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Past and Future in The Light of The Bible

A Sermon by Dr. Hans Lilje.

Translated by Rev. George W. Forell, Staff Writer,
N. L. C. News Bureau

(This challenging sermon has been submitted to us from the office of the National Lutheran Council in New York. Rev. Hans Lilje is General Secretary of the Lutheran World Convention. He has been associated with the administration of the German Evangelical Confessional Church. During the World War II he was underground leader of the German Student Christian Movement. He has formerly visited America and spoken to Christian Youth groups.—Editor).

I do not have to describe the present situation. I remember that the German people a short generation ago were faced by the same spiritual task—to digest a lost war. There are many among us who can remember what a difficult and painful task that was. How hard did we try then to get our hearts used to the fate of war. Among all the many forces that then were heard I think today of a somewhat distant voice. In a letter the poet Rainer Maria Rilke uttered then—about five years after the end of the war—the following ideas: Germany could have shamed and moved the world in the year 1918, and at the moment of its collapse. It could have done it through an act of profound truthfulness and conversion, through a visible and resolute renunciation of its false prosperity. In short—through that humility which belongs so infinitely to its being, and which would have anticipated any foreign humiliation dictated from without.

And then he continues that this humility expressed so often in the drawings of Durer—never came. Germany failed to give new form to that which is purest and best in it. Then it did not renew itself, and re-think itself. It did not create for itself that dignity whose root is humility. It was merely concerned with preservation—and in a superficial, speedy, suspicious and greedy manner. It desired to accomplish something, to get ahead and to get away—instead of following its most secret nature to endure and to be ready for a miracle. It desired to preserve and not to change. And one felt something failed to happen.

What Failed to Happen?

These are the words of a great German poet, about whom otherwise everybody may think as he wishes. These are not the words of a prejudiced man or of a man one could suspect to be always ready with Christian standards. But the judgment of a man who saw deeply. What was it that failed to happen? Germany desired to persevere and not to change. We go back 300 years, when Germany once before stood at the end of a lost war. We just sang again what then Paul

Gerhardt sang, this moving hymn: "Thank God the Word of Peace and Joy has sounded." This hymn which fits so particularly into our situation because it sings also of the destroyed castles and the towns filled with ruin and rubble, of the filled graves, broken hopes and the streams of unhappiness that went across our land.

And when we hear that voice besides the voice of the poet one thing becomes very clear to us—we must find our own answer today. As impressive and important as the words were that Rainer Maria Rilke said after 1918 and Paul Gerhardt after 1648—we cannot today simply repeat their answers. But in this moment we have the task to deliberate: What shall happen now? And whatever it may be that moves us in this moment, it is in no case an indifferent fact that we as the Church of Christ can first among this nation raise our voices in this matter.

Following A Dark Past.

It is by the grace of God, not merely the kindness of the American military authorities, that the voice of the church can again be heard. In the years that lie in back of us, the displeasure of the former authorities was occasionally aroused when I said repeatedly: After this war a good many things that exist today will not exist any longer—but there will still be a Church of Christ in Germany. And if that came to pass exactly as promised it is not a reason to glory. We would be simpletons if we did that. We would be fools if we forgot that this Church of Christ has never a proclamation that is "modern," "adapted to the spirit of the age." No—we do not make the fact of our survival a cause for boasting.

The fact that we can come together on this beautiful Sunday afternoon in this historical place we consider a challenge of the living God. A challenge to try to understand in His presence our fate. And therefore I chose the very simple question, "What is the Past and the Future in the Light of His Word."

First the Past.

I know that it is a most difficult task to understand at this time the inner meaning of our most recent past. Those who were here then will remember that the famous literature of the last war, the books of Remarque, Renn, the Junger appeared only about 5 years after the war. One realized even then that this was not an accident. We all had first to pass through a zone of silence. We had to digest those grave exper-

iences of the war years before we found our voices again and were able to talk about these things. We men who returned from that war had first to integrate these experiences into our inner being. In the same way time will have to pass until one can talk about the meaning of this war for us. And I call your attention to the fact right now that this task will not be simple in the future. I say this especially to the men in this house of God. Get used to the fact that to understand the meaning of our past experiences will be a task that will keep us busy for years. And the same is true for the women who went through bombing attacks and for the young people who grew into a world threatened by death. It is not an easy matter to digest such a past. We must realize this now. We must not continue to live in thoughtlessness.

Some may think to understand and overcome our past is merely a political task. Of course it is that. Germany has to bring order into her political past. But the pulpit is not the place to discuss political decisions. We did not do that in the past (even though always accused of doing it) and Satan will not induce us to do it now. But as little as we were silent in the past about that which the Word of God has to say to Christendom, as little do we now consider being silent on this subject.

The political liquidation of the past is a task that demands realism. And our nation has not to answer the question: "Have you finally men enough to guide your fate?"

Not Simply Condemning the Past.

About that which has come to an end, we do not have to waste any words. The leading groups of this most recent chapter of German history have brought it to an end in such unbelievable wretchedness, shame and cowardice that among men this end should no longer be mentioned. This part of our history may rest and the grace of God may liquidate what has happened and have mercy upon our nation, so that in the face of these ruins men may rise who have the courage to do the difficult and unpopular service to take the nation's political fate into their hands in a responsible manner.

That is really all one can say at this moment from a Christian pulpit. God may grant to our nation men who are real men and who are willing to do what is right independent from popular favors and envies and hatreds—men who take their office out of the hand of God and feel responsible to Him.

But for us—who in this moment are not an assembly of statesmen—for us another word is valid. This political liquidation is also for us as citizens not an easy matter. There are people who are so dangerously naive that they believe the word concerning our past has been said in the moment the last picture of Hitler had been destroyed and the last Nazi leader has been arrested. I repeat—this is dangerously naive to imagine the German task as that simple, and it makes no difference whether Germans do that or the foreign authorities. The task is more serious than all that. We will not get adjusted to our past as long as we avoid going to the core of the problem. It would be a catastrophe for the Church of Christ to sell out to such a cheap interpretation of history, and to imagine

that its task is fulfilled as soon as it joins the general chorus that condemns the past. That does not even touch upon the main problem. This problem is deeper.

Whenever we speak of the will of God then we speak, according to the average educated bourgeois of things that have nothing to do with "real life." And that's just the point that matters. Or has it not become quite clear that there is hardly anything as important for a nation as the 10 commandments of God. I have to say it this way: Is there one among us who is so outrageously stupid that he did not even learn this in the years that have passed? The 10 commandments are a reality.

The Ten Commandments Still Hold.

We Germans have to learn—as other nations may have to learn it too—that we are a people that are guilty of a great apostasy. The root of our national catastrophe is that we deserted God. Everybody ought to realize that.—I don't say that because I am a pastor and stand in a pulpit. I would say it in the same manner if I were standing on one of the destroyed streets of Nuremberg. Our apostasy is the real reason that all this suffering has come upon us.

That will become quite clear from examples from our spiritual history. I would like to remind you how it looked in the heads of the "educated" of our nation. Look at the average educated German of the recent past. What were his mental possessions? He didn't know anything of the Bible. He just didn't know anything, otherwise he would have never been able to believe all the nonsense that they told him about the Old Testament.

And isn't that a shame for a nation that produced a man like Goethe? Goethe, who if he would enter here could surpass everyone of us with his knowledge of the Bible. And I am including the ministers. And how did it happen that the word of God lost its meaning for the "educated?" Or what was the idea of the average educated person when it came to natural science? He believed an educated modern man could not be a Christian any longer because Science prevented him—whatever this Science was. And if you asked him what he meant he always talked about natural science and in his stupidity he never realized that the best men in the field were far beyond his ignorant scruples. A stage where Hackel's "Riddle of the World," was the final truth. He just didn't know how natural science changed and progressed from year to year and he acted as if we lived eternally in the year 1905 and the history of science did not advance.

False Education and Its Past.

What did the inside of the head of the "average educated person" look like when he contemplated the technical world? He thought the world of technology with its marvelous inventions, miracles and progress has really left no room for the "dear Lord"—we can make everything ourselves. Indeed we had progressed very far. But you had practically to force those so-called educated people to see this one simple fact. Man had taken everything into his hands. We had made inventions like never before. All the time we discovered new methods and machines. But one simple fact you had to force upon those "educated people"—in this new world we could destroy and annihilate

like never before. And now before our eyes unfolds a world of ruins and every stone exclaims "This is the world where man thought he did not need God."

Even the most stupid ought to learn his lesson now. Or what shall we say about those who said: "The fate of Germany depends on our fist. 'He that sitteth in the heavens shall laugh: the Lord shall have them in derision.' And an entire nation had to pay for the insane idea that one could discharge the living God if one so desired. This is what I would like to say to the 'educated man' who believes he has 'no time' for the living God.

And what did this "educated" person know about history? What did he let them talk him to believe about history and race? Again I would like to mention God's holy ten commandments and ask you calmly: As a nation which of these commandments have we not transgressed? I would like to take only two examples. Most of you will be surprised about my choice. The commandment that in my opinion has the most important consequences is the fourth commandment, Honor thy father and mother. We lived in a nation where it was considered right to follow the pagan belief that there are groups more powerful and important than the family. They said: "The education of the children belongs primarily to the state and only secondarily to the family." We had to pay heavily for this godless doctrine. He who undermines the foundation at one place undermines the entire foundation. Undermine the obedience that children owe to their parents and it is not surprising if the obedience to the state is based on weak foundations. If we had transgressed the commandment of God at this one point alone, the judgment of God was certain.

The Sin of Militarism.

But let us look at the 3rd commandment. I think, one can understand that without long introductions. What an ideal of life was it when people had constantly to be kept busy and on the run. There was not a Sunday without military drill. And you only have to rob a nation of its Sunday and you rob its soul. It is naive to believe that a nation could remain internally and externally healthy without a day of rest. It is a groundless naivete to believe that. And God announced His claim. Many among us have now a very long "Sunday," much longer than we like. "Be not deceived, God is not mocked."

I could say the same concerning all the other commandments. I want to mention the first commandment, "I am the Lord Thy God, thou shalt have no other gods before Me." No earthly God! Germany is not our God. It is not worthy of a man if he has no other way to show the love to his people than by saying: "For me there is nothing higher than Germany." The living God is higher than our people. Only if I love Him can I love my people as a real man and a real Christian. You trespass against the first commandment and you cannot even honor men in the right manner. I can illustrate this easily. When it says: We shall fear, love, trust God above all things, it is quite obvious that in the moment when I fail to do that, when I stop fearing God above all things, I start immediately to fear the world and earthly authorities.

No Longer Fearers of God.

Bismarck still said—and we have made his word a platitude—"We Germans fear God and nothing else on this world. Afterwards, we have turned this word around. We stopped fearing God and began to fear human lords with trembling and cowardice. A nation cannot live this way. And when we exchange for the fear of God the fear of men, freedom disappears. Servility takes then the place of freedom. If men out of servility are afraid to have an opinion against their superiors, when they do not dare to say what their conscience tells them—is that a nation of men? Above so many people hangs the cloud of a terrible fear. They say: "We could not talk! What would have happened to us?"

You men in this house of God, that is not a true view of what lies behind us. That was blind obedience instead of responsibility. People obeyed and obeyed even those who knew that to obey was wrong. Men must act responsibly through the power of God.

And we have been punished for another transgression. He who does not face his fellowmen as a free man vacillates between fear of men and contempt of men. He who lives in obedience to God knows that I must neither fear nor despise a man. We did both constantly.

Certain human groups we despised as we should never have despised them, and others we feared as we should never have feared them.

And all that was supposed to be wonderful and overwhelming. That was supposed to surpass the Christian faith, and make us really German and show us the real life. May God forgive us in His grace the guilt that we took upon ourselves by doing what we did and by being silent.

That ought to explain why I said it is not enough to dabble a little with political revision. I myself have resolved in the years that God has planned for me, not to stand with those whose whole wisdom is to resume where they left off in 1932. May God help us that we recognize the real reasons behind all that has come upon us.

What is Ahead of Us?

Now a short word concerning that which lies ahead of us. What IS ahead of us?—an overwhelming situation. How difficult it is to talk about the past without bitterness. But it is just as difficult to speak about the future without bitterness. What is ahead of us? How narrow and poor and insignificant is life in Germany going to be? How can we restore what has been destroyed? Are not many going to carry the heavy burdens that the war thrust upon us for years and years?

And yet I say it is something different to be able to look in the future. For the first thing that enters our mind is this (and it is valid for everyone in this church) God has preserved our life. We are here this afternoon.

None of us can accept this as a matter of course. Every one of us can remember some bad night when he was sure that the end was at hand. But we are here. And upon us descend the streams of the glory

of our God, the Creator of heaven and earth and all things visible and invisible.

Perhaps some of you shared my experience in the past years. How often did I not feel the contrast between the wonderful world of God and the world of men. I remember many beautiful moonlit nights in Berlin—the sirens had just sounded and just before the maddening holocaust started there were just a few silent minutes. And I stood and looked up to the sky and realized painfully the beauty of God's creation—the glittering moon and the sparkling stars and the indescribable peace of God's world. And then came the buzz of the pursuit planes and the searchlights stabbed into the night. And then the shells exploded and bomb followed bomb. Soon the sky was illuminated by fire. You could not miss it—the difference. The world as it came out of the hands of God and what man has made of it.

God's Word Still Abides.

And now that at least is past. And out there flowers are blooming, and spreading their colors and fragrance across the world. The sun is shining and the sky is unbelievably blue. And God's world goes on from day to day. Somewhere in the psalms we read the word of the unending praise of the creation. One of the most impressive words in scripture "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." Brothers and sisters—that is the creation's daily song!

It grows and blooms and this old earth still moves. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

And our forlorn feeling, our worries and questions disappear within the silent praise of God's creation.

And I do not say this to get our minds off our problems—as one sometimes listens to beautiful music to get rid of worries—but I say it so that we should learn again how to believe. Let us stop talking about "Nature" and "Natural Law." Things don't just run by themselves. Let us open our eyes and hearts and understand. He is still here who can give us bread.

The men that promised us bread a year ago can't do that any longer. And the people that say today that they will see to it that we'll have bread, have still to prove their ability. But the Father in heaven is here. His creation goes on, day by day. Turn to the living God of heaven and earth. Even though things may become very difficult, without Him you will be lost altogether.

God and Our Spirits.

But besides the fact that God has given us our physical life stands the other fact, that He also gave us our spiritual life. The fact that God has preserved our life is the strongest expression of His desire to show mercy. All of us must understand this. You men who have come home from the war, don't forget, God has again given you your life. And you women and mothers who with your children survived the air-war, don't forget, God preserved your life.

And the same is true of us whom God has saved from other dangers. I know it of myself and before the countenance of God, that the days that God will

let me live, are not my days but His? And that is true for all of us. Let us resolve to subject ourselves to the rule of the living God. And dear brothers and sisters, if we do that we shall receive at once His first gift. He will free us from fear. In many cases fear was the most terrible aspect of the recent years. How many people were afraid—afraid of men and things—afraid of death and dying—afraid of unhappiness. God can save us from fear in this world of ruins. And I wish I could write this into every heart—we can face the coming day, however difficult it may be—without fear.

I cannot look into your hearts this afternoon. I don't know who came because he desired to sing the praise of God with his brothers and sisters in the faith, and to be strengthened by the Word of God. I don't know who came out of some curiosity and uncertainty. Whatever the reason, you are welcome. I thank God for this opportunity to tell you, you must become a Christian, a real Christian who believes and prays—a man who loves and glories and suffers with the church of Christ. You must meet your God!

The Meaning of This Hour.

I am quite aware that this is the real meaning of this hour for Germany. And I say it again—not as a man who does not know the world, but as a man who has seen the world from Chicago to Madras and who knows the history of mankind. A man who knows something about the ignominious transitoriness of all human concerns. (And everybody who has lived in Germany knows something about the transitoriness of human works).

Therefore I say it again: Renounce in this hour those things that can only deceive you. Do not base your life on a foundation that is uncertain and marshy, but base it upon the rock of the Word of the living God. You still hear it today, nobody knows how much longer you will hear it.

In a peculiar situation of Swedish history, at the start of this century Sweden was overrun by a wave of industrialization and was faced by many tensions and dangers. At that time a considerable number of students decided to call their beloved people back to the living God. They travelled in small groups through their beautiful country and proclaimed this watchword—the people of Sweden, a people of God. It was one of the greatest privileges of my life—to learn to know these men and women who to this day serve their nation in leading positions.

What would it mean for our people if we would say good-bye to all bitterness, despair and resignation and if those among us who have understood the importance of God's gift of life would join together with one desire and watchword: "THE GERMAN PEOPLE—A PEOPLE OF GOD."

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IN THE WIDE, WIDE WORLD

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PERHAPS OUR TIMES ARE NOT SO BAD

In listening to people and in reading newspapers one can easily get the impression that our country is on the way to certain ruin. There are many serious problems today. There are strikes and labor unrest. There is danger of sky-rocketing prices. It is reported that we need two million homes right now, and that in the next ten years we must build twelve million new homes if we are to have adequate housing. There is strife between the President and Congress, etc., etc.

In times such as these it is well to look back to World War I and the few years following and look at some of the problems then. Perhaps we may learn a few things. Perhaps things are not so bad today after all.

In 1921 there was a housing shortage. It was not as bad as today, but bad enough. I spent several days house-hunting in Aberdeen, South Dakota and finally had to give it up. This situation was very much the same in all the larger cities of our country.

During the first years following the war there were also many strikes. In 1919 the sensational Boston police strike took place and people in that city as well as elsewhere became quite hysterical. During that same year there were big steel and coal strikes. In a letter to Samuel Gompers, who was president of the labor Federation, President Elbert H. Gary of the Steel Corporation made it very plain that the policy of his organization was to **maintain the open shop**. Labor leaders were accused of being anarchists and Bolsheviks. Martial law was declared in East Chicago, Gary and other cities. Generally the workers lost and sullenly went back to their jobs.

During the war and after this country under the leadership of many newspapers was in the grips of a real hysteria. Citizens were tarred and feathered. Yellow paint was used freely on the buildings of both loyal and disloyal citizens. The word slacker was used to brand a person whose patriotism was not quite up to the national boiling point. The notorious Governor Harding of Iowa, now happily forgotten, on his own responsibility issued a proclamation forbidding public religious worship in a foreign tongue. German books were burned. Symphony orchestras were not permitted to play immortal masterpieces of German composers. There was a rush to change the names of towns so that Germantown became Libertyville. And to top the comedy good old sauerkraut was elevated to "liberty cabbage."

During this excitement Congress passed many laws which seemed to be aimed at people who refused to join the general hysteria. Under the leadership of Attorney-General Palmer raids were conducted all over the country to catch "undesirable citizens." Pacifists and Socialists were arrested. Victor Berger of Milwaukee was indicted, but before his trial he was elected to Congress where he was refused a seat. Eugene Debs was sent to the Atlanta prison and while there nearly a million Americans voted for him for President of the United States. An attempt was made to expel Robert M. LaFollette, Sr., from the U. S. Sen-

ate. Sacco and Vanzetti were done to death in Massachusetts. Many distinguished people in this country and abroad were of the opinion that these two men were convicted for their social and political beliefs.

There was a big boom during and following the war. It was pitiful how many men lost their bearings when there seemed to be a chance to make a financial killing. Any person who dared to suggest that the boom would be followed by a bust was laughed out of court. Hogs and cattle sold at fantastic prices. In the spring of 1920 wheat sold for more than three dollars a bushel and corn sold for over two. In Iowa, land which before the war had not been worth more than eighty to ninety dollars an acre rose to the ridiculous figure of four hundred dollars an acre. When the inevitable deflation came thousands of people lost their homes.

United States entered the war rather tardily, but when she did the boys were sent to Europe to the tune of "The Yanks are Coming Everywhere." President Wilson had lifted the nation to great heights with his idealism. The war was a crusade to end war and for international justice and freedom.

But when the war was over our people wanted to forget about foreign affairs. This was God's country and why worry about the rest of the world. Wilson saw this and tried to keep the people true to their responsibility. He made his last journey about the country and sensed that the people were becoming indifferent. He told them that if they failed this time it would all have to be done over again. His heart and body broke. He died in 1924 and the League had been rejected.

In 1920 the Americans had elected Warren Gamaliel Harding President of the United States. If Wilson had urged a high idealism he urged "normalcy." While that word could not be found in the dictionary, people knew what this little main street soul had in mind. He meant that we should go back to money making and full flesh pots; and up to the flesh pots the worst of our people rushed.

Space does not permit a review of the scandals of his administration. But it will be recalled that Harding appointed a rascal whose name was Forbes to head the veterans administration and that he was later sent to a federal prison. Harding's Secretary of the Interior, Albert B. Fall, also landed in jail, and more of his cronies should have been there.

When we look back at this period of our history, perhaps our times are not so bad. True, there are many baffling problems today, but there are in every age. "Man is born to trouble as the sparks fly upward," says the Good Book.

It seems that the American people have learned one lesson, and that is that we are a part of this world whether we like it or not. We have joined the United Nations Organization and it is getting under way. Our radios and newspapers tell us that it is not running so smoothly, but neither is Congress.—Don't forget the recent filibuster—, and Congress, as it is, has been running for 157 years. Would you believe it?

Our Women's Work

The Good Neighbor

A certain man went down from Jerusalem to Jericho and fell among thieves who stripped him . . . and wounded him, and departed leaving him half dead . . . There came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite . . . came and looked on him, and passed by on the other side. But a certain Samaritan . . . came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds . . . and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said . . . Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?—Luke 10:30-36.

Do We Want A New Yearbook?

That is the question asked by Mrs. Mariette Strandkov in the Jan. 5 issue of this paper. That is, she puts the question a little differently by saying: "Do you remember the D. K. M. pamphlets or booklets? How would you like to have one published again? Would you consider it worth while? Would you support it?"

Yes, some of us remember it very well; and to those who do not let me say that it was a small book, published every year from 1918 to 1937 by the Women's Mission Society. It contained sermons and articles about church and mission work, letters from missionaries, etc.; and also it contained the financial report of the W. M. S. mission work. It was edited all the time by Mrs. Karoline Kjølhed. It was printed in Danish, and some of it was written by men and women in Denmark. It was sent out to the ministers and Ladies' Aids in all our churches and sold by them to their members. The price was 25c.

It was a good little book, which was much enjoyed by many of our immigrant mothers, who could not read English so well.

In 1937 Mrs. Kjølhed resigned and left for Denmark. Mrs. Thos. Knudstrup, who had "stood by" through all the years, was left alone on the board with four almost brand new members, of whom I happened to be one.

I remember the problem of what to do with The Yearbook was one of our first big worries. You know to change anything in our tradition-bound church is not easy; but we braved it. We discontinued publishing the booklet, mostly because we thought it had done its mission. It had helped bridge the gap for our pioneer mothers between their church in Denmark and their church here. Then also it takes a lot of time and effort to get out a book like that, and it takes money too. It never did pay for itself. And our funds were low, at that time very low, and very much needed for other kinds of mission work.

So, I for my part have never regretted my vote

on discontinuing it. But, of course, we did other things to make up for it. First we had our financial report, the names of board members, etc., printed in the Synodical Yearbook, where I think it really belongs. Then we wrote letters, many times, to all the 95 Ladies' Aids of our synod, urging them to form mission groups and suggesting plans and programs for mission work. Later we got representatives in all the districts of our synod, and finally our Women's Page in "Lutheran Tidings."

Since this paper now goes out to every single home in our church, what better place could there be for printing "devotional and historical material"? This also tends to unite our efforts with the church, I think; in a small church group such as ours this is important to bear in mind. And since there is already much good reading and program material published in our country I wish we could use our time and efforts in working for what we already have, for instance, in getting more mission groups started.

The special efforts put forth a few years ago resulted in a few such groups, but just a few. Should there not be one in every congregation? Also it would be good to get the "Santal Missionary" into all our homes. And how happy it would make many of us if a mission group were started among our girls at Grand View College. If the girls there could get together regularly, sing our good mission hymns, read and learn about mission work and its importance, especially about our own foreign and home missions, which is as interesting as any subject, this I am sure would bear good fruit in the future. After it had been started, perhaps the girls could take charge of it themselves; it would be something which some of our girls would like to work with.

About a year or so ago the statement was made at a meeting of some of our church leaders, that it was not natural for most young people to be directly interested in religious work. My experiences is that young people are hungry for religion, and never happier than when we give them really worth while duties to do. Only too often, I am afraid, have we given them "stones instead of bread;" we have entertained them instead of teaching and training and helping them to become really sincere young Christian leaders in our church. We often feel the need of just that; but it is our fault, not the young people's. We failed to plan it otherwise for them.

Would that we, the women of our church, could do something about this—help our young people and all of us to a fuller and more complete Christian life by taking its duties more seriously, for instance the simple but all-important thing of being in church on Sunday. It is a known fact that church attendance is poor in nearly all churches of our synod. I sometimes wonder if this is not the main reason for many of our other shortcomings.—Who could better do something about this than we women?

But as to the question of a new W. M. S. Yearbook that I was writing about. As you may have gathered

from the above, I will have to say that I am not in favor of it. I do not think it would help our work any and our funds, our time and our efforts are needed for other things these days, even more than they were in 1937.

Anna J. Stub.

The W.M.S. board would much appreciate some more opinions on this subject.—Editor.

50th Jubilee Of Bethania Church, Racine, Wis.

The Bethania Danish Evangelical Lutheran congregation in Racine will observe its 50th anniversary on March 1st–3 this year. The founders of Bethania were originally a part of the Emmaus congregation, which can trace its history back to 1851. When the Emmaus congregation seceded from our synod and retained the church property, those who chose to remain in the original Danish church were left without a church home and were unorganized as a separate group.

In the fall of 1895 plans for the organization of a new congregation were begun and in March, 1896, it was duly organized and incorporated under the name of The First Danish Evangelical Lutheran Church of Racine, Wis. Not long afterward the name was changed to Bethania Danish Evangelical Lutheran Church. A lot on Silver Street was purchased in May of the same year on which a basement was built, which was taken into use for regular church services early in 1897. In December, 1898, the church building was completed and dedicated. The church bell summoned to worship from the very beginning. The initial gift for this bell had been contributed by other congregations of the synod through the efforts of Rev. F. L. Grundtvig and when the belfry was ready for it, some of the young men of Bethania had solicited the rest of the money needed, so that the bell might be hung in time for the dedication of the church. It bears the following inscription:

"Den Danske Kirkes Venner gav mig Mæle
Jeg skal sjunge for de syge Sind;
At jeg skal kalde paa de bange Sjæle,
At jeg skal ringe Herrens Glæde ind."

The first pastor of Bethania was a young theological candidate from Denmark, G. J. Sick. He served but one year, and was followed by Rev. P. Götke. He left in 1905. Rev. M. F. Blichfeld became his successor in 1906 and served Bethania for a little more than three years, when he was succeeded by Rev. K. C. Bodholdt, who served until 1921. Rev. Viggo Hansen came to Bethania the same year and served the congregation until February 1937. In June of that year Rev. J. C. Kjaer was installed as pastor and remained here until he entered the armed forces of our country in September, 1942. Since then the present pastor, Rev. Edwin E. Hansen, has served the congregation.

The congregation has had its church destroyed or damaged by fire several times. In 1917 it was seriously

damaged and again in 1919 it was partially destroyed but each time it was rebuilt on the same site.

The Danish language was used exclusively until 1926, when English was introduced in the Sunday school. Beginning in 1931 services were conducted in both languages every Sunday morning and continued thus until 1945, when the Danish services were discontinued except at the church festivals. As in other congregations Bethania lost some of her younger members during the language transition. We are grateful however, that four of her sons have entered the ministry—Rev. Nels Feddersen, Minneapolis, Rev. Howard Christensen, Cozad, Nebr., Rev. Richard Sorensen, Marlette, Mich., and Rev. Verner Hansen, Chaplain, U. S. Army; 69 young people of Bethania have served our country during World War II.

The present membership of Bethania is deeply grateful for God's blessings in the past. Trusting in His love, guidance and care we look to the future with joyful anticipation.

Friends of the congregation are cordially invited to participate in the observance of our jubilee. Write to Mrs. Aage Engelbreth, 1235 West Blvd., Racine, Wis., if you plan to come. The program follows:

March 1, 8 p. m.—Anniversary service, Rev. Alfred Jensen, Des Moines, Iowa.

March 2, 6:30 p. m.—Jubilee banquet. Prof. Alfred Nielsen Grand View College, Des Moines, Iowa, speaker.

March 3—Festival service with communion at 10 a. m. Rev. Viggo Hansen, Marinette, Wis., speaker. Communion service, Rev. Edwin Hansen.

Dinner at the church.

Afternoon address by Rev. Alfred Jensen.

Closing meeting, 7:30 p. m.—Rev. Viggo Hansen and others.

Edwin E. Hansen.

Lutheran Tidings Mailing List Is Being "Keyed"

All new names added to the Lutheran Tidings mailing list are being "keyed." A word of explanation about this is likely in order. In the upper right corner of the space where your name and address is printed you will find two figures. The first numeral denotes the number of the district in which you are located and the second numeral is the number of the congregation of which you are a member.

Many are likely not familiar with these numbers. They can be found on pages 174 to 182 inclusive in the annual report of the 68th Annual Convention.

When there is a change of address, a new mailing machine plate is made; therefore in such instances it is also required that the new plate be "keyed." Hence when you send in an address change please be sure to give the old address as well as the new one, and also state what congregation you are a member of. If this information is not given, a form letter is mailed to the sender and the new address plate is not inserted until an answer to that form letter has been received. Several of these form letters have not been answered. Will you please cooperate with us in this respect and answer such letters promptly. If Lutheran Tidings was mailed to only a few hundred people it would not be much of a job, but Lutheran Tidings goes to approximately 7,000 homes twice a month, which means that there are hundreds of changes, corrections, cancellations, additions, etc., every month, for which reason it is essential to follow definite rules and regulations in order to keep the entire list in first class condition.

Sincerely yours,

Svend Petersen,
Cir. Mgr., Askov, Minn.



HAROLD PETERSEN, Editor
Ringsted, Iowa

VOLUME XXXVI

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TO OUR YOUTH

The Voice Of America

As we pick up the daily paper one day after another and scan its contents we have no small reason to become somewhat pessimistic about the future of the people to whom we belong. Unfortunately, many of our people seem to think that the present labor unrest is America's number one threat to a peaceful and a happy future. What many fail to realize is the die hard and selfish spirit of both corporations and individuals unwilling to think in terms of the happiness of all the people. It is this selfishness and lust for power which is reflected in so many events of our day which tends to make me pessimistic. There are the selfish interests seeking to limit a world peace to fit their own interests, there is the filibuster against the fair employment act, we read about the race prejudice, juvenile delinquency, liquor traffic, divorce suits and babies born into the world not wanted. There are times when we feel like throwing up our hands in surrender. We wonder if man is worth saving.

And then in the midst of our gloomy moments our hopes are renewed by the rather weak, but still persistent voice of the American people at their best. We realize that we are not at heart bandits, rapists, or mere egoists. As long as a people can protest against existing evils, all hope is not gone. There is a better America than what we read about in our newspapers. There is an America which has constantly voiced the ideals of freedom, liberty, justice and equality to all men regardless of race, creed, or nationality and as long as this America still can speak we have a right to hope for all the fond dreams that have lived in the heart of millions of Americans. The spirit which lived in Washington and Jefferson at the early stage of our republic also lived in Jackson, Lincoln, Henry George, Bryan, Theodore Roosevelt, Debs, Wilson, F. D. Roosevelt and Willkie and it lives in many of our leaders today. But best of all, it lives in the heart of the whole American people. The voice of America still speaks, it still reminds us of the high calling which is so nobly expressed in so many of our basic doctrines, it still passes judgment upon our own shortcomings, and it still constantly reminds us of the fact that we are as yet far short of the goal of freedom and equality for all men which we have set for ourselves. The greatness of the American voice is that it developed through men who listened intently to the Divine Truth of God. We can never hope for a real democracy if men will not submit to the voice which harmonizes with God's truth.

Returning to our newspapers let me say that we will often find that the better America does find some expression on the editorial page. It is well to note the protests, not only of editorial writers but of the com-

mon pulse from the readers. I feel that all over America there are masses of people speaking for an America bigger and greater than themselves or their own immediate environment. Some time ago one such editorial expressing the America which we love was sent to me. It was taken from the Chronicle-Star of Pascagoula, Miss., and was a sharp attack on Senator Bilbo, the United States Senator from that state who is so well known throughout the nation for his contemptuous utterances of race prejudice. The editorial was captioned with the words, "Bilbo is our Disgrace."

We are inclined to think of the south as the hot bed of race prejudice in its worst degree. Our convictions are drawn from statistics, poor living wage of the negro, from the fate of the sharecropper, and from the voice of a man like Senator Bilbo whose speeches are constantly saturated with race prejudice.

Then in the heart of his own state a weekly newspaper speaks out forcefully against Senator Bilbo. The editorial rings with the true voice of America at its best. Is a paragraph like the one following taken from the editorial not the voice of all America even though we fail to live up to it? "Our Mississippi boys have not been out there fighting for the worst in our national character, but for the best, knowing we have not always lived up to it, but hoping at least that it would grow stronger, here in Mississippi and in the nation. Bilbo represents and speaks for the worst that is in us—for the residue of suspicion, meanness, unfairness, that exists to some degree in every human heart, and which the good instincts are constantly struggling to control and put down."

These are noble words. It is on such principles that the real America rallies. It is on these principles that Mississippi and Iowa join hands. In this spirit every state in the union stands united in its pledge for "one nation indivisible with liberty and justice for all." Is it not possible that this voice can still call us all to such action that the dreams of our pioneer forefathers for this land which is ours, can become a living reality?

Harold Petersen.

Nature's Symphony

When there is a program of symphony music on the radio, I curl up in the big chair and close my eyes to keep out the world's darkness and restlessness. As the music begins I find myself walking in Nature's kingdom. The hills are her throne, wearing their spring apparel of various beautiful greens in harmony with the colors of the trees in their newest foliage. The gayest wildflowers are in bloom. In a nearby tree some chirping robins busy themselves looking for a perfect site. They flutter about excitedly while building their nest.

In the distance I hear a bubbling stream finding its way down the hillside. I walk on. Across the path there is a pasture where young calves and lambs are playing while the older animals bask lazily in the sun. As I go on, I come to a forest of tall stately trees. It is darker now for the sun cannot penetrate the heavy, thick, tree tops far above my head. The music grows deeper and louder. Gray clouds appear. Can this also be a part of Nature's kingdom? The beautiful colors are gone. There are no more birds in the trees. But out of the darkness peers the sun. It breaks through the heavy clouds which soon disappear. Now I am on the hillsides again where it is beautiful. The sun shines brightly once more, and the fleecy white clouds appear as God's angels gaily dancing to the magic music of Nature's symphony.

Edith Beck
Salinas, Calif.

Cedar Falls Reporting

Have you heard from Cedar Falls lately? If not, perhaps you'd enjoy hearing about our last Young People's meeting. The Junior Group had invited the young people from Fredsville, Waterloo and the Presbyterian church at Cedar Falls to be their guests. And the invitations were accepted! At least seventy-five or eighty young people joined for an evening of fellowship and fun.

A group of this kind needed a night of variety and that is exactly what we had. Various persons helped entertain. We sang songs from "The World of Song" which always appeals to any group. Rev. Nygaard, Fredsville, had charge of the devotions. Evelyn Frost, Waterloo, entertained musically, Chopin's "Polonaise." The speaker of the evening, Anton Hofstod of the Cedar Falls high school, chose the First Psalm as a text for his remarks.

There was a short business meeting. Reports of business meetings don't often interest readers so I shall simply state that the main item of business was a report concerning the securing of suits for the Young People's basketball team. We want you to know we do have a team and incidentally, they lead the Church League in Cedar Falls.

After lunch—(you took that for granted, didn't you) two vocal magicians showed us some of their wares. Clever, they were, too. So was Jack Hurst's gracious step from the auditorium to the stage when he agreed to help the performers.

A young people's night wouldn't be complete without our singing games. So Lutherans and Presbyterians from Fredsville, Waterloo and Cedar Falls played with enthusiasm until it was time for "Abide With Me."

—Reporter.

Do You Know

That there is a National D. A. Y. P. L. convention in Tyler, Minn., July 3—7, 1946? That Tyler is the home of Danebod folk school and that funds are being solicited to repair it so that it may in the near future be able to open its doors again to America?

That Henry A. Wallace was approached as one of our speakers at the convention in Tyler? However,

he was unable to give us any definite answer until late this spring and we do not dare wait that long as we are anxious to be assured of having an outstanding American, one who stands for the best in America to speak on the afternoon of the Fourth.

That the Newell society attracts many of the young married people and they are always assured that every meeting will find a large and lively group present? That the Newell society recently cleared more than \$400 at a benefit carnival? That it is 40 years this summer since the Iowa-Minnesota district was organized? And that later when it was divided into two districts the one winning in a gym exhibition should retain the title of Dist. III while the other should slide down to Dist V? Who won? Minnesota. Of course, that was many years ago.

That the first convention of the combined districts was held at Ringsted, the site of the convention in 1946? Date? August 23—25.

Note to leaders of young people. There is much work to be done before our National Convention in Tyler. Will you kindly cooperate by forwarding prompt replies to any questionnaire sent you by activity leaders for the convention such as for folk dancing and joint choir.

—National D. A. Y. P. L. Board.

Basketball Tournament

Grand View College plans a basketball tournament again this year for teams from the Y. P. S. Societies that are interested are asked to write for information and if a sufficient number inquire, a date will be set for the latter part of March. Communications should be addressed to Harold Knudsen, Grand View College, Des Moines 16, Iowa.

Kyle Boeger, Delaware high school boy the winner of a national essay contest. In his essay—"America's Youth and the Bill of Rights"—chosen from entries of 5,107 high school students from 47 states, Alaska, Hawaii and Puerto Rico—he wrote:

"I am an American youth, the man of tomorrow. I am President, Congressman or citizen of the future. In my hands rests the responsibility of the world. I look forward to the time when I shall take the helm with calm assurance, for my heritage has been protected. My fortune is called the Bill of Rights. Here I am, the product of the melting pot of the world, the Catholic, Protestant and Jew. For the Bill of Rights I will give my all, even my life. For I am an American youth."

—Common Council.

HOMES

"So long as there are homes to which men turn at close of day;

So long as there are homes where children are, where women stay,

If love and loyalty and faith be found across these sills,

A stricken nation can recover from its gravest ills."

—Grace Noll Crowell.

Visualizing Luther's Small Catechism

It was the privilege of the undersigned, as a member of the Council of Elementary Christian Education, to represent our synod at a meeting called in Chicago for the purpose of promoting the visualization of Luther's Small Catechism.

A committee of four men, Mr. Paul Kiehl, Dr. J. V. Nordgren, Rev. C. Nestånde and Dr. A. Jahr, representing Missouri, Augustana, the Norwegian and the American Lutheran Synods respectively, had been instructed by the members of the Boards of Parish Education of various Lutheran Synods, meeting in Chicago last year, to prepare a scenario on the 10 Commandments and to produce a filmstrip on one of the Commandments for the consideration of the members of these Parish Education Boards at a later meeting. This meeting was held in Chicago Nov. 26 and 27. Seven Synods were represented, Missouri, Augustana, the Norwegian, the American Lutheran, the United Lutheran, the United Evangelical and the Danish Evangelical Lutheran Church, a total of fifteen representatives.

The committee submitted a scenario on commandments 2—8 inclusive with an introduction to the whole catechism. The scenario for commandments 1, 9 and 10 were written but not complete for presentation. The object of this meeting was to discuss and judge the merits and demerits of the scenario and the prepared filmstrip, as well as to determine the possibility of the production of the remaining chief parts of the catechism on an equal basis with the original cooperating groups. The expense of developing the project to its present stage is considerable, and has been borne by the original four participants in the venture above mentioned, whose committee members have assumed the leadership and responsibility in the work thus far. The present production will therefore belong to these groups.

However the doors are open to other Lutheran Synods, which might desire to participate in the production of the remaining chief parts of the catechism on an equal basis with the original cooperating groups, and in the future production of the 10 commandments. The retail price of the filmstrip on each commandment will be \$2.00 or \$20.00 for the first chief part of the catechism. When ready they will be available at the Lutheran Publication Houses.

Mr. Kiehl presented the proposed scenario on the 5th commandment and introduced the black and white filmstrip on that commandment as a general purpose filmstrip, which fits the budget of the average church. Kodachrome demands slides that prohibit wide distribution. Technical consideration also are against the use of slides for visualizing the catechism. The committee concentrated its efforts on presenting pictures rather than words. It will be obvious also that the words used by way of explanation cannot follow the exact wording of any special version of the catechism, as these differ somewhat in the different synods. Each synod, using these visual aids, has the privilege of writing a teacher's guide suitable for the most effective teaching to accompany the filmstrips.

About 20 cartoon pictures dealing with the 5th commandment were shown from life situations familiar to children. The wording, as well as each picture, were criticized by this representative body as to merits and demerits. A lively exchange of opinions took place which proved very constructive. While both the negative and positive features of the commandment were shown, the greatest emphasis was placed upon the positive side. The filmstrip ends with the picture of a pair of folded hands and a sentence prayer. The plan is to have each filmstrip end in this manner. A good deal of time was used to go through and improve the scenario on the other commandments also.

On the whole the group of representatives was well pleased with the effort and accomplishment of the special committee and encouraged it to continue on the project.

Another meeting will be held in Chicago during the first week in March to give further consideration to this enterprise. At present the members of Boards of Parish Education of other synods, other than those actually sponsoring the production of the filmstrips of the ten commandments, are acting only in an advisory capacity, until this is changed at some future time. In the meantime the filmstrip on the fifth commandment is being tested out in Sunday schools, Christian Day schools and in confirmation classes in the different synods to ascertain the reaction of the children to its presentation and to determine its teaching value.

This is the first undertaking in the visualization of the catechism. Visual education is becoming increasingly more important in the work of the church. The use of visual aids for catechetical instruction should be of great value. By the cooperative effort in the production of these aids, they will be available at a discount at the various Publishing Houses of the different Synods.

Edwin E. Hansen.

Clinton Danish Church Celebrates 70th Birthday

St. John's Danish Lutheran church, which was founded January 16, 1876, celebrated its anniversary Sunday, January 20, with worship at 10:30 a. m. in charge of Dean Alfred C. Nielsen, Grand View College, Des Moines.

The Rev. Jens Holst of Marquette, Nebr., former pastor of the Clinton church, spoke to the congregation at 3 p. m. in Danish. At 6 p. m. the congregation and friends met together in the "Danske Folkesamfund" hall for a dinner and a program. The Rev. Harris A. Jespersen was in charge of the jubilee program and R. T. Grau served as the evening's master of ceremonies.

In 1876 the St. John's Danish Lutheran church was known as "Den Danske Evangelisk-Lutherske St. Johannes Menighed" and was made up of a group of Danish people who had settled in Clinton. They met in a small rented church building under the leadership of Rev. I. A. Hejberg of Chicago, Ill. At the first meeting of the church members it was decided to erect a new church on the site where it still stands, Fourth Ave. North and North Fourth Street.

This church was dedicated October 15, 1876 and

was served by the Rev. L. M. Gydesen until 1879. He was followed by the Rev. L. Hansen of Sleepy Eye, Minn. It was Rev. Hansen who originated the Danish church school. A building was erected to house it in 1880. This building later became part of the parsonage.

In 1881 the Ladies' Aid Society, known as "Kvindeforeningen," was founded. In 1931 an English division of the "Kvindeforeningen" was needed so the "Young Ladies' Aid Society" was organized. Later this name was changed to the "Gertrude Guild" in memory of the late Mrs. P. F. Gøtke.

The Rev. F. L. Grundtvig succeeded Rev. Hansen in 1883. Many important improvements followed. A steeple was erected to provide a place for the church bell sent from Denmark. This bell carried the inscription—"Voice I received—on foreign shore to call to worship the Danish man." The altar piece was presented by the "Kvindeforeningen." The painting that still hangs above the altar was painted by Pastor L. Henningsen. The hand carved frame was made by Jes Schmidt.

In 1889 and 1890 the ceiling was arched, the balcony built and a new pulpit installed. In 1883 the church purchased its first organ.

The Rev. Grundtvig resigned in October 1899 and returned to Denmark. In 1900 the Rev. August Faber of Marinette, Wis., came to take Rev. Grundtvig's place as pastor and teacher of the parochial school.

In 1912 the Rev. P. F. Gøtke of Chicago assumed the pastorate. He served here for fourteen years until 1926. After Rev. Gøtke the Rev. J. A. Holst, who helped to celebrate this anniversary, served for four years.

During Rev. Holst's ministry it was decided to use both English and Danish language in Sunday school and church services. One English service a month was the extent.

The Rev. J. C. Kjaer was installed as pastor on July 19, 1931. A church choir was inaugurated by Mrs. Kjaer and the minister established the church paper "Klokkeklang" and organized the St. John's Lutheran Brotherhood. In 1933 the Kjaers spent the summer in Denmark. On the pastor's return it was arranged to have both English and Danish services each Sunday morning.

Under Rev. Kjaer's supervision and the help of the Aid societies, the church was shingled, painted and redecorated.

The Rev. Kjaer left in 1937 and the Rev. A. C. Kildegaard, now of Bronx, N. Y., took his place. While here, Rev. Kildegaard took charge of the 65th church anniversary. And it was also during his stay that the electric organ, chimes and hearing aid device were installed.

In 1942 Rev. Kildegaard resigned because of his health and our present pastor, the Rev. Harris A. Jespersen, assumed his duties December 5, 1943. Rev. Jespersen came here from Viborg, S. D., with Mrs. Jespersen and their two children.

A Member of St. John's Church.



THE SPIRIT OF LENT by Theodore Heimarck. Cloth, 172 pages. Published by Augsburg Publishing House, 425 South Fourth Str., Minneapolis, 15, Minn. Price \$1.50.

This book contains a series of eleven sermons for Lent. The author, Theodore Heimarck, is pastor of the United Lutheran church of Red Wing, Minnesota. In a foreword the author gives acknowledgment to his congregation "for patiently testing these sermons during Lent, 1945."

Two of the sermons were preached in connection with the Sacrament of the Holy Communion, "The Judgment in the Lord's Supper" and "Lenten Memories." Five of the sermons are closely connected: "The Song in Lent," "The Garden in Lent," "The Tears in Lent," "Self-Sacrifice in Lent" and "Lenten Memories."

The book has been received by other Lutheran groups with sincere appreciation. One Reviewer writes: "Pastor Heimarck has written one of the best Lenten books which has come to this desk—he leads his readers into the very heart of the greatest mystery in all the world—the mystery of God's love for man, expressed in the incarnation, life, death and resurrection of Christ."

We gladly recommend the book as reading help on the pastor's desk, and also as a book of meditation reading for the layman during the period of Lent.

H. S.

TO SIGN OR NOT TO SIGN—The Catholic Prenuptial Contract. By F. E. Mayer, D. D., Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo. Paper, 24 pages. Price 10 cents; one dozen 96 cents; one hundred, \$6.67. (Can also be ordered from Augsburg Publishing House, Minneapolis, Minn.)

We have read this little tract with interest. It should be in the hands of every young person who is contemplating marriage with a Catholic.—The author calls the attention to the reader of the fact, unknown to many, that even before the marriage of a young person of Protestant faith and one of Catholic faith, the Catholic priest will inevitably endeavor to make the Protestant party sign a contract by which he (or she) agrees that he (or she) will "not interfere in the least with the free exercise of the Catholic party's religion"; "That all children, both boys and girls, that may be born to this union shall be baptized and educated solely in the faith of the Roman Catholic church," etc.

The Catholic party must also sign a contract, which in the main is similar to the contract which the non-Catholic has signed. But there is one significant addition: The Catholic party promises that he (or she) will endeavor to bring the non-Catholic into the fold of the Roman Catholic church.

The author of this pamphlet has written a challenging attack on what he speaks of as "An Unfair Contract," "An Anti-Scriptural Contract" and "An Un-Christian Contract."

Every pastor, if he does not have similar literature on hand to give to young people who are facing such a situation, should become familiar with this little pamphlet and have a supply on hand. It may prevent many a heart-breaking situation to many a young man or woman.

H. S.

CHRISTUS EMPTOR by T. F. Gullixson. Paper, 68 pages; Augsburg Publishing House, 425 South 4th St., Minneapolis 15, Minn. Price 50 cents.

The subject of the book is Christian Stewardship. CHRISTUS EMPTOR means Christ, Purchaser, and has its title from the words of Luther's explanation to the second article of the Apostles' Creed: "Jesus Christ,—bought me—that I might—serve Him."

Dr. Gullixson is president of Luther Theological Seminary, St. Paul, Minn. The book is written in beautiful English and each chapter has a challenging message.

Anyone who has heard Dr. Gullixson speak will know that he is a master in presenting his message and in challenging the attention of his audience.

H. S.

GRAND VIEW COLLEGE



An Inner View Of Grand View

PRELUDE

The monthly sandwich supper was held at Luther Memorial church on January 27. Mr. Howard Hansen gave an interesting talk on his experiences in Africa and Europe as a soldier and as a German prisoner of war.

INTERLUDE

By January 28 most of our second semester students had arrived at Grand View and were beginning to add to the music both literally and figuratively. They were officially welcomed on January 29 by Dr. Knudsen at his first morning chapel of the second semester. He stated that in readjustment a common purpose is necessary, and conformity to this purpose should come from an inner compulsion or consideration rather than an external force such as we experience either at home or in the armed forces.

That evening the students were guests of Dr. and Mrs. Knudsen at their home at 907 Morton. Tak for sidst!

January 30 being the late President Roosevelt's birthday, Dr. Knudsen suggested that, in judging Roosevelt now, we minimize his failings and revere and remember his good works. Should not this principle also apply to our contemporary leaders?

The International Relations Club discussed "The U.N.O., its Organization and Functions" at its first meeting of the second semester. We were pleased to have four additional discharged veterans present.

Grand View was very pleased to have as its guest during the week, Mr. Kurt Ostiech, a German refugee, who after five years in the American armed forces has become a citizen of the United States. He told of his experiences as a refugee in Germany, Czechoslovakia, Austria, and Switzerland. He said that the oft heard statement in America that "It can't happen here" is definitely wrong. If conditions are favorable it can and may happen, and therefore urged a reflection on our part concerning it. Just a few of his statements follow:

"Freedom often seems to be a question of a full stomach."—"Maybe we just haven't been around enough."—"Life in Europe is not life at all; it is merely an existence."—"Life is free."—"We have

our struggles and we will take care of them!"

Grand View girls' basketball team have played Equitable Life and the South Side Community Center, losing both games. The boys' team was victorious in a game with Solar Aircraft but lost to Shannon's Cafe. Concerning basketball it might be mentioned that the Junior College has entered into competition with the Boone, Iowa Junior College.

Entertainment at the February 2 U. K. meeting consisted of playing games in the dining room. Lois Jensen was the Pegasus honored winner. It was decided at the U. K. business meeting of February 11, that proper and immediate steps be taken to explain and remedy the confusion concerning the "Echo."

The veterans at Grand View were guests of the Luther Memorial Men's Club at a dinner held in the church basement February 8.

The morning devotions during the week of February 4 were by Dr. Knudsen. He interpreted the basic principles for living (as stated in the American "Declaration of Independence" and the French "Liberty, equality and fraternity") through Christ's life and teachings. Equality may be exemplified in the parable of the workers in the vineyard; brotherhood in "The Good Samaritan"; and liberty in "The Prodigal Son". He mentioned the facts that freedom is a means toward an end and involves choice, and an active rather than a passive use; that our lives seem to stress rights and demands while Jesus stressed giving; that Jesus' teachings seem to be in contrast with our modern idea of practicability (the question of the better motive is easily seen); that our souls should be thought of as a gift from God and therefore involves us in a great responsibility; and, in summing up, that "It is more blessed to give than to receive."

Another evidence for the need of the Grand View building project lies in the fact that four chemistry laboratory periods are necessary to accommodate the twenty-eight chemistry students. This requires further time on the part of the instructor. Dr. Knudsen has announced that we have recently joined a newly formed Iowa Junior College Association.

POSTLUDE

The Board of Education is to meet here the week of February 11; the District V Young People's District the week of February 19; and Pastors' Institute has been scheduled for April 23, 24, and 25.

Norma Due.

Must We Be Conformers?

Many people throughout history have been subjected to cruel criticism and persecution because of their anti-social ideas. In many cases these people have been truly great and have rendered enormous benefits to mankind.

One of these persons was Joan of Arc, the "Maid of Orleans." At the age

of thirteen she heard heavenly voices which at last became very definite in their commands to go to the aid of Charles VII and liberate France. At first she was regarded as insane, but eventually she convinced the king of her sincerity. In leading the army she had glorious success, but on May 24, 1430, she was taken prisoner by the English. She was convicted of being a sorceress in a long and shameful trial, and was forced to declare that her revelations were the work of Satan. After enduring many false accusations and humiliation, she was burned to death at Rowen and her ashes were thrown into the Seine.

Even though we know today that Edward E. Hale's story, "The Man Without a Country," written in 1863, is an allegory, it is a striking example of how a person had to undergo persecution because he made a statement that failed to conform with the beliefs of his society. Philip Nolan, the young soldier who when convicted in a court marshal trial on September 23, 1807, loudly and defiantly proclaimed, "Damn the United States! I wish I may never hear of the United States again!" He got his wish; Philip Nolan became "the man without a country." He was never to see or hear of the United States again. He spent the rest of his life aboard a ship until he died in 1863. The United States was never mentioned in front of him, nor was he allowed any reading material which was published in America or which alluded to it.

In the Bible we have the story of a great apostle of God named Stephen, who was stoned to death. Stephen proclaimed the word of God and did great wonders and miracles, but certain men of the synagogue seized him for trial and through false witness, accused him of speaking blasphemous words against Moses and God.

By the middle of the 17th century the theories of the scientists had come into sharp conflict with the orthodox defenders. In 1600, an Italian philosopher, Giordano Bruno, was burned at the stake by sentence of the Inquisition for teaching the new astronomy and other heresies.

Last of all I would like to tell the story of an obscure man, whom you have probably never heard of. This story illustrates very clearly how readily we humans are in condemning and forcing others to conform to the mores of the group.

The following is an article which appeared in a Boston newspaper in 1867, seven years before Alexander Graham Bell is said to have invented the telephone.

"A man about 46 years of age, giving the name of Joshua Coppersmith, has been arrested in New York for attempting to extort funds from ignorant and superstitious people by exhibiting a device which he says will convey the human voice any distance over metallic wires so that it will be heard by the listener at the other end. He calls the instrument a "telephone" which is obviously

intended to imitate the word "telegraph" and win the confidence of those who know of the success of the latter instrument without understanding the principles on which it is based. Well informed people know that it is impossible to transmit the human voice over wires as may be done by dots and dashes and signals of the Morse Code, and that, were it possible to do so, the thing would be of no practical value. The authorities who apprehended this criminal are to be congratulated, and it is to be hoped that this punishment will be prompt and fitting, that it may serve as an example to other conscienceless schemers who enrich themselves at the expense of their fellow creatures."

A Student.

CHURCH AND HOME

By REV. M. MIKKELSEN

There's a gift that I long to give more than anything else in the whole world of all the things that I have. But how can I when it is not mine? I am not poor. The world is mine. I have everything I need except this one thing which I would like to give away to my fellowmen.

I wonder why I don't have it? I also wonder why, if I had it, I would give it away? It seems queer to want a thing you don't intend to keep; you want it merely in order to experience the joy of giving. The gift itself would be for the others to enjoy. Perhaps the world would be a better place to live in if more of us only had this gift that we would not keep for ourselves but would give it away as soon as we had it.

And of what does this gift consist then? The ability to see the touch of God's loving hand in all things and in all human beings. Just that thing which is so masterly portrayed in the parables of the New Testament. "The kingdom of God is like unto..." Just try to think for a moment what such a simple statement may mean to you. It was not just one thing that reminded Jesus of God's glory but many things. Everything became a picture of the kingdom. Seen with His eyes things looked different from what they do when we see them.

This is the look I would like to have and share with others. But so far it has not been my fortune. I think I see some of God's glory in the beautiful things around me and His image in some of the people I like, but I am far, far away from being able to see the kingdom everywhere in people I meet and things I see.

I know it would change the world for me and many others if we acquired that new look. As it is now, we get tired and bored with things, we go around and around and get nowhere, we do the same things over and over again and again, we talk to the same people and listen to the same complaints year after year. People are not satisfied; they always look for something new and better; there is always something wrong

with the other fellow; with Japan and Germany.

If only someone could convince us of the fact that the beauty of God's kingdom is present everywhere, and that the reason we get disgusted and complain about it is because we don't see the worthwhile things, we see all the other things first and erroneously judge the whole according to our first impression. Such errors are regrettable and can be avoided if we try to keep in mind that God, at the end of the creation-day, looked at everything that He had made, and He saw that it was very good.

When telling His parables of the Kingdom of God, Jesus never was in doubt about this very fact that God's creation was very good. The Kingdom of God is like unto this and that. The kingdom is an open door unto us all; it's a vision of newness, of glory and of opportunity.

OUR CHURCH

Dr. Erling Ostergaard, returned missionary from Santalistan, India, will visit the Michigan district of our synod during the month of March. He will visit the Greenville, Mich., church on Sunday, March 10, and is scheduled to speak in several of the churches served by Rev. C. A. Stub.

Bronx, N. Y.—Carlo Christensen, one of the leaders of the Resistance movement during the occupation of Denmark by Germany, has recently arrived in this country and spoke on Tuesday evening, February 12th, in the Trinity Lutheran Church. His theme was "Kampen i Danmark."

Salinas, Calif.—The Watsonville and Salinas congregations recently voted to increase the salary of the pastor, Rev. Svend Kjær, with a total of \$250 a year.

One of the many Lutheran World Action sectional meetings of the California area will be held in the Salinas church of which Rev. Svend Kjær is the pastor, on Sunday evening, February 21st. Rev. Arthur Kettner, pastor of Lutheran Memorial Church, Tacoma, Wash., will be the speaker. The choir of the Salinas church will sing.

St. Stephan's Chicago.—A Young Peoples Council of seven adult members has been appointed by the church board. This council will give advice and guidance to the young people in the Youth work of the church. Rev. Edwin Hansen, Racine, Wis., District president, was scheduled to be the guest speaker in St. Stephan's church, Sunday evening, February 17th.

Cedar Falls, Iowa.—A Building and Improvement committee of five members has recently been appointed by the church board. This committee is charged with the responsibility of making regular checks on and recommendations for possible improvements or changes of the church property. After the first meeting of the committee a number of recommendations were made and offered in

the local church bulletin. Members are invited to offer criticism of the suggestions made or possible better recommendations. At the next congregational meeting action will be taken upon the report of the committee.

The Bethlehem Ladies Aid of Cedar Falls observed its 65th anniversary on Thursday, Feb. 7th. Rev. and Mrs. O. S. Jorgensen of Chicago, the former pastor of the Bethlehem church and his wife had been invited as guests, and Rev. Jorgensen was the guest speaker.

At the annual meeting of the Bethlehem's church, the congregation voted to increase the annual salary of its pastor, Rev. Holger O. Nielsen, to \$2,000.00.

Chaplain F. O. Lund preached the sermon in St. Peter's Church in Dwight, Ill., on Sunday, February 10th. He has recently been advanced to the rank of Major and is now being discharged from active duty as chaplain of the army. He left on Monday, February 11th, for Brooklyn, N. Y., to begin his work as pastor of Our Savior's Church to which he has been called. Address is now: 193 - 9th Str., Brooklyn, N. Y.

Marlette, Mich.—Rev. Richard H. Sorensen, pastor of the Juhl and Germania churches at Marlette, Mich., was given a \$50.00 bonus and a \$280.00 a year salary increase at the annual meeting of the congregation in January.

Tyler, Minn.—A total of \$6,500 has been subscribed for the reconditioning of the Danebod Folk School building. It is the plan of the committee to complete a certain part of the repair work before the National Young People's Convention scheduled to be held in Tyler July 3—7.

The Danebod church has been selected as the meeting place for the Lutheran World Action rally of this area of Minnesota. Rev. C. D. Carlsen, a pastor of the Lutheran Free church of Minneapolis, will be the speaker.

Rev. Enok Mortensen attended the meeting of the Lutheran World Action in Chicago recently where Rally speakers from all parts of the nation were given detailed information on the forthcoming Lutheran World Action drive. Rev. Mortensen will be the Lutheran World Action Rally speaker at a series of meetings held in western Wisconsin during the week of February 24—March 1.

Manistee, Mich.—Dr. Erling Ostergaard will be the guest speaker in the Manistee church on Thursday evening, March 7th. A clothing drive for the Lutheran World Relief of Europe has been carried on during the month of January.

Clinton, Iowa.—At the annual meeting of St. John's church the congregation voted to give the pastor Rev. Harris Jespersen a bonus of \$120 for the year 1945 and to raise his salary for 1946 with an additional \$300.00.

Plans for renovation and remodeling of the church property were discussed, and a Planning Committee of five members were selected to investigate and make recommendations for further procedure.

Jens Juhl, who had served as treas-

urer for the church for a period of 22 years, resigned from this office. He had been a council member 4 years prior to his election as treasurer. The meeting gave him a rising vote of thanks for 26 years of faithful service.

St. John's church is participating in a county-wide religious survey during the month of February.

The Lutheran churches in Clinton jointly sponsored a Lutheran World Action rally on Sunday, Feb. 17th. Dr. Oscar A. Benson of Chicago was the speaker.

Omaha, Nebr.—Prof. Alfred C. Nielsen of Grand View College was invited as the guest speaker of the Men's Club on Friday evening, Feb. 15th. Members of the congregation and other friends were invited to the meeting. The meeting was dedicated to Grand View College.

Rev. Erik Møller spoke at the January meeting of the Men's Club, telling about his trip to Texas last fall and also showing pictures taken on the trip.

Bridgeport, Conn.—The congregation has received a gift of fifteen hymnals, music edition, given in memory of Valdemar Kristensen by his wife, Mrs. Kamma Kristensen. A turn-table for the amplifying system of the church has recently been donated by a friend.

The congregation at a recent meeting voted to raise the salary of its pastor, Rev. A. C. Kildegaard, Jr., \$10.00 per month.

Des Moines, Iowa—"Song evenings" have been revived at the Luther Memorial church. On each Wednesday evening, young and old gather in the church parlors for an evening of singing together.

Pastor Rudolph Arendt serving the Danish Lutheran church in Vancouver, B. C., is now located at 839 East 19th Ave., Vancouver, B. C., Canada.

Rev. A. C. Kildegaard, Bronx, N. Y., who is the district president of the Eastern district, spoke Sunday evening, January 27th, in the Hartford, Conn., church. He is scheduled to speak in Bridgeport, Conn., on Wednesday evening, February 27th.

Danish Information Office—The Royal Danish Legation at Washington announces the opening of the DANISH INFORMATION OFFICE, an agency of the Danish government, at 15 Moore Street, New York 4, N. Y., under the direction of C. H. W. Hasselriis as counsel.

Seattle, Wash.—The Ladies' Aid of the St. John's church of Seattle, Wash., was hostess to the Ladies' Aid of Enumclaw and of Tacoma, Wash., on Thursday, February 14th to a joint Mission meeting. Mrs. A. W. Andersen of Tacoma was the guest speaker.

Rev. Alfred E. Sorensen has been elected president of the Lutheran Ministerial Association of Seattle, Wash. There are approximately thirty Lutheran churches in Seattle. A present project of this association is to make a survey of the city to find possible unchurched Lutheran families.

Acknowledgement Of Receipts From The Synod Treasurer

For the Month of January, 1946.

Towards the Budget:

Previously acknowledged ----\$ 8,889.87

General:

Congregation—

Bridgeport, Conn.	60.00
Troy, N. Y.	25.00
Portland, Me.	100.00
Muskegon, Mich.	41.90
Menominee, Mich.	30.50
St. Stephan's, Chicago, Ill.	147.50
Racine, Wis.	141.60
Des Moines, Ia.	25.00
Clinton, Iowa	80.00
Ringsted, Iowa	419.50
Minneapolis, Minn.	83.25
Canwood, Sask.	141.00
Diamond Lake, Minn.	215.15
Tyler, Minn.	1,219.00
Omaha, Nebr.	30.00
Seattle, Wash.	61.71
Junction City, Ore.	132.00
Enumclaw, Wash.	250.00

Pension Fund (Misc. contr.):

Congregation—	
Portland, Me.	16.32
Trinity, Chicago, Ill.	65.00
Dwight, Ill.	64.50
Racine, Wis.	35.50
Ringsted, Iowa	43.20
Exira, Iowa	11.40
Viborg, S. D.	29.00
All Saints', Brush, Colo.	20.00
Easton, Calif.	23.00
Salinas, Calif.	33.10
Solvang, Calif.	8.00
Seattle, Wash.	100.00
Junction City, Ore.	35.00
Mrs. Carl Christopher and Kamma, Dwight, Ill.	100.00

Pension Fund (Pastors' contr.):

Rev. Jens A. Holst, Marquette, Nebr.	6.00
Rev. W. R. Garred, Manistee, Mich.	10.00

Home Mission:

Misc. receipts to Luth. Tidings	7.00
Mr. and Mrs. Laurits Nelson, Racine, Wis., (Luth. Tid.) ..	1.00
Mr. and Mrs. Peter Nielsen, Racine, Wis., (Luth. Tid.) ..	1.00
Congregation, Ringsted, Iowa (Luth. Tid.) ..	15.00
"In memory of Mrs. Karen Faaborg," Mrs. Alma L. Nielsen, Diamond Lake, Minn.	1.00
"In memory of Mrs. Karen Faaborg," Mr. and Mrs. Nis Linnett and Bobby, Tyler, Minn.	2.00
Congregation, Viborg, S. D.	11.00

Annual Reports:

Congregation—	
Bronx, N. Y.	1.50
Racine, Wis.	4.75
Ruthton, Minn.	1.75
Salinas, Calif.	4.25

Chicago Children's Home:

Congregation, Viborg, S. D.	30.29
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Total towards budget to date ----\$12,778.54

Received for Items Outside the Budget:
To Lutheran World Action:
Previously acknowledged

(1946) -----	\$.00
Congregation—	
Ruthton, Minn.	17.00
Watsonville, Calif.	8.50
Solvang, Calif.	10.00
Exira, Iowa	67.50
Ringsted, Iowa	54.25
Flaxton, N. D.	26.00
Seattle, Wash.	43.70
Dwight, Ill.	5.00
Diamond Lake, Minn.	32.00
Ruthton, Minn.	8.00
Brush, Colo.	56.45
Rev. P. Chr. Stockholm, Marquette, Nebr.	25.00
"In memory of Daryle Hansen, lost on Okinawa, May 2," relatives and friends, Ringsted, Iowa	56.25
H. P. Nielsen, Denmark, Kans.	20.00
"In memory of Mrs. N. M. Nielsen," Mr. and Mrs. Wm. Huff, Mr. and Mrs. Nels Christensen, Rosenborg, Neb.	4.00
Young People's Society, Kimballton, Iowa	100.00
Immanuel Ladies' Aid, Kimballton, Iowa	100.00
Friendship Circle, Kimballton, Iowa	75.00
United Service Women, Kimballton, Iowa	25.00
"In memory of Hans Jensen," Mrs. Aage Jensen and Keith Jensen, Tyler, Minn.	10.00
"In memory of Ella Svendsen," Hans Svendsen and children, Mr. and Mrs. Jens Nielsen, Mr. and Mrs. Martin Johnson, Mr. and Mrs. Harry Jensen, Mr. and Mrs. Axel Hansen, Mr. and Mrs. Victor Svendsen, and Einar H. Hansen, Tyler, Minn.	34.50
"In memory of Karen Faaborg," Dagmar and Wilma Knudsen, Mr. and Mrs. Chas. Lindemann, Tyler, Minn.	5.00
Anonymous, "in memory of Mr. and Mrs. Jacob Jacobsen," Withee, Wis.	27.00
Mr. and Mrs. Laurits Jensen, Waterloo, Iowa	1.00
Danish Ev. Luth. Sunday School, Trinity, Chicago, Ill.	20.00
"In memory of John Petersen," congregation, Ringsted, Iowa	1.50
Mr. and Mrs. Andrew Petersen, Alden, Minn.	5.00
St. Stephan's Sunday School, Chicago, Ill.	25.00
Anders Moller, Solvang, Calif.	10.00
Mrs. Christine Larsen, Solvang, Calif.	3.00

Total in 1946 -----\$ 875.65

Towards Re-building

Danevang Church:

Previously acknowledged ----\$ 1,556.47

Congregation—

Hampton, Iowa	25.00
Los Angeles, Calif.	75.41
Bridgeport, Conn.	35.55
Tyler, Minn.	74.35
Mrs. Peter Lind, Hampton, Ia.	1.00

Mr. and Mrs. Peter Magnussen, Clinton, Iowa	20.00
Women's League, Menominee, Mich.	10.00
Miss Alice Jensen, Minneapo- lis, Minn.	5.00
Total to date	\$ 1,802.78
Kaj Munk Memorial Fund:	
Mrs. N. F. Petersen, Tyler, Minn.	1.00
To the Student Loan Fund:	
Gardner Cowles Foundation, Des Moines, Iowa	250.00
G. V. C. Jubilee Fund,	
Cash Contributions:	
Previously acknowledged	\$40,794.54
Congregation—	
Ringsted, Iowa	12.00
Trinity, Chicago, Ill.	186.39
Seattle, Wash.	73.00
Oak Hill, Iowa	49.15
Marlette, Mich.	25.00
Mrs. H. P. Hansen, Seattle, Wash.	10.00
From Viborg, S. D.:	
Chris Williamsen	5.00
Carl H. Broer	5.00
J. P. Christensen	3.00
Mrs. Holger Lauritsen	1.00
Mrs. Soren Simonsen	1.00
Irene A. Johnson, Waterloo, Ia.	50.00
From Gayville, S. D.:	
Martin Anderson	\$10.00
Axel Jensen	10.00
Eiler Jensen	20.00
Anton Nelsen	5.00
Nels Nelson	33.00
Andrew Jensen	18.00
Hilda Jepson	15.00
Matt Sorensen	2.00
LaVerne Jepson	5.00
Albert M. Smith	25.00
H. P. M. Hansen	10.00
Hans Jepsen	15.00
Magnus Jepsen	15.00
Carl M. Hansen	12.00
Christ Snyder	10.00
Nels Jensen	24.00
Harold Jensen	8.00
Arnold Jensen	8.00
S. M. Sorensen	15.00
Minnie Jensen	15.00
John Jensen	5.00
Arthur Jensen	5.00
John Kaufman	14.00
Hans Miller	16.00
E. F. Mortensen	20.00
Melvin Nelson	15.00
Martin Nelson	10.00
Harry Nelson	10.00
Alfred Jacobsen	15.00
Alfred Miller	12.00
Ole Rinnan	10.00
Carl Miller	5.00
Lewis Smith	5.00
A. W. Junker	15.00
Sena Miller	6.00
Mary Oleson	10.00
Jens Jessen	30.00
Stine Thompson	12.00
Jesse Smith	10.00
Magnus Johnson	10.00
Ray Kohlscheen	5.00
Sylvia Miller	4.00
Paul Jensen	8.00
Earl Sorensen	5.00
Marion Mortensen	5.00

Jens P. N. Lund	10.00
Rev. Marius Krogh, Chicago, Ill.	547.00
Troels Jorgensen, Solvang, Calif.	37.50
A. W. Pieper, North Newing- ton, Conn.	25.00
Mr. and Mrs. Theodore Kilde- gaard, Bronx, N. Y.	10.00
Miss Janet Buehring, Bronx, N. Y.	20.00
Rev. and Mrs. A. C. Kilde- gaard, Bronx, N. Y.	10.00
"In memory of Grandmother Inger Marie Hansen," Lil- lian Feddersen, Marquette, Nebr.	25.00
	10.00

Total cash receipts to date—\$41,899.58

**GVC Jubilee Fund, Contr. in
Bonds, (maturity values):**

Previously acknowledged	\$29,925.00
C. Andersen, Omaha, Nebr.	25.00
Mrs. Mari Stottrup, Askov, Minn.	100.00
"Anonymous"	1,000.00

Total in bonds to date—\$31,050.00

Respectfully submitted,

Olaf R. Juhl, Synod Treas.,
4752 Oakland Ave.,
Minneapolis 7, Minn.

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NEWS BRIEFS**LUTHERAN SEMINARS**

Sponsored by the American Lutheran Conference and arranged by a national committee which includes representatives of the United Lutheran Church and the Missouri Synod, a series of thirty-six one-day Lutheran seminars will be conducted throughout the country from February 5th to April 29th.

Under the general theme "God Works Through His Church," each seminar will be centered around three topics: 1. The Centrality of the Word in the Contemporary Church. 2. Lutheran Unity and Cooperation. 3. The Church and Its Community Responsibility.

Three speakers, one from each of the cooperating bodies, have been assigned to each of the seminars. Attendance is open to both clergy and laity, with the evening session especially being planned for laymen as well as pastors.

The national committee consists of Dr. William G. Sodt of Milwaukee, Wis., as chairman; the Rev. H. Conrad Hoyer of Chicago, Ill., as secretary, and the Rev. Joseph Simonsen of St. Paul, Minn., as director,—all from the American Lutheran Conference; Dr. Martin Anderson and Dr. Armin George Weng, both of Chicago, the former from the Norwegian Lutheran church, and the latter from the United Lutheran church; and Dr. O. A. Geisemann of River Forest, Ill., from the Missouri Synod.

Fellowships of \$500 to \$2,500 each for graduate study in Denmark, Iceland, Norway, and Sweden, have been estab-

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CHRISTIAN UNIVERSITIES TO BE ESTABLISHED IN KOREA AND JAPAN

By Religious News Service

Tokyo—Two large-scale Christian universities, one in Korea and one in Japan, will be established this spring to educate young Koreans and Japanese in internationalism and Christian democracy. First steps toward the project have been taken in Tokyo by a group of Christians, headed by Tosen Yoshimoto, a layman.

The universities will be staffed by professors of all nationalities and will enroll about 2,000 students. They will be co-educational. Prince Ri, a Korean nobleman in the Japanese court, has made an initial gift of one million yen toward their founding. The two projects will cost an estimated 300,000,000 yen (about \$2,000,000).

The Korean university will be built in Seoul and called the National Foundation University. The university in Japan proper, not definitely located yet, will be called the International University.

Among the advisers of the schools will be Tamon Maeda, Minister of Education in the present Japanese cabinet; Toyohiko Kagawa, Japan's most internationally famous Christian; Zenichi Hidaka,

publicity secretary of the Church of Christ in Japan; and Tameichiro Kanai, also of the Church of Christ in Japan. All four are Christians.

Christian education in Japan has traditionally confined itself to the lower grades and sub-university training. Only two Christian universities have been built up during the past seventy years—St. Paul's University (Episcopal) in Tokyo and Doshisha (Congregational) in Kyoto.

The proposal for Japanese to found a university in Korea has excited considerable comment in Tokyo. No declaration of policy has yet been made by the occupation power on whether or not Japanese will be permitted to carry on educational activities in Korea, even if the project is dedicated to internationalism and reconciliation as this one is.

LUTHERAN COUNCIL STATEMENT WARNS AGAINST NATIONAL SELFISHNESS

By Religious News Service

Chicago—The National Lutheran Council, representing eight synods with 3,000,000 members, issued a statement here urging the American people to join in positive Christian action to insure a permanent peace and to work with other nations, including former enemy countries, in fighting against "national selfishness" anywhere and in creating "a righteous world order."

The statement was prepared by a committee which included the presidents of the eight constituent bodies of the Council.

The first joint statement of the eight Lutheran synods to be issued since the end of the war, the resolution urged the American people "to witness against the spirit of hatred and vengeance, against tyranny and oppression in every form, and against national selfishness and aggrandizement."

Declaring that Americans must avoid isolationism by "fulfilling their destiny" in dealing with the rest of the world, the resolution warned that the various governments of the world "must pronounce righteous judgment upon the guilty, tempered with mercy" and that

Pastors Please!

The Division of Welfare has been charged by the National Lutheran Council to organize a spiritual ministry to the hospitalized veteran. Will you please send us the names and hospital addresses of any of your members who are in Veterans' Hospitals. We have official contact pastors for each hospital and would like to send them names of any Lutherans. Please do not delay to answer this request. We are eager to serve your members in the hospitals.

Division of Welfare,
National Lutheran Council,
231 Madison Avenue,
New York 16, N. Y.

as a people "we must forgive, even as we are forgiven."

The Council report said, "a unique responsibility rests upon the Christians of America" and that, as a result, "the destiny of humanity hangs in the balance."

American Christians were asked "to renew fellowship with our Christian brethren in all lands, even in the midst of the confused and inflamed thinking that is an aftermath of war."

DISCIPLES SUPPORT BILL PROVIDING FOR PEACE SECRETARY

By Religious News Service

Indianapolis, Ind.—The Department of Social Welfare of the United Christian Missionary Society, Disciples of Christ, has been authorized by the trustees of the Society to support H. R. 4648, a bill introduced by Representative Louis Ludlow of Indiana (D.) to provide a secretary of peace and goodwill in the President's cabinet.

The department was also urged to bring the bill to the attention of members of Disciples churches.

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Write for Catalog — Johannes Knudsen

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I am a member of _____ the congregation at _____

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