

# Lutheran Tidings

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## Lenten Meditation

St. Luke 22:42—"Father, if thou be willing, remove this cup from me. Nevertheless not my will, but thine, be done."

At the center of the Christian Faith there has always been a cross. It would not have been there if Jesus' disciples could have decided when Jesus spoke of their going up to Jerusalem. Man made religions seek to escape the crosses. Not so in the church of Christ. There we are as Paul wrote: "Ignorant of everything except Jesus Christ and Him crucified." What was to the Jews a "stumbling-block and to the Greeks foolishness," was to the Christians the "power and the wisdom of God." (1 Cor. 1:23).

The first Christians held the cross up high as they preached in spite of all threats. It meant not a loss but a gain to them. At the foot of the cross of Jesus Christ they found strength to carry their cross. They "cherished the old rugged cross" so highly and longed for the day when they might "exchange it for a crown." Paul warned against preaching the gospel with "fine rhetoric" or "wisdom of words lest the cross of Christ should be made of none effect." To them the cross revealed "the power of God" unto salvation.

The cross of Christ reveals how God so loved us

first, His unlimited grace; the love "that would not let us go." The very heart-beat of God, our Father, meets us in that first word of Christ on the cross: "Father forgive them." The cross was the utmost demand the powers of evil could put to His love. Jesus was determined to fulfill His Father's will, which was to save mankind. It required a cross, the price He paid for our redemption.

But Lent is no longer to be a time for gloom and despair. It is to be for us a time of blessed meditation. For the gospel ends in triumph, "**He is risen!**" In the light of Easter morn we come to see the true meaning of His cross, the revelation of His perfect love. Let our meditations then help us to "remove from the graves the dark crosses and plant lilies in their stead. Place, instead of signs of grief, angels wings in bright relief, palms instead of columns broken, words of hope that God has spoken." The empty grave speaks clearly of triumph.

A. E. Frost.

## Glimpses From The History Of The Passion

### I.

I have heard about a man from the inland states who had never seen the ocean. Then once during a vacation he visited the seashore. He stayed there a long time and every day watched the ocean in all its different unfolding moods.

Coming back to his home and daily work he talked about the ocean every time he had a chance, it had gripped him in such a way that he could never forget it.

I can not fathom the depths nor comprehend the breadth, the length and the height of the Passion story. But ever since I many years ago began a study of the Passion story during the Lenten season, I each year at this time feel the urge to renew this study. I shall therefore try to share these glimpses with the readers of our church paper.

We may begin our story in that upper room in Jerusalem. What a wonderful evening it must have been. Peter and John had prepared the Passover. Then we have the scene of the foot-washing, the unmasking of the traitor and the institution of the Lord's Supper. —

I have been challenged by the following beautiful illustration: Luke presents the Lord's Supper as the culmination and fulfillment of the passover setting before us the very moment in which the blessed Sacra-

ment bursts like a flower from the stem of the Old Testament feast. In the Gospel, according to John, chapters 14, 15 and 16, we have the many inspiring words spoken by Jesus that last evening, and as a culmination the High Priestly Prayer.—"It is sweet as tones of silver bells, it is powerful as clanging chimes in a thousand towers. It is more than a prayer; it is glorious prophesy." (from "Jesus in Prayer" by N. N. Rønning).

From the upper room we follow Jesus through the streets of the city across the brook of Kidson and reach the garden of Gethsemane. Eight of the disciples were left outside the garden. They were not strong enough to be present at His suffering. Only the three that had seen His Glory would be permitted to witness His humiliation. As we enter the garden we recall the words from another scene: "Put off thy shoes from off thy feet for the place whereon thou standest is holy ground." It will be well for us to listen to the account of the Gospel as we enter into the garden. First in Matthew we read: "And He took with Him Peter and the two sons of Zebedee and began to be sorrowful and very heavy. Then said He unto them, My soul is exceeding sorrowful, even unto death, tarry ye here, and watch with me. And He went a little further and fell on His face, and prayed, saying, O my father if it be possible let this



cup pass from me: nevertheless not as I will, but as thou will."

Both Matthew and Luke mention the word "cup". The following illustration helps us to understand this passage: "A mysterious cup, held out to Him from an invisible hand appeared to Him. It was a cup of bitterness and anguish as no mortal ever drank or could drink."

And we quite naturally ask: "Why all this anguish and terrible agony? Many sermons have been preached and many books have been written on this subject. The most simple and natural way is to let the scripture answer this question.

The letter to the Hebrews records: "Though He was a Son, yet He learned obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." The prophet of old foretold the passion: "He was wounded for our transgression, he was bruised for our iniquities" and the prophesy must be fulfilled. Christ said Himself: "Thus it is written and thus it behooved Christ to suffer." It was also on account of men's sin: "Behold the Lamb of God, which taketh away the sin of the world." And last but not least it was the will of God: "Thy will be done." We may call it the portal through which Christ entered into the holy place and obtained eternal redemption for us.

What a contrast we have here: The spiritual

strength after the prayer and the weakness of the apostles. If they had watched and prayed they would never have been so bewildered as we find them when the real test of the night came.

We find another contrast: The messenger from heaven to strengthen Him, an angel from the kingdom of light and love, and then Judas, the messenger not only from the darkness outside the garden, from the leaders of the nation but even from hell below. And then comes the climax, the meeting of the Saviour of the world and this traitor.—"Lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He; hold Him fast. And forthwith he came to Jesus and said, Hail Master; and kissed Him. And Jesus said unto him, Friend, wherefore art thou come?"

Was there ever before or since a more evil act performed? Was there ever so great a love shown toward a sinful man than when Jesus even at that moment reached out his saving hand to rescue a sinking man? But it was all in vain and therefore these words from the same Lord and Saviour: "Good were it for that man if he had never been born."

P. Rasmussen.

## The Lord's Table

The question has been asked whether it was necessary for sustained Christian life, to go to communion. The argument is that there are many good Christians who do not go to communion. But what is Christian life? Christian life is life lived in and with the covenant Word in and by which we became Christians. May we then say: The person who lives in the Word of Life by confessing it, lives a viril Christian life? Must we not also go to the Word of Light and ask: What did Jesus say in connection with His command to baptize? There we find that He said: Teach (the baptized persons) to observe all things, whatsoever I have commanded you. Matt 28:19. But what had He commanded His disciples? He had said of the bread of blessing: "Take, eat!" He had said of the cup of blessing: "Drink ye all of it."

The question, then, is not: How long can the newborn child of God live without nourishment? The question is: Can a strong, viril, Christian life be lived without nourishment?

Whether or not theologians will allow that the gospel of John has anything on the Lord's Supper, it does give us these words of the Lord: "He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." (John 6:54). Will not the man who reads these words without preconceived theological opinions about them, understand them to be said about the Lord's Supper? And if he thinks further on what he is reading: "I will raise him up on the last day," will he not get the impression that there is some connection between the

body and blood of Jesus Christ and a Christian's resurrection?

What, then, can that connection be? What is the connection between eating and drinking at our everyday tables and having strength for the tasks of life? Life needs to be strong, if the body is to go through all vicissitudes.

But the one great vicissitude that threatens me is death. I am afraid that I lose my life in death. I am afraid that, facing the death of this natural body, I shall not be able to say with fortitude, with conviction: "I shall not die, but I shall live" (Psalm 118:17). What will I do, that I may face the death of the body, not only with composure, but with the conviction that,

"Death is merely a slumber, which we know from sleep?" What will I do that I may not have to say, as has been said, "Who can refrain from hoping that there should be resurrection of the dead; but to believe it, that is a different matter!"

The man who goes regularly to the table in his home and eats and drinks three times a day is healthy, vigorous, strong. He has life, and the more vigorous the life is, the more is it its own proof. The man who can get up, who can go about his work, who can labor hard through the day, does not need any proof that he is alive. The question does not even enter his mind whether or not he is alive. And in the congregation of believers there are examples here and there of persons into whose mind never enters the question: "Do I have life enough to pass through death un-



scathed?" Luther is such an example when he says, "Now I will lay me down and give the worms a thick, fat doctor to eat." But, then, Luther **did** go often to the Lord's Table. When the battle grew fierce he went every day. And we ministers, we do have the good fortune now and then to sit at the bedside of an old Christian who through a long life has gone regularly to the Lord's Table, and to hear him say: "No, the end of this will probably be, that I move over to the other side and that is best. For there we all get together. And then comes mother and all the rest of them and bids us welcome."

Not only does Jesus indicate that there is a relationship between going to communion and the hope of resurrection and eternal life, but Christian life-experience shows us that they who go often and reg-

ularly to the Lord's Table have life in themselves to such a degree that even the fear of physical death cannot shake them.

All life, to be lived, must be nourished. All life must be nourished with food of its own kind. The life from heaven must be nourished with food from heaven. The question, then, is not: How long can the life, received in the new birth, be sustained without nourishment? The question is not: Can I be a Christian without going to communion; the question is: When Jesus has said, I have come that they may have life and have it in abundance" (John 10:10), can we have it in sufficient abundance if it is never nourished?

**Valdemar S. Jensen.**

*"Døden er dog kun et Blund, som vi fra Søvnen kender".*

## Martin Luther Between Two Worlds

**A reply to Dr. Martin Schroeder's Article.**

It is a long time since there has appeared a more taunting attack upon Luther than that which appears in Dr. Martin Schroeder's article: "Luther After Four Centuries," reprinted in the March 5th issue of **Lutheran Tidings**. The writer of this reply is fully aware, as the title indicates, that there are problems because there are contradictions that remain in the theology of Luther and Lutheranism. However, the contrast is not between opinions in 1883 and 1946, but between two worlds—the medieval and the modern mind. The contrast between those two is not even hinted at in Dr. Martin Schroeder's criticism. Without an appreciation of the revolutionary character of the distance between those two worlds one cannot answer the question which Dr. Schroeder raises, namely, "What has Martin Luther to say to our time?"

The problem of authority is not the same throughout the modern period. Luther lived in that first epoch of the modern era which accepted revelation, but since the eighteenth century enlightenment there has been not only a repudiation of revelation, but a twentieth century attack upon religion itself. What has Martin Luther to say to a world whose whole outlook is so poignantly expressed in the question: Can we still believe in God?

In the matter of public life, Luther's position is not unique but that of Right-Wing Protestantism which champions a state and church relationship of union rather than separation. Here too, we must be fair to Luther. We must not forget two things: that he hoped the relationship would be only of an interim and an emergency character, and that he repudiated the Roman Catholic hierarchy. He must bear the responsibility for his Erastianism, but his followers, and not Luther, are to blame for their failure to understand Luther's position on the doctrine of the universal priesthood of the believers. One would not expect Dean Inge to comprehend Luther on that point. It is to the credit of the Church of Denmark that it so far has rejected any overtures from the Church of England to assist it in the consecration of its bishop, and thereby establish episcopal succession. We are not defending Erastianism, but before one begins to attack

the "perverted concept of church-state relationship" one owes it to oneself and to one's readers to try to understand the development of Lutheran Erastianism. There is a difference of no mean importance between a folk-church and a state-church. We who are free-church men do not desire an establishment because it contradicts the principle of religious liberty, but that does not exempt us from impartial objectivity in our criticism.

On social issues Luther is not a social gospeler, but that does not imply that he has nothing to say on such questions. Luther lived in a world still untouched by the industrialization of the modern state, by the gilded age, by social Darwinism, by modern collectivism, and by the atomic age.

It is these above mentioned things that gives us an inkling of the problems which face Lutherans who find themselves living between two worlds. There is no doubt but that Dr. Martin Schroeder knows this. Hence, the question: "What has Martin Luther to say to our time?" However, the background against which he places his question is so distorted and specious in its statements that in justice to the question, which he himself raises in his appraisal of Luther, one must voice a protest. We are living in a day in which humanity is seeking for guidance from religious leaders. The gravity of the issues which confront man places a heavy obligation upon us. Men are surely looking for something more than theological jargon or the debunking of historic Protestantism, unless they are ready to renounce their Protestantism.

In most appraisals of Luther for popular consumption there is the regrettable tendency to always emphasize that which after all does not single him out as the Reformer. The world sings his great hymns, his university changed the theological curriculum under his guidance, he produced one of the greatest translations of the Bible of all times, and many other things may be mentioned, but not one of these accomplishments marks Martin Luther as the Reformer.

That which makes Luther the Reformer is the answer which he gave to the question: How do I find a merciful God? The question was raised by a



deeply religious man whose quest for an answer to that question had led him to follow that way which had the highest approval of his Church, namely, monasticism. Monasticism, however, did not end the quest; it only drove him to despair. The struggle continued. The answer which he discovered destroyed the whole penitential system of Roman Catholicism. It did sound the death knell of ecclesiastical tyranny. For Dean William Ralph Inge to say, "Lutheranism—worships a God who is neither just nor merciful" is to speak falsely in the face of ascertainable truth. It is not the purpose of this reply to give a detailed exposition. Nevertheless, we shall allow Luther to speak on his own behalf.

Luther's decisive discovery is inexplicable apart from the concept of a just God. He dreaded the very concept *justitia Dei* until he began to lecture on the Epistle to the Romans in May 1515. Also Psalm 4 threw light on his problem. Says Luther: "Prior to that time I dreaded and hated the Psalms and other parts of Scripture whenever they mentioned 'the righteousness of God' by which I understood that he himself was righteous and judged us according to our sins, not that he accepted us and made us righteous. All Scripture stood as a wall, until I was enlightened by the words: 'The just shall live by faith.' From this I learned that the righteousness of God is faith in the mercy of God, by which he himself justifies us through grace."

It has been maintained in this reply that there are contradictions and inconsistencies in Lutheran theology. However, American Lutherans may well remember what Ralph Waldo Emerson says about being consistent. We must not look upon Martin Luther as a systematist. However, contrary to Dr. Schroeder and Dean Inge, Luther's obedience to secular authority is not unreservedly absolute. Would either Dr. Schroeder or Dean Inge teach that Roman Catholicism would be prejudiced in favor of Lutheran doctrine? Yet, the able Catholic theologians who wrote the *Constitutio Pontificia* give "the following Christian reply" (August 3, 1530) to Article XVI (of the Augsburg Confession) "The sixteenth article, concerning civil magistrates, is received with pleasure, as in harmony not only with civil law, but also with canonical law, the Gospel, the Holy Scriptures, and the universal norm of faith, since the apostle enjoins that 'every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation,' (Rom. 13:1)—" However, Luther who champions a passive resistance, could write on March 6, 1530 to the Elector. "Even if the Imperial Majesty errs and transgresses his duty and oath this does not abolish his imperial authority nor the obedience of his subjects as long as the empire and the electors recognize him as their emperor and do not remove him."

On June 30, 1530, Luther wrote to Melancthon. If Hitler had ever appropriated that spirit which Luther here reveals things might have been different. However, we shall let the reader form his own judgment. Dr. Schroeder quotes the following words from Dean 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." This is not the place to give a picture of the momentous moment. However this is one of Luther's mighty letters from a period in which he himself was unable to be present to personally champion the cause of truth before the mighty emperor. Melancthon wrote to Luther for assistance. He was much concerned about the situation. Luther answered by sending Melancthon three letters, and we quote from the last the following words: "In personal conflicts I am weaker, but you stronger.—For you despise of your life, and your fear is for the general cause; as far as the general cause is concerned, my spirit is strong and undisturbed, for I assuredly know that it is righteous and true, yea, also the cause of Christ, which will not fail.—If we fall, Christ will fall with us, and He is the great Ruler of the whole world. And if it were possible for Him to fall, yet I would rather fall with Christ than stand with the Emperor.—You are killing yourself and utterly fail to see that the matter lies beyond the power of your hand and counsel, and that it will be carried on regardless of any concern which you may feel. And my prayer is that Christ may prevent it from coming into your hand or counsel, although you are so obstinate in desiring to control it. For if you did succeed in getting your hand upon the lever, we would go to ruin beautifully indeed and with one crash. I pray for you, have prayed, and will pray, and I doubt not that I am heard, for I feel the Amen in my heart.—Your Martin Luther."

Advanced students of Luther's theology have every good reason to be impatient with men like Dean Inge. Luther's whole attitude is always conditioned by the concrete *hic et nunc*. Professor Einar Skydsgaard points out, that the theology of the reformers is a radical *theologia viatorum*. Until one has thoroughly mastered the difference between a *theologia gloriae* and *theologia crucis* one had better be cautious in one's criticism of Luther's theology and social ethics. Suffice it to say, that here lies the fundamental difference between medieval Catholicism and the sixteenth century Protestantism.

Indeed, we do recognize that the Lutheran Church has often stood aloof from labor, and that it often has manifested a lack of social concern. Nevertheless, to say, that "militarism, and neutrality on social and economic issues out of respect to the powers that be, are hall marks of a good Lutheran" overlooks that the Lutheran Church has never been without leaders in the field of social thought and action. In a day in which the Church feared socialism because it perceived the inherent dangers to the Christian faith in Marx's *Manifesto*, H. L. Martensen issued his work on *Socialism and Christianity*. As a social ethicist he attacked the social conditions which produced poverty, he opposed monopolies, he demanded a wage scale for the laborer which would give him security in times of unemployment and sickness as well as in old age. He insisted on adequate housing for the laborer. He urged a widening of free education for the laborer to include technical education on the level of secondary or higher education. He saw clearly that the solution of the problems of the laborer necessitated effective organization. Consequently, he advocated labor unions, pro-



ducer's and consumer's unions, collective bargaining, and the establishment of share-the-profit-plan manufacturing plants. He championed state legislation to protect the laborer, and suggested the establishment of a Labor Court. It is true, indeed, that the Church did not take too kindly to such a vast program. Nevertheless, the seed was sown. Think of another bishop in this connection, the late Vald. Ammundsen! Grundtvig, A. Th. Jorgensen and others may be mentioned. To this list many more names from other sections of the Lutheran Church throughout the world could be added. These suffice for our readers. It is true that the question may be raised: What about the Lutheran Church in America? Why are we behind? We are behind because our whole early history (our synod, too) was conditioned by the frontier. The frontier was conducive to the development of an almost extreme individualism. Furthermore, the transition to industrialism took place under the sway of social Darwinism. It is possible, however, that a careful study and sifting of the sources of more than one of our outstanding social gospelers will reveal their indebtedness to Lutheranism in one form or another.

As for the new attitudes that are appearing it is difficult to foresee their real course. Nothing is more easy than to take on the apparel of modernity without entering into the modern world.

Dr. Schroeder concludes: "Were he (i. e. Martin Luther) here to observe the attempts of 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." There is absolutely no doubt but that Luther would discard much of the accumulated theological excess baggage, but out of his own conversion experience he would never be able to retreat from a *theologia crucis*. His application of it would be worth watching. But even that does not go far enough. Lutheranism stands between two worlds—the medieval and the modern mind. The step from the one to the other is fraught with intellectual and spiritual struggles of great intensity. The way to know whether historic Protestantism is relevant for today is to endeavor to understand the past and the present. Dean Inge is not deserving of any apology, nor are those who unreservedly echo his sentiments. It is of some significance that even British theologians within his own communion—the Church of England—have given vociferous expression of disapproval. We have a right to our own opinions, but not at the expense of ascertainable truth.

This reply does not offer any answer to Dr. Schroeder's question, "What has Martin Luther to say to our time?" It points out that it cannot be answered without an approach entirely different from that of Dean William Ralph Inge.

It is regrettable that Dr. Martin Schroeder relies so entirely upon secondary material when a number of Luther's own writings on political and social questions are available in splendid German editions, and some of them in good translations. There is also considerable new light available on the peasant's war which might have been utilized to advantage.

Ernest D. Nielsen.

## Lutherans Under Fire

The article of a leading Lutheran in the *CHRISTIAN CENTURY* on the 400th anniversary of Martin Luther's death, struck hard at the lack of social consciousness on the part of the Lutheran church. The editor of *LUTHERAN TIDINGS*, in reprinting the article, remarked that this problem has been felt by several of our pastors who would have liked to experience a deeper fellowship with other Lutheran bodies. He observed that in our Grundtvigian and Folk High school heritage, we Lutherans of Danish descent realize a special responsibility toward social problems. Nevertheless there was a great deal of truth also for us in the article's theme.

This lack of social consciousness is a problem and a criticism that has appeared rather frequently lately. Dean Inge created a sensation over a year ago when he identified the soil plowed and cultivated by the work of the followers of Martin Luther, with the soil from which the scourge of Nazism grew. Dean Inge was not the complete fool, though we tried to scoff it off lightly. His generalizations were too broad, and he condemned the Lutheran faith on the basis of certain perversions of that fellowship. You can be sure that he did not remind his readers, if indeed he remembered it himself, of the social cultural awakening in Denmark a few decades ago following the definitely Luther-inspired Grundtvig. But there was still

enough basis in Inge's argument to make his accusations register. And there was enough truth in Martin Schroeder's article, "Luther After 400 Years," to inspire some humble and sincere soul searching on the part of the Lutheran church today.

The question could be stated: "How much have we allowed our Christian faith to influence our social, economic and political viewpoint?" The question itself is a contradiction. A faith cannot influence a man—he is that faith insofar as it is truly his. Perhaps the root of our problem lies in the very definition of the word "faith." For many it is an acceptance of a set of religious doctrines and dogmas concerning the birth, life, death and resurrection of Jesus, and dealing with such other names as "the Holy Spirit," and "God, the Father." If we accept this as fact, then we embrace the Christian "faith." But the more we read and study the words and spirit of Christ, the more we learn the inadequacy of this interpretation. The faith of a child is given as our example, not because intellectually it is childish. It is the *trust* of the child, as it was the trust of those who came to Jesus seeking help, which so often brought forth His words, "Go in peace. Thy faith hath made thee whole." They had not accepted the dogmas or creeds, but wanted to build their lives upon His. Their action showed that desire and trust, thus confessing their faith. The question



with which this paragraph opened should rightly read, "Do we place our trust and faith in Jesus Christ in our political, economic and social viewpoints, as well as in the rest of our life?"

One sometimes gains insight into what is truly one's own heritage by associating with others. That was my experience during some part time study at Yale Divinity School. I became aware of another and dangerous extreme which is reached when the current social crusade, whether it is for a slum clearance, or racial tolerance, or another similar cause, is called Christianity. Creeds and intellectual definitions are certainly needed within the Christian congregation, and we would soon be lost if these were thrown overboard. Much of protestant Christianity is just that unsound. And yet, they are at least interested in applying love and understanding to politics and economics and to international relationships. What percentage of these men would apply their Christian insight and belief in the working power of love in, for instance, their attitude toward Russia today? What percentage would, in their Christian insight and in their belief in the brotherhood of man, seek to understand the labor situation and the needs and cause of the common man? How many would support and idolize the monied powers and find no connection between Christianity and the struggle for empires, whether political or economic? Then ask the same questions of a group of Lutheran pastors and leaders. Although I am proud of the intellectual definitions which are mine through Lutheranism, as a Lutheran I do not believe that I would be proud of that contrast.

During the past weeks I have discussed our problem with Russia with many people. The question seems to come up by itself, as it is on nearly everyone's mind. But I am thinking of eight Lutheran pastors with whom I have lately on different occasions shared discussions. Not one of these drew a connection in his thinking between Christ's work of love, and our attitude toward Russia today. Trust, to the extent of influencing Russia with Christian action on our part, was scoffed at. They felt we must guard the atomic bomb secret and maintain our own military might. Russians are not Christians, they seemed to argue, and therefore our trust must remain in military power and not in the spiritual powers which Christ taught. To go further, by far the majority of the same pastors were neither pro-labor, or even neutral. They were pro-capital in their private viewpoints on the present struggle. None of the eight were sympathetic with the cooperative movement to the extent that they were willing to support it or think of it as Christian action. For them, the Christian faith has, in my opinion, been a matter of the intellectual acceptance of a creed or set of dogmas. It should be a faith which is a trust in the spiritual powers that are revealed to us in the life teaching, death and resurrection of our Christ, and which in a very real and practical way is our salvation. Lutherans assert time and again that only by faith are we saved, but the truth of that teaching depends upon our definition of the word "Faith."

It is both easy and dangerous to pass such judg-

ment, but that conclusion is hard to avoid. Through such an attitude toward faith, an aloofness is gained which allows the Christian to have essentially the same opinions toward current affairs as one who has never heard or been impressed by the Christian gospel of Love. It even allows non-Christians to have opinions and to work in a way that demonstrates the words and life of Christ better than he who embraces the Christian "Faith." Is it really necessary to convince even our pastors of the practicality of Christianity? For without judging their Christian experience one can ask how well these men have translated this for the problems of today.

Nor is it a true answer to hark back to the accomplishments of our spiritual ancestors. The folk-life philosophy led quite naturally to the social awakening in Denmark which expressed itself in the growth of cooperatives and the social legislation which made the internal conditions of that little land so clearly an ideal. But we cannot be content until our faith becomes as evident in our own lives. We may tremble in fear at times, not understanding fully how the spirit can actually be stronger than the dollar or the sword or the atomic bomb. But as Christians we are intellectually committed to the belief that it is stronger; and if our will is strong, we will seek to nourish the growth of our trust which is our Christian Faith. That growth can come only by action and by fellowship. First the will is necessary. In moments of fear, there can be no other prayer than the one Jesus once heard, "Lord, I believe; help Thou mine unbelief!"

Axel C. Kildegaard, Jr.

March 22, 1946.

## Eighth Annual Pastors Institute Grand View College

April 23—24—25, 1946

### TUESDAY, APRIL 23:

- 8:30 a. m.—Rev. V. S. Jensen: Confirmation.
- 10:30 a. m.—Dr. C. G. Carlfield: The New Testament in Modern Form.
- 2:00 p. m.—Rev. A. C. Ammentorp: The Intuitionism of Bergson, I.
- 4:00 p. m.—Dr. C. G. Carlfield: Lundensian Theology.
- 8:00 p. m.—Communion service, Rev. Alfred Jensen.

### WEDNESDAY, APRIL 24:

- 8:30 a. m.—Rev. V. S. Jensen: The Eucharist.
- 10:30 a. m.—Rev. Erik Moller: Our Relationship to Other Church Bodies.
- 2:00 p. m.—Rev. A. C. Ammentorp: The Intuitionism of Bergson, II.
- 4:00 p. m.—Dean Seth A. Slaughter: The Responsibility of Christian Education.

### THURSDAY, APRIL 25:

- 8:30 a. m.—Rev. S. D. Rodholm.
- 10:30 a. m.—Dr. Joseph Sittler, Jr.: Christian Faith in the Atomic Age.
- 2:00 p. m.—Svend Godfredsen: Labor Looks at Religion.
- 4:00 p. m.—Dr. Joseph Sittler, Jr.: Confessional Lutheranism and World Christianity.



# Our Women's Work

## Program Planning

How do you plan your year's program for your Aid, Guild, or Missionary Circle? Or don't you plan? Do you just take for granted that your pastor will do your planning and then you will take care of the business and the traditional lunch? In most instances this is quite all right and we are grateful for the many fine meditations, talks, stories and reports we have thus heard. But here and there are women who have desired to do some studying "on their own" or who have been so situated that it was not possible to regularly depend upon the pastor's assistance. So these women plan and present their own programs and find it stimulating. Other women, who have never tried such a procedure, invariably ask: What do you present? Where do you find the material?

The simplest way to answer these questions is to tell you what one group does. This group plans the year's program in advance, prints it (together with information concerning committees, etc.) in booklet form and at the beginning of the season distributes it to all members. Their season is from September to June. In September there is so much business that no program is planned. All meetings open with a devotional period led by the pastor or some member. Then the business meeting is held followed by the program. The program very seldom lasts more than thirty minutes. The 1943-44 program was planned as follows:

October — Paper: "The History of the Lutheran Church in America."

November—Thanksgiving program. Roll call of members by giving Thanksgiving responses.

December—Christmas program plus a demonstration of table decorations.

January—Joint Mission meeting with visiting speaker.

February—Talk, "Danish-American poets: A. Dan and Kr. Ostergaard".

March—Talk: "Our Synod"—illustrated with pictures, graphs and maps.

April—Easter program.

May—Mother's Day program.

June—"Early Days of Our (local) Church" with a display of heirlooms.

The 1945-46 program was planned as follows:

October—Observance of tenth anniversary of organization with two papers: "Early History of the Ladies' Aid," "History of 'Willing Workers'".

November—Women in "The Ministry of Loving Service," "The Ministry of Teaching and Preaching," "The Ministry of Healing."

December—Christmas program plus a gift wrapping demonstration.

January—Paper: "The Seeing Eye Dog Institution."

February—Book Review.

March—Spring program.

April—Joint Mission meeting, drama: "The Lost Church."

May—Mother's Day program.

June—A visit to the State Women's Reformatory.

These programs are varied enough to be interesting. Local talent is frequently introduced.

Programs could be planned as study programs and centered about one theme, as for example a series of talks or discussions about Our Church or Our Children or Christian Stewardship, or many other topics.

Where do you find the material? In the pastor's library, in the teacher's files, in your children's school books, in the public library, in papers and periodicals, in records of your church and its organizations, in the records of our synod and its institutions.

If you are in charge of program planning and need specific help and seem unable to obtain it at home, we on the program planning committee of W. M. S. will be glad to help you to the best of our ability.

Last fall five women cooperated in presenting a panel discussion on "Christian Education" for a mission meeting. This discussion is now available in mimeographed form and some of you may find it useful. Sample copies have been sent to the District Representatives. If interested send for a copy to

**Mrs. H. Strandskov,**  
325 W. Chippewa Str.,  
Dwight, Ill.

The two members of the program committee besides Mrs. Strandskov are:

**Mrs. Aage Engelbreth,**  
1235 W. Boulevard,  
Racine, Wis.  
**Mrs. Ernest Nielsen,**  
6843 S. Marshfield,  
Chicago 36, Ill.

## "Christian Education"—A Panel Discussion

When the program chairman, Marietta Strandskov, approached me to take part in the panel discussion at our last district convention, I was about to refuse. However, being assured of an outline to work with and also that it was to be quite informal, I consented with many misgivings, because it was an entirely new experience to be a panel participant.

Now when you read the complete discussion on "Christian Education" don't think it was assembled in a few hours. The secret of a good panel discussion is that three, five or more interested persons each make a study of the assigned topic. I found it surprising how much material I had, or became conscious of, regarding the outlined subject. When we were all assembled at convention, we even found we had too much material; but we all agreed we were richer for our endeavors.

It is our hope that others may enjoy similar experiences, be enlightened by our efforts and be encouraged to start new discussions about the many subjects pertinent to our work in W. M. S.

**Esther Petersen, Maywood, Ill.**





HAROLD PETERSEN, Editor  
Ringsted, Iowa

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## TO OUR YOUTH

### Who Is Our Master?

Jesus said to some of his Jewish critics that their world and His world were so far apart that they could not understand his speech. He even told them straight forward that they belonged to the devil and sought only to do what was his bidding. That must have been quite a shock to a group of Jews who in their own eyes thought themselves to be quite some fellows—a real example to the rest of their countrymen.

It might be equally shocking for us (many of us have pretty good Sunday school records) to be exposed to the truth which comes from the mouth of our Lord. We wouldn't exactly be pleased to be told that we were followers of the devil. We like to feel that we are quite the stuff but that does not exactly mean to be associated with anything quite as foul as the devil or Chicago's gangsters. Yet, in spite of the Sunday school pins which we wear, I wonder if Jesus is not now saying to us, "You are not able to understand my speech. You don't even care to listen. You don't take time to listen. You have lived so much with Hollywood or with high school pep rallies, or with "success" clubs that your Sunday school pin is just a blind. You sneer at my proposals for life because you think you already know what life is, but you don't."

To understand Jesus we have to associate ourselves with Him. He must teach us to see with His eyes. To understand what a rich and noble life is, one has to reach for those values which can lift us up beyond our own selfish cravings.

Present day youth can hardly be blamed entirely for their lack of appreciation of true life values. They haven't been given much by us who have established homes between the two world wars. With what do we feed our souls in our time? Let us try to summarize some of the inspirations of modern youth (and older folks too) and ask if they lead to an understanding of the life for which Christ gave His life.

We go to church and to Sunday school—once in a while, at least. I have known many children, however, who have never been inside of a church before confirmation and then do not come afterwards either. But what feeds our souls throughout the week is not our Sunday school or church but it is Hollywood. Modern Americans do not pay so very much attention to the life so richly portrayed in the pages in the Bible but they do pay a great deal of attention to the life portrayed on Hollywood's screens. Instead of being drawn into a richer communion with the Lord of Life by opening our ears to good words and music and opening our eyes to beautiful pictures, we cram our souls with how Hollywood dresses, how they make love, how they kiss, and how they dodge the police. Hollywood, we read, has long ago thrown the 6th commandment to the winds, so we figure that it must be all right, too. Hollywood beauties are pictured

on magazines with only an ounce or two of clothing so in order to be "It" we find the same parade of nudeness in almost any little town. And people aren't even shocked any more; after all, Hollywood does it. Hollywood stars gain extra fame by frequent marriages. So we reason that it isn't such a bad idea. Still we keep that Sunday school pin.

Ask a young person (and an older one, too) to read one of the old classics and you'd meet a stare like "You poor old-fashioned sap, don't you know that we don't read any more?—at least not anything that requires thinking." What if we were told by one who, like Jesus, had the real authority to do so, "You don't have brains enough to read, you haven't used them for so long." I believe we'd get angry, don't you? No, we cannot read the better classics, literature full of life and beauty which opens the soul to a rich and beautiful life but little cheap books of rotten stories sell by the millions. High school students read them during school hours and cuss the English teacher afterward for the poor mark received in the English quiz. No, we cannot get a taste for good literature by reading dirty stories sold in order that some few morons can get rich without any real work. Yet, we had a good Sunday school record.

The fashion in our day is to go to school until the old man goes broke or dies from old age. What an education we are getting! We know all the football scores from way back and the campus conversations center on cheap jokes and sex more often than on current questions confronting the UNO or the thoughts of great philosophers or poets studied in our classes. We may get a lot of schooling in our day but only a few are getting much of an education. Our grandparents did not go to school much, but they did listen a lot to good men who did know things and who had gone to school. They didn't carry diplomas, but they were able to vote with some degree of intelligence. They were able to add or subtract large figures without pencil and paper and they did some good constructive thinking for themselves. Now we add on adding machines and think as the experts think and we call ourselves modern.

I can still remember when we could sit still in a home listening to good music by members in the home or all join in some good singing. And we could go to a meeting several times a month listening to good lectures, good discussions, and spontaneous outbursts of merriment. But that, too, is so old-fashioned now. But what do our ears hear now? There are good programs on the radio, but I wonder if the average radio isn't tuned to the idiotic noisy nonsense—we understand that better. We listen to Frank Sinatra and write for his picture. Just so a thing makes a lot of noise we think it must be good. Before we go to hear a speaker we like to be assured that he does not speak more than fifteen minutes and wonder if he knows



some good jokes. Our ears have not been trained to listen to the notes of depth. And yet, we learned in Sunday school that God spoke in a "soft, still voice."

In Sunday school we heard that Jesus looked to the inner man, looked to see how his heart was and what his thoughts were like. We were taught that a good soul gave a beautiful appearance. There have been times when man or woman has fallen in love with a character; even yet we hear of Lincoln being beautiful in spite of a homely appearance. But today the beautiful soul may be mocked as a "quaint old thing." We don't know what a beautiful character is like but we know a pair of shapely legs or an artistic blend of make-up. And we fall in love knowing nothing of character and within 24 hours to a week we are married. This we did not learn in Sunday school either.

We talk a lot about the big and good world we are going to build. Who is? With what? How? By sitting at movies five nights in a week? Through tavern support? By reading rotten literature or the moronic sensual stuff found in so many magazines? By bluffing as a big shot? By pushing our responsibility over on someone else? By letting Hollywood and lords of the press and big corporations be our masters?

Many of us may recall that somewhere (was it in Sunday school or where?) we heard about a man named Jesus and a Way of Life which He brought to man. As children we were quite impressed. But the impression did not last—the every day life drowned out the short impression gained that one short hour of the week. Our homes probably did not even back it up—probably they sent us to Sunday school primarily because they knew that they did not understand the ways of Jesus—that is the preacher's job and the Sunday school teachers'. The Jews did know a whole lot of facts about God as He had spoken to others. So we know a lot of facts about God and Jesus but we in our way, like the Jews of old, do not understand His speech because we have not wanted to take it seriously. We have not let Him become our Master. We have not been willing to taken Him out of our Sunday schools and our churches to walk with us and talk with us in our quest for life in our every day living. Perhaps if we all could come to realize more that we are baptized to His Kingdom we would begin to realize what a tremendous task there is ahead of us and would begin to seek in word, song, music, and literature that which could direct our hearts into a more harmonious living with His way of life. Are we to understand His speech, we must listen to His voice until it is known by us. **Harold Petersen.**

### **The National Convention At Tyler**

I had expected an article from our national president for this issue in regard to the work being done for the national convention now only three months off. Since it is not in as this goes to press I shall try to give you a small bit of the picture as it is now before us. The program is complete with the exception of a speaker for the afternoon of the fourth. To date we have contacted three men of national fame without success. But we can assure you that there will be a full program for the fourth as well as the other three days of the convention.

Within a very short time you will receive folders containing the program for the meeting. Please read these folders. When you have read yours, show it to a friend. If your friend cannot go with you to the meeting he will know, at least, that you are going to something very much worth while.

You have all heard from the folk dancing and the choir committees. I hope there are many of you co-operating in these activities. It will seem good to find many from our many societies united in something for which all have been working for some time in advance.

On the evening of the fourth the Tyler society will present "Young Lincoln", a play in three acts. If weather permits this play will be staged outdoors.

Many good speakers have promised to come. They will come prepared to give us a message which can inspire as well as help us meet the challenge of our age. May all of us come with ears that can hear their words.

There will be lots of time for recreation and fun. There will be dancing and our good old folk games. There will be sports and there will be a picnic. There will be band music and we invite all who have instruments to bring them along and join in.

But the meeting is more than fun. I quote from Enok Mortensen in his words of welcome in the folder you soon will receive. "Fun? Yes, we will have lots of it. But ours is a world darkened by death and divided by fears and suspicions. Let us meet—not to escape the world and its burdens, but to arm ourselves against the new day and its tasks. Then, only, shall we reap the fruits of joy, vision and courage."

**Harold Petersen, Sec. D. A. Y. P. L.**

### **Added Remarks From The Youth Editor**

I cannot say that I am very fond of filling these two pages in Lutheran Tidings by myself. It seems strange that one man has to fill two pages when Lutheran Tidings reaches more than 6000 homes. That must reach a lot of young people also. Have you no thoughts which you wish to share with others? Surely you do not mean to tell me that you cannot write. And what about our youth leaders or you who have lived and worked with young people for years? Have you nothing to say in these columns? What you might say here will reach many more than what you might say at a youth evening at a church convention. Many criticize the work being done for youth—why not have some good constructive ideas of how to handle the young rascals—we all need good advice.

I have written to so many of you for articles. It is discouraging to get so many letters in return, "just haven't time now, some other time." More often I don't even get a response. And that other time never seems to come. I, too, have the average work of a minister. It is at present my task to see that these pages are filled, preferably with something more worth while than my own lines. Rev. Harris Jespersen was criticized for taking articles from other papers, I will likely be criticized for writing the pages myself. What do you want? You want Ungdom or you want a Youth section in Lutheran Tidings and you will write to **ze editor.**



# THE CHURCH SCHOOL

## THE TEACHERS ATTITUDE

### Its Importance for Effective Religious Education

By L. C. Bundgaard.

It will be impossible to write into this brief article what it could take many pages adequately to describe. Hence this article will necessarily appear sketchy.

Some years ago Professor George Herbert Palmer of Harvard University gave a lecture called "The Ideal Teacher"; I believe the lecture, available in book form, is still considered a classic in its field. What he said is also applicable to the Sunday School Teacher, or should we not say the Church School Teacher? Without direct quotation, but giving credit to Dr. Palmer, let me give a few excerpts from his thoughts: When teaching is entered into, as a serious difficult art there are few professions more satisfying and exhilarating. There are some attitudes, or call them characteristics or qualifications, without which we must fail, what are they? **First**, a teacher must have an aptitude of vicariousness. **Second**, an already accumulated wealth. **Third**, ability to invigorate life through knowledge, and **Fourth**, a readiness to be forgotten.

Briefly referring to these requirements and attitudes: **First**: if a teacher is desirous to enter into teaching she will acquire many of the other qualities which experience in time will demand. This kind of teacher may sometimes be too timid to ask for a teaching task in the church school. I know a lady, who after moving to another community, was approached to teach a class in church school, she had never taught before, but the desire was there. She accepted the challenge and after some time she said to her grandfather: "They asked me to teach in the church school, and I have done it now for six months, and oh, how I like it." I know a young man of 22, who accepted a similar task after he had been approached by his pastor, who later said it was one of the best experiences in his young life "but the demands upon my character and my ability have been tremendous, but I shall strive to be equal to them." A former school teacher was asked to take a class in a rural community church; she hesitated for some time but finally consented. Later she said to the pastor: "I want to thank you for asking me to teach in the Sunday School; I have profited by it greatly and have not only liked it, but have come to love children more while I taught them. I may have learned more as a teacher than they have as my pupils."

Henrik Ibsen's words that "A poet is everyone who in school, in halls of legislation or in church, sees the ideal in his work," are not outdated in a land where spirit is dormant because we are so divided by the many useful things which place a premium upon material welfare and tainted goodness. The child is clay and we must believe that it can be molded by an exposure to an everlasting story, the true voice in history, which can become flesh in every child if it has become flesh in us. **Second**, we may feel poor in spirit. If we do, we shall be possessed by an urge to move among great men and women of all lands, who like we were urged to seek the high and the lowly things

which made their lives rich. **Third**, knowledge can be life. We must be conscious that our hours in the church school are of timely worth. We work for a few hours or months of the year but the great world is always at work. Can we give the youth in our class a desire to ascend from the lowlands about us to the heights where the greatest of them all, the Christ, walked constantly? Can we focus our pupils' attention upon the great company of men and women to whom the world owes all the goodness and aspiration that is lasting and urging? When they see the many that have gone from the lowlands to the heights of transfiguration will they not want to go there too? The teacher will want to go where the best men and women of the ages have gone, hence biography is one of the important studies for a church school teacher and we must take the attitude toward all biographical literature that it gives us life in many ramifications. Where these men and women have found light and inspiration, and where they found impetus realistic images in the ever unfolding meaning of the first coming of The Christ, we can also go on to find the deeper meaning of the challenge to live in constant contact with the God that sent us the Christ. The knowledge of a teacher is never finished if it is to impart life. The meaning of words are never static. Grundtvig saw afar when he spoke of "the living word." **Fourth**, we brought nothing original into the world, that which we give to others is the experience and knowledge of someone that has gone before us. We may have given the old a newness because it was new to us; but as it becomes the possession of our pupils they will soon forget that perhaps they should have a sense of gratefulness, that it was providential that they had come to know us.

I know a man who had taught several years in the Church School; before he passed out of this world he often spoke about the pupils who had been in his classes because so few of them came to see him now that he was an old man; did his pupils not appreciate what he had done for them? They did,—but most of us are modest in saying: Thank you and well done! And perhaps it is best we avoid illusions by understanding that not all who attend a church school think that we have done them a favor by exposing them to a God that seems to want to take too many things away from them before he gives them anything. We may resent being forgotten when other and perhaps better teachers take our places. It is so difficult for us to be as humble as John the Baptist who could rejoice because he had lead his disciples to one that was greater than he, one "Who must increase while I must decrease." It will not be sound for us in this respect, to aspire to be greater than John, whom Jesus called "the greatest born of a woman."

The late Nathan Soderblom, Archbishop of Sweden, who is said to be one of the few men in the world embracing the whole world in his knowledge, spoke once to a group of would-be ministers, he said: "If you are too great to be concerned about the small ones, the children, you are too small to be ministers." That was the key to his ability to contact people. Few



have helped more people to find a place in the church pew than he. And if we fail to help children realize that the church is God's nurture house, that we can no more continue to grow in our baptismal grace by absence from that place than seed can grow in soil that is not continually nurtured, then have we not had the wrong attitude toward our teaching?

A professor in Chicago is supposed to have given this test to his students; I believe it is fitting that we who teach in the church school try this out on ourselves:

Has your education given you sympathy with all good causes and made you espouse them?

Has it made you public spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and to keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you down the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or playing golf?

Are you good for anything to yourself?

Can you be happy alone?

Can you look out on the world and see anything but dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see anything beyond stars?

Can your soul claim relationship with the Creator and the God of Jesus Christ?

#### Good Books for Teachers to Read:

George Herbert Betts, *How to Teach Religion*. \$1.00. The Abindon Cokesbury Press.

Randolph Crump Miller, *A Guide for Church School Teachers*. \$1.25. The Cloister Press, Louisville, Ky.

Nolde and Hoh, *My Preparation*, 25 cents, Muhlenburg Press, Philadelphia.

Wallace, *Hands Around the World*, Short Biographies of Fifteen Outstanding Men. \$1.00. Richard R. Smith, Inc., Publisher.

Sir Richard R. Livingstone, *On Education*, Macmillan Publ. Co. \$1.75. A new book. The author is very much taken up with the educational idea of Grundtvig.

### In Memory of C. M. Christensen, Ruthton, Minn.

C. M. Christensen was born in Skagen, Denmark, Feb. 3, 1873, and passed away in Ruthton March 2, 1946. His childhood home was among the poor fishermen in Skagen, but he was never ashamed of his home, and often mentioned it, and particularly did he speak of his wonderful mother, who died not many years ago.

He came to the United States in 1894, spent several years in Chicago where he was coachman for the famous Dr. Fenger, and often related incidents from that experience. In 1901 he married Miss Maren Madsen and in 1902 they moved to Ruthton and established their home and reared five children. In 1925 Mrs. Christensen passed away, and in 1945 the youngest son gave his life in the service of our country. Four children survive. In the home, taken over by the younger son and his wife, C. M. spent his declining years and was

well cared for by the daughter-in-law, Bee, who naturally took over the greater care. The other children, not living in this community, visited their father as often as possible.

C. M. was active in public affairs and served on many boards, but gave perhaps his best service to school and church as board member and church president for about twenty years. Tall and stalwart, quick and firm of step he passed among his many friends, generally with a cheering word and a smile. But what a change in the last four years. A partial stroke came in 1942 and a severe one in 1943, which confined him to the Tyler hospital for about five months, when he again came home. His voice was lost, no words could he speak. It was indeed sad. He was able to walk about town and visit some of his many old friends, to stop in for afternoon coffee. His favored stop was at the Chris Jensen home and many of us are thankful to Chris and Annie for what they did for our mutual friend. It was customary to invite a number of friends in to help C. M. celebrate his birthday, and many of us will long remember those meetings. In the last three years the laughter and good cheer was missing and quiet meditation prevailed. (May I mention one more name from the many that could be mentioned?) On one of the last birthdays Mrs. Johannah Madsen called and sang for C. M. some of the good old Danish hymns that for years had comforted and cheered the soul, now imprisoned in the stricken body. I am sure that many feel thankful to Johannah as well as to Annie, mentioned above. And many others could be mentioned if space permitted.

C. M. was one of my associates in various ways. We worked together on the school board for a number of years and on the Danish Lutheran church board also, as well as the committee in charge of the joint meetings of the congregation where old, young and children met once a month to make the youngsters feel at home in church. He was very much interested in the young people.

I believe that C. M.'s soul had built nobler mansions for itself, for a few years ago on a Sunday afternoon he, with a few friends, sat in our living room looking at some books in the book case. We talked about American literature. Being brought up in Denmark, C. M. said that he was not so well posted on American literature, but one author he liked, and especially one poem, namely Oliver W. Holmes and his poem, "The Nautilus," and then without reaching for the book he repeated the last verse, the one that he liked best.

"Build thee more stately mansions, O my soul,  
As the swift seasons roll.  
Leave thy low-vaulted past.  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea."

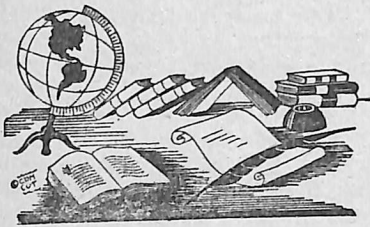
I had memorized that verse many years ago when teaching American Literature at Danebod Folk School; but since that afternoon when C. M. quoted those lines they meant more to me. How often I have thought of those lines since, especially the last three years when I met C. M. on the street as he took his daily walk. I was thankful that his crippled body should not always be "the mansion of his soul." The Nautilus was written by Holmes as he looked at a nautilus, a large snail house, growing larger from year to year, as even a small snail house shows growth of larger and larger circles from year to year, "larger mansions." So he urged his soul to likewise build larger mansions from year to year, "a new temple" for his soul.

In the last three years I thought of this verse when I met C. M. I wondered if meditations were not more centered on the last lines, at least mine were—"Till thou at length art free," etc. And two days after last seeing him, came the message of his passing. He had retired the evening before as usual. In the morning when called for breakfast, there was no response of any kind. There had been no struggle, the bedding was undisturbed, hands folded in peaceful slumber. The "outgrown shell" remained, but the soul had flown to "More Stately Mansions."

But in our memory C. M. still lives.

Sigurd Pedersen.





## Across the Editor's Desk

The Lutheran World Action Rallies held throughout our nation have according to reports been well attended. In Philadelphia's Academy of Music 3500 people packed the hall to hear Dr. Franklin Clark Fry, president of the United Lutheran Church, tell about European relief and reconstruction plans. And more than 1000 were turned away when the auditorium left not even standing room. On center stage a 12-foot reproduction in oils of the Lutheran World Action "Mandate From The Master" poster commanded attention of all present. This picture is the work and gift of Otto Bauer, Philadelphia artist, and will be used for the local LWA drive, and later presented to the National Lutheran Council.

At Klamath Falls, Ore., rally speaker Dr. James P. Beason made a plea for showing brotherly love to destitute European Lutherans that brought immediate results. Rally Chairman Rev. S. M. Topness reports "A Roman Catholic, now receiving Lutheran Catechetical instruction pledged \$100. The next day he talked Lutheran World Action to his non-Lutheran partner, who promptly sent his check for \$25.00.

"Augustana Lutherans of Pueblo, Colorado, have already sent in \$1000 for Lutheran World Action this year," reports ULCA's Northwest Synod president, Dr. R. H. Gerberding, who addressed the Colorado Springs Rally. "Their pastor set the pace by turning over to the Lutheran World Action the annual Christmas offering of \$370 meant for him."

**Reports From Germany** tell about heroic efforts at self-help by the Evangelical church in Germany through a nation-wide program launched by its relief organization, the Hilfswerk.

Up to January 15, the Hilfswerk had gathered 18,667 tons of food, 445 tons of clothing which included contributions from abroad, and large quantities of medical supplies, household articles, religious literature and toys. It had also raised 2,700,000 Reichmarks and expected to raise 9,000,000 more by the end of March.

In addition, arrangements have been made for seven homes to house refugees and children, with eleven more in preparation, thus providing accommodations for about 8,000 persons.

At Christmas, 67 boxes of toys made by German prisoners of war were distributed in districts especially in need of gifts for children.

Early in January, 161 tons of paper arrived at Lubeck from Sweden. Five wooden churches, sent from Switzerland, have been erected in Frankfurt, Freiburg, Stuttgart, Nuremberg and Heilbronn and are now in use. More such barracks churches are expected.

**Danish Victims of the Occupation** are now listed at 3006 Danish citizens. Of these 1281 were seamen; 797 were the victims of retaliatory murders, street fighting and outrages committed by the "Schalburg Corps", a band of German hirelings; 450 died in German concentration camps, 113 were executed under sentences pronounced by German courts-martial, while the remaining 365 were killed by regular acts of war or in accidents connected with military operations.

**Danes in German Concentration Camps**—It has now been revealed that during the German occupation 6159 persons resident in Denmark were on racial or political grounds transported to Germany by the German authorities and confined in concentration camps. Of these 515 died in the concentration camps or in consequence of their confinement there. No information is available concerning 631 persons.

**German refugees in Denmark** still number about 200,000, of whom 60,000 are in Copenhagen. The refugees are billeted in schools, sportshalls and other large public buildings. Through the erection of barracks obtained from Sweden, it is expected that public schools will be cleared of these refugees during the month of March, and the Danish Folks Schools by the middle of the year.

## The Earliest Known Christian Tomb

Recently the newspapers of this country announced the unearthing of what was called by some the most important discovery in the history of archaeology. This was reputed to be in no less than a document found in ancient grave near Jerusalem giving an eyewitness's description of the crucifixion.

The British Information Services, 30 Rockefeller Plaza, New York City, however, reports that while an important discovery has been made, no document has been found. What has been found is certain urns with brief inscriptions in a tomb near Jerusalem which cannot be of a later date than 70 A. D.

The main part of this tomb is a square chamber cut in the sandstone. In the sides of this are openings cut out for individual burials, each opening closed with a large stone. In each of the openings was found an urn containing the bones of the corpse after its decomposition. The common Jewish names, Miriam, Simeon and Matthew were inscribed on the urns in Hebrew, Aramaic or Greek.

In all this there is nothing unusual. What is unusual about the urns is that on one of them have been drawn crosses with charcoal, and the name Jesus has been scratched with Greek letters. This again has been followed by an exclamation of sorrow in Greek.

These crosses are the first known instance of the use of the cross as a Christian symbol. Evidently then this grave belonged to a Christian family. If so, it is also the earliest known Christian grave, which has come to light in modern time.

A correspondent of the British Broadcasting Company went to Jerusalem to interview the archaeologist who had investigated the grave, namely, Professor E. L. Sukenik of the Hebrew University in Jerusalem and Mr. Robert Hamilton, Director of the Palestine Government Department of Antiquities. He was permitted to enter the tomb and obtained a confirmation of the information given above.

(The information about the grave has been reported in a slightly different form by the International News Service. According to this each of the "stone coffin lids" contained from four to six words, and on all of them there were not more than 24 words).

Thomas P. Christensen.



## A Visit To Dalum, Canada

The congregation at Dalum, Canada, had invited me to speak at their regular Winter meetings, February 10-12th.

I soon found out that it was hard to get there by train here from Dagmar, and decided to go by bus, so I drove by bus from Culbertson Thursday morning at 5 o'clock, went over to Havre, Shelby and on to Calgary, where I did arrive the same day at 9 p. m.

I soon found out that you could not get any hotel room in this town of 80,000. Calgary had a big business convention, and about 2,000 soldiers had just returned from England on Queen Mary. So I went back to the bus depot, which did close at 12 midnight. Two Canadian flyers and I started to walk the street, it was not cold that evening, 25-30 degrees above. We spoke to a policeman about the trouble we were in. He took us to both Y. M. C. A. and Salvation Army, where both flyers got a bed, and I got none. The town had no all-night show, the only place was the Canadian Pacific Station. Here I stayed until 2 o'clock when we all were thrown out. I had seen and talked to 20 soldiers, their train had been three hours late and they were waiting for the truck from the fort to come and get them. A young couple had come on one of the trains; they were showered with confetti and wished good luck by us all.

Out in the cold again. Walked the street for an hour, got to know all the policemen that were guarding the banks and big stores downtown. Finally at 3 o'clock I did find an all night restaurant, "The White Spot". I bought the morning paper from an old man, went in and ordered a T-Bone steak with french fried. The place was soon filled with idling taxicab drivers and the night crew from the press room nearby. As the place got crowded and I did not feel like eating another T-Bone steak, I paid and went out.

Walked around for another half hour; my ears started to feel cold, found another restaurant, "The Chicken Fry," I went in and ordered ham and eggs. The place was filled with negroes, Indians and some white people. I am pretty sure that I was the only sober man in the bunch. Five o'clock they closed for a little cleaning up. At six the bus depot was opened again. And at 7:30 I left on the train to Wayne, where I did arrive at 11:30. Here I was met by Rev. Rasmussen and his son Folmer. Wayne is a mining town that is located in a deep valley. We drove up a steep road, and along snow tracks the six miles to the parsonage. All three flags were waving in the breeze, the Canadian, the American and the Danish.

The parsonage is a big house with many rooms, where Mrs. Rasmussen and Esther rule. Close by is the old school-house, which now is empty. And all over the ground you find the usual buildings of a farm; Rev. Rasmussen has farmed here for 26 years. Right back of the buildings is a big, deep valley with a grove where they used to have summer meetings.

The church, built in 1929, is a mile and a half away. As you will understand I went to bed early, and they said I snored so much that the whole house shook.

Sunday morning at 11 o'clock we had English service. The church is built like a Danish church and is very cozy. In the afternoon I lectured in English, as Rev. Jorgensen from Standard was not able to come until Monday morning.

Monday morning it snowed, and Rev. Rasmussen was sure sure that no one would come. But by the time we left for the church the snow stopped, and there were plenty of people. Rev. Jorgensen spoke in Danish. In the afternoon we both spoke in the same language. Tuesday we had three more meetings that also were well attended, and in the evening we closed with open house at the parsonage.

We also were present at a birthday and a silver wedding. All the other evenings we had a little meeting in the different homes, so you see we had no chance to loaf.

It was busy days and good days. The people came out in spite of snow on the ground, they enjoyed being together, and they could both listen and sing.

I also met a son of A. P. Andersen, one of the Dagmar pioneers, and the former Miss Steenberg, who had taught summer school at Dagmar and Volmer during three summers.

Rev. Rasmussen has 9 children. Two boys are in the army.

Three daughters are married and live nearby. The parsonage is a real home. A small suite is in your room before you know. The lamp in your room is lit when you go up to go to bed, and on your table is a glass of water. Mrs. Rasmussen is not well, and had to take it easy, and she only took part in the meetings the last afternoon.

Wednesday morning I took the bus to Calgary, but I had already Friday afternoon reserved a room at a hotel. I did attend the Sunday service in a United Canadian church.

Sunday everything was closed; not a movie was shown, only four restaurants were opened downtown. Two drug stores were opened from 11 to 12 a. m. and from 7 to 8 p. m., and only for medical prescription.

I found out that you get 11 Canadian dollars for 10 American. A package of cigarettes costs 33 cents and a box of matches costs 3 cents, two for five. A T-bone steak is 50 cents. I saw plenty of meat in the stores. The Canadians get 2 pounds of sugar a month. Clothing costs about the same in dollars as in the States, or 10 per cent less; there is a greater variety and a much better quality.

Monday morning I left Calgary for home. It was a long trip, but worth the trouble. I have met the pioneers in Dalum, and from now on that little settlement will, to me, be more than just a name.

John Enslemann.

## Our Underpaid Ministers

In one of our Danish church bulletins of March 17, I read an article concerning the Ministers' Pension Fund which I believe very true.

The article reads as follows:

"In 1916 the synod took over a fund of several thousand dollars collected by most of the ministers for the purpose of paying a small pension to old and retired ministers. This fund was enlarged to bring more income, and the synod agreed to pay a pension to all old ministers on retirement.

Some will ask, why should we do this? We get no pension when we retire. During later years Social Security has changed that for a number of people. Ministers are excluded from this benefit.

To become ordained a young man must now have at least two years of college and three years of seminary work. In other words, a minimum of 5 school years after high school. A 5-year college education opens the doors to important and well-paying positions. What do we offer our young man after he has spent 5 years of his life on educating himself. In most cases the prospect of an income not to grow to more than from \$1400.00 to \$1500.00 annually. A number receive less than that. A minister should be neat in clothes and he must have a car and it is generally figured this is used 75 per cent in the service of the congregation, but the minister bears expenses besides supplying the car. The parsonage is to receive guests whenever there is need of this and nearly every minister and his wife enjoy to have people feel free to come and go as they desire."

How can a minister ever hope to save for his old age out of the salary he receives? They have no union to protect them; they can't and don't strike. Because they followed the call to serve humanity, should we in the Danish church not be happy to treat them so they can live without worry over financial hardships, now and during their old age? There are many ministers in the Danish church who are and have been underpaid for many years. If a congregation is not able to pay their minister a fair salary, I hope the day is not too far off when the synod will protect such cases.

A Member of the Danish Lutheran Church.

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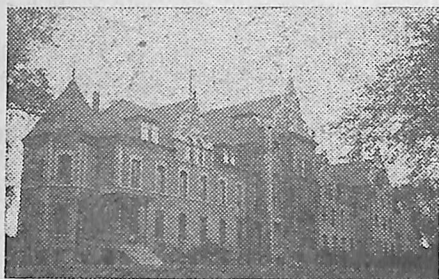
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## GRAND VIEW COLLEGE



### An Inner View Of Grand View

Grand View College,  
March 27, 1946.

Dear Folks:

Yes, here comes your bimonthly letter, as per schedule. I guess it isn't proper to say, "How are you?", but I still wonder. As for us—we're fine.

Let's see, my last letter included March 12. This letter starts with a victory for our girls' basketball team over the Independents on March 13. The boys lost their game with the Luther Memorial team the same night.

At 6:00, March 15, the student body and faculty gathered at Younker's Tea Room for a farewell party for the three winter students. The Grand View theme was carried out with pennants on the walls and Grand View pups as center pieces. Group singing, talks by Dr. Knudsen, Dean Nielsen, Harold Knudsen, Mildred Pagard, and Andrew Petersen, and two selections by the choir comprised the program. Dr. Knudsen's version of "On Wisconsin" was written especially for the occasion:

Hail Wisconsin! Hail Wisconsin!  
Hail its sons so true.

Hail the three who came to see  
What winter school could do,  
Rah! Rah! Rah!

Full of pluck they came from Luck  
And luck they brought Grand View.  
Skaal, Howard, Kris and Bud!  
Good luck to you!

The U. K. meeting of March 16 featured games and lunch with the use of the St. Patrick's theme. Tak for sidst, committee!

We were glad to have Hermod Strandkov and Niels Henricksen visit us that week-end. They left Tuesday afternoon taking Howard and Kris with them.

Due to ill health Mrs. Fredericksen has given up her position as matron here at school. Dr. and Mrs. Knudsen have taken over her work. We want to thank her for all she's done for us and we hope she will soon recover.

Mr. McCoons, superintendent of the Des Moines schools, entertained us at the March 23 U. K. meeting by reading his paper entitled "Trailing Our Dreamers". The paper began by citing the philosophies, inventions, and works of

such men as Socrates, Plato, Columbus, Edison, and a contemporary dreamer, Mr. Lawson; and continued by pointing out the hesitancy with which their ideas were accepted by mankind. People laughed at those past dreamers, yet their ideas were later accepted at great cost and loss. What should be our attitude toward Mr. Lawson, president of the famous (or infamous) Institute of Lawsonomy located here in Des Moines? Thanks to Mr. McCoons for a thought-provoking presentation!

We have had two visitors the past week—Virgil Christensen of Tyler and Mr. Henry Hansen of Copenhagen, Denmark. Mr. Hansen has very interestingly told us of his experiences, especially of his encounter with a German machine gunner on April 21, 1945. He sang several numbers after andagt one night and again the next morning over the Waterloo, Iowa station. Vocal experience includes a minor part in the opera "Glade Enke" given at the Royal Theater at Copenhagen.

Rev. Rodholm remarked at devotions one day that many ideas came to him as he spoke but he was unable to give us all of them. The few he had time to pass on to us included the thoughts that "Father," the keyword to Christianity, remains unchanged in heaven but has caused a revolution on earth; that the Lord's Prayer is a part of our great Christian heritage; that the Lord's table, Christ's face and the Lord's Prayer are our three heritages; and that a group praying together is necessary for the original picture. On March 18 he dedicated his translation "Marching Song" to the 1945-46 student body and Harold Knudsen.

Dr. Knudsen has spoken on our need of preventing a certain group (militarists) from gaining control of our domestic policy with special reference to civilian control of atomic power; the inescapable conflict between life and death, good and evil, found in the Christian idea because we fail to accept the truth; the significance of the cross as Christ's help, and the Easter gospel as victory; and the two Russian foreign policies of cooperation and selfishness and their comparison to a poker game as described by a contemporary news commentator.

By the way, if you're hungry, you are welcome to the Snack Bar in the outer dining room from 3:00-4:30 and from 10:00-10:30. Sandwiches, milk, coffee, pop, Nabs, and doughnuts are included on their menu. Eric Sloth is manager, and Alma Nelson and Johanne Johansen are generally your "clerks." It is a self-paying business.

Lois Jensen, daughter of Mr. and Mrs. Hartvig Jensen, and Harold Olsen, son of Elna Olsen of Hartford, Connecticut, are engaged. Best of luck and good wishes, kids!

The synod board is meeting this week; the basketball tournament of five or six teams will be held Mar. 29 and 30; and ten nurses of Broadlawn's Hospital will begin a 15-week course in all four sciences on April 2 under the instruction

of Gudmund Petersen who will continue to teach, coming from Davey, Nebraska, each week. The total enrollment for the year has now reached 112!

### Studenterfest! ! !

This year Grand View College again invites its many alumni and friends to be its guests at Studenterfest. Although a definite program has not yet been formulated, we can assure you that when the plans are completed they will embody much to make your visit a happy one.

The Saturday night dance and the Sunday night play will, of course, be given, the play being "The Willow and I".

If you plan to attend, please register as soon as possible with Ingrid Ellen Holme, Grand View College, Des Moines 16, Iowa.

Appearing in the next issue of Lutheran Tidings and in other synodical publications will be more complete details of the Studenterfest program. Watch for them!

Remember the dates—May 4 and 5! !

Until next month then, goodbye, and don't forget to write!

Norma.

## CHURCH AND HOME

By REV. M. MIKKELSEN

Bishop Berggrav recently preached a sermon in the great French Cathedral of St. Pierre in Geneva. He said, "Do not call us heroes, for we were not that. We do not ask for your pity nor ask you to look upon the suffering we passed through. Rather do we want to testify to you that we have been a much begraced church. For our tribulations brought us a great blessing and gave us a new and deeper appreciation of the glorious and satisfying reality of God and the Christian faith, and it strengthened our communion with fellow-believers throughout the earth."

Pastor Niemoller using as his text the words, "As poor, yet making many rich," spoke to a great throng gathered to commemorate the 400th anniversary of Luther's death, emphasizing strongly the true riches of the believing souls and of the church. "Christ alone; God's word alone; Grace alone; Faith alone." With prophetic eloquence he exhorted all Christians to possess and share these riches with an impoverished world.

According to Religious News Service Niemoller, who spent eight years in Nazi concentration camps, has been "condemned to death" by the Fehm, nationalist underground organization in Germany. The report quotes Mrs. Niemoller as stating she is more concerned over the safety of her husband now than she was during his internment by the Nazis.

The Fehm movement is a revival of ultra-nationalist secret organizations which came into existence after the Napoleonic and the first World wars.

More suffering seems to be in store for the hero of the concentration camps.



But "love beareth all things." (1 Cor. 13:7).

No matter how much suffering awaits those who walk in the way of truth and love, they do not turn aside. That they are able to bear, means that love in them is a quality which covers up the pain they suffer; they do not talk about it; they never complain about burdens too heavy to bear.

They know, of course, as everyone should, that in order to live it is essential that life must be out in the front line where the real battle is fought. Life is only one thing; it is so very simple; there is a cross and a crown. Life is love, and therefore the most adequate expression for what life is we find in the 23 Psalm, "The Lord is my Shepherd, I shall not want." Life is that simple, its many confusing problems would not exist had men been willing to accept the Lord as their shepherd.

No one is neither big enough nor good enough (or evil enough) to walk alone and solve his own problems and difficulties. In theory it is impossible to solve a single problem. Programs have meaning only if we are willing to sacrifice and, if necessary, to give ourselves. Good advice is inadequate, administration of help rendered by others is insufficient. It is not enough to sit in conference and talk until one is silenced by death.

God alone is enough. And His love in human hearts fired by the truth which is truth only when spoken fearlessly.

## OUR CHURCH

**Rev. Jens P. Andreasen** has resigned from his pastorate of West Denmark and Bone Lake, Wisconsin, his resignation taking effect July 1st.

**Dagmar, Mont.**—Our correspondent from Dagmar writes: "Ever since October we have had snow. Our last and ninth snowstorm came in January. But now all the snow has melted, and spring is here."

We have had 52 young men in the service. 36 have returned and 15 are still in the service.

We have bought 80 new hymnals, and we have sold 10 of Rev. J. C. Aaberg's "Hymns and Hymnwriters of Denmark."

At the recent annual meeting we gave the minister, Rev. John Enslemann, a bonus of \$400.00.

We are now making plans for the summer schools, our annual "Midsommer Fest," and the 40th anniversary of our colony on October 6th.

**Dwight, Ill.**—St. Peter's Lutheran church observed its 70th anniversary on Sunday, March 24th. Rev. J. C. Aaberg, former pastor of the church, was the guest speaker. We hope to bring more about the anniversary services in a later issue.

**Rev. J. L. J. Dixen**, editor of "Kirkelig Samler," will observe his 70th birth-

day on Tuesday, April 9th. We extend congratulations to our colleague. Rev. Dixen has served as pastor in many of our congregations. Since his retirement a few years ago he has lived in Withee, Wis., and has ably edited our Danish

**Rev. C. A. Stub**, Greenville, Mich., was recently honored at a Selective church publication, "Kirkelig Samler." Service Award ceremony in Grand Rapids, Mich. Rev. Stub has served on the Montcalm County Local Selective Service Board for a period of five years. He was the only minister in Michigan to serve on a draft board, according to the Grand Rapids Herald which carried a report of the awarding ceremony. A picture of Rev. and Mrs. C. A. Stub was featured in the Grand Rapids Herald of February 26.

**The Quarterly Sunday School Institute** of the two Danish Lutheran synods of the Chicago area was held Sunday, March 31st, in St. Ansgar church, Kankakee, Ill. About 75 Sunday school teachers and pastors attended. Rev. Ottar S. Jorgensen, Trinity church, Chicago, spoke in the afternoon on the theme: "The Centrality of the Word in the Sunday School." After the supper served by the ladies of the church, Rev. Paul Rasmussen, Our Savior's church, Chicago, introduced the subject: "The Bible and its Use in the Sunday School." Discussions followed each introduction.

**Olaf Lund**, the oldest son of Rev. F. O. Lund, Brooklyn, N. Y., recently gave an organ recital in the church in which he has served as organist, in Ruston,

La., while attending school in that city. We quote from a newspaper item: "A most enjoyable organ recital was presented Sunday, Feb. 17, at the Presbyterian church, by the retiring organist, Mr. Olaf Lund, assisted by Mrs. Linna T. Hunt, soprano. The program was very interesting and exceedingly well played. The first organ group consisted of "March Triumphant" by Dupont-Hansen, "In the Cathedral" by Zimmerman, and two delightful compositions by Bonnet, "Romance Sans Paroles" and "Caprice Heroique." Mr. Lund did wonders with the limited resources of the Moller organ, playing the soft churchly numbers to advantage as well as the brilliant concert selections." Olaf Lund has now moved with his parents to Brooklyn, N. Y., and will be a student in the Union Theological Seminary of New York, taking his Major in Church Music.

**Correction:** In the Home Mission article in L. T. of March 20th, page 5, by Rev. A. W. Andersen, in paragraph 3, line 11, should read "theological seminary 1887—" (instead of 1877).

**Rev. Marius Krog**, who has had a three weeks leave of absence from his church in Chicago to serve the Hetland-Badger, S. D., church for a period of three weeks, upon his return to Chicago also visited Kronborg, Nebr., church and spoke there on Tuesday evening, April 2nd. Rev. Krog has formerly served both of these churches. Rev. Ernest D. Nielsen served the St. Stephan's church during the absence of Rev. Krog.

## JUST PUBLISHED

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**GRAND VIEW COLLEGE**

DES MONIES 16, IOWA



Rev. Richard Sorensen, Marlette, Mich., president of DAYPL, District II, visited the following young people's societies and spoke to a good sized audience each place: St. Stephan's, Chicago, March 26th, Dwight, Ill., March 27th, Trinity, Chicago, March 28th, and Racine, Wis., March 31st.

Rev. Edwin E. Hansen, president of District III, was guest speaker in the Clinton, Iowa, and Sheffield, Ill. churches on Sunday, March 31st.

The Chicago Area Ministerium of the two Danish Lutheran churches met on Monday, April 1st, at the home of Rev. and Mrs. K. M. Ludvigsen in Clifton, Ill. Rev. Paul Rasmussen of Our Savior's Church, Chicago, gave an interesting address on "The Work of the Chaplain in the U. S. Army." Rev. Rasmussen served most of his time in the chaplaincy in Italy.

Rev. Alfred Jensen, synodical president, attended a meeting of the National Lutheran Council held at Hotel Sherman in Chicago on Friday and Saturday, March 22nd and 23rd. At this meeting action was taking on the planning of a triennial general conference of the eight participating bodies. The meeting is scheduled to be held in Columbus, Ohio, Nov. 11-13, 1947. The purpose of the meeting is to study practical problems common to the Lutheran churches of America.

Withee, Wis.—Editor Dan Chr. Andersen from Denmark is scheduled to lecture and show his moving pictures entitled "The Occupation and Liberation of Denmark" on Sunday evening, April 5th.

The building fund of the Nazareth church was replenished with a gift of \$50.00 from the Guild and a gift of \$200.00 from Mrs. Marius Mailund and her daughter Marie Ann.

Thirty copies of the book, "Goodbye to G. I." have been given to returned servicemen of the Nazareth church.

Your Editor attended a meeting of representatives from the eight Lutheran bodies of the National Lutheran Council held at Hotel Sherman, Chicago, on Friday, March 22nd. The meeting was called for the purpose of considering further development of publicity of the work of the Lutheran churches.

A Lutheran World Action Film entitled "The Good Fight" has been made and is now available for local showings in churches, etc. The film, a 16 mm. sound film, is considered "one of the most outstanding motion pictures ever issued by the Lutheran church."

The film has been made to help promote the Lutheran World Action's appeal for \$10,000,000 for world relief and reconstruction. At a recent meeting of National Lutheran Council's representatives in Chicago your editor had the privilege of witnessing a preview of the picture. It relates a touching and challenging story.

"The Good Fight" deals with a returned soldier named Paul, who, on coming home, finds that his family and friends do not comprehend the great need for Christian love and help throughout the world. Groping for a solution to his own conflicts, he hears his pastor preach on Lutheran World Action causes. The sermon inspires him to confer with Dr. Ralph H. Long, executive director of the National Lutheran Council and Dr. Paul C. Empie, assistant director of the Council who heads the current appeal for help. After hearing more about the gigantic task of church relief and rehabilitation,

the young man becomes a leading figure in his local church's LWA campaign.

"The Good Fight" is the fifth visual aid which has been made available to churches for their Lutheran World Action appeals. These include another 16 mm. sound film, "Mary Louise," with a running time of 75 minutes. It is the simple story of a little French girl who, with her home bombed by both Germans and Allies, brought love into the Swiss family which gave her refuge from fear and starvation.

Three film strips also have been prepared, all 35 mm. "A Better Way" describes the entire work of the Lutheran World Action; "By their Side" relates the work of the Service Commission and its relationship to members of the armed forces; and "LWA Begins at Home" portrays the activities of the Division of American Missions.

Due to the unprecedented demand for visual aids, a new distribution program is being set up in seven main centers: New York, Columbus, O., Chicago, Minneapolis, San Francisco, and Hollywood, and 18 sub-stations. Projection equipment for the 16 mm. sound movies can be furnished local groups when it is impossible for churches to obtain projectors and screens from other churches, schools or otherwise. However, it will facilitate distribution if arrangements can be made to secure the equipment and a competent operator locally.

The pastor's bulletins will contain more information about this service, or write directly to National Lutheran Council, 231 Madison Ave., New York 16, N. Y.

## 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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