

# Lutheran Tidings

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## Grant Me, Lord, The Gift of Singing

Grant me, Lord, the gift of singing  
That with psalms and anthems ringing  
I may sound Thy praise,  
May with heart and mind rejoicing  
Know the blessedness of voicing  
All Thy wondrous ways.

As the heavens declare Thy glory  
May each morn I tell the story  
Of Thy grace and might;  
And when evening bells are ringing  
Let my prayers like birds be winging  
To Thy throne of light.

Man nor birds nor fields can never  
Fully praise Thee for the favor  
Which Thy hands bestow.  
Ever near in joy and sadness  
Givest Thou of peace and gladness  
More than angels know.

All Thy works are filled with wonder,  
And Thy wisdom none can ponder  
Without humble prayer.  
Only fools deny that solely  
Thou art righteous, true and holy,  
Just beyond compare.

All Thine enemies must surrender  
And like chaff is each defender  
Whirled unto his end.  
But while time is swiftly flowing  
Thou art wondrous gifts bestowing  
On Thy humblest friend.

Like the grass is every sinner,  
Withers while yet a beginner  
Upon error's way.  
Suns and stars grow old and hoary,  
But in endless might and glory,  
Thou remain'st for aye.

N. F. S. Grundtvig. Tr. by J. C. Aaberg.

## IT'S THE PLUS THAT COUNTS

By Dr. Franklin Clark Fry,

President of the United Lutheran Church.

A Message to the Church in a Time of Testing.

What do you say is the outstanding mark of a Christian? In asking it, mind you, I am not thinking at all of what you might call only the external signs of our religion, things like Bible-reading and church attendance and prayer. They are indispensable, of course. In modern mechanical terms, they are the generators of religious life. The testimony of Dr. Hans Asmussen the chancellor of the newly awakened German Evangelical Church, still rings in my ears as he sent it through me two months ago. "When people stop going to church," he warned, "then comes a movement like Nazism. Tell America." Yet after all, these outward means are intended to be only stimuli of the spirit. What is inside? And in what order?

One popular view will focus instantly upon a Christian's imagined optimism. There, surprisingly many seem to think, is the quality which is most typical of a follower of Jesus. A Christian you hear them say and even arch their eyebrows, irrationally expects the best. It makes no difference what calamities threaten, how bleak the prospects are; even if he has to do it blindly, it is his nature to look for a happy outcome. The flaw in that picture, of course, is that it is sadly overdrawn. It is not so much a portrait

as a caricature. It is the strange way that those who have never possessed it, misinterpret our faith. We who believe in God, admitted, do have a sturdy confidence that He will triumph in the end. We glory in it. Yet that does not indicate by any means that we are unprepared for jolts along the way. A Christian couldn't be, in a religion with a cross at its heart. No, begging your pardon, an indiscriminating optimism is not our plainest badge.

Or some might venture that charity is. Without too much boasting, truthfully a strong case might be made for it. There can be no doubt that a vigorous and sincere Christian discipleship does make a man generous. If any of us this morning hasn't had that happen in our own characters, we had better ask ourselves some searching questions. Do we genuinely have the spirit of the Lord? There is a liberality that flows from love. Almost every charitable organization in the country has been strengthened by it. If you were to ask them where they get their main support, practically without exception they would answer in a chorus that they find it in Americans who have learned the grace of giving at the feet of Jesus Christ. Yet even that regrettably is not distinctive enough.



Dearly as I would love to do so, this is the last false scent that I will start you on, we cannot claim it even for patience. I am most loath of all to admit it but even that is not an infallible mark of every Christian. Emphatically it ought to be for there is no virtue in all the galaxy of goodness that is more God-like. Think how marvelously, inexhaustibly willing the Master has been to wait for us, year after weary year. Certainly we, His followers, should be equally ready to be patient with Him and with each other. We should be but, alas, we aren't.

From all such human speculations, it is a relief to turn to Jesus' own Sermon on the Mount, in Matthew 5:47 and learn from the lips of the Saviour Himself what the outstanding mark of a Christian must be. We will be surprised if we are not very familiar with the Bible. In expressing His standard for us, Jesus cast it in the form of a curt, piercing question. Looking us squarely in the eye, He asks bluntly, "What do ye more than others?"

Christ's query to you and me has two distinct facets and both repay tarrying over them. In the first, the verb has the accent, "What **do** ye more than others?" That is enough by itself to make this text popular today, for the modern mood powerfully stresses action. The principal reason, I verily believe, why for so many Christianity has lost its glamour, if that word ever rightly fits religion, is because almost everywhere a disastrous notion has spread that it is negative. All the colors have been bleached out of it. If you ask the traditional man-in-the-street what you must do to be a Christian, the overwhelming chances are that he will fling back that you must **not** do this and **not** that and **not** the third. From the irritation in his voice you can tell he feels that Christianity is a kill-joy. All that is left is a drab and repellent gray.

That is a slander. It is a false and stunted estimate of our religion and is absolutely not true. The rub is that we have carelessly allowed crowds of people to believe it. Actually they have even been incited to it by Christians who ought to know better. No one alive can measure the sapping weakness that has resulted in our common spiritual life. The ardor of thousands has cooled without any justification for it, and it is no wonder. You just can't hold the allegiance of warm-blooded people to a vacuum and it is high time that we wakened up to it. Our guilt is that we have permitted a generation to forget, and the irony is that it is exactly this generation which can least afford to do so, that a striding after Christ means daring and adventure and life.

But if the accent naturally lingers on the verb, on "do," there is another word in our text on which it should fall the most hauntingly and persuasively of all. That is the word "more." Let me read it again with that altered inflection, "What do ye **more** than others?" In a brilliant flash, there is revealed what we have been seeking for, the hidden essential quality of the Christian life. It is as if the Master says to us, It is the Plus that Counts. Others may be moral. Millions of them are. We must be more—righteous.

Others may be kind. All honor to them. Life would be intolerable without it. We must be more—compassionate. Others may be honest. We must be more—

generous. Others may mete out exact justice. We must do more. We must pervade that justice with love. "So shall men know that ye are My disciples." The test of Christianity dazzlingly, all-inclusive the more you think of it, shines in that "more."

If a vague memory serves me right, it was Kirby Page who remarked what seemed to him an anomaly. It may appear an odd place to begin but it is where I shall. It is that people with deep religious convictions fight **more** tenaciously than any one else. The justification of course in case any one stumbles over it and is tempted to scoff, is rather obvious. The explanation is simply that although Christians are regularly the slowest to be aroused as they ought to be, once principles are involved, then they are the most grimly unwilling to compromise. They won't give over the right at any cost. Christians fight on. Dramatically, that has been proved in the late war. All who have been in Europe within the past few months, as I have, have learned of many magnificent examples of it. They are enough to make us rejoice and take courage.

Everyone is acquainted without any doubt with the gallant resistance of the Church in Holland. Under all the terror and the oppression of the Nazis it was its unbending, Christ-like determination and its unconquerable hope that put an inflexible iron into the soul of that heroic nation. Equal in worthy renown is also the name of Eivind Berggrav, the primate of Norway, who so charmed even his guards with the Gospel that they connived with him to let him slip away by night in disguise into the heart of the enemy-occupied city of Oslo. There he kept the flame of faith in liberation burning fiercely until the day of victory.

But how many know about Denmark? Let me tell you about it. While I was in Copenhagen, I met a pastor Fabricius, who is now a member of Parliament, who did the most daring things during the war I think I have ever heard of. He became a focus of the Danish espionage. No one will ever know the number of the lives of Allied fliers which he saved by smuggling out forbidden photographs of anti-aircraft batteries to Sweden. His very parsonage became an armory. By last May, amazing as it sounds, he had two thousand hand grenades under his roof. There was not a man in his congregation, he told me with a wry smile, who expected him to come out of the war alive. Many valiant spirits were in the underground, but it was the mark of the Christians that they resisted even more.

Turning to the land of our erstwhile enemies, it is heartening to find that it is Christians who repent more as well. In case you are ready to despair of the regeneration of Germany, there is our single and substantial hope. Again, anomalously, it is the true souls who never consented in the barbarities of the godless leaders of their nation who are the most smitten in conscience. You will be interested to hear that there isn't one man in the Council of Twelve which is at the head of the Evangelical Church in Germany today who has not been either under arrest or in detention at some time, most of them repeatedly, since 1933. It takes a special brand of moral courage and of tenacity to principle to contribute to the overthrow



of your own government in a war to the finish—and they did. Yet these are the men, in their Stuttgart declaration of October, who confessed: "With great pain do we say: through us has endless suffering been brought to many people and countries. True, we have struggled for many years in the name of Jesus Christ against a spirit which has found its terrible expression in the National Socialist regime of violence, but we accuse ourselves for not witnessing more courageously, for not praying more faithfully, for not believing more joyously and for not loving more ardently."

Never will I forget the almost transfigured expression on the face of Pastor Maahs of Heidelberg when he exclaimed to my colleagues and me, "My guilt is that I am alive. We must all have died in this time." The fact was that he had been roughly seized again and again and his execution was already set for the very day on which the American troops burst in to set him free.

It is a rare thing for any non-Christian to repent. Christians repent more.

As for us in America, the criterion, the gauge of our Christianity will be if we give **more**. We must—if we are to relieve distress, actually even to preserve life and certainly to kindle a new faith in friend or former foe alike. And what else is our hope? Mustn't it be to win to a nobler ideal, especially those who have been in love with hell? It is trite to say that America ought to do it, out of gratitude for its unravaged cities, but no one who has not seen the shambles that Europe is today can conceivably appreciate the awful pulverized desolation, how ruinously a continent has been smashed. In my eyes our motive is tremendous. America is humanitarian. Let those who would scorn, hiss that we are "soft" if they will. We are humanitarian. That is our glory.

But this time we must be Christian—and that is **more**. One of the most sterling of our fellow-citizens whispered his secret fear to me abroad, and the echo of it still disquiets my heart. His dread, he confided, was not that we Americans will be wicked in these desperate days but that we shall be small. Hearers, it is only Christ who can enlarge. Listen to Him. His voice says probingly, winsomely, "What do you **more**?"

My last "more"—it caps it all—is the "more" that we Christians must add to the shape of things to come, not only to a durable but to an endurable peace. And I pray more earnestly that we shall. The seal

of God has been placed uniquely in our hands and we alone can press it upon the wax of this world. The figure of a French theological student rises before me as the last in this morning's picture gallery. He was as shabby and threadbare as poverty could make him that day. There was an apologetic look in his eyes because he was scarcely presentable in the comfortable hotel where we Americans awaited him. But to me, almost above everyone else whom I have met in the last few months, he was a true prophet. He had served in his country's army, he informed us, in self-introduction, and when France had collapsed, oh what a bottomless abyss had been in his soul! An added wrench had come to him immediately because being an Alsatian, he was drafted straight out of the prisoner-of-war camp into a German division and sent to the eastern front.

But his worst despondency by far, and now the wistfulness on his face deepened into melancholy and his tones became oppressive, had descended on him only after he had returned home. What had almost crushed him, stifled his spirit, was the sight that the land he loved was building again only on the old cracked foundations, the ones that had crumbled before, and nothing stronger. If they had been too honey-combed and weak to bear the weight of a nation earlier in a far more placid epoch, what hope could there be now? What hope—the echo must have rung around and around in his soul. Oh how I admired him! Under the impact of his own doubt, you could see him visibly squaring his shoulders. He was a man, a Christian man, and he supplied his own answer. The hope could only be one. No sentiment now, it was clear-eyed realism and he must act. The only prospect for a better, sounder post-war world was in the vigor, the cleanness, the unbending standards, the creative magnetism of Jesus Christ. He was convinced of it. And now, he told us in ringing tones, he had enlisted, was offering his all. It made no difference that he was apt to be sent into an obscure village. He expected that. Since he was only a single recruit, it was by no means sure that his act would be enough. It would take thousands like him. But as for him, he had given his life to humanity and to God.

Christians, what the new age waits for in its birth-pangs is for **more**, both in the pulpit and in the pew, to make that commitment. The key man for a decent future is you, all of us. "What do ye **more**?" Awake now—and to action! "What do ye **more**?" In the turmoil of these years it is your plus that counts.

## Luther After Four Centuries

By Martin Schroeder.

February 18, 1946, is the four hundredth anniversary of the death of Martin Luther. It is doubtful that the occasion will be celebrated with the extravagance of praise which marked the similar anniversary of his birth. "The ovation to the memory of Martin Luther on the four hundredth anniversary of his birth, 1883," says the *Cyclopedia of Religious Knowledge*, "surpassed in extent and enthusiasm everything that has in any age been rendered to the memory of a mortal

man. . . . They raised him to the pedestal of fame which stands without a rival, and which can never perish. It was the grateful tribute of the modern world to him who is, humanly speaking, acknowledged as its creator." Why is it unlikely that this year's anniversary will be celebrated with such enthusiasm?

### Diminished Praise.

It is still conceded that Luther achieved the extraordinary. It is acknowledged that he was mighty as



a preacher and writer. His mastery of lyric and music are remembered to have been a vital means of spreading his movement. As pedagogue he made a mark that is still visible. By producing the Bible in the vernacular he became the creator of a national language. "No man," said the great German American church historian Philip Schaff shortly before his death in 1893, "has been so much honored; no man, save the apostles, deserves so much to be held in grateful remembrance as Martin Luther."

But who will claim today that Luther "sounded the death knell of ecclesiastical and political tyranny?" "If we wish to find a scapegoat on whose shoulders we may lay the miseries which Germany has brought upon the world," writes Dean William Ralph Inge, "I am more and more convinced that the worst evil genius of that country is not Hitler or Bismarck or Frederick the Great, but Martin Luther . . . Lutheranism . . . worships a God who is neither just nor merciful . . . The law of nature, which ought to be the court of appeal against unjust authority, is identified with the existing order and society to which absolute obedience is due." "We must hope," the dean reasons, "that the next swing of the pendulum will put an end to Luther's influence."

#### Attitude Toward Authority.

These are acid words and blasphemy to Lutheran ears. But if the dean spoke without restraint, so did Luther. Needless to say, Dr. Inge was thoroughly rebuked. Which may have been to the good except for one omission: in the press reports we have seen, none of his critics disproved the dean's chief allegation, that in Luther's theology "authority is identified with the existing order and society to which absolute obedience is due." On this anniversary it is therefore quite in order to analyze Luther's influence at this point and to note the reaction thereto in our time.

It is rare indeed for a single person to affect the course of events four centuries after his death. Did Dean Inge overshoot the mark? Probably not. Epochs are characterized by personalities. Every great idea, principle or concept comes in the first instance not from the mass or even the few, but from the one. Thomas W. Taylor says in his *The Individual and the State*:

The moving force in society is personality. No movement, however great, but had its source in a single mind; it may change the map of a continent, decide the fate of empires and races; it may divide the world like the Reformation, but its beginning . . . would be found in the thought of a single person, a person in all probability entirely ignorant of the power and purpose of that germ idea.

Applying this observation to Luther, James A. Froude, the great historian of the nineteenth century, writing in the 1880's at the time of the anniversary of Luther's birth, declared:

That the Reformation was able to establish itself in the form which it assumed, was due to the one fact that there existed at the crisis a single person of commanding mind . . . The traces of this mind are to be seen today in the mind of the modern world. Had there been no Luther, the English, American and German peoples would be thinking differently, would be acting differently, would be altogether different men and women from what they are at this moment.

This judgment, by including the English-speaking world, credits Luther with greater sway than even Dean Inge is disposed to concede. His influence in

religion was a reformation, but along with it came a complete turn-over in politics. It resulted in that shifting of sovereignty from the church to the state which is the crux in Dean Inge's denunciation. Up to the Middle Ages the church was supreme; the state was considered merely the agency to carry out the church's will. Luther changed this. Obedience to the church was replaced by obedience to the state—which, carried to its logical conclusion, opened the way for abuses as harmful as anything that had gone before. It is this which provoked the gloomy dean's outburst. It makes reorientation necessary not only by Lutherans but by all Christians who are the victims of a perverted concept of church-state relationship. Lucien Febvre, in his *Martin Luther: A Destiny*, reaches this conclusion:

The people took their places methodically in the pattern of a visible church which was closely related to the state. The state lent its force to the church, and the church, in turn, imparted to the state its character of a divine institution, founded and arrayed by God's direct act, which one could not and must not thereafter resist. That is Luther, and that, too, is Germany from Luther's to our own day . . . Luther himself . . . was eventually to have an effect on statecraft that was unforeseen and yet logical. A powerful effect, certainly. Was it to promote the peace of mankind and the welfare of the world? Let us not judge Luther . . . let us simply project right down to the present day, so difficult to appraise, the sinuous ramifications of a post-humous influence.

What did Luther say concerning the church's relation to the state? His utterances on civil obedience, which for the masses was their only relationship, are legion. In his *Appeal to the German Nobility* he said: "Forasmuch as the temporal power has been ordained by God . . . therefore we must let it do its duty throughout the whole Christian body, without respect to persons, whether it strike popes, bishops . . . or whoever it may be . . . For this is what St. Paul says to all Christians, 'Let every soul be subject unto the higher powers.'"

The Peasants' War gave Luther opportunity to advise the people on their behavior under a tyrannical government. Asking, "What shall we do when the authorities continue to oppress us?" he answers his own question: "That the rulers are bad and unjust, is no excuse for rioting and insurrection . . . Three other courses invite us: First, you should confess your sins; second, you must humbly entreat God against the rulers who oppress you . . . and say the Lord's Prayer; third, let your mouth be the mouthpiece of the spirit of Christ. These are your Christian rights."

He also had words for the governing oppressors, the noblemen. While at times he roundly rebuked them, in this instance he urged them to be realistic in their treatment of the complaining serfs under their power. Said he: "Deal with them as mad dogs. Smite the rascals. He that first takes them by the throat does best. It is just and right that all, without waiting for an express command, should rise up against them." Lutheranism's partiality for the possessing class has good historical background.

#### Neutrality on Social Issues.

It is therefore not surprising that, when it was asked at a recent meeting of a hundred labor leaders and ministers in Detroit, "How many of you are Lutherans?" no one answered. Of course not. A Lutheran



would have felt out of place at such a meeting. And when you read in *The Christian Century* an article favoring peacetime military conscription, it is only natural that it should be the work of a Lutheran minister. Militarism, and neutrality on social and economic issues out of respect to the powers that be, are hallmarks of a good Lutheran.

How does the Lutheran Church present Luther's doctrine of the state today? A typical declaration is this: "The state is a divine institution; but that is not saying that it is governed at all times by divine or Christian laws. It merely means that the state is ordained of God. The state may be corrupt or tyrannical, but that excuses no Christian from submission to its laws, except in matters of conscience and faith . . . The state must be obeyed even when it declares war against the conviction of some of its citizens, and demands their service in the army. Otherwise no state can exist."

Dr. K. F. W. Walther, founder of the Missouri Synod, says: "The state cannot, and must not, be governed according to principles of the church." When the well known Macintosh case was before the public, a Lutheran editor felt—contrary to Luther's demonstration of the individual's rights at Worms—that "determination of fundamental relationships is not vested in an individual's opinion. A citizen may oppose his nation's entrance into war . . . But the claim of final authority on the ground of private conscience is surrendered by the individual to the state." World War II produced re-emphasis of this position when highest authority declared: "There is nothing in the fundamental belief or policy of the Lutheran Church which demands or encourages the attitude of non-participation in a national war effort." This was aimed of course at Lutheran conscientious objectors.

#### Lutherans and War.

Are all Lutherans afflicted with this static concept of Christianity? Far from it. Examining Article XVI of the Augsburg Confession to test the soundness of its political capstone, Dr. F. Eppling Reinartz, high in the counsels of the United Lutheran Church, gave his own idea of a just war in which Christians are under divine obligation to obey the state. Said he in the Lutheran: "When is a war just? When it is just to cripple, maim and slaughter babies and children at play through the use of aerial bombs—then is a war just . . . When a Christian machine gunner can justly expect the approving presence of Christ at his side when the deadly weapon is aimed at his brother man, and the gunner can hear his Master, 'It is just. Fire!'—then is a war just."

Dissatisfied with Lutheranism's pernicious inflexibility in regard to state and society, Dr. Hugo L. Dressler, discussing the great reformer's influence, wrote in the *Lutheran Church Quarterly*:

Peace was made with Caesar and the prophetic voice was bartered away for the favor of the state. The doctrine of the separation of church and state was abused to the extent that it became little more than an escape by which the church avoided its social task . . . The church became the defender of the existing order . . . Before a critical and constructive application of the gospel is effective, a revolution in our attitude to social Christianity will have to occur within our Lutheran communion.

But such a revolution in Lutheranism is not just around the corner. For example, in 1924 the United Lutheran Church felt that the time had come to restate the relation of church and state. A committee of eminent scholars was entrusted with the task, men known to most delegates at conventions. For sixteen years they struggled to bring tradition and the gospel in line but without success. In 1940 the committee, without a line to its credit, asked for discharge. It was granted with a sigh of relief. For the time being, the danger was over. This attempt to put new wine into old bottles was bound to fail. It would seem that in spite of loud and long demands for new interpretations of the Christian's relation to society, official Lutheranism is not inclined to deviate from the formula laid down by its founder four centuries ago. Dean Inge did not speak without some historical support.

#### New Attitudes Appearing.

In view of this inherent sterility, it may be that we will observe with greater appreciation a possible change in the Lutheran Church from other directions. Lutheran pastors in Norway and Germany who, contrary to Luther's teachings, opposed their short-lived government by word and deed, were universally acclaimed as defenders of the faith. At the same time, when James Bristol, a pacifist Lutheran pastor in Camden, New Jersey, was sent to prison for the identical offense (obeying God rather than man), his denomination was embarrassed and clamped an all-around silence over his equally heroic stand. Both European pastors and American ministers disregarded Luther's specific teachings. That such things can happen bridges the Atlantic with a ray of hope.

If Niemöller remains the prophet he now appears to be, a revolution may actually be on its way. The pendulum may be starting in the other direction. It was not until last August, at the general conference of Evangelical churches at Treysa, that Niemöller perceived the error of his church's ways. The Lutheran reports him as saying "that he was brought up a Lutheran and did not realize that the traditional Lutheran theology regarding the state was wrong" . . . He now believes that the church must exercise stronger influence on political life . . . 'This was for me a most interesting discovery,' he said. 'I believe Lutheran teaching can be changed at this point.' Time will tell.

Others have voiced similar convictions. As recently as 1937 Professor Althaus of Erlangen wrote in a pamphlet, *Responsibility and Guilt of the Church*: "In a Christian nation the Christian faith assumes political importance . . . Both church and state belong together as far as the welfare of the people is concerned . . . What will become of the Christian church only God knows, but it is up to us to be aware of our guilt and think in new terms of our responsibility."

What has Martin Luther to say to our time? Were he here to observe the attempts by his followers, of whatever denomination to heal twentieth century ills with his sixteenth century prescription, he would be the first to side with those who labor and suffer to sweep academic cobwebs into the discard and to make the spirit of the Master the world's sovereign will. Dean Inge deserves an apology not abuse."

By Permission from "The Christian Century."



# Our Women's Work

## Lessons For Lent

John 6:1—15  
Hymns 229, 361  
John 6:35—51  
Hymns 419, 369  
Matthew 15:21—28  
Hymns 420, 431

## Women's Mission Meeting

Seattle, Washington.

On Valentine's Day women from three congregations in the state of Washington accepted the invitation of the Ladies' Aid of St. John's Church, Seattle, for a luncheon and mission meeting. Mrs. A. W. Andersen of Tacoma, district president of the W. M. S., was invited as the guest speaker.

At least sixty people were present, the Tacoma and Enumclaw delegation almost surpassing Seattle's. Pussy willows, hearts and other Valentine motifs made the tables very festive, and soon upon Rev. Sorensen's suggestion each Seattleite took the hand of a woman from Tacoma or Enumclaw as her partner at the luncheon. Conversations as a result were very interesting, and the luncheon was delicious and beautifully served.

Mrs. Sorensen acted as toastmistress and introduced Rev. Sorensen who led the devotions. Then Mrs. Andersen, in her sweet and modest way, told briefly the history of W. M. S. or D. K. M. and gave examples from personal experiences. She felt, for instance, that information concerning women's services had too often been overlooked and consequently many of us had not been awake to the importance of these services. The main points stressed by Mrs. Andersen was a plea for us to unite to prevent world suffering, to help carry a large part of the load of Lutheran World Action, to study missions either in separate mission study groups or, at least, at four meetings of the Ladies' Aids yearly. In closing she so appropriately said: "You should never be weary of well-doing. As followers of Christ you can't do otherwise."

Since the purpose of the meeting was to give renewed interest in W. M. S. and to promote study groups, Mrs. Sorensen led the discussion about these two points. We also discussed the possibility of further group meetings of the women of these three congregations. Some favored such meetings, possibly three a year; some thought one a year was sufficient, as too many would lessen opportunities and time to do much work and study in local groups. However, Tacoma may invite the groups one of the last days in May. One from each group present told of the work done for missions (Home and Santal) by her group, and these sketches varied considerably.

One point stressed was the need for a more definite W. M. S. program in each district, so that knowledge concerning W. M. S. and the work expected of us might be made clear to every individual.

Rev. A. W. Andersen closed the discussion by saying that our greatest challenge was to help bring about "Thy kingdom come on earth as it is in heaven." He had recently read that if all Americans were christianized the whole world would soon be. He encouraged mission study groups apart from Ladies' Aid and said not to be discouraged if few came at first as all that is great in the world has started in a small way.

Rev. Terrell closed the meeting with a prayer. Watch the Ninth District for results of this meeting. Too much thought and work was put into it to not have it bear some fruit.

Gertrude H. Mortensen.

## Contributions to Women's Mission Fund

Miss Alice Jensen, Minneapolis, Minn., \$4; East Badger Ladies' Aid, Badger, S. D., \$5; Ladies' Aid, Gardner, Ill., Willing Workers and Ladies' Aid, Dwight, Ill., \$33.50; Bethania Guild, Racine, Wis., \$10; Bethania Ladies' Aid, Racine, Wis., \$10; Kronborg Ladies' Aid, Marquette, Nebr., \$10; Mission Study Group, Brush, Colo., \$30; Danish Ladies' Aid, Askov, Minn., \$56; Danish Ladies Aid, Grant, Mich., \$7; West Dane Ladies' Aid, Cordova, Nebr., \$16.50; Danish Ladies' Aid, Alden, Minn., \$10; Ladies' Aid, Detroit, Mich., \$20; Ladies' Aid, Fredsville, Iowa, \$10; Danish Ladies' Aid, Newell, Iowa, \$10; Mrs. C. W. Bidstrup, Des Moines, Iowa, \$5; Hope Ladies' Aid, Bridgeport, Conn., \$10.

Danish Ladies' Aid, Pasadena, Calif., \$15; Gertrude Guild, Clinton, Iowa, \$10; Danish Ladies' Aid, Marinette, Wis., \$5; Ladies' Aid, Salinas, Calif., \$10; Ladies' Aid, Omaha, Nebr., \$9; Sr. and Jr. Ladies' Aids, Brooklyn, N. Y., \$20; Friendship Circle, Los Angeles, Calif., \$20; Ladies' Aid, Perth Amboy, N. J., \$10; Mission Group, Tacoma, Wash., \$25; Danish Ladies' Aid, Wilbur, Wash., \$7; Mission Study Group, Bridgeport, Conn., \$15; Ladies' Aid, Muskegon, Mich., \$15.33; Study Group, Cedar Falls, Iowa, \$25; Hope Lutheran Ladies' Aid, Ruthton, Minn., \$5; Congregation of Viborg, S. D., \$11.78; St. John's Ladies Aid, Exira, Iowa, \$5; Annex Club, Seattle, Wash., \$15. Total \$470.11. Total contributions to general fund to date, \$882.65.

## Behold A Castle

(Der staar et Slot)

Behold, a castle bright and grand,  
Built where the sunset is beaming.  
With golden shields, o'er distant land,  
The towers are brilliantly gleaming.  
That castle was not built by hand,  
Neither conceived by mortal;  
From earthly shores to heaven's strand  
The Lord created its portal.

From thousand towers flashes gold;  
Bright is the portal of amber.  
How wondrous are the pillars bold  
'Round heaven's treasure chamber!  
The sun withdraws its chariots of fire,  
Decking with diamonds the ocean.  
Light's banner on the castle's spire  
The evening breeze sets in motion.

His standard waves the angel of light,  
Leaving for distant regions;  
And with him goes life's daylight bright  
'Neath ocean waves by the legions.  
Just like the sun, so life must fade,  
Leave for its transformation.  
— But, like the sun, the soul was made  
To rise again o'er creation.

B. S. Ingemann.

Translated by Marius Krog.

### W. M. S. OFFICERS:

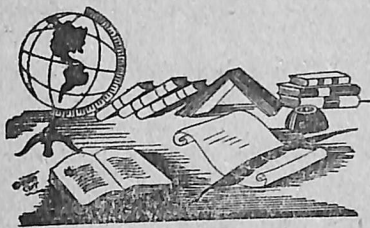
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## Across the Editor's Desk

**Luther After Four Centuries**, by Martin Schroeder, is a challenging article which appeared in the February 13th issue of "The Christian Century." We have received permission from the managing editor of "The Christian Century" to reprint the article in Lutheran Tidings.

Dr. Martin Schroeder is a member of the United Lutheran Church. He has served two terms in the Nebraska legislature. He holds a graduate degree in political science from the University of Nebraska, having specialized in questions arising out of church and state relationships. He is now field secretary for the Midwest synod of the United Lutheran Church.

Although we do not agree with the viewpoint of the writer of the article in all details, we recognize the general theme of the article. As worthy of serious consideration for all Lutherans.

It is our contention that the Folk-life philosophy which is our heritage from N. F. S. Grundtvig and the Folk School movement of Denmark has given that contribution which has helped the Lutherans of Denmark to a renewed evaluation of the Christian's responsibility toward social problems.

It is further our impression that this heritage from the Grundtvigian Folk-life philosophy is the one contribution which we as a synod must help to give to American Lutheranism as we gradually become more and more assimilated into one American Lutheran Church.

It has been our personal experience that in the daily contacts a pastor makes with other fellow-pastors in a community, we have so often found more fellowship in regard to social viewpoints and activities with pastors of other Protestant churches, than we have been able to develop with pastors of some other Lutheran groups. We have heard other pastors of our synod relate the same experience. We have often wondered about this situation. Does Dr. Schroeder's article probably give the explanation?

Having read this article and from other observations made we are led to believe that we as a synod share more with the United Lutheran Church at least in respect to the Christian interpretation of social problems, the individual's relationship with social and national activities, etc., than we do with any other Lutheran group. We could elaborate more on this but shall not do so at this time.

Dr. Franklin Clark Fry is the president of the United Lutheran Church. We also carry in this issue a sermon by Dr. Fry which in its own way reveals his personal attitude toward the ever-increasing test of Christianity in a war-torn world.—And after all, if we can not meet this test, will we then be worthy of being known as Christians?

**Lutheran World Relief** has now been granted permission from Washington for shipments of relief goods to Germany. A newly created Council of Relief Agencies Licensed for Operation in Germany, consisting of eleven national relief agencies, and including Lutheran World Relief, is the only authorized agency for handling relief in Germany. It is known as CRALOG.

The New York office of Lutheran World Relief announces that the first shipment of goods is now ready to leave this country. 4,000 bales of clothing and shoes are ready for shipment from the Easton, Pa., supply headquarters.

The Lutheran World Relief is already shipping goods to Holland, Finland, Czechoslovakia, Yugoslavia, Hungary and Poland. And now we can ship to Germany also. No food is being sent by Lutheran World Relief at present.—According to plans 2,000 tons of relief supplies will be sent monthly by CRALOG.

In Germany the supplies will be administered by the Hilfswerk, the official relief agency of the Evangelical Church of Germany. Eight commissioners from this country will be sent to Germany to help in the distribution of the relief supplies in that country. The Rev. Carl F. Schaffnit, superintendent of the Lutheran Charities of Detroit, Mich., will represent Lutheran World Relief in Germany, working in close cooperation with the Hilfswerk.

Lutheran World Relief is confining its activities to clothing, bedding and shoes. Food is being purchased in Europe for Germany and other countries by Dr. S. C. Michelfelder, commissioner of the American Section of the Lutheran World Convention, with funds obtained through Lutheran World Action.

We strongly urge our people to continue the collection of used clothing, bedding and shoes. Although the winter will soon be over the problem of scarcity will be felt more and more through the coming year, yes probably through several years. Several countries in Europe, and especially Germany, are so completely crippled, that it will take years before there will be anything near a somewhat normal output of goods, clothing, shoes, etc.—Consequently those who managed to get through this winter, many of them in nothing but rags will have little for the coming year, unless relief reaches them from other countries.

**Denmark**, in spite of a scarcity of many items, nevertheless has proven to the world that the Danish people are conscious of the privilege of being able to help their neighbors, although some of these recently were brutal enemies. A recent dispatch reveals that Denmark has in the month of February presented UNRRA with a gift of 10,000 horses and several thousand pounds of fish for relief in the war-torn areas of Europe. The gift is estimated at a value of 25 million Kroner.

**"Meet Your Neighbor Modern Scandinavia"** is a 16-page pamphlet issued by the Reader's Digest Program Service. It is one of a series of Program helps on Community Welfare, International Relations, Education, Labor Management Problems, etc., issued monthly by the Reader's Digest Program Service. This yearly

(Continued on page 11)





HAROLD PETERSEN, Editor  
Ringsted, Iowa

VOLUME XXXVI

March 5, 1946

No. 38

## TO OUR YOUTH

### Without Money

Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul itself in fatness. Isaiah 55:1-2.

I go down to the store to buy a bread. It looks so good but it is not bread. Bread is a life-giving substance but there is no life in this bread. It was taken out of the bread because money wanted it to be taken out. It started with land speculation. With that money squeezed itself in between man and soil and separated the two. Man ceased to live with the land. Land did not get what it needs more than anything else, affectionate care. Soon land commenced to starve. It became anemic. For a while artificial substitutes could induce land to produce quantity but not quality.

We spend money for celery that is not celery, milk that is not milk. The more money we spend the more do we reduce vitality. Not so long ago men and women could dance till 7 a. m. and then go to work. Now young people are tired out by twelve.

I have just spent 50 cents to get two hours of fun, but I did not get it nor did anyone else get it. The actors tried hard to make us laugh, but they were not full of fun when they made the pictures. They were paid for throwing pies in the faces of groomed butlers. It was not funny. Fun and frolic cannot be bought. You cannot buy a man to produce contagious mirth. The whole Hollywood fun-factory business is as much a failure as was the Roman circus.

Arthur has lost Elsie's confidence and wit. Existence is a misery to him. He tries money. Gives her an \$800 fur coat, a \$30 dinner, a new Buick. She does her level best to pretend that she has come back. He knows, it was a failure.

The community is so barren and void that the young people scream for a bit of genuine folk-life. Committees are chosen. They collect money, make snack-bars, skating rinks, etc. It does not help. There is plenty of potential folk-life but it will not mix with money.

A man and woman buy a farm. They work hard for ten years in order to accumulate some money which supposedly will satisfy a hunger in their souls. They fail. The money does not satisfy. The farm, the plants, animals and even the children did not become a part of them. They did not create a home atmosphere and home beauty.

We may as well square up with the truth that life values cannot be attained by means of money. Money

cannot be a sacrament. As a means of acquiring values it is totally on the side of death. It acts negatively.

I can send my check to the florist and ask him to decorate my room with flowers, but unless I myself am mated to flowers they do not become a part of me. It is the intimate personal touch which will regenerate in me life values.

Aage Møller.

—From "The Vanguard American."

### The Bible And The Church

Sometime ago someone asked the question: Why is not the Bible used more in the church? It is possible I misunderstood the question when I interpreted it to mean that this person expected the minister to explain Bible passages instead of what is my practice, generally, to apply the Bible thought of life to situations.

As we go into church history we find that in the early days of The Reformation, when the majority of the people were handicapped in not being able to read, and consequently knew not the Bible words, except from hearing them read, in those days the sermons were lengthy Bible explanations. As time went on and more and more people learned to read, and in some countries like Denmark, they read "Bible history" in the schools, then the ministers gave more time to the "application" of scripture to life. That scripture besides telling the story of Christ's life is first of all life searching, should be evident from the parables, wherein we find a concrete life situation in every case. In much of Christ's teaching there is an application of Old Testament teaching.

But note that Jesus never used the Old Testament scriptures for the fantastic speculations that in our time occupy the feeble thinking of so many cults. How scriptures soon came to be misused after the Reformation is exemplified in one of the first Reformations preachers in Denmark who claimed that he had figured out that the world had to come to an end in the year 1533. He was soon dismissed from the pastorate as a false prophet. Many have made similar assertions since, which merely goes to prove how the Bible can be misused.

This continual misuse of scripture comes about primarily because people have not discovered in Christ and his men the representatives of the new age, and as the only sure prophecy for our age. The Old Testament belongs to an era which came to an end with the birth of Christ.

The question may be raised: Do people need to have the scriptures explained to them somewhat in the same manner in which they were explained during the first years of the Reformation? Should we at least



every third year, devote our time to explaining rather than application? The church is here to serve all needs, and if the needs of some people are served better by "explanation" than by application, then we should have such teaching. The church would be able to do that more unbiased than many of the cults who seek primarily a verification of their pet theories and who are not fair nor open to modern scholarship.

On the other hand, it certainly is not fair to say that the church does not use the Bible at its services and in its instruction. Two portions of it are read every Sunday—the words of the apostles and the words of Christ. And in our confirmation classes, Sunday school and summer school we make an attempt to give our youth some knowledge of the important teachings of that book we call the Bible. But don't overlook this fact: Before the Bible was the church, and if we will know the relationship between the Bible and the church we must constantly ask: What did the first Christians teach; what was the basis of the faith of the apostles?

L. C. Bundgaard.

### The Jinrikisha: An American Invention

American servicemen in China and Japan would no doubt be astonished to learn that the jinrikisha, the little two-wheeled, man-drawn carriage that serves as a taxi in the Orient, is an American idea. It originated more than seventy years ago in the mind of the Reverend Jonathan Goble, a Baptist missionary in Japan. A former United States Marine, he had first seen the island empire from the deck of one of Commodore Perry's warships. It will be remembered that it was Commodore Perry who opened the way for our first treaty with Japan and for the establishment of commercial relations.

There are two versions of how the jinrikisha actually came to be built. According to one story, the missionary wished to provide a means of getting his invalid wife out-of-doors. He believed that a modified baby carriage would solve his problem and showed a picture of some such child's vehicle to a Japanese carpenter, asking him to make one like it. The other story is that the missionary, in a conversation with a high Japanese official, suggested the jinrikisha as a solution to the unemployment situation then confronting Japan.

Whether or not the missionary can be held responsible for the introduction of the mass production and use of the jinrikisha, the first such little carriage was built in Japan in 1871. It was first licensed as a public conveyance in Tokyo. Jinrikishas later appeared by the thousands in the cities of China. In fact it is the Chinese name—jinrikisha—with which people are familiar. The literal translation of the word is "man-strength-vehicle." In Japan the slang name is *jin-kiri*; the polite term is *kuruma* which means wheel. To foreigners it is known simply as riksha.

In some large cities of the Far East modern means of transportation—streetcars, automobiles, bicycles—are common, and there the riksha causes frequent traffic snarls. One such city is Shanghai, China's most important commercial center. Recently this city's

transportation authorities approved a three-year plan which will eliminate the riksha as a public conveyance in its streets.

In terms of Western enterprise, the riksha business is an old one. In the Far East, it can only be regarded as new. The story of the riksha graft investigation in Shanghai, back in 1934, suggests how the business tends to operate. It was found that after the riksha boys, or runners, paid the rent for the rikshas which the companies demanded, they had only about three dollars a month for themselves. Though there were seventy thousand of the little carriages in Shanghai at the time, there were not nearly enough to supply the demand. Competition to rent them was great, there was much enforced idleness among the riksha boys, and many of them worked only sixteen shifts a month. Yet their labor brought large annual profits to the companies that owned the rikshas.

At all hours of the day and night, in Oriental cities, the cries of the riksha boys can be heard, warning others of ruts, shouting to clear the way. Exposed to all weathers, half starved, sometimes running as much as thirty or forty miles a day, their lives were—and are—short.

As the Far East recovers from the ravages of war and moves towards industrialization, other cities may be expected to follow the lead of Shanghai and remove from their streets taxis whose power is the fast-ebbing strength of one man.

"Common Council."

### Those Sunday Mornings

I am taking this opportunity to pass a thought on to you. Consider it well, for it may be helpful to you.

When I was a child on the farm it was customary every Sunday morning at the breakfast table, when we had nearly finished the meal, for mother to kindly ask, "Is everyone going to church this morning?" Usually we would all nod the affirmative, or simply tell her that we were going to church.

One morning when she asked this customary question one of my brothers and myself told her that we had decided to go horseback riding that morning instead of going to church. Mother said nothing. We went horseback riding. On the following Sunday morning when she asked the question, the two of us told her again that we were going to ride horseback. We had enjoyed it much the Sunday before. Mother looked at us a little while, then she said in her kind voice: "I hope God has more time to think about you than you have to think about Him."

I have thought about that often. Needless to say, we did not go horseback riding that day. Mother's words had made us see our relationship to God in a new light. We came to see that without God we could not live. Without Him we dared not die. We came to see that we did not go to church for the pastor's sake, but for our own sake. We came to realize that if we expected God to have time for us, we must have time for Him. We go to church to give God an undivided hour for the many He gives us. We can kid ourselves and others and say that we give many hours to God in worship, but we cannot fool God. God knows.

Ove H. Nielsen.



## Report On 1945 Contributions To Lutheran World Action From The Congregations Belonging To The Danish Lutheran Church

## DISTRICT NO. 1:

	Confirmed Members	Quota	Contri- bution	Per Cent
Brooklyn -	275	\$ 205.00	\$ 207.00	101
Bronx -	150	111.00	100.00	90
Hartford -	220	164.00	165.00	101
Bridgeport -	215	160.00	125.57	78
Portland -	200	149.00	100.00	67
Troy -	292	217.00	153.50	71
Perth Amboy -	450	335.00	353.20	105
Newark -	43	32.00	37.00	116
Port Chester -	45	33.00	27.00	82
	1,890	1,406.00	1,268.27	90.2

## DISTRICT NO. 2:

Detroit -	382	284.00	117.00	41
Grayling -	74	55.00	85.10	154
Muskegon -	176	131.00	143.41	109
Ludington -	122	90.00	65.00	72
Manistee -	94	70.00	87.03	124
Grant -	31	23.00	30.00	130
Greenville -	600	447.00	285.65	64
Marlette -	101	75.00	135.00	180
Victory -	21	16.00	20.00	125
Big Rapids -	8	6.00		
Anonymous -			20.00	
DAYPL IV Convention			19.73	
	1,609	1,197.00	1,007.92	84.2

## DISTRICT NO. 3:

Trinity, Chicago -	313	231.00	250.00	108
St. Stephens -	238	176.00	269.29	153
Clinton -	265	198.00	165.00	83
Dwight -	327	244.00	350.48	144
Gardner -	28	21.00	30.00	143
Racine -	420	313.00	454.75	145
Marinette -	44	33.00	145.00	440
Menominee -	84	63.00	24.50	39
Sheffield -	40	30.00	0.00	
	1,757	1,309.00	1,689.02	129

## DISTRICT NO. 4:

Cedar Falls -	443	330.00	318.40	96
Waterloo -	247	184.00	255.00	139
Hampton -	131	98.00	115.00	117
Newell -	350	261.00	310.50	119
Kimballton -	438	326.00	399.25	122
Fredsville -	339	253.00	166.20	66
Exira -	67	50.00	42.90	86
Oak Hill -	141	105.00	65.80	62
Ringsted -	290	216.00	190.85	88
Des Moines -	184	138.00	186.75	135
Moorhead -	39	28.00	37.00	132
	2,669	1,989.00	2,087.65	105

## DISTRICT NO. 5:

Withee -	216	161.00	191.65	119
West Denmark -	147	110.00	112.50	102
Bone Lake -	39	28.00	21.00	75
Askov -	340	254.00	289.25	114
Minneapolis -	260	194.00	213.60	110
Alden -	194	145.00	139.50	96
Dagmar -	182	136.00	158.50	117
Volmer -	32	24.00	11.00	46
Flaxton -	35	26.00	0.00	
Bredette -			15.00	
	1,445	1,078.00	1,152.00	106.8

## DISTRICT NO. 6:

Diamond Lake -	170	127.00	64.10	51
Ruthton -	178	133.00	80.50	61
White -	55	41.00	63.00	154
Tyler -	787	586.00	780.34	133
Viborg -	190	142.00	142.80	100

Gayville -	86	64.00	65.00	102
Hetland-Badger -	170	127.00	35.00	28
	1,636	1,220.00	1,230.74	100.8

## DISTRICT NO. 7:

Omaha -	183	135.00	135.50	100
Kronborg -	142	106.00	150.00	142
Rosenborg -	37	28.00	38.90	139
Nysted -	40	30.00	28.00	93
Cozad -	103	77.00	100.00	130
Brush -	130	97.00	203.60	210
Granly -	7	5.50	31.00	563
Denmark -	87	65.00	52.50	81
Davey -	190	142.00	216.00	152
Davey -	50	37.00	15.00	40
Cordova -	145	108.00	108.00	100
Hay Springs -	26	19.00	6.00	32
Direct contribution -			37.00	
	1,140	849.50	1,121.50	132

## DISTRICT NO. 8:

Solvang -	265	197.00	222.20	113
Los Angeles -	222	165.00	144.74	88
Pasadena -	40	30.00	10.00	33
Easton -	109	81.00	15.00	19
Parlier -	72	54.00	20.00	37
Salinas -	200	149.00	42.00	28
Oakland -	27	20.00	0.00	
Watsonville -	30	22.00	0.00	
	965	709.00	453.94	64

## DISTRICT NO. 9:

Seattle -	264	197.00	236.34	120
Tacoma -	154	108.00	120.00	111
Enumclaw -	199	149.00	100.00	67
Junction City -	162	121.00	90.00	74
Wilbur -	25	19.00	26.50	139
	804	594.00	572.84	96.4

ALL DISTRICTS ----- 13,915 \$10,350.50 \$10,583.88 102.2

Dalum, Alta., and Canwood, Sask., did not figure in the above account, because they contributed in Canada. There are also some very unfortunate errors in the confirmed membership figures in the 1944 statistics used here, especially as concerns Tacoma, Granly, Rosenborg and Greenville. Oakland did not function last year and Big Rapids has joined another synod. Two congregations did not contribute. Forty-three contributed 100% or more. Sixteen congregations exceeded \$1.00 per confirmed member. \$0.745 per confirmed member is the basis for the quota. It is gratifying that so many congregations responded so well to the challenge and gave what was asked. It is difficult to understand that so many congregations did not find it worthwhile to give the seventy-five cents per confirmed member for the causes Lutheran World Action sponsors. We are fortunate not to have needed such help as that provided to others through Lutheran World Action. Is it possible that we do not understand or care about the millions who are our brothers in the faith and who suffer or need aid of some form or another? May God touch our hearts so that our pocketbooks be opened.

### The 1946-47 Appeal.

The goal for our synod for the two years 1946 and



1947 is set at \$56,463.62. This year we will ask our two churches in Canada to join us in meeting the goal. There will thus be a confirmed membership of 14,170. This will mean that during the two years we must collect \$4.00 per confirmed member. It is the privilege of any congregation to collect all of it during this year or spread it over the two years.

All pastors have received their packets with samples of the printed folders and envelopes, etc., obtainable for use in making the ingathering. Remember: Unless you pastors order what you want of this available material you will not get any.

May I suggest that instead of taking one collection or offering you work out a plan whereby people can pay so much per month. Sunday school children can also help contribute and should be given the very best information about the objectives of Lutheran World Action. It must be borne in mind that no better way can be found by which to bring young and old to understand the spirit and aim of Christian fel-

lowship. Orphaned missions, service centers, home mission centers among the industrial workers in trailer camps, the tremendous scope of the physical and spiritual relief work among Europe's miserable millions all constitute a Christian task of brotherliness that cannot fail to arouse a genuine interest and certainly also a sense of insufficiency. This will cause us to come to God for help and guidance and to look to Jesus, who "will carry us through."

Gradually the barriers separating us from European countries are being removed. It will take years before there will be even a semblance of normal living and decent conditions in most of Europe. Should we not much more feel the compulsion to comfort and restore than the compulsion to destroy and cause suffering? We are through with the latter, thank God, now let us go on with the former. "Let us work while it is day, the night cometh in which no man can work."

**Alfred Jensen.**

Des Moines, Iowa, Feb. 27, 1946.

## Across The Editor's Desk

(Continued from page 7)

service can be had for the cost of \$1.00. Write to: Program Service, The Reader's Digest Association, Pleasantville, N. Y.

The pamphlet on Scandinavia gives a concise, but at the same time comprehensive presentation of the three Scandinavian countries, Denmark, Norway and Sweden in relation to their history, form of government, social and economic progress, recreation, art and culture. A large number of references are given to further reading of magazine articles, pamphlets and books on the various phases of Scandinavian life. We gladly recommend this service to our readers.

**Lutheran Seminars**—In January the Division of American Missions of the National Lutheran Council sponsored the first Rural Life Church Conference at Ames, Iowa, which was attended by 36 rural pastors who had been appointed to represent the various areas of the state.

The purpose of this conference was to initiate the Rural Church Life Program that is being developed by the National Lutheran Council. The National Lutheran Council will be holding a follow-up on this first meeting by conducting area seminars in nine different sections of the state. The purpose of these seminars is to discover the needs of the rural community and the part that the rural church can play in meeting these needs and making the rural areas a challenging place to live. Rev. E. W. Mueller is in charge of this program for the National Lutheran Council.

Area seminars will be held at Decorah, Clear Lake, Sheldon, Story City, Odebolt, Red Oak and three will be scheduled in southeastern Iowa, beginning March 11 at Decorah and ending March 28 at Red Oak.

The area seminars will be in charge of Rev. O. E. Engebretson, Decorah; Rev. Arthur Feroe, Leland; Rev. Arnold Thalacker, Palmer; Rev. Paul Luther Miller, Cedar Rapids; Rev. Martin E. Nygaard, Cedar Falls; Rev. Nelson Preus, Onawa; Rev. Carl E. Benan-

der, Swedesburg; Rev. Carl E. Cederberg, Blakesburg; and Rev. A. J. Seegers, Fontanelle.

To these seminars pastors and laymen are sincerely invited.

## TO OUR YOUTH

### District V Conference At Grand View College

We hope, in the next issue, to publish a detailed report of the recent Dist. V conference at Grand View. It was a good week for the eighteen young people representing all but two of our district societies. We were made to realize during the days we were together and lived with the students and the faculty of Grand View that life can be lived on a higher plane than the disgusting low level which we witness all about us almost every day. The inspirations gained through the lectures, discussions, songs, play, and general fellowship cannot help but create in all who participated a deep, deep longing for more of the same. When the passion for a richer, nobler, and purer life has been kindled one of the deepest needs of our age has been met. Let us hope for more of the same. District V extends its thanks to Dr. Knudsen, other members of the faculty and personnel, and to the students of the college for the kind and warm reception which we received.

**Harold Petersen.**

**Lutheran Tidings** -- PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

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**I'LL TELL YOU WHY I AM A PROTESTANT** by Ross H. Stover. The Castle Press, Philadelphia, Pa. 20 cts. Can be had from The Lutheran Publishing House, Blair, Nebr.

In these days of Roman Catholic propaganda and bombastic send-offs to kiss the Pope's foot and a frantic attempt by the hierarchy to regain lost ground in Europe, and a play-up of notorious convert-pictures in the daily press we need timely literature in the hands of all our people. While we advocate no antagonism toward The Roman church we should know plainly why we do not want it. Dr. Stover is the pastor of the Messiah Lutheran Church in Washington, D. C., and he is part time professor at Temple University; his little booklet is well written and timely; while I disagree with some of his assertions on historical principles, I still do not know anything better to place in the hands of all of our people, and I mean all.

Most of us do not have enough time in our confirmation classes to discuss the danger of Roman Catholicism, and in days when tolerance propaganda becomes a near challenge not to think too seriously about a true historic church, we need to do all we can, that even a church with a large membership can be enshrined in insidious clouds of traditions, shall not again sow the seeds of fascistic states.

I recommend Dr. Stover's book, you will find it fascinating reading and it will help to make you a proud, but also a more humble, protestant.

L. C. Bundgaard.

**THE REVISED STANDARD VERSION OF THE NEW TESTAMENT** — Publishers, Thomas Nelson and Sons, New York, N. Y. Cloth; 560 pages; Price \$2.00.

The Revised Standard Version of the New Testament published in February, 1946, is an authorized revision of the American Standard Version, published in 1901, which was a revision of the King James Version, published in 1611.

In 1928 the International Council of Religious Education, a body in which the educational boards of forty of the major Protestant denominations of the United States and Canada are associated, became the copyright owner of the American Standard Version. That body appointed a committee of scholars to work toward a new Revision of the Bible. The work of this committee was started in 1930. The committee has worked in two sections, one dealing with the Old Testament, and one with the New Testament. The committee consisted of eleven of America's leading Bible scholars. The late Professor James Moffatt of Union Theological Seminary and Professor Edgar J. Goodspeed of University of Chicago, well known for their private translations of the Bible, were members of the committee.

The King James Version has a place in the English speaking world probably unequalled by any other Version of the Bible. But as time went on it became more and more evident that the English language was constantly changing, and consequently many private translations have been made, and also authorized Versions have appeared. On Bible scholar makes this observation: "If the purpose of a New Testament passage when read in public worship or private devotions is to give a solemn and melodious sound, the King James Version is wonderful—but if we are to read 'with the spirit and with the understanding also' it is important to have a translation which says in English what the original writers said in Greek, and which says it so that ordinary people can understand it."

It may seem rather strange at first to some, but most people will welcome the disappearance of "didst" and "goeth", etc. "You" takes the place of "thou", "thee" and "ye", except in addressing God. Let us mention only a few examples in the natural speech as we find it in this new Version. In Matthew 25:35 we read in the King James Version: "For I was an hungred, and ye gave me meat." The new Version reads: "I was hungry and you gave me food." — In John 12:7 we read in the King James: "Against the day of my burying hath she kept this", which in the new Revised Ver-

sion reads "for the day of my burial." And thus we could continue to mention examples where the real meaning of the words of the books of the New Testament have been found with this new revision. In other words, a special effort has been made to let the New Testament authors speak in the vocabulary of the English-speaking Christian of our time.

According to plans the Old Testament will be complete for publication by 1950.

Leather bindings of the New Testament will be on the market by June, according to present plans. However, the Cloth edition which we have on our desk is a beautiful volume, the page size, the type, the styling of the type page is very pleasing to the eye.

This Revised Standard Version of the New Testament has been greeted as the most important publication of 1946. We feel confident that our readers will be anxious to see and read this book which "perpetuates the body of Christ in the twentieth century."

H. S.

## A New Play

The Rev. Marius Krog of Chicago has just completed a three-act play which bears the title, *A Source of Strength*. The theme is life at Grand View College in our day. A few who have read the manuscript have commented very favorably on the merits. Arrangements have already been made for staging the new play both in Trinity and St. Stephen's in Chicago.

The purpose of the play is to make our people, especially the younger generation, acquainted with the life and purpose of the school. It has been written under the auspices of the Grand View College Alumni and with a view toward the Jubilee Fund. It is available to any group who might wish to present it. Look for further announcements and reviews.

The problem of staging has been simplified by the fact that appropriate scenery of well-known spots at Grand View also is available to the groups who present the play.

## Correspondence

Dear Editor:

In reading the article entitled "The Atomic Bomb," by Alfred C. Nielsen, which appeared in the January 20 issue of *Lutheran Tidings*, I experienced a very strong reaction. If in your opinion, the printing of my thoughts in the *Lutheran Tidings* would tend to ease nervous strain and to induce sound sleep for anyone, you may print, or cause to have printed, the following comments:

My first thought upon reading, "oh yes, we go about our work and sleep, or try to; but in the night we wake with a start, and think we see it in the sky, that awful monster come to wipe us out in a flash," was that I have not lost a moments sleep over the possibility of what the Atomic Bomb may do to me or to my immediate family. In analyzing this, I came to the conclusion that the reason is the same as of that when a small boy and being afraid of lightning, my mother told me that God held the other end of the lightning. Since that time I had not been afraid of lightning. Hence, I am not afraid of the Atomic Bomb.

As for the statement of the serviceman who wrote that he preferred the war to have lasted one, two or even three years longer instead of having used the Atomic Bomb, I am glad the Atomic Bomb was used. I believe two or three years of war would have caused the death of more people, both Japanese and American, and much more suffering than has been caused by the Atomic Bomb.

Without making a declaration of Pacifism or non-Pacifism, I do wish to state that I believe since we did not meekly submit to the aggression of Japan, it was up to us to fight them to the best of our ability, and with the most effective weapons we could manufacture. I do not believe that the Japs killed at Hiroshima and Nagasaki were any deadlier than the American killed at Pearl Harbor and other places, nor did they suffer as greatly.

Professor Nielsen goes on to say, "There is this choice before us: We must unite or die. The bomb must be controlled by the United Nations Organization." Personally, I



would much rather let God control it, and if He needs any outside help, I believe He is able to let an organization come into being to obey His commands.

For these reasons I am not worried about the Atomic Bomb. If it should be God's will that I be killed by an Atomic Bomb, I would thank Him rather for giving me and my dear ones an easy death instead of one perhaps from a lingering, painful illness. I agree that we must unite; but that should be in getting back to a sincere, child-like faith in God and His love toward we poor bungling sinners.

In closing, I will say that if my contribution may act as a sedative to anyone, I shall feel amply rewarded.

Sincerely,

**Andrew Fønnesbeck,**  
Ludington, Michigan.

Cedar Falls, Iowa,  
February 11, 1946.

Mr. Svend Petersen,  
Lock Box 265,  
Askov, Minn.

Dear Mr. Petersen:

Enclosed please find a check in the amount of \$50.00, a gift from the Women's Mission Society.

We are grateful for this very good paper and with best wishes we are,

Sincerely,

**The Women's Mission Society,**  
Mrs. C. B. Jensen, Treas.,  
1604 Washington, St.,  
Cedar Falls, Iowa.

We are grateful for the above letters. Each of them reveals an interest in our paper and a willingness to cooperate for a better "Lutheran Tidings."

Thank you,

—Editor.

#### Contributions to the Danevang, Texas, Altar Fund.

St. Peder's Ladies' Aid, Minneapolis, Minn., \$10; Lake Amelia Ladies' Aid, Minneapolis, Minn., \$10; St. Peder's Guild, Minneapolis, Minn., \$5; Emmanuel Ladies' Aid, Kimballton, Iowa, \$25; St. Ansgar's Ladies' Aid, Portland, Maine, \$10; Ladies' Aid, Port Chester, Conn., \$10; Danish Ladies' Aid, Clinton, Iowa, \$10; Mrs. Hans Madsen, Ruthton, Minn., \$1; Hope Ladies' Aid, Ruthton, Minn., \$10; Hope Circle, Ruthton, Minn., \$3; Happy Hour Circle, Ruthton, Minn., \$3; Niels Andersen, Waterloo, Iowa, \$2; Danish Ladies' Aid, Tyler, Minn., \$25; English Ladies' Aid, Tyler, Minn., \$25; Good Hope Ladies'

Aid, Hetland, S. D., \$5; Bethesda Ladies' Aid, Newark, N. J., \$25; Bethelheim Ladies' Aid, Brush, Colo., \$5; Ladies' Aid, Denmark, Kans., \$10; West Dane Ladies' Aid, Cordova, Nebr., \$5; W. M. S. Group, Grayling, Mich., \$25.

Jr. Ladies' Aid, Fredsville, Iowa, \$5; Ladies' Aid, Withee, Wis., \$13.60; Kronborg Ladies' Aid, Marquette, Nebr., \$10; Sr. Ladies' Aid, Brooklyn, N. Y., \$25; Friendship Circle, Los Angeles, Calif., \$25; Sunshine Circle, Enumclaw, Wash., \$10; Mission Study Group, Brush, Colo., \$5; Danish Ladies' Aid, Viborg, S. D., \$5; Ballard Danish Ladies' Aid, Seattle, Wash., \$5; Ladies' Aid, Hay Springs, Nebr., \$5; Immanuel Lutheran Ladies' Aid, Troy, N. Y., \$25; Jr. Ladies' Aid, Brooklyn, N. Y., \$25; Argo-White Ladies' Aid, S. D., \$15. Total, \$397.60. Total contributions to Altar Fund, \$1,168.61.

Acknowledged with sincere thanks,

Mrs. Agneta Jensen,  
Treas. W. M. S.  
1604 Wash. St., Cedar Falls, Ia.

## In Childhood I Saw Him

In childhood I saw Him, my eyes brightly shining.  
We played with the stars on a cloud's silver lining.  
The Cross was remote—and I felt not its power.  
He kissed me—I found only joy in that hour.

In youth I beheld Him, my life did awaken.  
My spirit arose, and my fears were o'ertaken.  
He called me, His loving security giving;  
His passion and courage gave beauty to living.

In manhood I saw Him, my sins had enchained me.  
I trembled, and knew not the Hope that sustained me  
My fear to the merciful Shepherd confessing,  
I found in His love, that the Cross was a blessing.

First then could I tell Him, my way He was guiding.  
In life and in death, I in Him was abiding.  
I found in these hours that I sought Him with gladness.  
He frees me from pitfalls of evil and sadness.

Once more I will see Him, when this life is ending.  
I'll reach out, to Him and to new life ascending.  
With joy I will see Him, and all that would grieve me  
Will vanish. His mercy and love will receive me.

Free translation of "Jeg saa ham som Barn med det solrige Øje."

By **Putte Kildegaard.**

Bridgeport, Conn., Jan. 8, 1946.

## NEWS BRIEFS

### DANES RAISING KAJ MUNK FUND.

By Religious News Service

Copenhagen (By wireless) — More than 1,000,000 crowns (\$20,871) have been raised in a national collection throughout Denmark to commemorate Kaj Munk, Danish pastor and dramatist who was murdered by the Germans on Jan. 4, 1943. The collection is still in progress.

### \$25,000,000 METHODIST FUND RAISED IN FULL

By Religious News Service

Chicago—The \$25,000,000 for post-war relief and reconstruction sought by the Methodist Church in its Crusade for Christ fund has been received in full, Bishop J. Ralph Magee, of Chicago, announced here. Another \$2,757,718 above original goal has been pledged, and is expected to be contributed by Easter.

### VETERANS HOSPITALS HAVE 81 FULL-TIME CHAPLAINS

By Religious News Service

New York — Eighty-one full-time chaplains have been appointed in veterans' hospitals and the number will shortly be increased to 212, Rev. Crawford Brown, Chief of Chaplains in the Veterans' Administration, told the National Council of the Protestant Episcopal Church here.

Chaplain Brown said it is planned to have one chaplain in each veterans' hospital of 150 beds or more, while the larger hospitals will have one chaplain for each 500 patients. He reported that 64 per cent of the patients in the 98 veterans' hospitals are Protestants.

The meeting adopted a resolution urging bishops and diocesan departments of Christian social relations to encourage a supplementary ministry in cooperation with official chaplains of the veterans' hospitals. It was stated that the Episcopal Church has already filled its quota of six chaplains in the veterans' hospitals.

### LUTHERAN AUGUSTANA SYNOD'S THANK OFFERING PASSES \$2,000,000 MARK

By Religious News Service

Rock Island—Payments to the Evangelical Lutheran Augustana Synod's Centennial Thank Offering fund have passed the \$2,000,000 mark, Thorsten A. Gustafson, director of stewardship, reported.

The total received to date is \$2,052,660, representing 90 per cent of the amount pledged two years ago. Final payments are due before the Synod meets in June of this year.

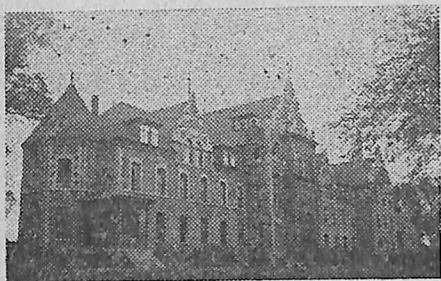
### BIBLE SOCIETY TO PRINT 1,000,000 SCRIPTURES IN JAPANESE

By Religious News Service

New York—One million copies of the New Testament will be printed in Japanese by the American Bible Society here as the result of a recent request by Japan's Christian leaders for religious literature. The first 60,000 already are enroute to Japan. It also is planned to print 100,000 Testaments in English.



## GRAND VIEW COLLEGE



### An Inner View Of Grand View

The days seem to be slipping by continually faster. Only yesterday, it seems, Rev. Ammentorp gave a very interesting review concerning Abelard and Eloise. Eloise had an excellent mind that was placed in a conservative age which tended toward the abstract and spiritual and away from the sensual. He briefly reviewed her life and influence.

The following day, Rev. Ammentorp, in commemoration of Lincoln's birth, read several poems concerning Lincoln, his life, work and death. He read first the Harvard Commemoration Ode which was written by Lowell on July 21, 1865 and considered by some to be the greatest. In it Lincoln is compared to a shepherd whose mind was not on the peak but on the level of the west where it, though low, was very close to God. He was even considered the first true American. Ideas of other poems included a comparison of his words to oaks and acorns, and his thoughts to roots; a statement that it was "ours to soar and his to see"—Lincoln being the stabilizing influence of the nation; and a symbolizing of Lincoln's life in a midnight of bitterness, folly, and pain in the United States.

Rev. Jensen spoke of the life of Moses and used it as an example of the dashing of a hope, its effect on the life of the individual, and its probable unseen blessing. Even though our hopes are often dashed to pieces we must continue living our best for probably God's blessing will come just as it came to Moses. He saw the Promised Land from afar as it would be, rather than it evilly was and, because his grave was unknown, there was no prompting of Israelitish idolatry.

The Drake Symphony presented another afternoon of entertainment on February 17. Its guest was the 22-year old negro soprano, Camilla Williams, who sang, among others, "Oh What a Beautiful City!" and "Sometimes I Feel Like a Motherless Child." Miss Williams has twice won the Marian Anderson Award, has an exclusive contract with the Victor Recordings, and would seem to be destined for fame.

The lecture hall resounded louder than usual with the singing at the chapel February 19. Those young peo-

ple of District V who came to attend the Leadership Conference were present for the first time. Dr. Knudsen welcomed the visitors; outlined the week's preliminary schedule; and urged us, as Bjornstjerne Bjornson had stated in one of his works, "To look beyond ourselves to that which is greater." That evening there was choir rehearsal followed by group singing in the living room.

The succeeding chapel periods were presided over by visiting Iowa ministers. Harris Jespersen chose as his text "Do not put your light under a bushel but let it shine out into the world." He stated that slowly but certainly things evolve, and symbolized it with the story of a little boy who put his jig saw map of the world together by assembling the picture of a man found on the back of it. We make the world by making men. The basketball game that evening was exciting. The visitors were strong opposition but the Grand View boys came out two points ahead. Folk dancing followed until the coffee bell rang.

On February 21, Harold Petersen used as his text the parable of the buried treasure stating that the Kingdom of Jesus Christ is totalitarian. February 22 he stressed the three types of work in regard to living—1. Work for living; 2, work for others, and 3, work for Jesus.

Contributions for the World Student Service Fund were collected during the past week. This sum will aid in national and international attempts at education of prisoners, evacuees, and foreign born students.

The entertainment of the February 23 U. K. meeting consisted of the reading of famous speeches in American History interspersed with the rendition of appropriate music. The latter included a soprano solo by Elin Jensen, a piano solo by Esther Dixen, and a duet by Ingrid Christensen and Don Osterby.

Rev. Alfred Sorensen of Seattle, Washington, was a visitor and definite contributor to the life of the students the week-end of the 23rd.

Dr. Knudsen gave an interesting report of his plane trip to New York on February 25. The event was a committee meeting of the Association of American Colleges. That evening the International Relation Club met at the home of Dean Nielsen to discuss the political trends of the world. Reports were given by Helen Stub, Kai Mortensen, Arnold Knudsen, and Vernon Frost.

The recent chapel talks have been by A. C. Nielsen. He has been reviewing the political events of the nineteenth and twentieth centuries, their effect and possible consequence, in an effort to clarify the facts that what men believe in has often gone wrong and that absolutes are necessary. His summary will be his idea of the prospects for peace.

NOTATION: The article in the preceding issue entitled "Must we be Conformers" was written by Theodore Thuesen.

Norma Due.

## CHURCH AND HOME

By REV. M. MIKKELSEN

Our heritage is ever a challenge to us. In order to build for the future it is essential that we are well equipped and adequately prepared, and therefore we should ever have an eye on the past. History is very important. Without the knowledge of history one is really never equipped to do any important work that might benefit the family of mankind. Advice, based on the experiences of the great characters of the past, is such an invaluable asset in the building of characters and personalities now.

When telling the parable of the talents Jesus emphasized the importance of heritage. It involves obligation and responsibility. "Unto whomsoever much is given, of him shall be much required."

A heritage should be shared. It is wrong to use it selfishly as did the prodigal son, without regard for the welfare of other people. A heritage is a privilege if it is used right, but not in the sense that one is justified in using it exclusively for his own gain and advantage thereby contemptuously depriving others of the happiness of sharing a goodly heritage rightly used.

It looks as if it is a very innocent pastime to let money earn money; but, of course, it is just an illusion; there is no such thing that money can do. Whoever heard of a pregnant dollar? Such a monstrosity exists only in the fairy tales.

Interest on capital means devaluation (inflation) of the dollar, because every dollar thus earned by idle dollars is taken out of the sweat and blood of labor, away from the toiler depriving him further still of an already dangerously devaluated medium of exchange. Protection by tariff is another illusion that protects the interest of the few and exploits the many.

Learning to use our heritage with deep and unselfish regard for the welfare of other people, and not merely for our own advantage, we shall discover that we are on the right road toward peace and good will among men and nations.

The following information may be of personal interest to some American soldier still in Europe, and for that purpose alone its is submitted:

On Sunday, Feb. 17, Mr. and Mrs. Emil Anderson, Lake Norden, S. D., received a cablegram from their son, Sgt. Le Moyne Anderson, who is stationed at Linz, Austria, with the famous Rainbow Division, stating: "Leaving for Denmark Sunday. Will delay shipment home slightly."

Le Moyne wanted to visit his grandmother and other relatives in Vangsaa, Thisted, Aalborg, Salling and Klitmoller. His grandmother, Mrs. Oline Gronkjaer, in Vangsaa, had received a letter from the American Headquarters in Copenhagen, asking if she would be at home and could have Le Moyne pay her



a visit? Mrs. Gronkjaer immediately replied affirmatively.

Le Moyne requested the furlough on December 28, '45; his company commander signed the application and sent it on higher up the line for instant approval.

(Thanks to Mr. and Mrs. Anderson for releasing this bit of news and for wanting to share it with our readers.)

## OUR CHURCH

**Withee, Wis.**—The Nazareth Church has two projects underway, a constantly growing organ fund and a similar building fund. Various plans have been considered for better and more adequate arrangement and facilities of the various church buildings. One plan is now under consideration by which the church building and the lecture auditorium would be joined, making it possible to heat both from the same heating system.

**St Stephen's, Chicago**—Rev. Edwin E. Hansen, Racine, Wis., district president, was the guest speaker in the St. Stephen's Church Sunday evening, Feb. 17th.

**Marlette, Mich.**—Mission Sunday was observed in the Juhl and Germania, Mich., churches on Sunday, February 24th, with Dr. Erling Ostergaard, returned missionary from Santalistan, India, as the guest speaker.

**Brooklyn, N. Y.**—Rev. F. O. Lund, who recently was discharged from active service as chaplain in the U. S. army was installed as pastor of Our Savior's Church in Brooklyn, Sunday, February 24th. Rev. A. C. Kildegaard, Bronx, N. Y., the district president of the Eastern District, officiated at the service.

**A Lutheran Rural Church Life Seminar** will be held Tuesday, March 19th, at Story City, Iowa. The Seminar is sponsored by the Division of American Missions of the Lutheran Council. Rev. M. E. Nygaard, pastor of the Fredsville, Iowa, church is the area chairman. Dean Alfred C. Nielsen from Grand View College, is one of the speakers. He will discuss the topic: "The Family as a Basic Institution." Pastors and laymen are urged to attend. Complete program can be had from the area chairman, Rev. M. E. Nygaard, R. 1, Cedar Falls, Iowa.

**Los Angeles, Calif.**—The annual report of the Emanuel Church has recently been published. Mr. Peter Thomsen, cand. of theology, from Grand View College, has been assistant to Rev. A. E. Farstrup during the past year. It has thus been possible for Rev. Farstrup to extend the mission work of the large Los Angeles area with regular church services in San Diego and Long Beach, and occasional services in San Fernando valley. The work in the Los Angeles church is constantly growing, 30 new members have joined the church the past year.—Rev. N. Nielsen, Fresno, Calif., district president of the California area, was guest speaker Thursday

evening, Febr. 21, in the Emanuel Church.

**Perth Amboy, N. J.**—Rev. F. O. Lund, pastor of the Brooklyn, N. Y., church, will be the guest speaker at the monthly "Dansk Aften" on March 6th.

**Cordova, Nebr.**—The annual Sunday School Institute of District VII will be held jointly with the Nebraska district of the United Ev. Luth. Church on August 15—18, 1946, at Cordova, Nebr., where the two congregations will be joint hosts. The featured speakers are the Rev. J. M. Winther, former missionary to Japan, and the Rev. Ernest Nielsen of Chicago. Miss Emilie Stockholm of Marquette, Nebr., is the District VII Sunday school representative, and as such in charge of the arrangements of the meeting.

**Rev. Ottar S. Jorgensen**, pastor of the Trinity Church in Chicago, has resigned and accepted a call from St. Peder's Lutheran Church in Minneapolis, Minn., planning to move there about July 1st. Rev. Jorgensen served the Minneapolis church as his first charge after his ordination twenty-five years ago.

**The Committee for Convention Procedure** appointed at the last annual church convention met on Wednesday, Feb. 27th, in Chicago. Members of the committee are Mrs. Jens Thuesen, Cedar Falls, Iowa, Mr. Walter Andersen, Chicago, and Rev. Holger Strandkov.

**The Board of Education** for Grand View College met in Chicago on Thursday, Feb. 28th, to consider possible plans for the forthcoming building project of the College.

**Granly, Miss.**—Rev. A. C. Ammentorp, Des Moines, Iowa, served the Granly congregation in January and Rev. Holger O. Nielsen, Cedar Falls, Iowa, was the guest speaker on Sunday, Feb. 24th.

**The Committee on Church Relations** met with a similar committee of the United Ev. Lutheran Church at Dana College, Blair, Nebr., on Wednesday, Feb. 20th. Members of the committee are Rev. Alfred E. Sorensen, Seattle, Wash., Rev. Erik Møller, Omaha, Nebr., Rev. Alfred Jensen, synodical president, Mr. S. Dixen Sorensen, Dwight, Ill., Mr. Einer Fischer, Racine, Wis., and Mr. Richard Sears of Cedar Falls, Iowa. Mr. Richard Sears was unable to attend and Rev. Holger O. Nielsen, synodical secretary, attended the meeting in his place.

**Dr. O. G. Hoiberg**, former professor in Social Sciences at the State College, Brookings, S. D., who is now in service of the United States government and stationed in Germany, had the privilege at Christmas of visiting with his parents, Rev. and Mrs. C. P. Hoiberg, formerly of Grand View College, and now living in Holte, near Copenhagen, Denmark. In connection with the trip to Denmark the Tyler, Minn., Journal relates the following: On his way to Denmark and upon reaching Bremen Dr. Hoiberg discovered that he would not be able to make train or bus connections and be able to reach his destination in time for Christmas eve. By chance he fell into a conversation with a naval officer who also was going to Copenhagen, and the officer had made

## JUST PUBLISHED

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With an introduction by Dr. J. Christian Bay, Librarian,  
John Crerar Library, Chicago, Ill.

This bibliography includes historical writing, fiction, poetry, belles-lettres, biography and religious works.

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Price \$2.00

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**GRAND VIEW COLLEGE**

DES MONIES 16, IOWA



arrangements for a jeep to take him to Kolding and there his private chauffeur would meet him to take him on to his destination and he offered Hoiberg to accompany him. Dr. Hoiberg, of course, accepted the invitation, and upon arriving at Kolding discovered much to the surprise of both, that the naval chauffeur was a former neighbor and chum from Tyler, Minn., Evald Jacobsen, who is attached to the Naval Attache's office at the Legation in Copenhagen. Both arrived about midnight Christmas eve at the Pastor Hoiberg home.

### CHILDREN'S HOME, CHICAGO

#### Gifts Received Since March 20, 1945.

From Chicago:	
Mrs. Ebba Nielsen	\$ 100.00
Mr. Andrew Benson	75.00
Danish National Committee	500.00
South Chicago Ladies' Aid	10.00
Mrs. Inger K. Nielsen	50.00
St. Stephen's Ladies' Aid	10.00
Enighed Lodge No. 42	5.00
Mr. and Mrs. Bert Madsen	5.00
Mr. and Mrs. N. C. Clausen,	
Highland Park	25.00
Mr. S. T. Corydon	10.00
Trinity Ladies' Aid	10.00
Society Valkeyrie	5.00
Mr. and Mrs. Elker Nielsen,	
Oak Park	100.00
Denmark Lodge No. 35, D.	
B. S.	15.00
Mr. S. N. Nielsen, Oak Park	25.00
Six South Side Girls, by Evelyn Miller	5.00
Dannevang Lodge No. 61	5.00
Mr. Egan L. Hertz	25.00
Miss Ida Hoffman	5.00
Mr. Ralph Petersen	25.00
Mr. L. Rasmussen	10.00
Anonymous donor	10.00
Mrs. Anna Burmeister	10.00
Sunday School, Trinity church	10.00

Danish Ladies' Aid, Alden, Minn.	5.00
Danish Sisterhood No. 20, Kenosha, Wis.	5.00
Mrs. Toby Christensen and daughter Marguerite, Cedar Falls, Iowa.	5.00
Victoria Lodge No. 4, Racine, Wis.	5.00
Valhalla Dania, Ferndale, Cal.	5.00
Ydun Dannebrog, Ferndale, Calif.	2.00
Oak Hill Sunday School, Brayton, Iowa	5.00
Danish Ladies Aid, Manistee, Mich.	5.00
Elsie Blunck, Withee, Wis.	5.00
Danish Ladies Aid, Junction City, Ore.	10.00
Einar and W. P. Smith, Marinette, Wis.	10.00
Study Group, Bethlehem Church, Cedar Falls, Iowa.	10.00
Sunday School, Solvang, Calif.	5.00
Danish Sisterhood No. 90, Lincoln, Nebr.	2.00
Christine Hansen, Nehling, Nebr.	1.25
Danish Brotherhood in America, by Axel Skelbeck, Omaha, Nebr.	211.29
	<b>\$ 1,341.54</b>

#### Other Gifts for Christmas From Chicago

Plant—Dr. and Mrs. O. E. Veneklasen.	
Toys—Mrs. Stevens Candy Co.	
Toys—Mrs. Cyril B. Bond.	
Toys—Hazel I. Minter.	
Toys—Margaret Thompson.	
Toys—Mr. and Mrs. Carl Nielsen.	
Books—Wilcox and Fotlett Pub. Co.	
Fruit—Nanna and Ragnhild Strand-skov.	

Fruit—Dania Ladies' Society.  
 Globe—Trinity Guild.  
 Globe—Alice Farnum.  
 Cookies, Dried Fruit—Logan Sq. Grocery.  
 Gifts—Blue Bell Club.  
 Candy—A. Finder.  
 Yulekage—Juhl's Bakery.  
 Party—Delta Sigma Delts (Dental College) Abbot Hall.  
 Party—Dania.  
 Money Donations—To a group of the children who sang at the Christmas party of the Danish Club of Chicago, by Mrs. Andreu Benson and Mr. Einar Christensen.  
 Large Oil Painting—Mrs. Hansen, Oak Park.  
 Lamp, Plant—  
 One Quilt—Denmark, Kansas, Ladies' Aid.  
 Toys, Games—Dwight, Ill., Y. P. S.

With sincere thanks for all these gifts and the many good wishes and greetings that accompanied them. For the Children's Home,

**Ottar S. Jorgensen,**  
 Superintendent.

P. S.—From receipts in "Dannevirke" and in "Lutheran Tidings" I see that other money gifts are on the way through the synodical treasurer. For these we also express our sincere thanks.—O. S. J.

**Send YOUR Contributions NOW**

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## Read These New Books on Danish Church History

**HYMNS AND HYMNWRITERS OF DENMARK**, by J. C. Aaberg. In this book, "Pastor Aaberg gives an excellent historical and biographical account of the most important hymn writers of Denmark. They are vividly portrayed against the background of the time in which they lived and their poetic productions are ably evaluated. The most valuable contribution of the Church of Denmark of America will doubtless be made through her rich and precious hymn heritage . . . Aaberg does not only give an historical account of the background of the hymns, but also his own translations of many of them. Through the last two decades he has proven himself to be one of the most able of several men who deserve lasting credit for having given English form to hundreds of Danish hymns." Price, \$2.00.

**HISTORY OF THE CHURCH OF DENMARK**, by J. C. Kjaer. Kjaer's "book is but an unpretentious popular outline, purposely written in such a way that any child can follow the story of the Church of Denmark from her earliest days to the present. But it fills a real need. For with the exception of Dr. Oscar Andersen's SURVEY OF THE HISTORY OF THE CHURCH IN DENMARK, it is the only available material in English of its kind. The last forty-five pages deal with the period since 1800 in which the Church of Denmark has produced so many outstanding men and movements. The book is illustrated by a large number of well selected pictures." Price, \$1.00.

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