish church in their midst.

My sister Alma and I were very grateful when we discovered that we could hear a Danish Lutheran pastor right here in Waterloo. Rev. Gravengaard was serving here then. We had planned to go West; but decided instead to stay here where we could hear a good Danish sermon on Sundays and be among such friendly people.

Soon we were meeting with other young people at the A. P. Jensens and in other homes. Tante Mine and her daughter Marie, who was then the church organist, asked me to sing in the choir—poor singing I delivered, but I loved to help. When we gathered for choir practice, and other occasions, Mine gave us many encouraging words. She would quote verses from the Bible and from the Danish hymns in which she had found help and comfort. She would always find some excuse for a person's shortcomings, and cover them up with, as she called it, "the cloak of love." She often quoted for us:

"Elsk din Næste, du Kristensjæl. Træd ham ikke med jærnskoet Hæl, ligger han end i Støvet.  
Alt i Verden er underlagt Kærlighedens Genskabermagt. Bare den bliver prøvet."

What a blessing it would be if we all could learn to forgive our debtors!

Mine was among the first who started a Ladies' Aid here, and one of those who saw to it that the children were brought up in the Lutheran faith in which they were baptized. I remember on one occasion, when the congregation could not find time and funds to procure a teacher for our vacation school, that it was Mine who suggested that we women "take over." There was just no stopping Mine in the good work she was always doing, and helping others to do, in those days so long ago. Mine has often told me of her first years in this country; there had been much sickness and deaths in her family. She had learned to use patience and to lean on a power stronger than her own. She cared for her old parents until they died. Mine was Danish to the core. When one of us would mix English words with our Danish, maybe to show how much we had learned, Mine would make fun of us. This helped us to be more careful in using

both languages correctly. Mine died in 1936 at the age of 92.

Maren Olesen was for many years a great help to her neighbors and friends. I think she must have helped our doctor to bring at least 40 babies into the world. She was always ready to come to the assistance at any time, night or day. However, she may have overtaxed her strength, because she had a stroke when she was only 39. After that she was never well, but she lent a willing hand whenever she was able to do so, and was so happy in doing it. Many will remember Maren Olesen with gratitude in their hearts.

Jane Jensen, too, often helped where there was sickness. A quiet nature, she would not speak the English language and refused to talk on the telephone. Jane would say: "A ka da vask dishes." And many, many dishes she has washed at our doings here in our church. Hers were such faithful hands. She was deft with the knitting and sewing needles, and donated many beautiful gifts to our bazaars. Jane longed to go back to Denmark, but she made the best of her stay over here. We met with such genuine hospitality in her home, especially those first years when her good husband, Jens Jensen, was still alive.

Yes, we will remember these faithful women, and many others besides, with grateful hearts for what they have been for the Danish church here in Waterloo.

"Et venligt Ord, et venligt Ord.  
Hvor gør det Sjælen godt.  
O, Tak for hvert et venligt Ord.  
Ja, for det mindste blot."

Kirstine Laursen.

Mrs. Laursen is aunt to Rev. Niels Nielsen of Fresno, Calif. A little bird has told me that Mrs. Laursen writes songs for festive occasions at Waterloo; and has played a large part in making St. Ansgar's one of the progressive congregations in our synod.

## From Brush, Colorado

We have a Mission Study Group here at Brush. In October we sponsored a silver tea at the home of Mr. and Mrs. Otto Christensen.

Our meeting prior to the tea was held at the church. Rev. Lerager read us a verse from the Scriptures and led us in prayer; and we sang several hymns. Our guest speaker, Mrs. Harold Johnsen, formerly Hilda Gade, gave a very interesting talk, telling about her work in connection with the National Lutheran Council. She was a defense area parish worker. Many of her experiences proved to us that L. W. A. should be regarded as an important part of our missionary work.

At our tea Mrs. Lerager and Mrs. Richard Christensen presided at the lovely table where our members and many guests were served.

An offering of \$30 was received for the Women's Mission Fund. We felt that we had a good day together.

Esther Larson, Sec.-Treas.



# HOME MISSIONS

## The Sunday School and Home Missions.

The purpose of Home Missions in the Christian Church briefly stated is to bring the gospel of salvation to the unchurched in our land. According to this concept, every church is a Home Mission church, every pastor a Home Mission pastor, and every unchurched soul a prospect for Home Mission activity. It naturally follows that every organization within the church should have some part in the congregation's Home Mission program. The object of these lines is to indicate how the Sunday School may be an aid to promote this vital work of the church.

It is well to remember that the new impetus given to the Sunday School movement as launched by Robert Raikes in Gloucester, England, in 1870, centered around the unchurched children of his day. The Christian Church, both before and after his time, has generally assumed that Christian parents would attend to the religious nurture of their own children and that its function, in the training of the children, was supplementary to that given them in their homes. This is reasonable and right. It is a fact, however, that many homes today have largely turned over to the church and Sunday School the Christian training of their children. This is particularly true of the parents who some time in their lives have been in touch with the church, but have no church affiliation now.

It is not so strange, therefore, that in most Sunday Schools there are children, sometimes many, who come from unchurched homes. These children and their parents present to the church and the Sunday School a real Home Mission challenge, especially in rapidly growing communities, but also in older and more permanently established areas. When we bear in mind that thirteen million children below the age of twelve are growing up in our country without the religious instruction and character-molding influence of the Sunday School, we can visualize the vast opportunities for Christian service within the scope of the Sunday School of the church. Many of these children can be reached if pastors and lay-workers will display Christian love, concern and zeal sufficient to expend the extra time and energy necessary to contact and minister to them.

Such ministration is not without compensation. Children who come to the Sunday School of their own choice, often inject into the life of the school an enthusiasm lacking in those who have been born into a particular church and who go to Sunday School because they are sent. Not infrequently unchurched children experience the zest of discovering for themselves both the life of the church and the meaning of the Christian faith. To them the Bible is not an old story. I recall the statement of a teacher in our own church, who spent four weeks conducting vacation school in a country town, one of the ten thousand towns of U. S. in which there was no church at all. At the beginning of the Bible-story period she briefly reviewed what had been told the day before. The children were so

eager to hear and progress in Bible knowledge that when the review was given they exclaimed: "You told us all that yesterday; don't waste your time telling it over again. Continue with the story, that we may hear it all before school is out." Attending a church school is a thrilling experience for many such children, from which good results may come in the future.

It has been said that "the church must have the Sunday School to actually grow." This is true. The Sunday School is the chief source of church membership. A conservative estimate states that 75% of the increase in church membership (in all denominations), 85% of church workers and 95% of all ministers and missionaries come from the ranks of the Sunday School. It is during childhood and youth, when the attitudes, ideas and ideals of life are formed, that the home and the church makes its greatest impact upon the minds and lives of the growing generation. The large majority of Christians make the decision to accept the Christian philosophy of life between the ages of 9 and 18 years.

The impact of the Sunday School does not cease with its influence upon the children themselves. It often has the effect of drawing the unchurched parents to the church. This is especially true if the pastor and lay members of the church, in addition to being solicitous for the spiritual welfare of the children, also will manifest a personal interest in the parents by calling upon them from time to time. This has been my own experience. A lad in the Sunday School from an unchurched home came to me and asked for permission to join the confirmation class. He had not been baptized. The permission was granted. In due time he was baptized and became a member of the church. This experience had meant so much to him that he began to work upon the members of his family to join the church. They were neither unfriendly nor hostile to the church, but felt that they were not "good enough" to join. When it was explained that no one is ever "good enough" to join the church and that natural goodness is not a requirement for church membership, the barrier seemed to be broken. The adults both baptized in churches of different denominations, with little or no Christian training, were instructed in the rudiments of the Christian faith and duly admitted to the congregational fellowship. The younger members of the family were all baptized not long afterward. The family has been very active in the work of the church since. This achievement, in a large measure, is to the credit of the Sunday School and its influence upon one unchurched young boy.

In view of these facts, it would seem logical that we make the largest possible use of our church schools for Home Mission activity, not only for the sake of the children themselves, but also for the positive influence they may exert among others for the growth of the church.

Edwin Hansen.





HAROLD PETERSEN, Editor  
Ringsted, Iowa

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## TO OUR YOUTH

### The Eternal Persistence

By Bundy

Many thinking people have been saying that the world has been and still is "hell bent for destruction."

Youth undoubtedly cannot see that and neither can many adults, and the sad thing is that many will not see that the many adults, who use the above detestable phrase, may be right. — Most of us have the tendency to use our adult liberties in prodigal experiments. The romance that we had in leaving the peaceful surroundings of a loving father's company had become pale on our return home.

America's Winston Churchill saw afar when he wrote his prophetic books, "The Inside of the Cup" and "A Far Country." The playground of thinking was wide open to us some years ago and some of our purposeful men played a spectacular word drama upon that field until somehow the realism between two wars made us forgetful and disillusioned and we became an easy prey of Teutonic, Roman and Nipponese militaristic demons. There is a tremendous age-long meaning in the words of the Christ, who saw that "where a dead body lies there will the eagles flock together."

Some think that exaggerated nationalism, economic disorder and spiritual bankruptcy has produced the chaos in which we find ourselves at present.

But there is romance still in seeking the roads of truth, love and beauty for our fellow men though we do not love his tendency to make foolish choices. This road can still be traced in literature, in the biography of great men and women, and I hope youth is still dreaming about it though they may have difficulty finding it upon any educational and communal maps. The road cannot be found unless we have the will to believe that there is one supreme person, who has pointed out with irrevocable certainty, that "there is a way—the way of life breaks through the darkness." The prophets of old saw it and to them it led to what one of them called "The Ancient of Days." To say that the road is easy to travel is to lead youth into a dissolution which will rob them of the romance of difficulty.

The Alpine climber who clung to a banner whereupon was written the word "Excelsior" (ever higher) was found dead at the foot of the mountain, but his dead hands still clutched the banner. The man Grundtvig who thought his life was near its earthly end when he wrote his serene and poetical song about the church bell, which he thought was not "made for earthly centers" departed "like the sun in harvest time," and Edison, in his last moments, said it is "very beautiful over there."

The person who marches on with the eternal spirit in his soul, is never defeated though his life may end like Kaj Munk's with a bullet in his body fired by "creatures that once were men." The destiny of each

one of us does depend upon the stars to which we hitch our wagons of unrealized aspirations.

Life has its eternal rewards. We dare to believe the terrible fact that man is either facing a resurrection to eternal life or an exclusion from the Creator who gave him the spark of life.

Many a youth, home from the war, is a victim of "moral relativism." The question will arise in many a mind: "What right have we to impose our standard of government and its implied morals upon the Nazis and the Japanese?" We cannot answer that question unless we believe and know, on the background of history, that there is but one true voice for God in the world; the apostle John said of Him that He was "the fulness of the Father's glory."

When Madam Chiang Kai-shek spoke before Congress a couple of years ago, Congressman Walter Judd from Minnesota said, that he could think of no other words to describe his impression than these: "The word became flesh and dwelt among us." Mr. Judd is a former medical missionary to China and is thus able to compare standards of life as they are seen among people who have different pagan religions.

And yet it pains us that so many wars have been started by so-called "Christian nations." I venture to say that wars will cease when "Christian nations" begin to put Christian principles into politics, economics and social relationships in general.

The Christian party in Norway, which seems to be gaining great momentum, perhaps under influence of The Oxford Movement, is at least an encouraging sign.

The word "romance" is still part of our vocabulary but it is pregnant with a new meaning of realism. Beyond a new daring to stand up for the present needs of the world we shall find there is nothing so thrilling as truth and honesty. We can win our souls in self-discipline.

Dr. McMahon at the University of Chicago, in his book "A Catholic Looks at the World" writes—and is he not right? "We can forget, but God help us if we do that it is this very spiritual bankruptcy that has brought us to the modern tragedy."

"We can forget that a cultural heritage that has lost its roots in our minds—which has become a matter of 'residual instinct' without rational justification—will some day wither away: we can forget this only if we are indifferent to the future welfare of humanity." Long ago man decided to "walk it alone" and that is the sum total of our present state of affairs in the world; this is not something that began yesterday, it has its "prologues and its acts."

I am not happy that we have made life so problematical, but let us not because of that deduct that no light shines in the darkness. Let us carry the banner of Excelsior though we must die before we reach the top of the mountain.



## So Sorry!

If there is such a thing as one turning point in your life, then perhaps that point in my life came a few years ago, when I came home from an evening's activity in the church with the firm conviction that the people of that little group were the most stupid, inconsiderate, selfish individuals I had ever met. And I **certainly** wasn't going to attend any of **their** functions again!

The next morning I had to release my feelings, and lavishly poured out my tale of woe to my boss, ending with, "Don't you think I was right?" He looked at me a few moments, then smiled and said, "Well, my dear, when you stop feeling sorry for yourself, come around and we will talk it over!", and with those words he walked out of the room. The torrent of wrath that went through me then was indescribable, and although I had never been in the habit of throwing things in a rage, I almost did.

Just then a small, still voice came from my inner self, and softly said, "You little fool! If you were NOT feeling sorry for yourself, you wouldn't have been so angry, would you?" And I had to admit that I wouldn't. Then as suddenly as the anger had flared, there was laughter in my heart, and ever since that day, when I become disgusted with the little grievances of everyday life, I stop and inquire, "Are you feeling sorry for yourself?" If I answer "yes," I stop and adopt a new philosophy toward the whole affair,—preferably that of the person or persons who had caused my self-sorrow, or at least I try harder than ever to see their viewpoint; and if I can answer "no," then there is no more disgust or wrath.

During these few years, I have frequently seen others suffer from the same grievance, especially do we see it clearly in small communities or small church groups. If we could all stop and ask ourselves that question, we would find much less envy, jealousy, greed and selfishness. For if you can answer truthfully, "I do not feel sorry for myself," nothing that anyone can say or do will hurt you. You may be sorrowful because of what has been said or done, but it will leave no bitterness or hatred in your heart, and you will find your love and understanding for your fellow man growing ever greater and warmer, and you will find a deeper understanding of the blessings and sorrows which God gives us to enrich our lives.

So the next time the affairs of your little world go against you and your ideals, stop a minute to reflect—"Am I feeling sorry for myself?"

"Mrs. K. M."

## District V Conference At Grand View College

The four-day conference will open Tuesday morning, February 19, and will continue through Friday afternoon, February 22. Dr. Knudsen has promised us all unoccupied space in the dormitories and is certain that extra accommodations may be found in homes near the college if it is necessary. We hope to see a delegation from all our Iowa societies at this meeting.

Dr. Knudsen has invited us to live at the college at the very reasonable cost of only \$5.00 for the four days.

We hope to work the conference into the general winter school program as closely as possible. Those attending will be encouraged to join the classes planned for winter school students. We plan to have discussions pertaining to the purpose of our Young People's Societies, programs for our meetings, our relationship to the larger American society to which we belong, the young people and the church, etc. We hope to learn some new games, renew old folk dances and get a glimpse of some new ones, and above everything else, we hope to live richly together so that we may go home with a deep desire to work for a richer life in our own communities.

Please enroll a week in advance to Dr. Knudsen, Grand View College. Will you also kindly notify the undersigned how many are planning to come from your society?

Harold Petersen.

IT'S NOT A SECRET! There will be a national convention at Tyler, Minn., July 3—7. Tyler is already busy preparing to receive us, let us begin to get busy preparing to go.

An Irishman, hearing of a friend who had a stone coffin made for himself, exclaimed:

"Faith, that's good. Sure an' a stone coffin 'ud last a man a lifetime."

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## Grundtvig On An English Broadcast

(Continued from January 5)

Swift now asks Grundtvig: Does not your careful system of teaching produce a dullness in the level of accomplishment? And your well made plans for the education of the great majority leaves out entirely the few gifted individuals. You will only have a thousand gray copies and not a single masterpiece.

Grundtvig gets excited: "You are so wrong, so very wrong—oh, you are so wrong it is nearly impossible to tell you how much! The exaltation of mediocrity, the repression of genius . . . come only from the school in which the system depends upon examinations, and is governed by examinations . . . All examinations are repellent, and to examine a pupil in what is truly dear to his heart is appalling." Grundtvig tells that when he was a student at Copenhagen University the highest air of education was a good degree, that would entitle you to a well-paid appointment. This is what he has fought against all his life. "Education is not a gathering of dead sticks, it is a vital thing. To be worth anything at all, it must prepare young men and women for a life of feeling and experience."

Rabelais, the great French writer, adds, that they must have words to give account of feeling and experience.

Grundtvig talks on: You can not live "unless you know your own language as well as you know the way to your sweetheart's house; and education must teach you your own language, its songs and its novels, the speech of the common people and the plays of the great dramatists, so that it will seem to every pupil the road to his sweetheart's door. Education is not drudgery, education is pleasure, and for pleasure! That is what I told all my teachers: they must teach everything so as to give pleasure."

Rabelais sighs: "Would there were more bishops in the world whose episcopal temper was like yours, Bishop Grundtvig!"

Arden gets a word in: "Most of the world is talking about planning for one thing and the other, but nobody has been bold enough, so far, to suggest planning for pleasure!"

Grundtvig continues: "When I spoke of pleasure I did not mean a perpetual carnival. No, no!" . . . Pleasure, in my meaning, is the knowledge of freedom, the noble use of freedom, like a relish to your daily bread, the taste of culture."

All of a sudden they notice a man coming up the hill. Arden runs to greet him; it is his brother Peter. He has been in the army and is a sergeant, and has fought in North Africa, when Rommel and the Germans were only seventy miles from Alexandria. He was killed by a sliver from a mortar bomb trying to save a wounded soldier; the fattest, dullest and most worthless laggard in the whole brigade. Peter has a wife and two children, and was a school teacher before he joined the army. Peter is mad that he had

to die in this manner. Margaret, his wife, will surely try to bring up the children; but he wants them to grow up straight, like a tree with deep and proper roots and a crown of branches to face the whole sky. He does not want them to grow up deformed and frustrated, a travesty of what they might have been. He was to have been the shelter for his two children, he was to have seen to it that they got a little place of decent earth to grow in.

Peter tells that his aim as a teacher has been: "To develop what a child had in him, by giving him information and understanding, so as to make him a living individual capable of enjoying himself as such, and of taking his proper place in a community. As an individual he ought to enjoy life, as a member of a community he must serve it."

Grundtvig can not keep quiet: "Education for Life, of course! You must not fill their mouths with sawdust and wipe their noses with examination papers. Tell me, did you teach history and language?"

Sergeant Peter: "I had no opportunity of teaching history as I want to. I should like to see a school of applied history: history applied to life as mathematics and science have been applied to industry."

Grundtvig: "History, by making the student relive the stages of national development, of world development, will convince him that he is a growing thing and part of a greater thing that is growing also! Then teach him his own language in such a way that he will learn the spirit of it; not only because words are the principal condition of social life, but for this reason: whenever a man makes one of those lonely journeys into his own mind, or the secret places of his will, he takes with him, like a lamp to explore them, his native language. And so, if he is to see anything, it must be bright and strong."

The Archpoet comes back from the crowd at the harbor, and he tells them that the tickling of a girl's hair on his nose reminded him that he had promised to meet a pretty soul that evening some three or four leagues from here.

Arden says: "We talk of pleasure and say that pleasure should be one of the aims of education, but the Archpoet seems to know more about it than any of us."

Rabelais quotes scripture: "He hath multiplied the nations and **not** increased the joy thereof." There was little comfort in olden days, and now the world is so full of toys for amusement for the idle. The world seems equipped for pleasure. But look at the long faces, the sullen mouth, furrowed brows. Envy, doubt and fear in the midst of plenty all around. To most, life is a carnival or a pit of melancholy. Why can we not all have the even good humor of the Archpoet? Can we bring it back by education? It is too late for the grown ups, but we must work on the children.

Sergeant Peter says with great feeling: "After the last war they filled the country, like an asparagus-bed, with pillars and crosses and stone columns in memory of the men who had been killed. They remembered the dead, for a while, and forgot, in no time at all, the purpose for which they had died. If they set up memorials this time, let them be schools! Not a stalk



of dead marble or unmeaning granite, not tombstones, but schools! We're dead, and in good company, but we've left our children to the mercy of the world, and we who died for the world ask the world to look after them. Give the children of all nations a Charter of Right. They have their rights: right of shelter and food, of health and joy, of growth and teaching. If our countries hold us in honor, who fought for them, let them do justice to our children."

Rabelais closes the conversation with this remark: "I swear to you, Sergeant, that never have I heard a better, more wise and profitable, more politic and Christian a treaty than one that should embody, among whatever clauses and codicils, terms and provisions may be necessary, a guarantee that the soldiers' children shall be the beneficiaries of their father's valor. I say with you, let them be given what you in England were given at Runnymede, a charter of rights and justice: a Great Charter of the Children."

**John Enslemann.**

Reserve, Montana.

## Postponement Of The Lutheran World Action Drive

In the January 5 issue of Lutheran Tidings our synodical president expresses his regret that our synod failed to support liberally to the cause of Lutheran World Action and then he goes on to say that he has notified the Lutheran World Action director that we will not make our drive until after the convention this summer. Many of us have already pressed the cause of Lutheran World Action in our congregations and emphasized the tragic reports coming from a war

torn world. I have already stated at several occasions that we should not even now consider quotas but simply give,—give even to where it hurts. A dying humanity cannot wait until we count our dollars to see if we can afford to support their need with a few cents. Nor can it wait until we finish our jubilee drives or any of our own interests. The greatest blow to the Christian church in our day would be to tell the needy to wait until it finishes its home business. One cannot tell a starving man to wait six months until we get ready to take care of him or see if there is anything left after we have taken care of ourselves.

I am confident that Rev. Alfred Jensen's own attitude is not one of indifference to the cause which he himself so often has pleaded. But from the wording in his article many cannot help but gain the impression that the need for Lutheran World Action is probably not as urgent as some of us have said. It is always easier to find excuse to withdraw from a cause than to throw one's self into it. To me there must not be any withdrawal from the part of the church now in its aid to the downtrodden throughout the world.

As a church we could better afford to postpone our own building plans. However, I see no need for that either. I know that we are not poor. We should be able to build for ourselves and still support those who need it. The chances are that we will never know the difference as far as our own wealth is concerned. But it does seem to me, in view of the fact that the request has come to us not to wait in soliciting support for those whom L. W. A. is seeking to help, that we should not push that cause into the background merely because we have a 4-year old jubilee fund still short of its goal.

**Harold Petersen, Ringsted, Iowa.**

## CHURCH AND HOME

By REV. M. MIKKELSEN

God has spoken. He still speaks. We have been told that bread is not sufficient for man to live on; the living Word of God is an essential part of man's nutrition if he wants to prosper.

"Seek first the kingdom of God" indicates that the Word is even more important than bread. There will be enough of both nutritious elements if we seek first things first; other things that we need shall be added, at least so we have been promised, and why should we not be fully assured of its authenticity? No one has ever been let down yet, who relied on the promise and, without looking back, put his hand on the plow, thus molding his character out of the good earth as he turns the soil, depending upon the promise and the strength of God's unfailing Word.

The Word is food for the soul. It may serve as a bridge across the river and as a boat in crossing the sea. It is our strength in moments of perplexity, our hope and protection in hours of despair.

To enter the Kingdom of God is to receive it; it is to sell all that one has, which, of course, means to be set free from people and things, ideas and opin-

ions which stand in the way making it impossible to enter. There is only one attachment, one loyalty, which is important, and that is the Word. Our attitude in following determines our fitness for the Kingdom of God.

It is not such an easy thing to enter. It might be man's highest ambition to enter the Kingdom of God; there is no better and nobler desire one may possess and strive to realize, but it is difficult to attain, because of the obstacles present in the mind of man himself. The removal of these is the beginning of the task.

No one can enter merely because of a present desire. It is not merely because we like to do certain things and like to reach a certain goal that we may succeed with the tasks we are struggling with.

There was a young man once who wanted to follow Jesus. He said he would at such a time when he would be free to follow. He was not yet free, and therefore the word that was needed to make him a follower could not yet be spoken.

This freedom is essential.

Only the truth can set man free. A free man is never in a hurry; never tempted to follow his own desire and risk failure because there is only his own strength to rely on; he can wait

until the word, which is his authority, his kingdom, and his life, is spoken; he can wait till he meets God and is made one with Him in His living Word.

## Lutheran Tidings To Service Men

Lutheran Tidings has been sent to a large number of our youth in U. S. service. We realize that many of these young men and women have returned home, and in some cases our circulation manager is not being notified. Consequently the Postal Department endeavors to notify the paper, but this is a very slow procedure.

We have therefore found it advisable at this time to hereby notify all congregations that unless address lists are sent in immediately to Mr. Svend Petersen, Askov, Minn., of those still in service, Lutheran Tidings to all service men and women will be cancelled, as of February 5th, 1946.

**Editor.**

P. S.—The Christmas issue was very much delayed in the mail to many parts of the country. It was mailed from Askov Dec. 21st. The stapling machine broke down on the last issue. Repairs were not available in any of the nearby cities. Please excuse same.



## GRAND VIEW COLLEGE



### An Inner View Of Grand View

"Well hi! When did you come back?" "How was the trip?" "How are the folks at home?" Yes, Grand View was quite a question box on January 6. The entire college personnel, including the new winter students, was back and ready for duty Monday morning. Experiences were varied and numerous.

Dr. Knudsen's first devotions of 1946 was a welcome to both new and old. He briefly reviewed the responsibilities each student must assume in return for the privilege of being a student here.

A. C. Nielsen spoke on the well known New Testament statement, "He who shall lose his life, shall gain it," in answer to a query concerning it brought to him before the holidays. It is the song in the human heart that counts and that song is most likely to come forth when you have forgotten yourself in your work, especially if it is for others. Entirely too much emphasis is placed upon each individual person and his own welfare.

January 1, Rev. Rodholm continued some previous devotions on the meaning of the Lord's Prayer. "Hallowed be Thy name" took on new meaning.

Knutie discussed the advantages and disadvantages of interscholastic and intramural sports with reference to local situations. The aim of school athletics is to develop an integrated individual but this aim is often ignored.

January 11, Rev. V. S. Jensen spoke on the meaning of Lent. Fasting symbolizes the receiving of a spiritual gift which may be gained without literally refraining from consuming food. He urged daily Bible reading from either Isaiah or Acts.

The winter school enrollment consists of Ove Heilskov and Erhardt Hansen from Hampton; Kristian Henriksen, Andrew Pedersen and Howard Paulsen from Luck; and Gerald Jensen from Kimballton. Some plastering, painting and cleaning was done over the holidays (thanks to Knutie and Karl Eriksen) and now most of the girls who had been living on boys' third have become somewhat settled in their new rooms.

The Grand View boys played Harrie's Jewelers in a fast moving basketball game January 11. The score after a

very close game was 46 to 50 in favor of the Jewelers. The winter school enrollment is a definite re-inforcement and will give the team great potentiality with a bit more practice.

The Ungle Kræfter program for January 12 will consist of slides taken by Dr. Jensen of Cedar Falls on his travels in Mexico and Yucatan. He will speak and show slides of his trip to Guatemala at Luther Memorial church January 13.

The Men's Club of Luther Memorial church is sponsoring a series of meetings this winter which is open to the general public. The first meeting will be held at Grand View College January 18, the subject for discussion being "Liquor Law Enforcement in Des Moines" with Attorney Paul W. Walters as speaker.

The International Relations Club will send delegates to the Mississippi Valley International Relations Conference to be held at Emporia, Kans., March 1 and 2. Delegates are expected from Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, South Dakota and the province of Manitoba, Canada.

And now, before Christmas is too far on its way into the past, I cannot keep from remarking about the widespread usage of Longfellow's poem, "I Heard the Bells on Christmas Day." It seems that the stanza which reads:

Then pealed the bells more loud and deep:

"God is not dead, nor doth He sleep; The wrong shall fail, the right prevail, With peace on earth, good will to men." had more meaning this year than any other recent year and I feel certain it was sung with a deep understanding and appreciation.

Norma Due.

### "This Church Cuts Through Prejudice"

By Thomas H. Simpson.

The Church of America has often been accused of being the outstanding "jim crow" institution of the nation. Even in the north and west where there has been no racial segregation in schools, playgrounds, public carriers, libraries or stores, there has been an almost universal pattern of race segregation in the church. In a recent magazine article Pearl Buck said, "The criticism of the church which the world makes today is that organized religion preaches the fatherhood of God and the brotherhood of man, and does not practice these teachings."

That Negroes and whites can become one in the most intimate and sacred areas of life is being proved in a new and creative venture in church organization. The Fellowship Church of All Peoples was begun two years ago in San Francisco by a young Presbyterian clergyman of that city, Dr. Alfred G. Fisk, who so forgot the established pattern of our social mores as to propose a church based on the principles of Christian brotherhood.

The organizing of the inter-racial church was not along the lines of the usual "mission" project. Dr. Fisk said, "We should not have a church run by whites 'for' Negroes, or one in which Negroes will merely be welcome to participate. We should establish a church which will be of and by and for both groups."

A very important feature of this shared participation is the co-pastor arrangements of leadership. From the very first there have been two pastors, one white, the other negro. They have absolute equality of status and alternate in all of the functions of the ministry.

So far, the Fellowship Church has kept an even balance in its constituency—about the same number of whites and Negroes attending with some Filipinos, Mexicans, Chinese and an increasing number of Nisei. They have had all sorts of problems and an enormous amount of hard work, but have not had any trouble, concerning the racial issue.

When Dr. Howard Thurman, one of the leading Negroes of the nation, heard of the plan of this church he said that it seemed to him "the most significant single step that institutional Christianity is taking in the direction of a really new order for America." Dr. Thurman is co-pastor with Dr. Fisk.

Much credit is due to the Presbyterian church and its national board for their sponsorship and generous support of this project. Institutions often move slowly, especially when group prejudices that are widespread are involved; but here one of the great denominations of the Protestant church of America is taking a step of leadership which must surely have its effect upon the church life of the nation.

Individuals of many groups, classes and occupations are interested because they are aware of the fact that something effective must be done quickly if civilization is going to survive. Even the average man who is not ordinarily much concerned with different social and economic problems is beginning to sense the fact that something must be done to relieve social tension, and that it must be done now.

Dr. Thurman believes that the church more than any other institution in society can do this thing of bringing the races together on the deepest level. "If the church misses this opportunity, the moral initiative will slip from its hands—and some other force or institution will capture the loyalty of the masses and do this thing. That is the handwriting on the wall, and an increasing number of church people are reading it."

Dr. Fisk expressed his belief in the validity and force of the principles involved in the project. "I believe that the deepening of mutual understanding and appreciation which comes with honest Christian fellowship across nations, class and race lines, has power to bridge the chasms of fear and hatred which now separate men from their brothers. In a world torn and bleeding from the



ravages of hatred, I still believe that faith in the Fatherhood of God and the Brotherhood of man will prevail despite all obstacles and will lead to the final unity of all men, of all nations and races and cultures."

In the forthcoming days of post-war reconstruction, Christian churches must spring up in all parts of America dedicated to the destruction of barriers which hitherto have separated men on the basis of color, culture or race. The development of such a church ideal as that of the Fellowship Church of All People in San Francisco will be one of the most challenging answers of Christianity and democracy to the rising tide of racial intolerance imperiling the common life. The experience of this church should prove that people are, on final analysis, just people, that racial and cultural differences are no longer barriers but broad bridges of inter-communication, that love and obedience to a common Father which all religion inspires should lead all peoples and all races into a common understanding of man's basic dignity and of men's kinship—each with the other—as we move forward into a better, braver and we hope a happier world.

(The above article condensed by a G. V. C. Freshman student).

## Acknowledgement Of Receipts From The Synod Treasurer

For the Month of December, 1945.

### Towards the Budget:

Previously acknowledged ----\$ 5,577.48

### General:

#### Congregations—

Bronx, N. Y. ....	3.05
Troy, N. Y. ....	60.00
Ludington, Mich. ....	175.00
Manistee, Mich. ....	45.75
Muskegon, Mich. ....	17.80
Juhl, Mich. ....	90.00
Trinity, Chicago, Ill. ....	400.00
Cedar Falls, Iowa ....	300.00
Des Moines, Iowa ....	25.00
Hampton, Iowa ....	135.00
Flaxton, N. D. ....	30.00
Dagmar, Mont. ....	286.75
Gayville, S. D. ....	244.00
Omaha, Nebr. ....	30.00
Dannevang, Texas ....	219.90
Los Angeles, Calif. ....	53.40
The Ladies Aid, Moorhead, Iowa ....	35.00

### Pension Fund, (Misc. Contr.)

#### Congregation—

Bronx, N. Y. ....	14.25
Hampton, Iowa ....	44.50
Flaxton, N. D. ....	10.00
Dagmar, Mont. ....	35.00
Perth Amboy, N. J. ....	63.50
Kimballton, Iowa ....	68.75
Solvang, Calif. ....	19.10
Parlier, Calif. ....	15.00
Dalum, Alta. ....	18.25
Brush, Colo. ....	34.00
Marinette, Wis. ....	81.00
Brooklyn, N. Y. ....	55.00
Kimballton, Iowa ....	10.00
Los Angeles, Calif. ....	51.69

Immanuel Ladies' Aid, Kimballton, Iowa .....	10.00
Danish Ladies Aid, Marquette, Nebr. ....	10.00
Mrs. Christen Pedersen, Kimballton, Iowa .....	1.00
Mr. and Mrs. George Jensen, Kimballton, Iowa .....	1.00
St. Ansgar's Ladies Aid, Waterloo, Iowa .....	15.00
Kronborg Ladies' Aid, Marquette, Nebr. ....	15.00
St. Peder's Ladies' Aid, Detroit, Mich. ....	15.00
Ladies' Aid, Omaha, Nebr. ....	5.00
Mrs. M. Dyhr, Volmer, Mont. ....	1.00
"Memory of Mrs. Alma Larsen," George Lund and other friends, Reserve, Mont. ....	7.00
"Memory of Stephen Jorgensen," congregation, Viborg, S. D. ....	2.50
Our Savior's Jr. and Sr. Ladies' Aids, Brooklyn, N. Y. ....	30.00
St. Stephen's Ladies' Aid, Perth Amboy, N. J. ....	25.00
Pension Fund, (Pastor's Contr.) Rev. P. Chr. Stockholm, Marquette, Nebr. ....	10.00
Home Mission:	
Bethania Guild, Racine, Wis. ....	25.00
Congregation, Troy, N. Y. ....	17.45
"In memory of Mrs. Alma Larsen," Eric Lyngaas and H. P. Madsen, Reserve, Mont. ....	2.00
"In Memory of Clifford Payson," congregation, Viborg, S. D. ....	31.00
"In Memory of Stephen Jorgensen," congregation, Viborg, S. D. ....	32.00
From Friends, Greenville, Mich. ....	13.00
Canada Mission:	
Trinity Danish Ladies' Aid, Chicago, Ill. ....	10.00
Danebod Danish Ladies' Aid, Tyler, Minn. ....	25.00
Annual Reports:	
Congregation—	
Wilbur, Wash. ....	1.50
Ludington, Mich. ....	2.50
Troy, N. Y. ....	2.50
Askov, Minn. ....	5.00
Dagmar, Mont. ....	6.25
Flaxton, N. D. ....	1.00
Ringsted, Iowa ....	5.00
To President's Travel:	
Congregation—	
Moorhead, Iowa ....	25.00
Exira, Iowa ....	8.00
Chicago Children's Home:	
Bethania Guild, Racine, Wis. ....	10.00
Bethania Danish Ladies' Aid, Racine, Wis. ....	10.00
Ladies' Aid, Fredsville, Iowa ....	5.00
Danish Ladies' Aid, Clinton, Iowa ....	5.00
Immanuel Lutheran Sunday School, Kimballton, Iowa ....	10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa ....	10.00
Diamond Lake Ladies' Aid, Diamond Lake, Minn. ....	10.00
Immanuel Ladies' Aid, Kimballton, Iowa ....	10.00
Ladies' Aid, Omaha, Nebr. ....	5.00

"In Memory of Clifford Payson," congregation, Viborg, S. D. ....	16.00
Trufant Ladies' Aid, Montcalm Co., Mich. ....	5.00
Tyler Children's Home:	
Trinity Danish Ladies' Aid, Chicago, Ill. ....	10.00
Danebod Danish Ladies' Aid, Tyler, Minn. ....	25.00
Ladies' Aid, Fredsville, Iowa ....	15.00
Guiding Circle, Ringsted, Iowa ....	10.00
Bethania Ladies' Aid, Ringsted, Iowa ....	5.00
Danish Ladies' Aid, Clinton, Iowa ....	5.00
Immanuel Lutheran Sunday School, Kimballton, Iowa ....	10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa ....	10.00
St. Peder's Ladies' Aid, Minneapolis, Minn. ....	5.00
Diamond Lake Ladies' Aid, Diamond Lake, Minn. ....	15.00
Nazareth Ladies' Aid, Hutchinson, Minn. ....	10.00
Luther Memorial Ladies' Aid, Des Moines, Iowa ....	10.00
Hope Lutheran Ladies' Aid, Ruthton, Minn. ....	10.00
Immanuel Ladies' Aid, Kimballton, Iowa ....	10.00
The Friendship Circle, Kimballton, Iowa ....	5.00
Ladies' Aid, Omaha, Nebr. ....	5.00
"Memory of Clifford Payson," congregation, Viborg, S. D. ....	1.00
To Grand View College:	
Danebod Ladies' Aid, Tyler, Minn. ....	25.00
Total towards budget to date....	\$ 8,889.87
Received for Items Outside the Budget:	
To Lutheran World Action:	
Previously acknowledged (1945) .....	\$ 9,309.25
Congregation—	
Des Moines, Iowa ....	23.00
Dwight, Ill. ....	36.48
Newell, Iowa ....	6.00
Juhl, Mich. ....	75.00
Omaha, Nebr. ....	8.50
Viborg, S. D. ....	75.00
Ruthton, Minn. ....	55.50
Hartford, Conn. ....	65.00
Salinas, Calif. ....	42.00
Cordova, Nebr. ....	108.00
Brooklyn, N. Y. ....	173.00
Perth Amboy, N. J. ....	270.00
Diamond Lake, Minn. ....	39.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa ....	25.00
Mrs. Anna Christensen, Tacoma, Wash. ....	10.00
St. John's Sunday School Children, Seattle, Wash. ....	10.00
Jr. Ladies' Aid, Fredsville, Ia. ....	5.00
"In Memory of Hans Hansen," Moorhead, Iowa, Friends ..	4.00
Diamond Lake Ladies' Aid, Diamond Lake, Minn. ....	10.00
Hope Lutheran Ladies' Aid, Ruthton, Minn. ....	5.00
Women's Mission Group, Greenville, Mich. ....	20.00
North Sidney Ladies' Aid, Montcalm, Co., Mich. ....	10.00



Young People's Society, Greenville, Mich. ....	10.00
Trufant Ladies' Aid, Montcalm Co., Mich. ....	10.00
Settlement Church Circle, Montcalm Co., Mich. ....	8.65
"Friends," Greenville, Mich. ....	34.50
Immanuel Ladies' Aid, Troy, N. Y. ....	50.00
"Anonymous" members, Troy, N. Y. ....	2.00
Mrs. L. P. Jacobsen, Waterloo, Iowa ....	5.00
Rev. and Mrs. A. E. Frost, Waterloo, Iowa ....	25.00
Oak Hill Ladies' Aid, Oak Hill, Iowa ....	10.00
"Two Friends of Europe," Askov, Minn. ....	2.00
Mrs. R. Jensen, Brookings, S. D. ....	5.00
Total in 1945 .....	\$10,546.88

#### To Eben-Ezer Mercy Institute, Brush, Colo.:

"In Memory of Hans Hansen, Onawa, Iowa," Mr. and Mrs. A. J. Johnson and family, Moorhead, Iowa .....	6.00
Congregation, Manistee, Mich. ....	14.00
Congregation, Perth Amboy, N. J. ....	25.92
Ladies' Aid, Fredsville, Iowa ....	10.00
Danish Ladies' Aid, Dwight, Ill. ....	10.00
Hope Lutheran Ladies' Aid, Ruthon, Minn. ....	5.00
Ladies' Aid, Omaha, Nebr. ....	5.00
<b>Towards Rebuilding Danevang Church:</b>	
Previously acknowledged ....	\$ 1,298.40
Congregation—	
Dalum, Alta. ....	58.50
Cedar Falls, Iowa ....	30.57
Brush, Colo. ....	90.00
Withee, Wis. ....	44.00
Bethania Danish Ladies' Aid, Racine, Wis. ....	25.00
Dansk Folkesamfund, Clinton, Iowa ....	10.00
Total to date .....	\$ 1,556.47

#### Des Moines Old People's Home:

Ladies' Aid, Fredsville, Iowa .....	\$ 10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa ....	10.00
	\$ 20.00

#### Received for Items Outside Budget:

<b>G. V. C. Jubilee Fund, Cash Contributions:</b>	
Previously acknowledged ....	\$38,948.32
Congregation—	
Dwight, Ill. ....	109.46
Newell, Iowa ....	4.00
Dalum, Alta. ....	4.50
Cedar Falls, Iowa ....	81.61
Manistee, Mich. ....	29.50
Flaxton, N. D. ....	64.00
Enumclaw, Wash. ....	4.00
Perth Amboy, N. J. ....	6.25
Troy, N. Y. ....	20.50
Portland, Me. ....	51.00
Brush, Colo. ....	11.50
St. Stephens, Chicago, Ill. ....	76.30
Kimballton, Iowa ....	2.00
Askov, Minn. ....	36.85

Newark, N. J. ....	55.50
Juhl, Mich. ....	91.00
Marinette, Wis. ....	79.00
Brooklyn, N. Y. ....	6.25
Los Angeles, Calif. ....	1.00
Cordova, Nebr. ....	44.50
Grant, Mich. ....	14.00
Fredsville, Iowa ....	41.00
Rasmine Eskelsen, Fresno, Calif. ....	10.00
Clarence Johnson and family, Fredsville, Iowa ....	25.00
Mrs. Maren Mathiasen, Alden, Minn. ....	10.00
Mr. and Mrs. William Petersen, Alden, Minn. ....	5.00
Mr. and Mrs. Pete Nelson, Alden, Minn. ....	10.00
Andrew Johnson, Alden, Minn. ....	10.00
Mr. and Mrs. John Jensen, Alden, Minn. ....	25.00
Bethania Danish Ladies' Aid, Racine, Wis. ....	10.00
Mr. and Mrs. George Boysen, Cedar Falls, Iowa ....	25.00
Mr. and Mrs. C. B. Jensen, Cedar Falls, Iowa ....	25.00
Mr. and Mrs. Godfrey Guldager, Cedar Falls, Iowa ....	20.00
Mr. and Mrs. Aksel Holst, Cedar Falls, Iowa ....	10.00
Mr. and Mrs. Severin Danielson, Cedar Falls, Iowa ....	10.00
Mr. and Mrs. Folmer Hansen, Cedar Falls, Iowa ....	5.00
Mr. and Mrs. Einer Larsen, Cedar Falls, Iowa ....	5.00
Mr. and Mrs. Walter Olsen, Cedar Falls, Iowa ....	2.00
Mr. and Mrs. Hans Hansen, Cedar Falls, Iowa ....	2.00
Mr. and Mrs. Hans Holst, Cedar Falls, Iowa ....	2.00
Mr. and Mrs. Richard E. Sears, Cedar Falls, Iowa ....	1.00
Mr. and Mrs. Hans Larsen, Cedar Falls, Iowa ....	1.00
Sophia Oleson, Cedar Falls, Iowa ....	20.00
Anna M. Oleson, Cedar Falls, Iowa ....	10.00
Mathilda Koborg, Cedar Falls, Iowa ....	5.00
Mrs. Toby Christensen, Cedar Falls, Iowa ....	5.00
Mrs. Ida Berg, Cedar Falls, Iowa ....	2.00
Mrs. Theo. Juhl, Cedar Falls, Iowa ....	2.00
Mrs. C. C. Kyhl, Cedar Falls, Iowa ....	1.00
Agnete K. Jensen, Cedar Falls, Iowa ....	1.00
Lars Sorensen, Cedar Falls, Iowa ....	1.00
Jennie E. Howard, Ogden, Utah ....	10.00
Dora A. Rasmussen, St. Paul, Minn. ....	18.75
Mr. and Mrs. Geo. P. Eversen, Grosse Point, Mich. ....	50.00
Henry M. Andersen, Centerville, S. D. ....	75.00
Niels Hansen, Viborg, S. D. ....	25.00
Jens P. Hansen, Viborg, S. D. ....	5.00
Mayme and Bob Holmberg, Centerville, S. D. ....	2.00

Niels C. Jespersen, Viborg, S. D. ....	25.00
Jens W. Rohr, Perth Amboy, N. J. ....	3.00
Thomas Petersen, Perth Amboy, N. J. ....	2.00
Junker Petersen, Metuchen, N. J. ....	2.00
Melvin Christensen, Perth Amboy, N. J. ....	1.00
Arne Elbek, Solvang, Calif. ....	25.00
Mrs. H. P. Schmidt, Muskegon, Mich. ....	50.00
"In Memory of Holger Madsen," Mrs. J. H. Madsen, Des Moines, Iowa ....	18.50
Lelia Lauritsen, Reddick, Ill. ....	18.50
Jens Larsen, Poplar, Mont. ....	100.00
Herluf Jensen, Tyler, Minn. ....	10.00
Trinity Ladies' Aid, Chicago, Ill. ....	18.50
Mr. and Mrs. Erhart Andersen, Fredsville, Iowa ....	5.00
Mr. and Mrs. Arthur Larsen, Fredsville, Iowa ....	1.00
Mr. and Mrs. Herbert Larsen, Fredsville, Iowa ....	1.00
Mr. and Mrs. Roger Petersen, Fredsville, Iowa ....	5.00
Mr. and Mrs. Axel Andersen, Fredsville, Iowa ....	5.00
Mrs. P. L. Henningsen, Fredsville, Iowa ....	1.00
Victor Henningsen, Fredsville, Iowa ....	1.00
Mr. and Mrs. Earl Syndergaard, Fredsville, Iowa ....	10.00
Mr. and Mrs. K. P. Christensen, Fredsville, Iowa ....	1.00
Mr. and Mrs. Norman Sorensen, Fredsville, Iowa ....	1.00
Mr. and Mrs. Marinus Larsen, Fredsville, Iowa ....	5.00
Mr. and Mrs. Peter Doddema, Fredsville, Iowa ....	5.00
Mr. and Mrs. Holger Dall, Fredsville, Iowa ....	5.00
Mrs. J. O. Johnson, Cedar Falls, Iowa ....	5.00
Mr. and Mrs. Erling Jensen, Ames, Iowa ....	200.00
Axel C. Pedersen, Lucedale, Miss. ....	18.50
Mrs. Bernard N. Ove, Fredsville, Iowa ....	23.75

Total cash contributed to date \$40,794.54

#### G. V. C. Jubilee Fund, Contributions in Bonds (Maturity Value):

Previously acknowledged ....	\$29,550.00
Mr. and Mrs. Chris Jorgensen, Alden, Minn. ....	50.00
Ingrid Kildegaard, Port Chester, N. Y. ....	25.00
Mr. and Mrs. Skalborg Nielsen, Perth Amboy, N. J. ....	25.00
Rasmus M. Hansen, Tyler, Minn. ....	25.00
"In Memory of Leo B. C. Broe," Rev. W. Garred, Manistee, Mich. ....	25.00
Mr. and Mrs. Hartvig Madsen, Cedar Falls, Iowa ....	25.00
Arne Petersen, Viborg, S. D. ....	100.00



Mr. and Mrs. Martin Nelson,  
Minneapolis, Minn. ----- 100.00

Total in bonds to date ---- \$29,925.00

Respectfully submitted with a sincere "thank you" for these many contributions and gifts.

Olaf R. Juhl,  
Synod Treasurer.

4752 Oakland Ave.,  
Minneapolis 7, Minn.

## Kundgørelse

I dansk Lov af 22. Juli 1945 er der foreskrevet Anmeldelsespligt for

1) alle Ihæندهaverpapirer, der den 23. Juli 1945 beroede i Danmark, og

2) alle den nævnte Dag udenfor Danmark beroende danske Ihæندهaverpapirer, der lyder paa dansk Mønt, eller foruden paa dansk Mønt paa den Reichsmark, der ophørte at have Gyl-dighed den 30. August 1924.

Danske Obligationer lydende paa Dol-lars behøver derfor ikke at anmeldes, med mindre de befandt sig i Danmark den 23. Juli 1945.

Ved "Ihæندهaverpapirer" forstås alle Værdipapirer med Undtagelse af saadanne, der oprindeligt er udstedt paa Navn, og som ikke i Tiden fra Ud-stedelsen og indtil den 23. Juli 1945 er blevet transporteret til Ihæندهaver.

Anmeldelsespligten paahviler Ejeren af Effekterne, eventuelt den der har disse i Haandpant.

Anmeldelsen af i Danmark beroende Ihæندهaverpapirer, som tilhører Ejere med Ophold eller Hjemsted udenfor Danmark, sker gennem disses Repræ-sentanter i Danmark til Danmarks Na-tionalbank. Repræsentanten rekvirerer hos Danmarks Nationalbank den hertil bestemte Anmeldelsesblanket og til-sender Ejeren denne i udfyldt Stand til Afgivelse af Erklæring om Ejersforholdet samt Underskrift for dansk Konsular-myndighed eller en Notar. (Notarens Egenskab som saadan maa attesteres af County Clerk eller en Clerk of Court, og Erklæringen maa derfor forelægges dansk Konsularmyndighed til Legalisa-tion). Anmeldelsen tilbagesendes der-efter af Ejeren til Repræsentanten.

Anmeldelsen af udenfor Danmark be-roende Ihæندهaverpapirer, der tilhører Ejere med Ophold eller Hjemsted udenfor Danmark, eller som henligger i Ud-landet som Haandpant, foretages af Ejeren, respektive Haandpanthaveren, paa Blanketter, som udleveres af de danske Konsulater, og som efter Udfyl-dning og Underskrivelse i Overensstem-melse med de i Blanketten givne Direk-tiver sendes i 2 Eksemplarer til Dan-marks Nationalbank i København.

For saa vidt angaar Personer, der bor eller opholder sig i de Forenede Stater (og dertil hørende Territorier), maa Anmeldelsen af Ihæندهaverpapirerne være deponeret senest den 31. Marts 1946.

DET KGL. DANSKE KONSULTAT  
I CHICAGO,

38 Bellevue Place, Chicago, 11, Ill.

## OUR CHURCH

Chaplain J. C. Kjaer writes in his New Year's greeting to the editor: "Just returned by air from Laoag, Ilocos Norte, where I conducted Christmas services for the pilots and other air men at the 13th Air Force Fighter Com-mander Base. Went up there in a bomb-er. Packed our equipment, including the field organ, in the bomb bay and was there in 35 minutes. By road through the mountains it would have taken us six hours. . . . I am now with a group of officers awaiting orders to return to America. If everything goes well I should be home before Easter." Chap-lain Kjaer has served about 3½ years in the army and it will undoubtedly be a happy change to be back with his fam-ily again and to enjoy the privileges of civilian life. His family is living at 1710 Oak St., Lawton, Oklahoma.

Juhl, Mich.—The Sunday school of Juhl, Mich., sponsored a "White Christ-mas Project" by giving out little white envelopes in which gifts could be placed for the unfortunates in Europe. The project was a success and a total of \$75.00 was sent after Christmas for re-lief of the many in distress in Europe.

According to reports received a baby boy has arrived as the assistant of Rev. and Mrs. Richard Sorensen, the pastor and his wife of the Juhl-Marlette, Mich., churches. Congratulations!

Brush, Colo.—Alfred Gade of Brush, Colo., and Janette Christoffersen of Lake Preston, S. D., were married on De-cember 22, at Denver University Park church. Rev. Don Litrell, a close friend, officiated. After a short honeymoon the couple spent the holidays at the bridegroom's home in Brush, Colo. The father of the bride came by airplane to Colorado to meet the new son-in-law and relatives. The newlyweds are now at home at 1869 Glend Gyle Drive, Den-ver 15, Colo. Congratulations!

Manistee, Mich.—A Christmas Sunday school service was held Christmas eve-ning in the church. Besides other parts on the program the church choir ren-dered several numbers, and a group of five girls participated in a pageant en-titled "The Parade of the Colored Can-dles."—The church choir had its annual party on New Year's night.

Seattle, Wash.—Several guest speakers from Denmark have visited in Seattle recently. On Sunday, December 2, Rev. Chr. Holt from Denmark spoke in the St. John's church. On Sunday, Janu-ary 6, Editor Dan Andersen from Den-mark, a brother of Mr. Aage Andersen in Seattle, gave an illustrated lecture in the church parlors on the subject: "When Denmark Became Free."

Greenville, Mich.—A friend of the church sent a Christmas gift of \$200.00 to the Trinity church and a gift of \$50.00 to the pastor, Rev. C. A. Stub, who serves the five parish churches of the large Montcalm Co. Lutheran Church.

Waterloo, Iowa—The annual report of the St. Ansgar's Lutheran church for 1945 reveals the following growth for

the past five years: Five years ago the congregation was a mission congrega-tion of 78 contributing members, but at the beginning of 1941 called a resi-dent pastor. In the five years that has passed the congregation has increased from 78 contributing members to 165 on January 1, 1946. In 1941 the con-gregation had a church debt of \$4,300 which now has been paid and a small Building fund has been started. Three years ago the parsonage was recon-ditioned. A year ago the church inter-ior was redecorated, this past year several other repairs have been made.—Rev. A. E. Frost has served the church since 1941.

Portland, Maine.—The Portland con-gregation has recently completed a ma-jor improvement in the church build-ing. A new addition was built to the rear of the church into which the heat-ing plant was moved, thus making more room for an enlarged church parlor and kitchen. The entire church parlor and kitchen has been reconditioned and re-decorated, a new automatic oil burner furnace was installed, new radiators in the church proper, and the old ones formerly used in the church moved to the church parlors. A stage was built in the church parlor for various pro-grams. The kitchen is modernized in every respect, new tables and cupboards in black walnut and new fluorescent lights. The total cost of the project was \$3,000.00, with approximately \$1,500.00 of free labor contributed by men of the congregation working at the church nearly every evening.—A dedication service was held in the church on De-cember 21st.

Detroit, Mich.—As mentioned recent-ly, Rev. Aaron Christiansen, who is in the service of the Lutheran Charities of Detroit has consented to conduct the Bible class in the Sunday school of the St. Peter's Lutheran church. This class is held only twice a month simultane-ously with the Danish service held in the church. This, however, is only a temporary arrangement until Mr. Jens Simonsen, a member of the church, is able to take over the class.—Rev. Chris-tiansen also expects to be busy in local institutions on Sunday mornings.

At the annual congregational meeting it was decided to raise the salary of the organist, Mr. Aage Sorensen, from \$240 to \$600 a year. As soon as the proposed chimes are available these will be added to the new organ.

## NEWS BRIEFS

**SAYS CHURCH IS ONLY  
GERMAN GROUP WHICH  
UNDERSTANDS DEMOCRACY**

By Religious News Service.

London (by wireless)—The church is the only group in Germany which shows "any real sign of understanding demo-cratic and representative government," Dr. Walter Matthews, Dean of St. Paul's declared here in the Spectator. He was a member of a British church dele-



gation which recently toured Germany.

"Amid all the ruin and desolation," Dean Matthews wrote, "there are two creative forces which Hitler was unable to destroy—the church and the universities. The best news out of Germany is that they are alive and vigorous. With wise assistance by the Allies, they can lead the German people into a new era."

Stressing the hopeful attitude of the churches, both Protestant and Catholic, Dr. Matthews said that "the congregations which crowd shattered, heatless, windowless and roofless churches are evidence enough that Christianity is alive."

"Church leaders," he added, "would hesitate, I think, to speak of a religious revival, but there are at least potentialities of one."

Dr. Matthews revealed that during his visit to Germany he met a group of a hundred theological students who only a few months previously had been officers in the German army.

#### NORWEGIAN CHURCH STUDIES REFORM

By Religious News Service.

Oslo (by wireless)—Plans to reform the internal administration of the Norwegian State Lutheran church are being studied by a special commission headed by Bishop Eivind Berggrav, Primate of Norway. The discussions are being followed with interest by religious groups throughout the country.

Suggestions placed before the commission follow two lines of thought—one represented by Bishop Berggrav and the other by Professor Karl Vold, prominent lay leader—and the principal issue appears to be to what extent

church government should be made more democratic.

According to Bishop Berggrav, the church's government should not seek to imitate political democracy. He favors making local councils the basic foundation of church administration, and wants this foundation built up by establishing councils in each diocese, with one state council representing the whole country.

Professor Vold's plan is similar to that of Bishop Berggrav but he recommends that the diocesan councils be set up on a more completely democratic basis, with a national council serving as the church's supreme administrative body.

#### RELIGIOUS BOOK CLUB EXPANDS PROGRAM

By Religious News Service.

New York—Fourteen prominent American religious and lay leaders, including Bishop G. Bromley Oxnam, the

Rev. Harry Emerson Fosdick, Lloyd C. Douglas, John Erskine and John Foster Dulles, will serve as an editorial advisory committee of the Religious Book Club, the organization announced here.

Chairman of the new committee is Dr. Samuel Macrae Cavert, general secretary of the Federal Council of Churches.

Plans also were revealed for a new program directed at widening the market for books of spiritual interest.

Inauguration by the club of a new policy in regard to membership, monthly selections and book dividends was announced by Jonathan D. Springer, managing director. Monthly selections are being broadened to feature two new books at a combined price. January selections are *Our Roving Bible*, by Lawrence E. Nelson, and *How You Can Help Other People*, by Samuel M. Shoemaker.

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