

# Lutheran Tidings

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## Thanks For Peace

With thanks in our hearts we come before Thee  
Our heavenly Father with praise.  
Thou gave us the peace. Oh grant us to see  
Thy love, Thy help and Thy grace.

Through war darkened clouds Thy care and Thy love  
Gave strength to the fearful and weak,  
When deep in our hearts from Thy heaven above  
Thou saw Thy help we would seek.

Great blessing to us with the coming of peace  
Thou gave us, and saved us from fear.  
Oh grant that our trust in Thee never will cease,  
To Thee let us always be near.

Svend Jørgensen.

(From "Kirkebladet")

## New Year 1946

New Year is frequently presented as a new-born babe, a symbolism which may be very appropriate if one believes in inherited sin. For no new year unfortunately arrives without taints from the old. And this is especially true of this year.

The old year brought many blessings, the greatest of which was the end of the war. But it also revealed and left unsolved many and tremendous problems whose solution may determine the weal or woe of mankind for generations.

Foremost among these problems is the securing of the peace, of so arranging things that the next generation shall not drift into another war, far more terrible and destructive than this. And the prospect of doing so is not too bright. The same selfish jockeying for power and advantage, which preceded former wars, are again plainly visible. In a number of places they are already fighting each other by encouraging partisan strife within liberated nations. Open or secret followers of their various ideologies are at sword point in most countries, and in many countries it is claimed that life is now less secure from violence than during the war. Unbelievable as it is, it appears people are not yet sated with fighting, and multitudes still believe that their objects can be obtained only by force. Besides this there is the problem of the defeated nations. We want to make sure that they shall be unable to start another war. Yet we do not wish to destroy them. But if we deprive them of their means of production, how can they live? With their country divided under four mutually suspicious administrations, their means of production destroyed, and their trade disorganized, how can eighty millions of Germans subsist?

Then there is the atomic bomb. For the first time in the history of man he has it in his power literally to destroy the world. We may rejoice that that power is still in our control. But a secret so tremendous can not be kept. What we have done, others can do. And once found where is the power to restrain its use? Only fear of retribution or man's own sense of humanity can deter him from using his awful knowledge. And none of these have proved very strong.

In our own country, we enter the new year under the threat of the greatest and most costly fight between capital and labor in our history. The hope of quick conversion to peacetime production has already faded, and the ghost of unemployment is looming larger every day. Millions of workers are no doubt underpaid and industry has accumulated fat which it can well stand to have taken off. Yet it is not the greatly underpaid workers who are striking, but mostly those who are already receiving far above the average wage. If industry needs to be stripped of its excessive gains, would it not be fairer to all to distribute these in the form of lower prices than to give the whole of it to those who are already receiving more than their share?

War usually causes a lowering of moral standards. And authorities are already complaining about a fearful increase in youth delinquency and predicting the greatest crime wave in our history. The number of divorces have almost doubled and are in a number of places exceeding the number of marriages. Drinking has increased to a fearful degree, and gambling and vice is rampant everywhere. With millions faith is dormant and moral restraint non-existent.

These are some of the problems looming before us



as we enter the new year. Unless they are faced and solved, the future may well become far worse than the past. But they are all of them fundamentally problems of ideals, of moral and of faith. They can not be solved by armed might, by international organizations or the mere passing of new laws. Their only solution is a rebirth of Christian faith, of moral decency and good will toward all mankind.

One potent reason for our difficulties is a diminished sense of personal responsibility. Too many of us are trying to assign our responsibility to others. Everywhere one hears people say: "Why don't they do something!" as though responsibility rested always with someone else. But we need each one of us to do our part. Let parents really bring up their children in the fear and admonition of the Lord, and youth delinquency will disappear. Let married peo-

ple stop annoying instead of loving and cherishing one another as they promised to do, and there will be no unhappy, broken homes. Let each one cut out drinking, gambling and other forms of destructive vice, and there will be no vice problem. Let employer and employee treat each other justly and fairly and industrial strife will disappear. In short let us follow the advice of our Lord in "doing unto others as we would have others do unto us in all things," and most of our troubles will vanish. To meet and solve all our problems, we need organized efforts, both local, national and international but even the effectiveness of these things depends on the will of each one to follow the admonition of the Lord "to do justly, love mercy and walk humbly with his God."

J. C. Aaberg.

From Church Bulletin.

## The Urgency of Lutheran World Action

Last week directors of Lutheran World Action from the eight participating bodies met in Chicago to plan further for the present ingathering. Although these directors are not all members of National Lutheran Council and the executive committee of the Lutheran World Convention American Section, they were all given full information concerning the application of the funds, either already collected or to be collected. Moreover, some of them like myself, by participating in the meetings of Nat. Luth. Council and Luth. World Convention, also held last week in Chicago, were asked to decide how the money was to be used. The situation in Europe was discussed by the three church emissaries, Drs. Long, Fry and Aasgaard. It is impossible to give any decent account of all this here. As is well known, rallies in 500 cities and towns all over the country will be held. Speakers who are well prepared will give complete information at these. Some of the addresses given at Chicago may find their way into the papers. Furthermore, Dr. A. R. Wentz, of Gettysburg seminary, Pennsylvania, president of the Lutheran World Convention American Section, will go to Europe soon and together with Dr. S. C. Michelfelder, already in Geneva, will be given authority to deal with the problems on the spot.

I mention this in order for people to understand that it is by no means an easy thing to deal adequately with the problem of church reconstruction in Central and Northern Europe. The above mentioned efforts are carefully tied in and coordinated with those of other churches and private relief agencies. UNRRA is taking care of the physical needs of many of the displaced persons and due regard must be given not to overlap. This last agency cannot by law give relief to German nationals, nor to Hungarians, since they are enemy nationals.

It should furthermore be remembered that as yet, our government in spite of earnest appeals from various sources, including Nat. Luth. Council has not permitted private and church agencies to render relief in any form inside the British and American zone in Germany to German nationals. The U. S. and British armies are distributing food, so no one in these zones

need actually to starve. 1550 calories a person a day, which may be raised to 1750 calories soon. This is supplemented by some of the food actually in Germany. Denmark, we were told at Chicago, has already at Christmas donated a total of \$11,000,000.00 of food to Germany, Norway, Finland and Holland. The British zone is open to such shipments, but the American zone is not, neither will the American government give export license to ship food, clothing and other relief material from here to the British zone. Perhaps it is time that our government in Washington through mail protests become convinced that this nation is so far Christian as to want to relieve actual starvation and cold even to the innocent victims in former enemy countries. It should be remembered that due to Russian occupation policies a great area of starving and freezing Europe cannot be entered at all at present.

Realizing all this and much more I cannot detail here, what can be done and what is being done? First, Lutheran World Relief, Inc., has been organized to deal with the problems of actual relief, such as clothing, food and medicine. A shipment of clothing is on its way to Holland another will go to Finland this week. Hundreds of tons of clothing is streaming into the warehouse at Easton, Pa. Much as we need some kinds of clothing here, we still have much we can have repaired, cleaned and shipped to the address of above warehouse (see Christmas issue of Lutheran Tidings). Some day our government is going to allow clothing to be shipped to relieve the freezing also in Germany. Fuel is the most critical material, therefore clothing becomes increasingly important.

Second, while some food relief is called for in Finland, also there the emphasis is on clothing. The Friends Service Committee is operating in a small area in Northern Finland. \$25,000.00 was sent to them. Finland's problem is to house and keep from freezing half a million displaced persons from the Karelian peninsula. But outside of this food will not be what Lutheran World Relief, Inc., and L. W. A. will be asked for to provide. As explained partly because UNRRA and the allied armies are doing it and partly



because we are not allowed to ship it into Germany.

The main emphasis will be on Church Relief, which I think is proper. Not for reasons of matching other church bodies' efforts, but because all efforts of all Christian churches put together will be an act of brotherly help and comfort that will strengthen Christianity in the hearts, minds and bodies of millions of people, that may not be able to believe in Jesus Christ except as we can bring His love to bear on their desperate needs. And these needs are more than material. They are deeply spiritual. Churches have been ruined completely by the thousands in Germany, Finland, France, Holland, Slovakia, Hungary, Austria, Norway, Poland. Ministers have been killed in the front lines like others have, no replacements have been trained. Destitute conditions do not allow for training. We must help provide temporary places of worship, and theological seminaries. Most libraries are completely gone, also people's hymnbooks, Bibles and prayerbooks as well as all other theological literature. Charitable institutions likewise suffered heavily and it has been suggested that if we could just help these get back into service we would be attempting more than we have resources for.

The meeting in Chicago decided that out of the eight millions either now ready or to be collected for European relief one million should go to Norway and Finland each to do the kind of work mentioned in the above paragraph. I may also mention that while Lutherans are planning on helping financially, proportionally to their number in this country in a greater measure than other church bodies, much help will be given by all of these, not least the Catholic church. Any amount of help will, of course, be only a drop in the bucket and much of it too late to actually ward off starvation and hunger in many areas.

I do not know how much of the account given so far will bring an accurate and adequate picture of the situation to the minds of my readers. The problem is so vast and complex that it rather baffles my ability to present it in a few pages.

Harold Petersen's complaint in last issue of Lutheran Tidings concerning my remark about not putting on the L. W. A. drive until the Jubilee drive was finished, is partly responsible for this article. I regret that I wrote that reference in a way that it might be misunderstood. Naturally, the L. W. A. appeal also to our pastors and congregations is being made right now in full force. All pastors have received their packets and I trust have asked headquarters for their share of the printed material and envelopes they need. They will only get what they ask for. Any congregation most assuredly is free to put on the drive for the \$2.00 per confirmed member right now, or for the \$4.00 per confirmed member for both 1946 and 1947. I do not want to be understood to have asked that L. W. A. stand aside for anything else. What I could have explained more fully was that since an appeal to collect as much money for L. W. A. this year as our synodical budget amounts to is on the basis of past performance a very difficult one to accomplish properly. I told the L. W. A. director, Dr. Empie, that I could not spare the time myself to travel and help direct personally the drive for L. W. A. in our synod.

In other words that only following the convention would I be of any real help. I regret putting it as I did in my article. Actually, the direction of L. W. A. is in the hands of the district presidents. These will undoubtedly do as in former years as to making appeals to the congregations. And also as in former years there will be plenty to do after the appeal is supposed to have been made in May in order to raise the amount needed. \$28,000 is not pin money in our synodical economy.

Some may think I am more concerned about the Jubilee Fund Drive than the L. W. A. appeal. I know that I feel the urgency of succeeding in the Jubilee Fund Drive much more than Harold Petersen and a good many more of our ministers. If we could only be convinced all along the line that when we synodically have decided to do something like the Jubilee Fund Drive, we would all do whatever is required to help collect it. It so happens that we are all, Harold Petersen and myself and all the others in the synod, under the same obligations as to Jubilee Fund and L. W. A. We cannot afford to take individual exceptions. Harold Petersen is right in saying that we have plenty money to do both of these and all the other things with. It is the conviction, the sense of duty and loyalty as well as solidarity that are lacking. Fellowship is a fine word, but it should include many more objectives and many more people than those that are pleasant and enjoyable to us personally. Let us accept our share of the common obligations. Our failure throughout many years to do this in our synod has meant a constant weakness and will mean future disintegration unless it is replaced with a firm determination to stand together in all things we have decided to accomplish in the approved way.

May I before I close mention this: As of December 31, 1945, Dr. Long reported that he had a total of \$811,792.05 in the treasury for use for European relief. Besides this there was \$317,617.21 for orphaned missions and similar objectives. He furthermore stated in Chicago last week that the money obtained in the 1946 drive would not be needed and used before July 1, this year. No going concern like L. W. A. can spend all its money outright every month. Besides, all the things so sorely needed in Europe, can hardly be purchased anywhere, except from army surplus goods. That is also being done by all relief agencies combined. Certainly, hurry to collect L. W. A. money, but do not neglect our own needs.

Harold Petersen suggests forgetting quotas. I do not agree. Those who are practising this usually forget to raise enough to meet their own quotas. Forty-three congregations met their L. W. A. 100 per cent quota last year. Seventeen of these reached the \$1.00 per confirmed member quota or the maximum goal. A detailed report will later be published.

Alfred Jensen.

The cure for all ills and wrongs, the cares, the sorrows and the crimes of humanity, all lie in that one word "love." It is the divine vitality that everywhere produces and restores life. To each and every one of us, it gives the power of working miracles if we will.  
—Child.



# THE CHURCH SCHOOL

## WORSHIP EXPERIENCES IN THE LIFE OF OUR CHILDREN

Holger P. Jorgensen, Muskegon, Mich.

"And a little child shall lead them," said a great seer and prophet of old as he in his mind's eye pictured an ideal, peaceful state in nature. (Is. 11:6). However, it may well also express a fundamental truth in the religious experiences of men, because a child approaches new experiences spontaneously and unadulterated by customs or doctrine.

Then along came our Lord and set up a child in the midst of His disciples as an example in our relationship to the Kingdom (Lk. 18:15-17). The child, and only those who become as a child, has priority on the Kingdom. He even ventured to thank His heavenly Father: "that Thou did'st hide these things from the wise and understanding and revealed it to babes. (Mtt. 11:25).

Strange, isn't it, how we grown-ups have an uncanny faculty for turning things topsy-turvy. We can usually manage to get first things last and last things first. That is what we have done with our children in the Protestant churches at least in regard to worship.

A number of church leaders of today, with a critical yet understanding eye upon the Sunday school, have stated that the Sunday school is the curse of the Protestant church. Perhaps that is putting it too strong: I think it is. And yet we must admit that the Sunday school has failed in getting the children into church. Its great weakness lies in its lack of worship. Do you realize that there is an eighty to ninety per cent leakage between the Sunday school and church membership? One can hardly, therefore, call the Sunday school successful.

Do we in the Protestant church not begin at the wrong end? Increasingly I am getting to think so.

What is the nature of worship? Worship of God springs from the nature and need of man. It is spontaneous; it comes from his inner self. That just fits the child, because the child always wants to express its feeling into words and action. Since man is also a social being, he craves to worship with others as well as by himself. Worship is essentially a communion between God and man. Jesus, Himself, laid down the fundamental principle of Christian worship when He said: "God is Spirit and they that worship Him must worship Him in spirit and truth. (Joh. 4:24). Christian worship is, therefore, spiritual, not mere outward form or ceremony, but the inner personal fellowship and communion of the soul with God, expressing itself in adoration, prayer, praise, thanksgiving, confession and offering. Since this is true, training in worship during the religious education and growth of the child is necessary. But how? That is the big question!

In our Lutheran church we have the contention that a child becomes the child of God in baptism. He is thereby made a child of God, a child of the Kingdom and a child in the household of faith. He has been born again by the Holy Spirit into eternal life.

He can and should therefore, take his rightful place in worshiping God so that this life can be nourished, sustained and unfolded by means of the Word and Sacrament. We do not adequately supply that opportunity in the Sunday school. With the home negligent in family devotions and the Sunday school offering little in a worship service, the children are deprived of the natural opportunities of worship.

What place did the child have in the church of the past? The Hebrew child was considered an integral part of the religious community from the hour of his birth. Ceremonies connected with circumcision, purification of the mother, weaning of the child, gave him a definite connection with the worship service in his childhood. Philo says: "The children were from their swaddling clothes, even before being taught either the sacred laws or unwritten customs, trained by their parents, teachers and instructors to recognize God as Father and Maker of the world, and that having been taught the knowledge of the laws from the earliest youth, they bore in their souls the image of the commandments. To the pious Jew the knowledge of God was everything and to prepare for or impart that knowledge was the sum total of his education."

Edersheim in his book: "In the Days of Christ," says: "On every side (in Jewish towns) there was evidence that religion was not merely a creed, nor a set of observances, but that it pervaded every relationship and dominated every phase of life." The Mishna fastened on the doorpost, morning and evening devotions, private and family prayers and domestic rites all made their impression on the child before he could speak. When he was old enough to ask questions about these things he was not given a creed, but was told a story, a story in which he, too, had a part. It was a story of his ancestors and their deeds, of his relation to God through a covenant made long before, and of privileges and duties that were his by right of birth into God's chosen nation. These religious ties were strengthened with the passing years. At the age of twelve, he was presented in the Temple and added privileges were accorded him. At that very suggestible period of his life, the elaborate temple service made a deep impression on the child. Throughout his whole childhood he was surrounded by the atmosphere of worship into which he also was drawn. It became a part of him.

In the days of the early church the position of the child was very much the same as that of the Jewish child in the Jewish church. While we have no definite statements in the New Testament, such passages as "Lydia and her household," "the jailor and all his house" seem to point to the natural position of the child in the early church's worship service. The entire life of the child in the early church, because of its segregation was spent in the Christian atmosphere. The conduct of his family and community was a constant testimony to the power of God through Christ



Jesus. He was constantly under this influence and never knew himself as being apart from it.

Then came the unfortunate ecclesiastical growth and influence. In "Education in Religion and Morals," Prof. Coe says: "The Jewish church was kept close to the child by the fact of blood; the early Christian church by the pressure of environment as well as by the enthusiasm of a new faith. In both cases religion was a life in which the child shared from the start. But Christianity as a universal religion had to forego all the educational power of the tribal and national sense and as a conquering religion it lost the cohesive influence of persecution."

"Furthermore, it drew the church from the child. The practical effect of ecclesiasticism is that spiritual life ceases to be a homespun, everyday matter; it is something centered yonder in the church or the priest. There comes a sharp separation between the sacred and the secular, and Christ is supposed to speak through the lips of a particular set of men in particular places and at particular times."

In due time came the Reformation which advocated direct access of the soul to God. Yet soon a new set of creeds arose, examination in the catechism, which shut out the small children from getting to know God as their Father and Jesus as their daily companion.

The Catholic church, aroused by the Reformation, turned her attention to the education of her children which policy she has continued ever since with such success that no appreciable inroads have been made on her since. Loyola well said: "Education is not a question of making religious men, but the religious making of men." We are all familiar with the contention of the Catholic church that if you will give her the child until he is seven years of age, you may have him thereafter. Yet they have no Sunday school. They bring their children to church. True, they do have their day schools, but Mass attendance is frequent also there.

The growth of theology and doctrines widened the gap between the church and the experiences of the child. There came the doctrine of the "saved" and "unsaved." The same plan was held out to the hardened sinner and the child. One would almost think that Jesus had said: "Except ye become as grown men and become converted, ye can in no wise enter the Kingdom of Heaven."

It is only natural that there came a swing back to the child. Out of that swing grew the Sunday school movement as founded by Robert Raikes in England. That movement has grown by leaps and bounds. Yet, as we have seen, it is being questioned.

Many churches are making noble experiments with Junior services, Junior congregations or a combination of the Sunday school with part of the morning service. For the most part they have had meager results as far as stimulating real worship is concerned.

The child comes to us endowed with a body, mind and soul. How these are to unfold in the early years is largely up to parents, teachers and pastors to determine. It is common observation that a child **loves** and **believes** before he thinks and acts. Faith and love, then, are the two basic elements with which to work. They are the basic elements of our religion,

of our worship of God. Religion is not theology, but life; not theory, but reality. By the process of imitation, suggestibility and sympathy the individual learns. The child is submerged in this medium until he becomes permeated by it.

There are three potent factors in the development of a child's religious faith: 1) the direct influence of actions of older persons; 2) the direct teaching of religious subjects; 3) the natural development of the child's mind. Of these, I believe, **the direct influence is the most important in early childhood.** The child is interested and a close observer of the actions of older people. Watch your children at play and you will see yourself! Bringing your child with you when you worship is the best way to teach him to worship. As Prof. Pratt says in "The Religious Consciousness": "The boy may be taught all the thirty-nine articles or howsoever many there may be, but if he sees in his parents and those about him no expression of reverence for a power greater than themselves, no sign of worship or of religious feeling in their conduct or their conversation, his religion will probably be of a very superficial sort. It is more important that he should imitate actions which are expressive or religious feelings and thus come to wonder, think and feel for himself, than that he should learn any amount of pious words." Yes, by living the Christ life in the presence of the child and by leading him to imitate that life, his spiritual development will be as normal as his physical and mental growth. It does not mean that the child will never do wrong nor transgress God's law. It does mean, however, that the whole trend of the child's life will be in the right direction. It demonstrates the truth of Solomon's proverb: "Train up a child in the way he should go, and when he is old he will not depart from it."

The religious feeling in children is very difficult to determine and discuss. It naturally varies. It is, however, on the average natural and spontaneous.

I am alarmed at the almost total absence of children at the church services in our city churches. At the period in their lives when they are most impressionable with the beauty of the church, the singing of the grand hymns, and the reverence of the worshippers, they are not present. They get only to the church parlors.

We say that they do not understand the church services. And yet the impressions made there are lasting. Can you forget the lighted altar, the pious communicants kneeling at the altar, the singing and the happy faces reflecting a certain peace? Can you remember, as far back as your memory will carry, your Dad and mother at family devotions? An old

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man of seventy told me once of the indelible impression it had made upon him as a boy when he heard his father pray every Sunday morning: "And now, Lord, bless our pastor that he may preach the word of life to us today in church." Ah, yes, children may not understand, they may wiggle in church, but let us not say they do not experience worship. Their souls may be much closer in communion with God than ours are. Indeed, living the Christ life in the presence of the child will have a profound influence upon it.

I will never forget one day when our oldest daughter, then about four years old, saw a picture of Jesus in *Child's Friend*. Spontaneously she joyfully exclaimed: "That's my Jesus." Can you say that as a child can?

It was at the beginning of the Ethiopian war when we were all anxiously expecting the worst repercussions. A member of the family, a child of six, had recently passed away. Then one day at the dinner table the parents were talking of the danger of war spreading. Then another child four years old said: "Will the war come over here?"—and after a moments silence added: "Well, that wouldn't be so bad, because then we could go to heaven and see little sister." That was a child's way of saying what Paul said: "To me to die is a gain."

Where do children get such faith? Surely not through understanding doctrines, but through living in the atmosphere of Christian living and worship in the lives of their elders.

A few years ago at our Lutheran Pastor's meeting in Albany, N. Y., we were discussing: Reverence. It was the consensus of opinion that it is becoming increasingly harder to impress the children of confirmation age with respect for that which is holy. I wonder why? Is it because our children go to Sunday school in church parlors and seldom get up in the church to FEEL the reverence for that which is holy? I am inclined to think that is part of the reason. It may also be that we elders are not as reverent towards that which is holy as our elders were. There is a let down along the whole line.

Let us not think that children cannot get anything out of the worship service, that they wiggle too much, that they are disturbing and therefore do not belong in church. They do have definite experiences of worship early which make lasting impressions. We must not deny them this their rightful place.

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 Luther as an Educator, by G. M. Bruce. Chapter 12.  
 The Junior and the Church, by Regina May Cameron.

Our nomination for the first place in gratitude is the lady who wrote a vitamin company, saying, "Three weeks ago I was hardly able to spank the baby — now I can spank all the children and thrash my husband along with my other house work. Thanks to your wonderful tablets. God bless you!"

## What Are We Teaching Our Children?

We were sitting around the coffee table when some one told a story about a small boy attending a Christmas program at the school.—The children were talking about Santa Claus and this little boy said in a loud voice: "I don't believe in that talk about Santa, there is no Santa Claus at all, and I am also going to look into this talk about Jesus Christ."

Poor little boy . . . . I hope that he, as he grows up, really will look into that matter and find the truth there even if he was fooled about Santa Claus.

Who knows—there might be many others that have the same doubt, and don't dare to speak up about it like he did.—I hope that some one will tell them the story about Jesus, His life and teaching in such a way that they can believe it deep in their hearts. I hope they may feel His nearness so that they, when they grow up, can say like Lloyd Douglass in one of his books: "I know it is the truth because I have been on the line, and I know He is there . . ."

Yes, He is there.

Frederikke Johansen.



At Christmas Time in St. Paul's Church,  
Tacoma, Washington.

Rev. A. W. Andersen, Pastor.

The St. Paul's Church in Tacoma, Wash., was organized in 1891 and is the oldest of our congregations in District IX. The church building was erected during the pastorate of Rev. L. S. Lyngh Larsen, who served the church 1904-06. It has a seating capacity of 150-200. Thirteen pastors have served the church, Rev. A. W. Andersen having served since 1943.

The traveling evangelist called to the waiter in the hotel dining room, and said: "Would you please get the manager for me? I simply can't eat the kind of garbage he is putting out here!"

"No use to do that," replied the waiter in confidence. "I'm sure he won't eat it either!"





HAROLD PETERSEN, Editor  
Ringsted, Iowa

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## TO OUR YOUTH

### Peacetime Conscription: Never

A great deal has been written and said concerning military conscription and it seems as though the majority of the opinions are in favor of a year's military service for the young men of our country. Even the Gallup Poll states that well over half the people are in favor. If that is true it means that we as a people are beginning to deteriorate in our thinking, that we have refused to accept what history has to teach us, mainly, that armies breed war and not peace, and that strength lies in freedom and unity of the nation concerned.

Even now they are saying that we are losing the peace in Europe but if conscription is allowed to become a law, then we have lost a great deal of the same here at home also. It will mean that we as a democratic nation have sanctioned one of the things that have made Prussianism possible in Germany and elsewhere, which in turn will mean a betrayal of the principles for which we have fought and died throughout our history as a democratic nation.

Now let us get down to the direct evils of a year's military duty for a young man.

A whole year's service is for the most part a waste of time because military training can be done in three months.

In the army a man's time is taken care of from 6:30 a. m. to 5:00 p. m. daily, from then on, and on week-ends a boy does as he pleases. His intentions may be good, but the dull drab life in the barracks and camp does not exactly encourage a person toward the finer things of life. The monotony of it leads one to try to get away from it all. So gambling, in proportions never dreamed of in civilian life, is taken up. Also drinking, which of course helps relieve the never ending monotony.

In the service a boy can practically throw respectability out of the window because he is far from home, is in one town today and another one tomorrow and the fact that the uniforms are almost all alike makes him almost anonymous.

To a great extent the so-called leadership of the army amounts to nothing but brow beating. A boy's abilities or talents are in no way encouraged, mainly, I suppose, because worthwhile things are almost useless when it comes to learning the art of war and anyway a dictatorial organization does not care to encourage anything that might endanger the position of any of its leaders.

Some people insist that the army makes a man out of a boy. Now, just what is the definition of a man? Is it a person who can endure long marches and can live for days in mud and rain, or is it a person with a strong character plus maturity and objectivity in

thought and actions? The army may produce the former but never the latter.

A person with any sense at all can see that for a boy to spend a year at college or get a job and become a part of a community, to have to maintain a certain amount of respectability and responsibility, will be far better off than if the time were spent in the army or the navy. He will be better off socially, mentally and morally.

Ah, yes, then some of the good people of the country say that the discipline does a boy good. Yes, a certain kind of discipline does a boy good but not the military kind. I sometimes wonder if some of the parents or parents-to-be of our country are trying to "pass the buck" of advice and guidance of their young sons over to the army. What kind of reputation did our disciplined regular army have prior to the war and what is the reputation of our great disciplined armies in Europe today? It has not been so good, has it?

Remember, France's Maginot Line with her military conscription. Then remember England's R. A. F. during the dark days of the blitz. She did not have conscription. Who won?

Our own war records, with the possible exception of one, has been perfect and we have never had peacetime conscription.

From this last war we have learned what our industrial capacity is and what tremendous military power we can wield in the traditional way of mobilizing only when war was inevitable. In writing this I do not mean that America should not stay strong but that strength does not lie in a large body of trained soldiers but in a free and united people, ever watchful over those "inalienable rights of man" and forever fostering the four freedoms both here at home and throughout the world.

In closing I take the liberty to ask another question. Can it be that military training is worthwhile when it is almost universally hated by all those who have been exposed to it in the past few years along with the fact that we have done so well without it?

H. R. Stub,

### Peacetime Conscription

The editor of *Ungdom* has asked me to give my views on peacetime conscription. I am glad to do so, and I can say definitely and unequivocally that I am opposed to it. My reasons are mainly three.

1. American adoption of peacetime conscription as a national policy would be a severe blow to world peace.

The world is admittedly in a turbulent state. There are many danger spots. There are many grave issues of international character. There is need for military power and will be for some time, if not forever.



But the military power must not be in the hands of one or even of three great countries. If we are to maintain peace, we must sacrifice national power to international control, yes, even to world government. For our country to initiate peacetime conscription at this time would be a fatal demonstration of our unwillingness to play ball with the rest of the world. It would convince other nations, and especially other races, that we do not mean seriously our membership in the U. N. O. and would torpedo that craft as effectively as we torpedoed the League of Nations by staying out. It is about time that we grew up to understand our world responsibilities. Our country can become a great leader, but it can also become a great menace. Peacetime conscription would be a serious step toward becoming a menace.

2. American security does not demand peacetime conscription.

Long-term security can only be assured through world cooperation or world government. Immediate security, until U. N. O. or a more adequate form of world government can begin to function, can well be taken care of by present military weapons and establishments and selective service can be continued, if necessary, until the emergency is past. The unsettled circumstances of today do not demand a far-reaching permanent change of policy.

Furthermore, modern warfare does not demand a large and generally trained body of reserves. Rockets, radar and atomic bombs require a small group of highly trained specialists, and there is in my mind no sensible argument for military training of the old sort unless we contemplate further occupation and control of large parts of the world.

3. American education would suffer tremendously from peacetime conscription.

The educational argument for peacetime conscription has no merit and it is only introduced as a bait. It is a totally false argument, used to obscure the issue.

There is, of course, need for more and better education and more and better training of young people. But these aims would not be reached through peacetime conscription. To the contrary, they would be blocked. Enormous sums that could be used to a much greater advantage in other ways would not only be wasted. They would be used to gain a result we do not want.

College attendance would drop or would be concentrated at large institutions that could combine civilian education with military training. Small colleges, and especially church colleges such as ours, would loose greatly.

Military personnel is the last educational group to which we in peacetime should entrust our young people. Much as we admire the war-time achievements of our military leaders we must rule them out as peacetime educators. What we want least of all is the inculcation of military ideas into our young people. The mass psychology of army life is not desirable, and the benefits of physical and vocational training can better be attained by other means. Military spirit, military discipline, military class systems as important influ-

ences in the lives of young people would be ruinous of democratic ideals.

**Johannes Knudsen.**

P. S.: Since the writing of the above argument I have read a statement presented to the House Committee on Military Affairs by Dr. Ralph McDonald, executive secretary of the Department of Education of the National Education Association of United States. He presents four main arguments against peacetime conscription. They are:

1. Such a program would weaken the nation for war.

2. It would do tremendous injury to our boys.

3. It would weaken our democracy from within and tend toward militarism.

4. It would lead straight to war.

Each one of his points is backed up at length by facts and arguments.

### Greetings From Seattle

Although societies in this Pacific Northwest have not been heard from too often in this column, they nevertheless are functioning.

As to the activities of the society in Seattle, on January 6, 1946, we enjoyed hearing Dan Andersen, a recent arrival to this country from Denmark. Mr. Andersen is the editor of a community paper in Denmark, and this is his second visit to the United States. To supplement his vivid description of Danish underground work he showed a film of the early Nazi occupation and Denmark's jubilant liberation. Mr. Andersen, while in Seattle, also spoke in Danish one evening under the aspices of "Maagen." He is now visiting various cities on the West Coast.

The most recent project of the Seattle League is the preparation of a 3-act play to be presented here, in Tacoma and Enumclaw. The profits from this are to go to the District D. A. Y. P. L. treasury.

**Prissy and Karen.**

St. John's Young People's League.

### District V Conference At Grand View February 19—22

The plan of holding a conference in the district during the winter has been a subject of discussion at the last three Young People's Conventions of the district but it is not until this year that we have been able to realize the plans that for some time have been in our minds. We hope that there will be a delegation from every society in our district at this meeting.

The conference will open at 9 a. m. on Tuesday, the 19th of February and will close in the afternoon of the 22nd. The meetings will begin at 9 o'clock every morning and each session will follow the general class sessions of the school. On Wednesday and Friday there is a Bible class at the school at 8 o'clock which I would encourage all those who come to the meeting to attend.

The tentative program is somewhat as follows: Rev. V. S. Jensen will give four lectures on the background of our Danish church. Rev. Harald Ibsen will



be in charge of two of the hours at the meeting and will probably speak on "The Aims of Our Young People's Work." Rev. Harold Petersen will have two periods and will discuss "Our Relationship to the American Community." One forenoon period will be given to faculty members of the school, each consenting to address the conference during the week. It is also probable that Rev. Harris Jespersen and Rev. Marvin Nygaard will assist us with the general program. Most of the afternoon session until three o'clock will be devoted to questions and general discussion. Those attending the conference will join the students in their gymnastics. Prof. Harald Knudsen has consented to help us in recreation, folk dancing and singing games.

The conference is now planned. We hope you in District V will attend it. Please enroll to Dr. Knudsen of Grand View. Also please let the undersigned know how many from your society expect to attend.

Harold Petersen.



**DANISH-AMERICAN LIFE AND LETTERS, a Bibliography by Enok Mortensen. The Committee on Publications of the Danish Evangelical Lutheran Church in America, Grand View College, Des Moines, Iowa. 1945. 91pp. Price \$1.25.**

The appearance of this basic work for the study of Danish American history is timely. The year 1946 may justly be regarded as the centennial year of Danish settlement in the United States. In 1846 Christian Ludvig Christensen from Denmark arrived in southern Wisconsin, via New Orleans and the Mississippi river. He bought land and settled near Pine Lake (Hartland) in Waukesha County, where there was already a small settlement of Swedes. The next year Christensen's wife and children left Denmark and joined him in his pioneer home. This was the beginnings of the first Danish rural settlement in the United States. Only two years later other Danish immigrants located at New Denmark (now Denmark) also in Wisconsin, which state became the mother state of Danish settlements in other midwestern states.

It may be added here that the state centennial of Iowa will be in 1946 also; that of Wisconsin in 1948; and the territorial centennial of Minnesota also in 1948. So it may be said with some reason that we are entering an era of centennials here in the Middle West.

Formerly we have had shorter Danish-American bibliographies by Dr. J. C. Bay and the late Professor P. S. Vig. But Rev. Mortensen's work is much more elaborate, larger, better arranged and well indexed, though there are discrepancies in the alphabetical order. Rev. Mortensen is to be congratulated upon his accomplishment. It is a real contribution not only to Danish-Americans but to general American history as well.

From now on, when Danish-American, or Midwestern history is to be written, the writers will also turn to Rev. Mortensen's bibliographical guide, be it a personal memoir, a congregation's or a society's history, or a more general account; and they will thank him for the energy and sweat he has poured out in the compilation and preparation of this helpful little book.

True, they will not find anything and everything that they may be looking for, and Rev. Mortensen is fully aware of that, for he writes in "The Foreword" that he "makes no claim for a finished work." He is aware of possible misstatements, imperfections, and especially omissions, which indeed would be unavoidable in a work of this kind.

Of the books, pamphlets and articles listed, many have been followed by brief annotations, particularly the Danish titles.

This is entirely as it should be, but frequently these annotations are too brief, and sometimes there is a name where there should have been some explanation. He cites John A. Bille's "A History of the Danes in America" (1896), but no inkling is given as to the nature of this by no means unimportant work, which, in spite of its general title, deals largely with the bickerings of the Danish-American Lutherans prior to the split in 1894. It is the first attempt at writing a Danish-American history in English. One-sided though it is, it is stimulating, if not especially enlightening. When Dr. Kendrick Charles Babcock in 1914 wrote "The Scandinavian Element in the United States" (U. of Ill. Studies in the Social Sciences Vol. III, No. 3) he used Bille's work as his principal source of information about the Danes.

Ten years before Bille's history appeared, Rev. Rasmus Andersen wrote "Emigrant-missionen," the first attempt at writing a general Danish-American history in Danish. A copy of this, the only one I know of, is found in the library of the Minnesota State Historical Society. Rev. Andersen continued his research until his death, and left us a series of some of the most valuable books we have on the history of our group. It is true that he did not succeed as well in writing up his material as in collecting it, but his heart was in his work; and not the least on that account, was he able to make his contribution. Like his contemporary, Professor P. S. Vig, he tried to and wanted to be fair; but neither of them carried their objectivity so far as to put it above individual conscience. We should be thankful for both, as well as for Professor N. S. Lawdahl and others, who have gone on to their reward.

Rev. Mortensen records the pamphlets of Rasmus Sørensen, the first noted Danish immigrant leader, who might justly be mentioned as one of the founders of the state of Wisconsin. But the titles of Sørensen's pamphlets should have been given, both in Danish and English. They are so interesting and so tell-tale.

The bibliography contains no reference to John O. Evjen's "Scandinavian Immigrants in New York, 1630-1674" (1916). Nor is Andrew Jensen's "History of the Scandinavian Mission" (1927) mentioned. Both are valuable.

Also, more titles should have been given of articles bearing on the history of our group, which have appeared in the general American magazines, and especially in the historical journals of the Middle West during the last 20 to 30 years.

Of similar articles appearing in Denmark mention should have been made of O. Justesen's "Træk fra Nybyggerlivet ved Ringsted, Iowa" in "Næsgaardbogen, 1915."

There are some confusing errors in a few of the titles. On page 16 in the title "The Historic Trail of the American Indians" one noun is printed plural that should have been singular, and another singular that should have been plural. Another title on the same page, "Danish Settlement in Minnesota," has incorrectly an "A" before Danish which changes the title as a whole considerably.

A special section of the bibliography contains a list of Danish-American newspapers and periodicals, past and present. This is pretty nearly complete. The very radical "Arbejderen" and "Dagslyset," however, have not been included. They were launched in 1877 in Chicago. Though probably not published for but a few months, they are nevertheless of importance because they show the nature of one phase of Danish-American newspaperdom in the 1870's. Also, more annotations in this section would have been advisable. "Vesten," for instance, has been included, but nothing is said about this paper being a serious competitor of "Den Danske Pioneer" in the 1870's. "Folkevennen" is mentioned, and an annotation is added to the effect that it was an organ of the Free Mission people. "Folkevennen" began to be published in Chicago in 1879. As late as 1920 this paper reported a circulation of 3,500.

For those who do not believe that very much Danish-American history and other forms of literature have been written, I would say: Read Rev. Mortensen's bibliography and be convinced of the contrary.

Thomas P. Christensen.

It is not how much we have, but how much we enjoy, that makes happiness.—Spurgeon.



## GRAND VIEW JUBILEE FUND

An important part of the synodical picture this year will naturally center about Grand View College and its fiftieth anniversary. There are those in our midst who remember all of these fifty years. Rev. N. P. Gravengaard, Los Angeles, the first president of the institution and the one, who officiated at its dedication, reminded me recently in a letter, how the college was started without all of the funds being collected in advance and how the same thing was true every time an addition was made. There were always those who were ready to scoff. But those who believed in the usefulness and necessity of Grand View College somehow always seemed to prevail.

As we approach the anniversary—and the annual convention of the synod will be a most convenient time to celebrate—we are not only looking back and thanking all those who have shared in the responsibilities and duties of the past. We are also looking forward to a greater Grand View that may serve generations to come. We believe that any true giving of thanks to God for His favors in the past commit us to serve His purposes in the future. An anniversary may and does sometimes become the end of the road. To a great many of us this anniversary constitutes a recommitment, a rededication.

Increasingly the importance of Grand View College to our synod is making itself felt in the minds of the younger generation. The need for more and better trained ministers is with us at all times. Unless we can awaken in our young people a sincere desire to serve God and man in His church, we cannot expect to survive. Countless homes in our land look back to Grand View College and the people serving there thanking them for having opened their eyes for those opportunities. They realize that their own children and others stand in need of a similar awakening and training for service. With this in view these and many others are convinced Grand View College is an indispensable part of the future for our synod, for the local congregations, and for the homes that make up these congregations. We are not arguing that other educational institutions may not educate as well as Grand View. We are, however, insisting, that Grand View College, as far as the Junior College and seminary reaches, provides the Christian community life in our synod, churches and homes with the most useful and pertinent instruction, inspiration and ideals.

The fund now being collected is like all other kinds of money, just a medium of exchange. It will be exchanged for buildings, equipment, improvement of present quarters in order to expand and broaden the opportunity for serving our youth, more adequately.

We realize, that this country would have been a poor place to live, indeed, but for the numerous church institutions of learning such as Grand View. We also realize that we have served only in a small way even those of Danish descent and parentage. However, among the many rivers flowing together to form the great ocean of the American nation, we desire that

our own may be distinct and definite in its contribution.

As we look into the future we see our youth at Grand View College meeting both their past and future, both Denmark and America, not in an isolation that insulates their minds but in an exchange of cultural and spiritual values. Grand View, we hope, will become more and more the focal point where they meet the problems, the challenges of modern life, and where they also may study the possible solutions. In a real sense, it is not so much the buildings, the equipment, the facilities for education at Grand View, we look forward to, but the life of study, discussion, meditation, prayer, fellowship, instruction and fun, that the faculty and students will share there. But the buildings and equipment, laboratories, library, dormitories, etc., are necessary in order that young people may live and learn at Grand View College.

### The Drive.

Below will be found a detailed account as far as all churches in our synod are concerned of their efforts up to the beginning of this year in the interest of the Jubilee Fund. The last similar report appeared in this paper August 20, 1945. In the course of the five months, the Jubilee Fund increased \$9,711.50. It is evident, that unless the rate of collections is speeded up, we will not have reached the goal by June. There are now 15 congregations that have collected more than the suggested 100% quota. Twelve more are above the 50%. Some of the districts approach the 100% mark also.

In view of the closeness of the end of the drive may I suggest that congregational boards get together with the committees in the various communities and work out a plan by which every member may be invited personally by someone interested in the success of the drive and asked to donate his fair share of the suggested quota.

This suggestion I make, deeply convinced that the future of our synod and the Christian Community in Church and Home is vitally affected by the outcome of the drive. Let us forget the many discouraging mistakes and controversies of the past relative to Grand View College and remember the thousands of young people who there found a life purpose and the source of life and light. United we can make the future for Grand View College glorious in its service to youth. Divided and indifferent we will lose even our self-respect. Large or small be your donation to this cause, give in your own name, make definite your commitment and resolve that it shall by the grace of God help usher in a new and better day for our church.

**MORE** ➞



## CONTRIBUTIONS

to the Grand View College Jubilee Fund as of Dec. 31, 1945.

	Contr. Members	Quota	Total Contr.	% of Quota
<b>DISTRICT I</b>				
Brooklyn	135	\$ 1,309	\$ 603.75	46.1
Bronx	60	582	186.00	31.9
Port Chester	35	339	18.50	5.4
Newark	23	222	55.50	25.0
Troy	136	1,318	93.00	7.0
Hartford	130	1,260	1,478.25	117.3
Perth Amboy	220	2,130	583.75	27.4
Portland	95	920	335.00	36.4
Bridgeport	93	900	264.50	29.3
Dist. I, miscel.			506.00	
	927	\$ 8,980	\$ 4,124.25	45.9
<b>DISTRICT II</b>				
Detroit	219	\$ 2,280	\$ 489.75	21.4
Grant	18	185	56.50	30.5
Grayling	57	592	250.80	42.3
Greenville	231	2,400	572.50	23.8
Juhl-Germania	72	748	262.00	35.0
Ludington	60	620	98.00	15.8
Manistee	55	572	296.00	51.7
Victory	21	218		
Muskegon	90	935	412.75	44.1
Miscell.			133.50	
	831	\$ 8,630	\$ 2,571.80	29.8
<b>DISTRICT III</b>				
Trinity, Chicago	144	\$ 2,543	\$ 2,988.50	117.5
St. Stephans, Chicago	109	1,927	604.30	31.3
Gardner	18	318	10.65	3.3
Dwight	126	2,226	1,390.71	62.2
Sheffield	23	407		
Clinton	147	2,600	368.25	14.0
Marinette	26	459	633.50	137.8
Menominee	47	830	86.50	10.4
Racine	185	3,270	731.00	22.2
Miscellaneous			1,519.00	
	825	\$14,580	\$ 8,332.41	57.1
<b>DISTRICT IV</b>				
Cedar Falls	199	\$ 2,737	\$ 1,061.86	32.2
Des Moines	115	1,696	3,094.75	182.4
Fredsville	184	2,712	1,400.25	51.6
Hampton	72	1,062	442.80	41.6
Kimballton	169	2,490	3,439.00	138.1
Newell	180	2,655	1,042.25	39.2
Oak Hill	66	973	140.75	14.4
Exira	21	310	586.25	189.0
Ringsted	98	1,445	722.75	50.0
Waterloo	121	1,784	578.00	32.4
Moorhead	18	266		
Miscellaneous			70.00	
	1,243	\$18,330	\$12,578.66	68.5
<b>DISTRICT V</b>				
Alden	77	\$ 1,054	\$ 425.95	40.4
Askov	146	2,000	494.10	24.2
Flaxton	15	205	64.00	31.2
Dagmar-Volmer	94	1,288	1,129.75	87.7
Minneapolis	124	1,700	2,084.22	122.6
West Denmark	57	781	136.00	17.4
Withee	108	1,480	263.30	17.7
Dalum	30	411	147.50	35.8
Canwood	28	382	143.00	37.4
Bone Lake	16	219		
Miscellaneous			249.50	
	695	\$ 9,520	\$ 5,137.32	53.9
<b>DISTRICT VI</b>				
Hetland-Badger	69	\$ 982	\$ 47.00	4.7
Diamond Lake	45	640	310.00	48.4
Ruthton	52	740	147.00	19.8
Tyler	298	4,242	2,763.90	65.1
Gayville	41	584	73.50	12.7

Viborg	70	996	288.00	28.9
Argo-White	18	256	118.57	46.3
Miscellaneous			74.50	
	593	\$ 8,440	\$ 3,822.47	45.2
<b>DISTRICT VI</b>				
Brush	50	\$ 605	\$ 385.20	63.6
Cordova	68	823	118.50	14.4
Davey	27	327	25.00	7.6
Cozad	53	642	122.00	19.3
Denmark	50	605	213.25	35.2
Hay Springs	8	97	23.50	24.2
Kronborg	124	1,500	332.00	22.1
Nysted	20	242	107.50	44.4
Omaha	121	1,464	583.00	39.1
Rosenborg	37	448	67.00	14.9
Danevang	85	1,027	1,080.50	104.2
Granly	10	120	170.30	141.9
Miscellaneous			136.80	
	653	\$ 7,900	\$ 3,364.55	42.5
<b>DISTRICT VIII</b>				
Easton	51	\$ 562	\$ 165.00	29.3
Parlier	29	320	194.75	60.8
Los Angeles	110	1,214	1,506.85	124.1
Oakland	16	177	245.75	139.4
Pasadena	28	308	451.60	146.6
Salinas	108	1,192	701.20	58.8
Solvang	100	1,104	736.85	66.7
Watsonville	14	153	265.00	173.2
Miscellaneous			188.53	
	456	\$ 5,030	\$ 4,455.53	88.5
<b>DISTRICT IX</b>				
Enumclaw	99	\$ 1,028	\$ 179.55	17.4
Junction City	72	747	444.75	59.5
Seattle	130	1,348	2,168.34	160.8
Tacoma	27	280	230.00	82.1
Wilbur	18	187	221.75	118.5
	346	\$ 3,590	\$ 3,244.39	90.3
For entire synod	6,609	\$85,000	\$47,631.38	56.0
Contributions above the \$500.00 (cash) limit:				
Trinity, Chicago			\$ 7,500.00	
District III, miscellaneous			240.00	
Marinette, Wis.			500.00	
Des Moines, Iowa			2,000.00	
Fredsville, Iowa			18.00	
Kimballton, Iowa			423.00	
Minneapolis, Minn.			1,720.00	
Total			\$12,401.00	
Miscellaneous (unassigned)			2,906.66	
			\$15,307.66	

Cash value of all contributions: \$62,939.04

In figuring the exact value of bonds donated, the sum of \$74.00 per \$100.00 bond was used, thus changing some of the figures used in former accountings. An attempt was also made to assign all contributions to the right parties among the congregations and some contributions had to be shifted, thus causing some further change in figures from former accountings. All contributions coming from persons not members or associated with any of the synod's congregations, have been classified either as miscellaneous under a certain district or under miscellaneous unassigned. One of the largest contributions coming under this last named head, was the money obtained from sale of the two bonds contributed by the Women's Mission Society of our synod. It amounted to \$1,596.46.

The Jubilee Fund committee wishes to express its gratitude for the many splendid and generous contributions received and hopes to be able to report to the annual convention convening in Des Moines, June 18, that the goal of \$100,000.00 has been reached.

On behalf of the Executive Committee,  
February 1, 1946.

Alfred Jensen.



## GRAND VIEW COLLEGE



### An Inner View Of Grand View

"When you come to the end of another semester"—what a relief! Exams are over, there is no studying to be done, and you can truly relax and take it easy. But that is the present. My report begins with January 12 when Dr. Jensen of Cedar Falls took us to Mexico and Yucatan via slides and some explaining. The next evening he took those who wished to go to Guatemala and then cinched it with some pictures he had taken of our own beautiful sunrises and sunsets. Dr. Jensen's ability in photography is highly commendable. You're welcome anytime, Dr. Jensen!

Dr. Knudsen, having attended a meeting of the members of the Association of American Colleges at Cleveland, Ohio, summarized some of the high points during morning devotions. He mentioned Charles Bolte, a discharged veteran who, bluntly and boldly, told the educators what he considered their failures. He also mentioned the need for an evaluation of education which is transferable to every day living; the relation of present educators and their knowledge with present scientists; the belief that the United States may be the next menace and dictator of the world; and the UNESCO and its purposes as outlined under the UNO.

Our practice was begun January 15 under the direction of Lawrence Cooke, a senior student at Drake University.

The Grand View girls played the Iowa Lutheran Nurses in a basketball game January 17. The score was 16 to 11 in favor of our girls. Good work, girls!

The same evening the Grand View boys played the 7-Up team. The score was 26 to 21 in favor of the 7-Up'ers.

Dr. Knudsen quoted Drew Pearson's statement that the Sermon on the Mount is a guide for living. But he added: "Aren't our directives found more in the life of Christ?"

Grand View College was host to the community meeting sponsored by the Luther Memorial Men's Club which discussed the subject of "Liquor Law Enforcement in Des Moines." Attorney Paul W. Walters, the speaker, briefly told of his work in investigating and collecting material concerning the violations of liquor laws here in Des Moines. A recent case which caused

much publicity, gave the meeting added significance.

The students enjoyed an "All Season's Party" January 19. Tulle Knudsen, chairman, and her associates are to be commended for a most enjoyable evening. Your decorations were simple, clever, and striking.

On January 21, Rev. V. S. Jensen spoke of our maturing religious life. Just as an awakening to spiritual self-confidence caused a crisis in Moses' life, so it will be with us but through faith and prayer we shall overcome them and go forward.

Dr. Knudsen stated the opinion that in connection with the story of the Good Samaritan, the question should not be "Who is my neighbor?" but rather "To whom am I a neighbor?"

Our last chapel hour of the first semester was held January 25. At that time Dr. Knudsen stated that we learn by instruction, example, and experience. He expressed the hope that we had all profited by our first semester, and the fact that this was a good time to do a bit of reflection and remembrance.

At 8:00, January 25, the public was invited in for the meeting at which the three seminars, Gudmund Petersen, Thorvald Hansen, and Einar Hansen were graduated from the seminary. Gudmund, because of the time used in his work with the student nurses from Iowa Lutheran hospital, has some work yet to be finished. Dr. Knudsen, speaker for the evening, stated that the ministry, which is harder in a country that has won a war, is both a searching for truth and a revelation of truth. Einar Andersen played three selections from Chopin's compositions. The meeting closed with the school song and a prayer. At the coffee table to which all were invited, thanks for their work and stay at Grand View and wishes for success in their future work were extended to the three.

Because of the flu epidemic which visited the school during the days of semester exams, several students took tests on Saturday. By evening, we considered our work for the semester finished.

About 12 new students are expected for the coming semester and preparations are being made for them. Registration takes place Monday morning; classes begin Tuesday morning; and then we're on our way once again.

In closing I should like to share a few bits of wisdom with you. They are merely notes jotted down during class but they can, through a little thought, become a world full of many thoughts.

"We are so recently out of the caves we don't know how to live together."—"The world cools quickly when the sun sets."—"Violating rules in the good old American way."—"Be not merely good, be good for something."—"Knowledge will ever govern ignorance."—"The only thing that I know is that I know nothing."—"Socrates."—"All people are essentially alike!"—"America is Europe's great safety valve."—"Notice the difference in culture—the Greeks and

their 'Overdo nothing' and the Hebrews and their Cross."—"An electric current could go around the world in the time that a nerve impulse goes from one end of an elephant to the other."—"Religion is personal and individual and is therefore international and universal."—"Country folk are more apt to keep true religion."—"Read history with an eye to the past and an eye to the future."

Norma Due...

### Grand View Today And Tomorrow

Place: The world's most wonderful institution, Grand View College in Des Moines.

Time: Monday morning, January 28, 1946, the beginning of a new semester. It is not quite half a year since the second World War came to an end.

At six fifty-five a bell rings calling us out of bed. We rush around getting ready for breakfast. It is really no wonder that we have to stand in line to get washed, considering the fact that every room, except one, in the girls' dormitory is occupied, which includes rooms which have not been used for fifteen years.

Coming down the stairs we are almost dumbfounded at seeing so many new faces, mostly boys. Yes, the total enrollment so far this year is seventy-six, not counting the nurses, making an increase of 38 per cent over last year's enrollment. There are twenty-nine boys eighteen of which are ex-service men. It may sound like a very small number but in a building as small as this one it is quite a few.

A few years ago when the Jubilee Fund was started many people could not see any sense in building and expanding when we did not even have enough to come back. Some of them have already been here a semester or more and plan to come back. They know what a wonderful place it is. Others have only heard of it, have never before experienced the fellowship as it is here, have never before had the chance to make so many friends of their own age and of so nearly the same background. This cannot be explained; it must be experienced. For this reason we urge you to give to the Jubilee Fund and give generously. Do not deprive any boys or girls of the opportunity to go to school now when they have that chance. Do not force Grand View College to turn students away because they have not enough room. Rather, give generously for an educated nation.

Esther Jensen.

### Lutheran World Action

needs

YOUR

help!



## CHURCH AND HOME

By REV. M. MIKKELSEN

### Faith for Today.

Lord, give me eyes to behold the truth,  
and  
A manly faith that makes all darkness  
light.

Just for today; I would not ask for anything today that I shall not need before tomorrow; I would let each day be sufficient unto itself; and so tomorrow, if there is going to be another day in my life that I shall need strength to see and believe for the task still undone, I may ask again, for there will surely be more than I shall need then. But today I am not aware of such a possible need, and I am not concerned about it, only my needs this day.

Faith is not like things which can be manufactured in great quantities and be stored away until there is a demand for them. Faith is a part of man's life; it is that part which keeps telling him to look up when he is tempted to look down; it is the victory where otherwise there would be only defeat.

Faith is not like a wet rope that is hung out to dry. It would shrivel up and disappear. Faith is a living cell nourished in the soil of the heart. It is new every day and, like sunrays, spreading its newness about as if it were a living fountain and a source of constant energy and daring aspiration.

Our homes are built on faith. We are still in the process of building. From day to day we build into them a part of ourselves, that part which is called love and without which we should build in vain and waste our time, for a house is not truly a home unless the love of one or more human hearts has been built into it, and is still building; and love is nourished on faith. It is faith's newness every day that keeps love alive and burning. We would not ask for a completely finished faith from the beginning, such ready-made faith would be fatal to all the newness in life we would like to discover as we go on from day to day; we want the next new day in our life to be a revelation of new glory, and for that reason it becomes obvious that the faith we need for new tasks must be a living faith that comes new to us every morning.

Our churches are built on faith. They, too, need the strength built into them that comes with a faith that is vibrant with newness every day. The life of the church must ever be a revelation to mankind of a new power and a new vitality not yet discovered and tried by man. In the spiritual sphere in which we live and move there are still many new ways undiscovered and untraveled; it is faith's task to lead us to new discoveries and to assist us in the achievement of new enterprise, new beauty of holiness and righteousness.

## OUR CHURCH

**Clinton, Iowa**—St. John's Lutheran church observed its 70th anniversary Sunday, January 20, with Rev. Jens A. Holst, former pastor of the church, and Dean Alfred C. Nielsen of Grand View College, as guest speakers. We shall bring a more detailed report in the next issue of Lutheran Tidings.

**Grayling, Mich.**—A friend of the church in Grayling, expressed sincere appreciation of the work of the church by giving the following Christmas gifts: \$200 to the church, \$200 to the Sunday school and \$100 to the pastor, Rev. Svend Holm.

**Waterloo, Iowa**—The five-year plan for the future enlargement of the church building fund as presented at the annual meeting by the pastor of the church, Rev. A. E. Frost, was adopted; however, pledges were made for one year at a time instead of for five years.—It was also decided at the annual meeting to install in the church hearing aids for the hard of hearing.

**Rev. Victor Bagger** and wife and youngest daughter have left for the mission field in Santalistan. Rev. Bagger and his family came to the United States from Santalistan in 1941 for a much needed furlough. For about one year they lived at Luck, Wis., and from there Rev. Bagger visited many congregations in the two Danish synods. He later with his family moved to Winnipeg, Canada, where he served two congregations of the United (Danish) Evangelical Lutheran church. They are returning to the work at the Leper Colony in Saldoha which was started in 1932 by Dr. Eli Bogh. The two oldest daughters of Rev. Bagger remain in this country attending school in Minneapolis.

**Trinity, Chicago**—At the recent annual meeting of the church it was voted to give the pastor, Rev. O. S. Jorgensen, a \$200 bonus.—A Welcome Home service and social gathering for the men who have returned home from service in the U. S. forces will be held in Trinity Church Sunday evening, February 17. The Grand View College Alumni of Chicago met Sunday evening, Feb. 3, in the parlors of the Trinity church. Mr. Svend Godfredsen, editor and educational director of United Packing-house Workers of America, spoke on the subject: "Labor and Religion."

**Askov, Minn.**—Miss Elin Henriksen of West Denmark, Wis., and Mr. Hermod Strandskov of Minneapolis, were united in marriage in the Bethlehem's church in Askov on January 12. Hermod Strandskov serves as statistician of our synod, has attended Grand View College and has through a number of years been active in church work in Minneapolis, also attending several of our synodical conventions.—He has through a number of years held a position in the Co-op Services of Minneapolis. Congratulations to the newlyweds.

**Manistee, Mich.**—Mr. and Mrs. Anton Larsen observed their 65th wedding an-

niversary on December 28. Mr. and Mrs. Larsen were married in Denmark in 1880; came to America in 1886 and have lived in Manistee since then, having been active members of the Danish church there. Many gathered on December 28 to join with Mr. and Mrs. Larsen in observing this anniversary. They have nine children, 17 grandchildren and 8 great-grandchildren, many of whom were present for the occasion.

**Los Angeles, Calif.**—Pastor Chr. Holt from Copenhagen, Denmark, was the guest speaker at a Vesper service in Emanuel Lutheran church on January 6.

**Portland, Maine.**—Rev. A. C. Kildegaard of Bronx, N. Y., was scheduled to speak in the Portland church on Monday evening, Jan. 28. Rev. Kildegaard is the district president of the Eastern District.

**Racine, Wis.**—Bethania congregation will observe its "Golden Jubilee" on March 1—3. The congregation extends an invitation to friends to come and help observe this anniversary. The program will be announced in the next issue of Lutheran Tidings.

## GIFTS TO THE PORTO NOVO MISSION

January 1, 1945 to January 10, 1946

Mrs. Johannes Thomsen, Kimballton, Iowa	\$ 1.00
Mrs. Henry Hansen, Kimballton, Iowa	1.00
Mrs. Jens Andersen, Kimballton, Iowa	1.00
Mission Circle, Kimballton, Ia.	28.00
Mrs. Sam Andersen, Withee, Wis.	2.00
IV District of the Danish Church	75.00
Mrs. Mari Støttrup, San Francisco, Calif.	5.00
Miss Alice Jensen, Minneapolis, Minn.	4.00
Johannes Jepsen, Pulaski, N. Y.	2.00
Hans Madsen, Solvang, Calif.	1.00
Sale of Stamps by Johannes Jepsen	7.00
P. C. Petersen, Chicago, Ill.	10.00
Mrs. Anne Therkildsen, Tyler, Minn.	1.00
Mrs. C. C. Nielsen, Omaha, Nebr.	1.00
Mrs. Nanna Goodhope, Viborg, S. D.	5.00
Danish Ladies' Aid, Tyler, Minn.	25.00
Axel Bendixen, Joplin, Mo.	100.00
St. John's Danish Ladies' Aid, Hampton, Iowa	5.00
Mrs. O. Jacobsen, Ithaca, N. Y.	3.10
Mrs. Sofie Morsing, Dagmar, Mont.	2.00
Peter Damgaard, Lindsay, Nebr.	2.00
Mrs. Kirstine Jensen, Los Angeles, Calif.	10.00

Total ----- \$291.10

Many thanks to all givers!

Caroline Jørgensen.

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## PRE-LENTEN MEDITATIONS

(For Our Women's Groups)

Daniel 9:3—19

Hymns: 336, 332.

Psalm 77

Hymns 308, 314

Luke 11:1—10

Hymns 321, 330

II Thessalonians 2:13—17 and 3:1—5

Hymns 343, 346

Luke 10:38—42

Hymns 410, 416

Matthew 13:10—17

Hymns 323, 125

(The hymns are selected from the new hymnal).

A. Francis Nielsen.

## SANTAL MISSIONS

## General Budget.

Dagmar and Lewis Vidal, Hampton, Iowa, \$5.00; Central Lutheran Sunday School, Muskegon, Mich., \$20.00; St. John's Ladies' Aid, Seattle, Wash., \$25; St. John's Sunday School, Seattle, Wash., \$40.00; Nazareth Sunday School, Withee, Wis., \$25.65; Marquette Danish Ladies' Aid, Marquette, Nebr., \$50.00; Trinity Ladies' Aid, Chicago, Ill., \$25.00; Mrs. Fischer, Easton, Calif., \$5.00; Danebod Danish Ladies' Aid Tyler, Minn., \$35.00; Lutheran Mem. Sunday School, Des Moines, Iowa, \$20.00; Danish Ladies' Aid, Askov, Minn., \$14.00; Bethania Guild, Racine, Wis., \$25.00; Kronborg Ladies' Aid, Marquette Nebr., \$25.00; Danebod Ladies' Aid (Thursday evening meeting), Tyler, Minn., \$23.50; Mrs. Victor Jensen, Tyler, Minn., \$5.00; A Friend, South Dakota \$8.90; Mr. and Mrs. Chr. Nielsen (harvest offering), Exeter, Nebr., \$5.00; Immanuel's Sunday School, Kimballton, \$10.00; Danish Ladies' Aid, Denmark, Kans., \$10.00; Bethlehem Ladies' Aid, Brush, Colo., \$25.00; St. John's Bethania Ladies' Aid, Ringsted, Iowa, \$15.00; Our Savior's Ladies' Aid, Hartford, Conn., \$25.00; St. John's Mission Study Club, Ringsted, Iowa, \$18.00; W. Danish Ladies' Aid, Cordova, Nebr., \$15.00; Mrs. Ida Larsen, Tyler, Minn., \$10.00; East Lutheran Ladies' Aid, Davey, Nebr., \$10.00; Danish Lutheran Ladies' Aid, Troy, N. Y., \$50.00; Guiding Circle, Ringsted, Iowa, \$10.00; Andrew Christensen, New Hartford, Iowa, \$2.00; English Lutheran Ladies Aid, Junction City, Ore., \$10.00; A Friend, Askov, Minn., \$1.00; Mrs. Mathisen, Minneapolis, Minn., \$5.00; Anna and Soren Sorensen, Solvang, Calif., \$10.00; Rev. and Mrs. A. W. Andersen, Tacoma, Wash., \$5.00; St. Paul's Sunday School, Tacoma, Wash., \$9.00; Union meeting of Ladies' Aids, Dwight and Gardner, Ill., \$33.50; Mrs. Pastor O. Jacobsen, Ithaca, N. Y., \$5.00; Mrs. Toby Christensen, Cedar Falls, Iowa, \$5.00; Bethania Mission Group, Racine, Wis., \$25.00; St. John's Ladies' Aid, Cozad, Nebr., \$10.00; Trinity Mission Group, Chicago, Ill., \$10.00; St. Ansgar's Ladies' Aid, Waterloo, Iowa, \$25.00; Mrs. F. H. Thompson, Waterloo, Iowa, \$2.00; Danish Lutheran Ladies' Aid, Alden, Minn., \$10.00; Mr. and Mrs.

Peter Lund, Des Moines, Iowa, \$10.00; Danebod English Ladies' Aid, Tyler, Minn., \$25.00; Junior Ladies' Aid, Freds-ville, Iowa, \$5.00; Hope Ladies' Aid, Bridgeport, Conn., \$25.00; Mr. and Mrs. Bidstrup, Des Moines, Iowa, \$5.00; Danish Ladies' Aid, Junction City, Ore., \$10.00; Hoffmann Sisters, Chicago, Ill., \$25.00; Mission Circle, Muskegon, Mich., \$23.25; Mr. and Mrs. Jorgen Christensen, Tyler, Minn., \$5.00; Hope Ladies' Aid, Enumclaw, Wash., \$10.00; Danish Ladies' Aid, Dannevang Texas, \$12.00; Mr. and Mrs. Hans J. Nielsen, Dannevang, Texas, \$5.00; West Denmark Sunday School, Luck, Wis., \$5.00; St. Peder's Ladies' Aid, Detroit, Mich., \$10.00; Danish Ladies' Aid, Victory, Mich., \$15; Mr. and Mrs. P. A. Nielsen, Diamond Lake, Minn., \$5.00; Gertrude Guild, Clinton, Iowa, \$17.50; Danish Ladies' Aid, Omaha, Nebr., \$16.00; Danish Lutheran Sunday School, Oak Hill, Iowa, \$5.00; Kronborg Ladies' Aid, Marquette, Nebr., \$25.00; Bethlehem Ladies' Aid, Cedar Falls, Iowa, \$25.00; Lutheran Mem. Ladies' Aid, Des Moines, Iowa, \$10.00; S. Chr. Dixon, Askov, Minn., \$2.00; A Friend, Askov, Minn., 60c; Arnold Sorensen, Askov, Minn., \$5.00; St. Ansgar's Ladies' Aid, Pasadena, Cal., \$15.00; Friendship Circle, Immanuel Church, Los Angeles, Calif., \$20.00; St. Ansgar's Ladies' Aid, Salinas, Calif., \$10.00; Ryslinge Congregation, Hay Springs, Nebr., \$10.00; Danish Ladies' Aid, Gardner, Ill., \$25.00; Freds-ville Sunday School, Cedar Falls, Ia., \$81.29; Danish Ladies' Aid, Marinette, Wis., \$5.00; St. John's Ladies' Aid, Easton, Calif., \$10.00; Einar and W. P. Schmidt, Marinette, Wis., \$25.00; Rasmus Nielsen, Tyler, Minn., \$5.00; Mr. and Mrs. Michael Jorgensen, Tyler, Minn., \$5.00; St. John's Congregation, Hampton, Ia., \$177.00; in memory of Mrs. Kuld, Tyler, Minn., Ernest Madsens, Mrs. H. C. Strandkov and Dagmar Miller, \$2.50; in memory of Theodore Beyer, Dwight, Ill., from Dwight, Chicago and Danville friends, \$25.00; in memory of Holger Madsen, Des Moines, Iowa, from Rev. and Mrs. Alfred Jensen and Dagmar Miller, \$3.00; in memory of Mrs. Ed Stofne, Luck, Wis., from Olaf Grillers, \$1.00; in memory of our boys returned and of those who gave their life, from St. John's Ladies' Aid., Hampton, Iowa, \$25.00; in memory of Mrs. Mathilde Haue, from James Haue, Minneapolis, Minn., \$10.00; in memory of Helnar Beck, overseas, from Lutheran Guild, Withee, Wis., \$10.00.

## For Leper Work.

Lutheran Sunday School, Granly, Miss., \$25.00; Miss Laura Jensen, Chicago, Ill., \$5.00; for a child's keep and school, D. M.; St. John's Ladies' Aid, Hampton, Iowa, \$25.00; Nazareth Guild, Withee Wis., \$25.00; total for December, \$1,568.69; total since Jan. 1, \$8,014.99.

**Aftermath:** With sincere gratitude to all faithful co-workers and to all who this year for the first time have had a part in bringing our result higher than any previous year, I would say: "In the Name above all Names let us enter wholeheartedly praying for this great

cause. It has indeed been blessed. Let us thank God for all recruits and pray that they too, may come rejoicing, bringing in the sheaves."

For news of the progress of this work see the Mission paper, The Santal Missionary.

On behalf of the Santal Mission, thank you.

Dagmar Miller.

## Kundgørelse

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

1) alle Ihænde-haverpapirer, der den 23. Juli 1945 beroede i Danmark, og

2) alle den nævnte Dag udenfor Danmark beroende danske Ihænde-haverpapirer, 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 "Ihænde-haverpapirer" forstaaes 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 Ihænde-haver.

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

Anmeldelsen af i Danmark beroende Ihænde-haverpapirer, 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 Ejerforholdet 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 Ihænde-haverpapirer, der tilhører Ejere med Ophold eller Hjemsted uden-for 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 Ihænde-haverpapirerne være deponeret senest den 31. Marts 1946.

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**SANTAL MISSION**

For General Budget: A. P. Junkers, Junction City, Ore., \$10; St. Peter's church, Port Chester, N. Y., \$5; J. P. Jensen, Junction City, Ore., \$2; Trinity Church Circle, Greenville, Mich., \$10; North Sidney Ladies' Aid, Greenville, \$10; South Sidney Ladies' Aid, Greenville, \$10; Trufant Ladies' Aid, Trufant, Mich., \$15; Settlement Church Circle, \$5; Mrs. Effie Hansen, Greenville, Mich., \$4; Trinity church, Chicago, \$73.78; Our Savior's Church, Brooklyn, \$25; Nysted Ladies' Aid, Nysted, Nebr., \$10; Hope Ladies' Aid, Ruthton, Minn., \$10; Rev. Stockholms, Kronborg, Nebr., \$10; Bethania Sunday school, Racine, Wis., \$16.15; Rev. John Christensen, Ludington, Mich., \$15; Mr. and Mrs. Ole Nielsen, Askov, Minn., \$2; Mrs. Holden Hansen, Askov, Minn., \$1; Miss Alice Jensen, Minneapolis, Minn., \$3; Rev. H. Strandskov and family, Dwight, Ill., \$5; Juhl Ladies' Aid, Marlette, Mich., \$25; Nain Lutheran Sunday school, Newell, Iowa, \$25; St. John's Church, Marquette, Nebr., \$30.15; Mathilde Steven Jensen, New York, \$5; Sunshine Circle, Enumclaw, Wash., \$10; St. Peder's Sunday school, Minneapolis, Minn., \$44.79; Juhl Sunday school, Marlette, Mich., \$15; Diamond Lake Sunday school, Lake Benton, Minn., \$12.65; St. Paul's Mission Group, Tacoma, Wash., \$25; Hope Sunday school, mission boxes, Ruthton, Minn., \$40.95; Mr. and Mrs. Albert Olsen, Ruthton, Minn., \$5; Mr. and Mrs. Chris Andersen, Ruthton, Minn., \$6; Danish Lutheran Ladies' Aid, Solvang, Calif., \$25; A friend, Rogers, Minn., \$2; St. John's Sunday school, Hampton, Ia., \$8.87; St. John's Church, Seattle, Wash., \$16; Solvang Church, Solvang, Calif., \$23.61; St. Stephen's, Chicago, \$50; Mrs. Anna Christensen, Tacoma, Wash., \$5; St. Paul's Ladies' Aid, Tacoma, Wash., \$25; Mrs. L. Delonair, Troy, N. Y., \$3; Bethlehem Church, Cedar Falls, Iowa, \$62; St. John's L. Aid, Exira, Iowa, \$10; Bethlehem Sunday school, Askov, Minn., \$15; Mr. and Mrs. Chr. Korsgaard, Chicago, \$5; West Denmark Sunday school, Luck, Wis., \$10; Mrs. Ferdinand Jensen, Flaxton, N. D., \$2; Poul Mouritsen, Dagmar, Mont., \$1; St. Stephens Ladies' Aid, Perth Amboy, \$53; Mr. and Mrs. Arnold Rasmussen, Withee, Wis., \$5; Danish Ladies' Aid, Wilbur, Wash., \$15; Our Savior's Sunday school birthday bank, Bridgeport, \$5; Ballard Danish Ladies' Aid, Seattle, Wash., \$5; St. Stephen's Sunday school, Perth Amboy, \$41.50; Danish Ladies' Aid, Viborg, S. D., \$5; St. Peter's Church, Dwight, Ill., \$28.84; Johanne Lundsted, Westwood, N. J., \$5; Bethlehem Sunday school Christmas tree offering, Brush, \$2.76; Danish Evangelical Church, Junction City, Ore., \$40; Mrs. Carl Christopher and Kamma, Los Angeles, \$100; Danish Lutheran Sunday school, Denmark, Kans., \$51.57; Hans J. Dixon, Marlin, Wash., \$10; Emelia Stockholm, Marquette, Nebr., \$15.10; St. John's Sunday school, Marquette, Nebr., \$10; Trinity Sunday school, Chicago, \$45; Jens Bosson, South Windsor, Conn., \$25; Jens

Andersens, Santa Barbara, Calif., \$1; Hasts, Santa Barbara, Calif., \$1; Marie Jendresen, Santa Barbara, Calif., \$1.50; Elise Larsen, Santa Barbara, Calif., \$5; Christ A. Jensen, Santa Barbara, Calif., \$4; Ingstrup Gregersen, Santa Barbara, Calif., \$1; Lillian Gregersen, Santa Barbara, Calif., \$1; Jens Gregersen, Santa Barbara, Calif., \$15; Mrs. Christ Olsen, Tyler, Minn., \$1.

**Memory Gifts:** In memory of Mrs. Axel Brus, Solvang, Calif., Elna and Mrs. L. C. Pedersen, Askov, Minn., \$1; In memory of Mrs. H. J. Petersen, Trinity, Chicago, Helga Petersen, Rev. and Mrs. Ottar Jorgensen, \$2; Racine friends, \$10; Kirsten Poulsen, Chicago, \$12.50; in memory of Anna Holm, Trinity, Chicago, Kirsten Poulsen, Chicago, \$12.50; in memory of Mrs. Hans Svendsen, Tyler, Minn., Hans Svendsen, Tyler, \$25; Marie and Alfred Olsen, Ruthton, Minn., \$10; Harald Millers, Hjarne Duus, Mrs. K. Duus, Folke Duus, Svend Terkildsens, Sigurd Pedersens, Mrs. Jens Sinding, Jens G. Petersens, Andrew Petersens, William Petersens, Alfred Petersens, Chr. Madsens, Simon Sandersens, Erluf Jacobsens, B. Fischers and A. C. Jorgensens, \$13; in memory of Mrs. N. M. Nelson, from Mrs. Margaret Petersen and family, Lindsay, Nebr., \$5; in memory of Mrs. Alma Larsen, from F. J. McLaren, Reserve, Mont., \$1; in memory of Clifford Payson, Viborg, Our Savior's congregation, Viborg, S. D., \$31; in memory of Thorvald Hansen, West Denmark, West Denmark Ladies' Aid, Luck Wis., \$3; in memory of Hans Jensen, Tyler, Minn., Sigurd Pedersens, Ruthton, C. A. Jensens, Great-

inger, Iowa, J. A. Jensens, George, Ia., \$4; Jorgen Christensens, Lars Bollesens, Ernest Madsens, Ansgar Bollesens, Dagmar Miller, Tyler, Minn., \$4.50; Hans Juhls, Jim Myhrs, Geo. Thomas, Janice and Mrs. Jandine Thorson, and Margaret Jean Lenning, \$4.50; in memory of Mrs. Karoline Brand Kjolhede, The Reading Circle, Grayling, Mich., \$5; in memory of Miss Laurenza Klausen, Seattle, Wash., Walt. Nielsens, P. J. Hanssens and Harry Falcks, \$9; in memory of Carl Kjaergaard, Tyler, Minn., Mrs. Hans Kjaergaard and Hulda, Bruce, Minn., Albert Kjaergaards, and the younger grandchildren, \$6; in memory of Magnus Jorgensen, St. John's Hampton, Iowa, Mrs. Laurits Krabbe, and Mr. and Mrs. Clarence Lubkemann, Latimer, Iowa, \$2. Total for January, \$1,422.62.

The need in India is great. Our thanks are sincere.

**Dagmar Miller.**

**PLEASE NOTE**

All material for publication in Lutheran Tidings should be sent to

Rev. Holger Strandskov,  
325 W. Chippewa St.,  
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## NEWS BRIEFS

### LEADER OF GERMAN PROTESTANTISM DIES

By Religious News Service.

Berlin (by wireless)—The Rev. Dr. Friedrich von Bodelschwingh, vehement foe of the Nazis and a prominent leader of German Protestantism, has died at Bethel, Germany.

In collaboration with the Rev. Martin Niemöller, Dr. von Bodelschwingh successfully fought Nazi attempts to dominate the Protestant church during the early years of the Hitler regime, but in 1935 a decree giving the state supremacy over the Protestant church in Germany virtually ended von Bodelschwingh's efforts. The Confessional church Seminary at Bethel, which was under his direction, was closed by the government in April, 1939.

These actions were the culmination of a two-year struggle by Dr. von Bodelschwingh and his faction to keep the church free of the taint of Nazi indoctrination and control. The struggle started in May of 1933 when he was elected First Evangelical Bishop of the Reich by the German Protestant church despite efforts to have a Nazi candidate named.

The subsequent appointment of church commissars which abrogated his powers forced Dr. von Bodelschwingh to resign in June, 1933. But his faction succeeded in forcing his Nazi-chosen successor, Bishop Ludwig Mueller, to rescind in November, 1933, the Nazi church laws including the statute which barred "non-Aryans" from church membership.

As director of the Bethel Institute, Dr. von Bodelschwingh headed an insti-

tution which housed an average of 2,000 invalid, crippled, epileptic and insane patients. Known as the "City of Mercy," it was visited in 1940 by Hitler's personal Physicians who told Bodelschwingh to kill all unfit persons there as well as in the surrounding districts. This was never done.

Last September Dr. von Bodelschwingh sent a message to his supporters expressing gratitude that the German church had been freed "from certain oppressions which hindered its work and preaching for 12 years."

### DR. FJELLBU CONSECRATED A NORWEGIAN BISHOP

By Religious News Service.

Oslo (by wireless)—Three thousand persons, including King Haakon VII, Crown Prince Olaf and hundreds of clergymen were present at services in Trondheim Cathedral when Dr. Arne Fjellbu, American-born former dean of the cathedral, was solemnly consecrated Lutheran Bishop of the Nidaros diocese. The consecrator was Bishop Eivind Berggrav, Primate of the Norwegian State Lutheran Church.

The ceremony began with the reading of the announcement of Dr. Fjellbu's appointment by Dean Fjaer. After greeting the new bishop, Dean Fjaer, in compliance with Norwegian custom, outlined Dr. Fjellbu's career.

Recalling that church opposition to the German occupation of Norway was touched off in 1942, when Dr. Fjellbu preached a sermon in the cathedral protesting the persecution of Jews, Bishop Berggrav described his consecration as Bishop of Nidaros as a part of Norway's reconstruction.

"We realize now," he said, "that we have got our country back again. The king is here. Our church has been liberated. We can pass freely through these doors which were shut by Nazi authorities on the morning of February 1, 1942. It is an act of gratitude when Norway's king and people enter today this great temple of God to honor His church and to pray for a new life in Norway."

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### STANLEY JONES WILL RETURN TO INDIA

By Religious News Service.

New York—Dr. E. Stanley Jones has been granted permission to return to India, after having been denied a visa throughout the war, it was announced here at a dinner in his honor given by the Protestant Council of New York.

Dr. Jones plans to spend half of each year in India and the other half in the United States. He has just returned from Puerto Rico, last stop on a five-year evangelistic tour of the Western hemisphere.

The Congress Party of India, which won a majority of seats in the last election, will "remake and reshape India," he predicted.

A combination of American individualism, Russian collectivism and a Christian "moral basis for society," is the hope for the future, Dr. Jones stated.

"Puerto Rico should decide what its own people want," he added. "Whether they want independence or statehood, we ought to accept their decision. The greatest thing we can do is to settle the thing one way or the other."

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Write for Catalog — Johannes Knudsen

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