

# Lutheran Tidings

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## The Nation's Strength

To keep a nation strong and free.  
One is a hearthstone bright and dear,  
With busy, happy loved ones near.  
One is a ready heart and hand  
To love and serve and keep the land.  
One is a worn and beaten way  
To where the people go to pray.  
So long as these are kept alive,  
Nations and people will survive.  
God, keep them always, everywhere,  
The hearth, the flag, the place of prayer!  
—Author Unknown.

## Using Our Talents

Septuagesima Sunday  
Erik K. Møller.

Pastor of St. Peter's Lutheran Church, Hay Springs, Nebr.

"For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents; lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not,

even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness; there shall be the weeping and the gnashing of teeth."

—(Matthew 25, 14-30).

The great Norwegian poet, Theodor Caspari, has stated: "One of the main contentions of the Church of Christ is that the steel of human nature is not of good enough quality." Certain it is that this statement in many minds becomes a burning question not least during years of crisis. Is human nature so molded and of such a quality that it will stand the tests of time and life? Our answer will frequently be: No! We are quite sure Theodor Caspari's contention is correct. We do need a Saviour; we do need to be reborn in order to face the tasks of life and escape utter despair.

Two world catastrophies in one generation bear ample witness to the fact that there are severe cracks in our whole nature—so severe we cannot withstand the chilling and destructive blasts of evil without the saving power of the Divine Master. I think this is one reason why Jesus told the Parable of the Talents. He told it in order to illustrate the necessity of using the talents God has given us—the gifts of life we have received from the hand of the Father. The wealth that is ours, the ability we have to stand when the storms beat against our "house," depend absolutely upon what we do with our God-given talents!

The parable is probably based on a political situation. Occasionally on the accession of a new Emperor



in Rome, it was necessary for provincial rulers to journey to Rome in order to gain a renewed permission to rule over their province. It is probably such an incident Jesus is referring to. At any rate, here is a man going into a far country. He is going there in order to take care of his business. We are told that he leaves his property to his servants for administration while he is away. It would be interesting, of course, to center our thoughts on the two men who used their talents. We shall do so for a few brief moments not forgetting that the whole parable centers around one man, the one-talent man. It is he Jesus wants to portray, and he does so with great care and skill. But I want to show you these two. First, because we learn from them that man, when he uses the talents God has given, will grow and develop. "To him that hath shall be given, and he shall have abundance." Second: we find that while both of these men took trustfully the things that were left them and used them faithfully, they were not equally gifted. Of course we are all equal before God. We are equal in this sense, that we are his children and that he looks upon us with the affection of a father. We are however, not equal in ability and capacity. One has five talents, another two, still another only one. Jesus, however is not primarily interested in our capacities. What he is looking for is the use we make of the talents entrusted to us. How faithful are we?

So the Master goes on to describe the servant with one talent. Instead of using what he had received, he dug a hole in the ground and hid it there. Why did he do this? To all appearances he was not a bad man! He was not trying to swindle his Master! He was not trying to take anything away from him! From all we can gather, he was a normal man.

I have a great deal of sympathy for this man. He is so like most of us. He is afraid, afraid to face life, afraid to live to the utmost of his capacity. He is satisfied with the second best. Is it not true that the curse of humanity is not so much its deep sinfulness, as it is its preoccupation with things that do not matter? Superficiality is deadly because it clogs the pores of life so it cannot pulsate, grow, and bear fruit. Jesus spoke about the sin which could not be forgiven. He called it sin against the Holy Spirit. But what is this sin if not shallow superficiality? Life is meant to be vital, creative, filled with purpose, a deep, satisfying experience, and then most of us live so much on the surface that we miss the real meaning of life. We waddle along as if the whole thing didn't matter, although spiritual life is the most important thing in the world! The capacity to receive forgiveness is lost through atrophy. Forgiveness is of the very nature of life itself and can be received only by a deep and conscious desire to live in it and feel its cleansing and healing power flow through one's whole being. The only way in which man can reach the point where his nature is of supreme quality—when steel is steel and not cracked earthenware, is by slipping his hand into God's. We must not forget our life comes as a gift from God and without God man cannot live. He cannot lift himself by his own boot straps.

We sing in the beautiful gospel hymn, "Love Lifteth Me." Love lifts man out of the mire. The love of God places him on higher ground. It is because man has not understood this, because he has been afraid to face life, and many times because he has been willful and proud, that his little house has broken down when the storms beat against it, and therefore his world has crashed around him. This does not mean man can do nothing for himself. In this connection let me call your attention to the one-talent servant. He was not cast aside because he was evil, or because his master hated him, but because he failed to use his talent—the gift God had given him.

We speak of being saved by grace, of Jesus dying for our sake, but we must remember salvation is not automatic. Neither must we think man has nothing to do. He has this to do: to use the life God gives him.

The Master calls those two servants, using their talents to best advantage faithful servants. The test is not how much is gained, but how faithfully the talents are used. Live to the full capacity of your personality, let it expand and grow so that all God has given you may bear fruit—that is the clarion call of this parable.

Understanding the parable thus we are not offended by its closing words, although many there are who stumble when they read them. Not long ago it was my privilege to hear a prominent member of the Danish government speak. During his discourse he made this statement: "I have never been able to understand the justice of the words: 'For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.'" And I must confess there was a time when my own sense of justice was outraged by them. But seeing them in the light of the parable we realize God does not take away arbitrarily. The riches God has bestowed upon us can be lost only through atrophy. In this connection it is well to remind ourselves that Pentecost, the day of spiritual riches, comes only after fifty days of prayer. The more we give, the more we receive. The less we give, the more we lose.

I said at the beginning I felt pity for the one-talent man. I have sympathy for him because so often I feel within myself—and I suppose all of us have felt—that at times it would be so much easier if we did not have to face life. There is so much temptation to leave things as they are. The reasons for this are many. One is selfishness. Another, and perhaps the most universal, is fear, the fear of change. To live the Christian life one must have the courage of adventure. It means going into a new way of life which carries us out on the deeps where character is molded, talents developed. It is ever a quest into the unknown: "Now we see in a mirror darkly but then face to face: now I know in part; but then shall I know fully even as also I was fully known." So says the great Apostle, and from the lips of the Master we have these words: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." Yes, it is a venturing forth, and we arrive only if we are willing to go.

Yet one may ask: Is it a venture into the unknown



for the one who lives deeply in God? Is it not when we misread the character of our Father that we grow faint with fear when we stand before the venture of building more stately mansions for our souls?

I can tell my children, and you can tell your children, to do this or to do that and they will do it with confidence, without questioning, although it is an unknown thing they perhaps are going to do, something new they will try, but they know father and mother, and they go ahead with confidence even into the unknown. Let me relate the exquisite incident of a little girl who wanted to go to her father who was down in the basement. It was dark down there and she could not see him; nevertheless the little girl said: "Daddy, can I come down to you?" And her father answered: "Yes, jump, my little one, and I will

catch you." So she jumped down into the darkness although unable to see her father. She jumped with confidence, as she knew he would be there to catch her in his strong arms. Neither need we fear, because there is a Father near us, giving us the only power that can temper the steel of our character, so it will stand the test of eternity, and giving us the power to grow in "grace and holiness."

Let us pray that our Father in Heaven will so strengthen us that the talents entrusted to us may multiply and bear fruit to his honor and glory, in order that we may be deserving of the glad cry: "Well done, good and faithful servant: Thou has been faithful . . . enter thou into the joy of thy Lord."

Amen.

## Going Forward In The Danish Church

By Johannes Knudsen.

(Address given at Seminary Graduation, Grand View College, January 31, 1947)

The occasion of our meeting tonight is the graduation of a young man from the Seminary. With devotion and loyalty to the Christian church—and to the Danish Church of America—Clayton Nielsen has prepared himself through four years of college and three years of Seminary training for the call to service in the ministry. I am confident that he has given much thought to his own future and to the future of our church. It is therefore very much in order that we should all give thought to this important question.

The future of our church has much to do with the future of our Seminary. For the moment this future does not look very promising. We do not conceal the fact that next semester our enrollment will be limited to one student. What it will be next year no one knows. We have the prospect before us that we may have only one student for the first semester and none for the second semester.

The reaction to this situation is widely different. We can all agree that it is a sad situation and that it gives us cause for reflection and self-scrutiny. We must bow our heads and confess that our devotion to the cause of our church has not been strong enough and that we must assume our part of the blame for the dwindling numbers. Should anyone desire to be vindictive and say "I told you so," we can only admit the immediate justification of their cry. The important thing, however, is how we go on from here, and that is where the difference of opinion arrives.

There are, frankly, those who believe that we should discontinue our Seminary. Such voices have been heard within our church and they come to us from outside observers. Two Lutheran educators have recently suggested to me that we appoint a professor at another Lutheran Seminary and send our young men there to be trained. While I respect the earnest sincerity of these suggestions, I have, however, come to the conclusion that such a move would only be the first step in the eventual dissolution of our church. Therefore, I cannot support the suggestion.

Others believe that we should make strong plans

to go ahead, and to this group I belong. Our church has a future. It has the young men who will join the ranks, and I am happy to believe that a fine group of them are present tonight. The reason that they are not enrolled in the Seminary is primarily that they have served our country in the armed forces. Furthermore, they will not be with us next year—or even the next year again, because they have determined that they want a four year college education. This again, is a good reason. We have prospects of a well-trained ministry for the future, if we can have patience and endure until they join us.

For their sake and for our own we must plan well for a strong future faculty. I can assure you that no other problem has weighed more heavily upon my mind and upon that of the Board of Education. We have not only speculated; **we do have plans** which will be announced when the time is ripe. It may be that the Synod will have other plans. It may desire a change in leadership. If so, I hope that those plans will be vigorously prosecuted. But let us not fold up as we stand at the threshold of a new day with new promise and new life.

It is my sincere conviction, strengthened by recent contacts with Lutheran and other church leaders, that the break of a new day will literally be a break in our favor. Our church has the characteristics and the points of view toward which not only the Lutheran churches but also other churches are developing. I am very much afraid that we, on such a new day, shall be found wanting—not being alive in our own, because we have not been aware of it nor true to it. We may be found to be a hollow shell, but I still believe that there is a sound kernel which can grow. We may not be leaders in a new day, but we shall belong to it.

For this reason I am strongly opposed to the sacrifice of convictions and confessions to gain momentary outward strength in the relationship to other churches. It would be a major tragedy for us to give up the gains that have been granted to us by our fathers



and grandfathers and to go back to doctrines and ideas of long past ages, at the very time that forward looking leaders in other Lutheran churches are blasting away at the obsolescent point of view which is hamstringing their own churches. Esau lived a long life of regret that he sold his birthright for the immediate satisfaction of a mess of pottage. Let us keep ours.

It is not enough to say, however, that we must not go back. We must be forward-looking and progressive. We must face the future with determination, with clarity of thought, and with high purpose. It is concerning this that I would like to speak tonight. I would like to suggest a threefold program, but before I do I would like to make one more main consideration.

This concerns the ancient question: What think ye of Christ? Through the whole history of the church, even from its very beginning, there have been two views or confessions in regard to Christ. One party has believed that Christ was God, come into the world, to bring man the power of his salvation. This has been the central position of the church, maintained through all the ages and even unto today. The other party has believed that Christ was man, in his greatest reaching out toward God, and blessed by God for his effort. This party has constantly and recurrently attacked the historical confession of the church. One of the greatest of these attacks has taken place in our own world—for the last hundred years. It has armed itself with all the wisdom of our modern, progressive man-centered world, and it has made many believe that it, in its modern cloak, is the real Christianity.

I am happy to believe that the cloak of modernism has been torn away from this point of view. During the last twenty years European and American theology has refuted it and has returned to the historical faith of the church. But there are many who have not seen this and who believe that they are modern, and therefore right, when they deny the divinity of Christ. To them we must cry that they are not only not modern, they are everlastingly wrong. And we must raise again the ancient banner of the church. We must confess the faith of the apostles. We must say with the first Christians; Jesus Christ, Son of God, Savior. If we fail to do this, we have no future as a church.

With the faith, then, that God has once and for all spoken to us through his Son, and with gratitude and loyalty toward the historic blessings of our church, let us face the future with hope and determination. There is much to be done but we can do it, if we want to. We need leadership, but we also need a program. Let us consider three points of a possible program.

The first call is for personal devotion dedication, or commitment. We will never build a future, if we continue to say: Let George do it! The call for service comes to you and me. With all our modern emphasis on the accomplishments of man and our insistence upon freedom and privilege we have failed to assume responsibility. This is true in our civic and national life but it is also true in our churches. It has an outward expression in the fact that we have been weak in the financial support of our work, but this is only

the outward expression of an inner weakness. We have not answered the call to service.

Inherent in the teachings of Christ and in the faith of the church is the worth and purpose of the individual human being. Each one of us is important in the eyes of God. This means, however, that we must manifest this importance. It is not only true that the whole body suffers when the one member suffers. It is also true that the whole body suffers when one member fails to serve. The Christian call is not limited to ministers, professional workers, and selected leaders. It comes to all in their relationship to the church. We are all stewards of the mystery of God. "Like a mighty army moves the church of God." But an army does not only consist of officers. "All one body we."

What can make us thus assume our responsibilities to the church? We must have determination and will power, but we must go deeper than this for the answer. We must be filled with the spirit of God. In so many ways our modern life is a denial of the power of the spirit. The Holy Spirit is the most neglected person in the Trinity. Or shall we say it this way: It is important that we believe in God, the creator and father. It is important that we believe in God, our Savior. But it is also important to believe in God, the power to live and to act. There is a sin which cannot be forgiven and it is the sin against the Holy Spirit. A person who has the spirit goes ahead no matter what the odds. His Christianity is a strong and living force.

We might also say it this way: that we need to be converted. Conversion is not only a turning away from something. This negative aspect has been emphasized too much. Conversion is a turning toward something. It is a strong and positive attitude which is reflected in the way in which we live. The forgiveness of sin has another name: newness of life. Newness of life does not mean a perfectness in which we can glory. It means renewal of life, new vigor, new strength, and new determination. This newness we must have.

How do we get the newness of life? Not by chest-beating, resolution-making, and pulling at our bootstraps, but by the grace of God. The one requirement on our part is that we recognize the need and ask for help. We must be humble and know that without God we can do nothing. We must seek God as he comes to us in the living Christ. Christ lives today in his church in his sacraments. We must seek the source of Christian life where it is given to us at the communion table. A Christian body and Christian individuals who do not seek the source of power will never have that power.

The second call that comes to us is the call for Christian fellowship. A house divided against itself cannot stand. We must strengthen the fellowship within our church, but we must also move toward greater fellowship with other churches. Our church life has been an isolated life, and there has been a certain advantage in this isolation. We have been able to maintain and develop our own. But the time has come when we must throw our own life into a greater stream, a greater body. He who seeks to save



his life shall lose it, and he who is willing to risk his life shall gain it. The church cannot face the tasks of its future unless it does away with the middle walls of partition which prevent united strength. Life in the atomic age must necessarily be a common life. If it is not, it will be blasted to pieces.

The first step toward greater fellowship with others is undoubtedly to be made in relation to those who carry the same name as we do: Evangelical Lutheran. With those we share common points of view, common emphasis and a common historical background. It would be a pity, if we could not get along. But I am confident that we must point beyond a Lutheran unity to a greater Christian unity. The time for the barriers of self-satisfaction is past. Christian missions have shown us the way in this respect. A Lutheran leader recently told me that we were not strong enough to move toward other churches. We must strengthen our Lutheranism first. And, he added, we must strengthen it by a study of the catechism. To me this is wrong. The best way to strengthen our Lutheranism is to give it to the world, not to hoard it.

The way to greater fellowship is the way of unity but not necessarily the way of union. The latter is perhaps the ultimate goal, but Christian churches have rather painfully experienced of late that attempts to take the final step without climbing the intermediate steps too often result in a painful fall and injury. Our experience at the last convention was an indication of this. We can belong to the same flock without belonging to the same fold. Families who live in their own houses can be great friends, but it is not certain that they will be friends if they live in the same house. Let us, therefore, work for Christian unity in the hope that some day, by the grace of God, we may achieve Christian union.

The best way toward achieving Christian unity is to share common tasks. There are so many and so great Christian tasks before us. As far as the inter-church work is concerned they fall readily into three great realms: Missions (home and foreign), Education (elementary and higher) and Charity (domestic and world relief). Time does not permit me to elaborate upon them, but I believe that their significance is self-evident. Out of common tasks come common understanding and friendship. Our relation to National Lutheran Council is the best possible proof of this. We have done nothing more important of late than to cooperate with other Lutheran churches in Lutheran World Action and in the other tasks of the Council. It is a great example of the fact that we gain by giving. Let us, therefore, follow the call of Christian fellowship through common Christian work, and let us look even beyond the Lutheran fold.

The third great call is for Christian action in the world today. We are at one of the greatest crossroads in history. Mankind can take the road to destruction or the road to progress and peace. In this situation the church can be inactive only at the cost of its own power and influence. For the second world war the church must assume its part of the guilt. It did not act to prevent it. We are now engaged in the pressing task of preventing another war. The factors that cause it are already lining up. Against them the

church people must be aligned, or the task is hopeless. The one great fact that has come to us from the church of Europe is that it realizes after the war that it has been negligent and guilty in not combatting the war factors. The church in America should confess a similar guilt. But beyond all else it should be actively engaged in support of the forces that are at work to prevent a recurrence. The weight of demonstration now falls upon us.

I shall readily admit that there is one great difficulty to be met in this respect. It is the danger that the church aligns itself with a particular political program and gives it the endorsement of religion. In too many instances in the past the church has supported privilege and status quo. Too often in America churches have upheld tradition and privilege and have stood in the way of progress. The effect of this in our present situation might be greatly increased, if the same mistake should be made. On the other hand, it would be equally wrong for the church to give religious sanction to a particular program of change.

Despite these dangers the church and church people must act. The danger of indifference and inaction is greater than the danger of wrong action. Never again must church people let world catastrophe occur. Nor must we let grave social and economic and racial tensions develop to the point of catastrophe without remedy. We must be active in the world in order to save our souls. The Lutheran church in Europe is threatened with oblivion because it did not live in the world.

Christian action in the world must be accompanied with fire and zeal, but it must also have wisdom and restraint. The road is a difficult one, but the way has been shown. The statements prepared by the Federal Council of Churches in preparation for the peace settlements and the United Nations proved powerful and wise. Similar procedures can be followed in other situations. I believe that the present problem of military demands for conscription gives us another great task.

There are great dangers involved in Christian action. Mistakes will be made. But continued inactivity is out. Unitedly we must try to solve the great issues of the day, or go down in the attempt. Individually we must be active in all realms where we are concerned in order to work against sin and for the good life.

There is much cause for viewing the present situation in our church with concern and misgiving. But Christian people must always be endowed with courage and hope. We must challenge our youth to go ahead with us. We must show them that we can walk the road to the future. We must inspire them to go with us and we must encourage them to prepare for leadership. There is no road back. There must be no end of the road. In the name of Him who gave us life who saved us from the power of sin and death, and who gives us courage, strength and guidance to live, we must go forward in our church.



# The Future of Missions in Independent India

Christian Missions in India, in contrast to those in China and some other countries, have enjoyed considerable freedom in carrying on their work. The government has been friendly or at least neutral. No hinderances have been placed in the way of establishing Mission stations or of spreading the Gospel. Local persecutions there have been, such as families or villages rising up in protest against someone becoming Christian but such demonstrations have usually been directed against individuals or small groups and not against the Mission enterprise as such. In short, Missions in India have enjoyed a long period of peaceful working conditions, for which we should be thankful.

Naturally, at this turning point in the history of the Indian nation, there has been much speculation as to the possible fate of Christian Missions in an independent India, where the rulers will be mostly Hindus and Mohammedans. No accurate predictions can be made as to what the future will bring but a few facts that have a bearing on the issue may give something of an indication.

It is well known that Mahatmi Gandhi is in favor of the educational and humanitarian branches of mission work such as schools, hospitals and the like but is opposed to "proselyting," as he calls it. By that he means the persuasion of someone to leave one religion in order to accept another. As the central purpose of Christian Missions is to present the Gospel to the people so that they may desire to become Christians it can readily be seen that Gandhi's view, if put into practice, might prove an obstacle to the missionary enterprise.

In our district of Santal Parganas we did have what might be called a foretaste of self-rule in that area. A few years ago the Congress Party gained control of the legislature in the province of Bihar and in Santal Parganas a district in that province. For a time not one government official in Dumka, the capital of S. P., was an Englishman. All were Indians, most of them belonging to the Congress party.

The effect of this change in government was not great. There was no attempt at hindering the actual Mission work but there was a lessening in the usual desire for cooperation in projects which concerned joint Mission and government activities. This was expressed in a reluctance to pay the allotted money grants to Mission schools and to appropriate financial aid to our leper and hospital work.

As this party was in power only a short time there was no opportunity to observe further developments.

During that period there was also some attempt at intimidation of Santal Christians. This was probably not authorized by the party in power, more likely being the action of irresponsible members who wanted to show their authority in this manner. They would threaten our Christians and tell them, "When we get the white people driven out then your turn will come next for you don't belong to India any more because you are Christians."

At first the Santals were afraid but they were assured by the missionaries that nothing would happen and nothing did.

An incident occurred early in 1946 which points towards a sympathetic attitude toward the Christian Church on the part of Indian leaders.

During a riot in Calcutta the large Thoburn Methodist Church was attacked by a mob, the doors broken down, the interior demolished and much property damaged. The hopeful side to this picture was the response that came from two prominent Indian leaders. In "Santalen," the Norwegian paper the story is told in this way: "Ghandi writes in his paper, 'Harijan' that all who love religious freedom and work for communal peace and harmony must condemn this action."

"Mr. Maulana Azad, the Congress president, expressed in a radio broadcast his regret over this unfortunate incident."

The article further tells how Mr. Azad although suffering from fever, went over to view the damage done to the church and to express his sorrow to the pastor over what had taken place.

Such sympathetic action by Indian leaders inspires the hope that the work of the Indian Church as well as that of Missions may continue unrestricted also in independent India.

Personally I have no fear for the future of Missions in India. The Indian people are our friends. Since the missionaries first began work among them have not they (the missionaries) been their "father and mother" as the expression goes out there? They have given them work and food in times of famine, they have visited their sick and comforted their sorrowing, they have heard disputes and meted out justice and mercy alike to Christian and heathen, they have educated their children and built hospitals for their sick. A community thus befriended would scarcely turn against the Mission.

The leaders, too, although they may not be friendly toward the evangelical work of missionaries, still their judgment may be tempered because of the evident results in the social, physical and educational uplift of the people.

Yet it is still very likely that some opposition and hindrances will be placed in the way of Missions because they bring a new religion in a country where religions abound. And because the very nature of the Gospel they bring is such that it may cause cleavage and separation, husband from wife, parent from child and family from village.

But, in the last analysis, whatever the attitude of an independent India may be toward Missions it can make very little difference in our program, unless the work is actually prohibited and missionaries excluded from the country, which is very improbable. Our program is laid out and must be followed. Difficulties and hardships should and will only spur us on to greater efforts. For the task is not our own. It was given to us by the Master Himself and His work must not be delayed.



India is on the brink of chaos. Political strife threatens to split the country and riots between different factions are frequent. What is the answer? Who has a formula that will fit the Indian question today? Has Gandhi? Has Nehru or Jinnah? No. Only One has the answer. Jesus Christ. He is the answer. Until His teachings are accepted and put

into practice in daily life and living there will be no permanent solution. (Certainly that is true for America's problems as well as India's). It is the task of Missions to bring that answer to India and no amount of obstacles or difficulties must be allowed to stop us until it has been accomplished.

E. Ostergaard.

## Pastor A. W. Andersen

1871 — 1947

A. W. Andersen was born in Vesterdaas, Sweden, August 31st, 1871. His father was Danish, the mother Swedish. Four years later his parents moved to Flensburg, Schleswig, where he grew up and received his elementary and secondary education. The home was definitely Danish. Relatively early this young man decided to enter the ministry. In order to prepare himself for this work he matriculated in the Lutheran Seminary at Kropp, Schleswig. It was his intention to become a Danish pastor in Schleswig, but his disinclination to political activities on the part of ministers, both German and Danish, caused him to turn his eyes toward the United States. He arrived in America in 1894 and began his active ministry in the East. His ordination was delayed until 1895 not because of his youth, but because of repercussions of the split in the Synod. Besides this factor his nationality was also questioned.

To the present generation the name of Pastor A. W. Andersen is definitely associated with the work of our church in the city of Chicago. Few know or remember his seventeen years of service in our Eastern district. He had identified himself so fully with Chicago that it seemed quite difficult to separate the one from the other in one's mind. It is not so easy to estimate his work here because the pattern of his day has changed fundamentally. One sees that quite clearly as one returns to Chicago after many years of service elsewhere.

Pastor A. W. Andersen came to Trinity church at a time when the Lutheran churches of Chicagoland were beginning to sense their numeric strength. He saw the phenomenal growth of Lutheranism in Chicago. He came into personal contact with many of its key-men. He saw at close hand, in the largest Lutheran city in America, the effect of the great mergers of synods which began in 1917. He developed an inter-synodical mind on many questions. What he could not foresee was that the period of inter-synodical activity eventually would give way to a new type of synodical emphasis.

The two events which in particular challenged Trinity Church during Pastor A. W. Andersen's ministry in Chicago were the decisions, which came about a decade apart to conduct worship services in English and to merge Trinity and St. Ansgar congregations. To meet the first of these challenges Pastor A. W. Andersen carried on post graduate work, receiving both his B. D. and S. T. M. degrees. Speaking the truth in love, I think that we must say that the task of successfully merging the two congregations was more difficult. There were many members of St.

Ansgar's Church who at the time of the merger transferred to other Lutheran churches in the city. Nevertheless, Pastor A. W. Andersen did find a way into the hearts of many of those who came from St. Ansgar. They did not always agree with him, but it is to their praise that they did respect him as their pastor. One of St. Ansgar's faithful members, Mr. Claus Ohlrich, served for several years as President of the Church Council on which there were members of both of the merged congregations.

The very young pastors of the synod will remember him as the ordinator. They found him, so they tell me, quite different from what they had expected.

This is not the place for a biographical sketch nor for a documentary study of his work in our synod. This is rather an acknowledgement of the fact that there was a man among us, laboring in the Christian ministry, whose name was A. W. Andersen. He was not without his faults and sins, but perhaps we, too, sinned against him. He often felt that men unjustly labelled him un-Danish.

Those of us who worked with him on committees during the last few years could not help but observe that he became fatigued earlier than in previous years. He was mentally active, but not as quick in mind as he used to be. He knew that every day was a day of grace, so he prepared for the end. He forgave those that had wronged him in one way or another, and he asked for forgiveness of those who might have been wronged by him.

His closest friend the Rev. Orlando Ingvaldstad preached on the text which Pastor A. W. Andersen himself had selected as the key-thought for the final service for him. "I am the Resurrection and the Life." His life work is brought to a close, but the task of the Church is unfinished challenging us to carry on the work a distance further.

Ernest D. Nielsen.

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# Unless Man Finds God

By Dr. Paul C. Empie  
Director, Lutheran World Action.

The New Year is just an hour old. Outside the hotel, light snow is falling covering with a white cloak the twisted wreckage and crumbled ruin which is all that remains of three-fourths of Frankfurt. Jeeps and trucks filled with noisy soldiers still swing around the street corners, and downstairs the bar is literally jammed with boisterous celebrants.

It was different an hour ago at a Lutheran Church in another section of town. The New Year's Eve service had been announced for 11:30 p. m. The main church building is still shattered and unusable, but the parish hall adjoining had been repaired sufficiently for the service. Weeks before it was filled with rubble and ashes to a depth of six feet, but the young people of the parish had labored hard evenings and weekends to clean it out. Somehow, wood was secured for a roof and enough cement was located to brick up the ugly gashes in the sidewalls. In the soft light of the flickering candles on the large Christmas tree and on the altar the rough unfinished walls and smoke-blackened concrete beams blended to give one the impression of simple primitiveness of centuries gone by.

Here gathered about two hundred people from the neighboring section, in spite of dark, treacherous streets over which public transportation had ceased. The temperature hovered above zero; their frosty breath in the unheated room made it seem even colder. Wrapped in their shabby coats, they sat quietly waiting for the bitter year of 1946 to draw to its close. The pastor, Otto Fricke, staunch and aggressive foe of Nazism before and during the war years, and now faced each day with the equally deadly foes called Despair and Unbelief, came forward in his simple preaching robe and began the service.

After a chorale, he read from the Scripture:

"Out of the depths have I cried unto thee, O Lord  
Lord, hear my voice . . .  
If thou Lord, shouldest mark iniquities  
O Lord, who shall stand?  
But there is forgiveness with thee . . .  
I wait for the Lord, my soul doth wait  
And in his word do I hope."

An outsider can scarcely imagine what such words must have meant to those seated before their pastor. All had seen such suffering, destruction and terror as have few if any previous generations. These were not merely the words of an ancient psalmist; one could sense that these people breathed them with the authority of experience. **They** had found themselves deep in the dealy mire; **their** voices had cried aloud unto God; now they waited, and their souls hoped.

As we sat thinking of these things an a capella octet sang in beautiful harmony a lovely chorale "Auf meinen Lieben Gott Trau Ich in Angst und Not." Then again the pastor read from the Book:

"I will lift up mine eyes unto the hills  
From whence cometh my help  
My help cometh from the Lord . . .  
The Lord shall preserve thee from all evil;  
He shall preserve thy soul."

We sat again for a moment, until the octet started

softly to sing Bach's setting of "Herzlich Lieb Hab Ich Dich, O Herr," and the mood was one of quiet trust. Then came the pastor's message. He spoke of the prayers in the hearts of them all for the New Year, and of their fears and forebodings held in common with the rest of the nation. Then he reminded them of the words which bring to a close the prayer of Our Lord, "For **Thine** is the Kingdom, and the Power, and the Glory, Forever, Amen." He lingered over each phrase. They must remember that even now God rules and has His way; that His power alone determines the course of man's pilgrimage, and that His glory is the only true one meriting the allegiance of their hearts.

Then he recalled the good news of the Christmas story, how God had become man to conquer sin and death, and how it is this which gives the people of Germany a guiding star of hope for the New Year. For each of them it must have become true that "Jesus Christ, true God, begotten of the Father from all eternity, also true man, born of the Virgin Mary is my Lord." In that knowledge the future can be faced with peace and confidence; the year can be rich in blessings.

A final anthem, an ancient Latin hymn, "Give Us Peace," was followed by a prayer and the singing of "Now Thank We All Our God." As the church bells rang to herald the New Year and all stood with bowed heads for the benediction, the atmosphere seemed vibrant with the unspoken prayers of hearts too full to give them utterance. It was a moment of intense solemnity.

As we walked back to the hotel, down a canyon of stone and debris high above our heads on either side, where it seemed as though houses rose behind the rubble until suddenly one could see sky outlined in the jagged openings where windows used to be, and gaunt chimneys rising like ghostly tombstones over a dead city, I wondered about what the New Year might hold for Germany if all its people could be captured by the mood and spirit of that simple service. After all this horror and agony, has man learned a lesson? I remembered how Pastor Fricke had said to me the day before, "We must start all over again—the Nazis ruined a generation of youth and now they are without a chart and compass in life. They don't know God—until one knows God, he doesn't know his own sin. Unless he finds God and repents his sin there is no hope for him!"

How can we bring God to this frightened war-weary world in 1947? What shall America's role be? Just now there are bottles smashing in the square below me; ribald voices—American voices—spoiling the night. Can America learn her lesson without the calamity that overtook Europe's countries? God grant that she may! For "unless a man knows God . . . and his sin . . . there is no hope." Would that all mankind in 1947 might learn to say in all sincerity, "For **Thine** is the Kingdom, and the power and the glory, forever. Amen."



# Our Women's Work

## GREETINGS

Dear Friends:

It has been a real pleasure, since the W.M.S. pamphlets were sent out for distribution, to receive from our District Representatives so many urgent requests for more copies. We did, however, send out the entire first edition; but in a short time a reprint will be ready to fill the need for this larger order.

At this time I should like, in behalf of W.M.S., to thank all the contributors for their willing response in sending our editor the material for the pamphlet! Also we wish to express our sincere appreciation to the editor, Mrs. V. S. Petersen. We think we have a valuable pamphlet which we hope may find a place in many homes and thus be a link in the chain that binds us together in the common cause of W. M. S.—that of furthering mission work at home and abroad.

Since the district meetings last fall, where our G. V. C. dormitory project was discussed and after Mrs. Holger Strandkov's appeal in our papers concerning this, we have received many encouraging letters and inquiries. Some have written: "Our Ladies' Aid has decided to take the responsibility of securing \$200 for the furnishing project for G.V.C. dormitory. It may take us two years, but we will do it." Another: "The Danish Ladies' Aid has voted to contribute \$200 and today our English Ladies' Aid did likewise." We like this spirit. Let us all do our best. We have the new dormitory. We have an increased enrollment at G.V.C. Let us make sure that our fine new building is properly furnished.

Then, last but not least, let us, the women of the church, living in good homes, having all we need of food and clothing and of spiritual values, let us not forget to lead in helping to relieve the distress of those who homeless and hungry and suffering look to us for aid. Let us immediately give all the clothing we can spare from our own wardrobes and money for Lutheran World Action Relief. Let us not fail our brethren in need. We have been blessed with so much, let us not forget those who suffer for want of the bare necessities of life.

What if we heeded the suggestion of our Synodical President of laying aside a penny a day for each member of our family? It would be a small sacrifice, but it could give us the blessing of having helped someone in his hour of need.

Kind greetings to all our W.M.S. friends.

Ida Egede.  
President of W.M.S.

## "And They Shall Walk"

The title is undoubtedly familiar to you; you have either read the book or you have heard about it and about the work of Sister Elizabeth Kenny in her fight against Infantile Paralysis and her untiring effort to awaken the consciousness especially of the medical profession that they might some day learn to understand the real character of the dreadful disease.

When I first read the book a few years ago my interest in Sister Kenny's marvelous work was keenly aroused and never since has it been possible, regardless of other interests in the sections of human welfare and my own home, to slacken the awakened urge to do a little more than just read and talk about it. When during the Polio Epidemic in the late summer 1946, urgent calls for help were sent out, I offered my assistance and ever since I have worked with a number of patients and it has been my great privilege to see once helpless individuals walk happily out of the hospital completely restored and co-ordinated. What greater reward could one well ask for in remuneration for a little physical effort?

Working with the patients, are they ever so helpless, we know that "they shall walk again." It is the unwritten promise expressed in every detail of the delicate work we are trying to do. It is the hope imprinted in every gesture, smile and tear of the patients as they submit to the treatment in full cooperation with their nurses.

One of the fundamentals in polio treatment is the hot pack method. These packs are applied to the afflicted limbs as hot as the patients are able to take them. Any afflicted part of the body is packed in order to relieve the tightened muscles. Oil silk covers and woolen flannel are wrapped around and pinned together so that the packs may retain their heat as long as possible. This procedure is repeated every 40 minutes throughout the day. Another method of application is the prone method; the packs are draped over the whole body and covered also with the oil silk and the flannel; every 15 to 20 minutes the packs are removed and new ones applied. Still another method which is used on extremely tight muscles is the wax and oil method. The wax is heated to a temperature of 160 degrees and, with a brush, is applied (one-eighth to one-fourth of an inch thick) to all afflicted parts of the body. The wax is removed after 30 minutes and hot wool packs are immediately applied. One wax pack is given to each patient in the morning and one in the afternoon followed by as many hot packs as possible.

The contracted and dormant muscles must be restored to their normal function. Each muscle is treated and stretched. This is a slow process but the technician who applies herself to the task works persistently and untiringly day after day, week after week, month after month and gradually the collapsed muscles are restored to normal strength. Great is the day when a patient again can take the first step, or to say the least, sit on the side of the bed unassisted, and stand fully balanced on the floor once more.

Completely helpless when brought to the hospital,

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within 3-4 months most of them walk out unaided. How wonderful to know that there are people such as Sister Kenny, who are giving their full time and life to help these afflicted bodies of men, women and children.

Sister Kenny has had a very rugged and hazardous career, but the public is slowly awakening to the fact that she has something to offer which can prevent a crippled life provided her treatment is accepted within the earlier stage of affliction.

The daily life of the patients in the hospital as a rule is very cheerful, especially now that most of them are well on the road to recovery. Many have their radio sets with ear phones; books, puzzles and fancy work are some of the favorite pastime aides. The smaller children have their toys, pictures and dolls, etc. They all become as one big family and very attached to one another; this is especially noticeable when a patient is well enough to be checked out; they have become so much a part of one another that I am sure the friendship in most instances will last forever.

One of the most gratifying moments, which it is our privilege to witness again and again, is the day when a patient leaves the hospital to go home. Weeks,

days and hours have been counted until finally the day has come when father, mother or some relative is there in the corridor awaiting the release of a little boy or girl, wife or husband. To see them walk out is an event and such a joy as I shall never forget. The many "goodbyes"—"be sure and write," the embraces and kisses to their fellow patients,—and then the reunion with their loved ones. There are smiles through tears, tears of gratitude and of thanks for prayers fulfilled; for truly: **they walk again.**

Yes—give. We who are well and may enjoy perfect health let us give to this most worthy cause, and we shall be helping some one to a happier life career. Think of it now that the **March of Dimes** is on.

**Elna Mikkelsen.**

Mrs. M. Mikkelsen has worked for many months now helping to care for polio patients during the epidemic here in the Twin Cities. This very interesting article comes straight from her heart, I know, for her work has been a big blessing to her as well as to her patients—as such work always is.

**F. S. P.**

## Milestones

### II.

The Israelites made many mistakes. The greatest: disobedience to God. As a result He would allow other people or nations to overpower them and rule over them sometimes for years.

The worst spoilers were the Philistines, a people beside the great sea. One of the incidents that resulted from the relationship with this enemy gives us the following story: The Philistines had won a battle and many Israelites had been slain. In order to avoid another calamity the Israelites in their folly decided to bring the ark of the covenant into the battle. That was another great mistake. The outcome of the conflict was not only that Israel was smitten, that there fell thirty-thousand men, that Eli's two sons were killed and he himself fell down and broke his neck, but the ark of God was captured by the Philistines and brought down to one of their great cities and placed in a temple with one of their idol Gods.

The Philistines could fight the Israelites but they were no match for the living God. He smote them with boils and sores not only at one place but in many cities. The rulers of the Philistines resolved to find out if this plague was merely accidental or if it was the hand of the God of Israel that was upon them. They took the ark and placed it on a wagon, yoked fresh cows to the wagon tied the calf and set the animals at liberty. Straightway they started out northward not looking to either side nor cared for their calves.

They came to the village of Bethshemesh and stopped beside a great stone. The people were just harvesting wheat when they saw the vehicle approaching, and how glad they were to have the ark returned.

They filled the cows, broke the wagon, set the ark down and brought a sacrifice. All very well. And then another mistake followed. Out of curiosity they looked into the ark. That was contrary to God's command and so He smote them. Many died because they did that which was contrary to God's will. We may think it too much of a punishment but "The secret things belong unto the Lord and God but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."—We will call this great stone the **Stone of Awe.**

Things took a turn to the better when Samuel became the leader. Being brought up by a praying mother and acquainted with the voice from above at an early age he was now at the prime of life ready to meet the various situations before him. He told the people that if they would return unto the Lord with all their hearts, put away the strange gods, prepare their hearts and serve God only, then He would deliver them out of the hand of the Philistines. He called them together at Mizpah, had a prayer meeting with them, and brought a sacrifice. At the same time the Philistines pulled out for battle. It was now time for God to do His wonderful work. He brought a great thunder upon the Philistines and discomfited them and they were smitten before Israel.

That was too much for the enemy; but for Samuel and the people of Israel it was a revelation of God's presence among them if only they would have him as their helper. Then Samuel took a stone and set it between Mizpah and Shen, and called it Eben-Ezer, saying: Hitherto had the Lord helped us. This is the **Stone of Help.**

We may rightly draw the conclusion: As He has helped hitherto, so will He help hereafter. That thought is so well expressed in the hymn of Grundtvig: "He who has helped me hitherto will be my help



forever. His grace to me each morn is new, His mercy ceases never."

And now we will for a few minutes meet with David and Jonathan at the **Stone of Friendship** and learn what happened there.

Saul was very jealous of David although he had consoled him many times with his music and song and freed the Israelites from the giant, Goliath. But Saul's son, Jonathan, loved David so much that he did not only give him his royal robe, his sword and his bow, but even his right to be king. We read in the Bible: "The soul of Jonathan was kind with the soul of David and Jonathan loved him as his own soul." And in the song of lamentation after the death of Jonathan we find these words: "I am distressed for thee my brother Jonathan: very pleasant has thou been unto me: thy love to me was wonderful, passing the love of women."

As Saul again and again seeks to take the life of David so at last Jonathan had to make preparation to spare David's life. The following was greed upon: David should stay away from the palace three days; meantime Jonathan would find out about his father's feeling toward David. David should hide himself a certain place in the field by the stone Ezel. Jonathan would come out with a boy, his bow and three arrows. He would shoot these out and tell the boy to run

and find them. If he said to the boy: "The arrows are away beyond you" that would mean that David could not come back. — Then after the boy had departed to the city, David and Jonathan parted this way. David rose out of a place toward the south and fell on his face to the ground and bowed himself three times and they kissed one another and wept one with another.

And Jonathan said to David: "Go in peace, for as much as we have sworn both of us in the name of the Lord saying: The Lord be between me and thee, and between my seed and thy seed forever."

Could there ever be a finer way of taking leave and saying farewell to one another? With memories like those a man is able to pass through danger and tribulations. David had to go through many hardships as he left home, wife and friends and hide wherever he could find a hiding place. This Jonathan knew and again he met David and strengthened his hand in God: "Fear not—thou shall be king over Israel and I shall be next unto thee. And the two made a covenant before the Lord."

"O friend, my bosom said, through thee alone the sky is arched, through thee the rose is red. All things through thee take nobler forms." (Emerson).

P. Rasmussen.

## A Statement by the National Lutheran Council

Eyewitness accounts and verified records of the tragic physical and spiritual conditions which menace the Lutheran Church in Europe and Asia were received and studied by the National Lutheran Council at its meeting in Detroit, January 21-24, 1947. These conditions hinder the Church's recovery; in some instances its very existence is imperiled. The grim details now reported justify our past forebodings. In many lands our brethren in the faith suffer hardships and dangers which bring them close to disaster to body and soul. Our hearts are deeply shocked and our spirits profoundly stirred.

Truly catastrophic are the implications of the present situation. The life and health of our Church both abroad and at home are at stake. We cannot sit by indifferently and with idle hands at a time when millions of souls and the fruit of centuries of Lutheran achievements are thus gravely jeopardized.

We testify that:

First, in most parts of Europe the Church is so handicapped and crippled that vast quantities of religious equipment and materials are essential to its recovery. Urgently needed are dozens of temporary chapels, millions of Bibles, devotional books and texts for worship and for religious instruction; financial support for schools to train pastors and teachers; supplies for extensive Christian programs of youth activity; and subsidies for the functioning of church operations of many types. For these and for other items, money is needed now.

Second, our gifts of food and clothing for Lutheran World Relief and our contributions of money for our child-feeding program must quickly increase, that

many who otherwise would die in the coming months may live.

Third, the preservation of hundreds of thousands of souls in Lutheran orphaned missions and the protection of immensely valuable mission properties now endangered still depend upon continued support from American Lutheranism.

It is impossible to escape the plain fact that an outpouring of contributions to Lutheran World Action far beyond those already made and anticipated is now imperative. By such liberal gifts the means will be provided for saving much of the Lutheran Church in Europe and Asia which otherwise will be irretrievably lost. To withhold these gifts is to doom those who rely upon us. It is solemn and awful to realize that we hold in our hands the welfare and ultimate fate of so many of our Christian brethren.

We are not unaware of conflicting interests. As church officials, members of boards, pastors and laymen, we constantly deal with the increasing pressure upon local parishes to initiate projects long delayed, to support other valid and important appeals, and to concentrate on the task of deepening the sense of stewardship in all phases of congregational life. We want you to know that many long hours have been spent wrestling prayerfully and earnestly with this problem.

We are convinced that without ignoring our normal Christian obligations, we dare not abandon our brethren in their distress. This means that we must keep the faith in both areas by a witness of personal sacrifice such as we have not yet given. The price of the survival of Christianity abroad has been paid by



our brethren in the coin of imprisonment, destitution, agony and even death. As Lutherans in America the least we can do is to insure that their struggles shall not have been in vain. A great threat to Christendom today is spiritual indifference and selfishness among Christians in America. Sacrifice on the part of each of us will produce gifts of love that will attain and far surpass the current goal of \$10,000,000.

Therefore, we call upon every member of every congregation in all participating bodies of the National Lutheran Council to increase his gifts to Lutheran World Action to the utmost of the means God has provided and to unite with us in the common prayer that our love may not fail but may be powerful "in deed and in truth."

### From Ruthton, Minn.

Many changes have taken place in Hope Lutheran Church since the arrival of Rev. Eilert C. Nielsen and family, nearly four years ago. At that time we didn't have a parsonage, so when he accepted our call, the congregation immediately got busy and purchased a suitable home. The dining and living rooms were combined into one large living room and is used for many occasions such as weekly choir practice, young people's meetings, etc.

Many improvements have been made in our church. The Ladies' Aid recently sponsored the complete redecoration of the church parlors—painting, sanding the floor, and remodeling the tables which will now seat 100 people. Two sewing circles were organized and have contributed largely to improvements. Among these are painting the church, cement curbing, the purchase of folding chairs for the church and Sunday school, the purchase of hymnals for the Sunday school and church and pianos in the church and parsonage. An outside entrance to the church basement was built this past year. Fluorescent lights have been installed in both the church and basement which is a big improvement in itself. The latest of these improvements is the publication of a weekly illustrated bulletin by one of the circles and edited by the pastor. These societies have also contributed to various charitable institutions. Many other improvements have been financed by these ladies' organizations which we will not mention here but are greatly appreciated by the congregation and pastor.

Our Sunday School has gained both in membership and attendance with nine teachers to instruct them.

The pastor has had a young people's choir the past two years. They sing regularly every Sunday. We also have a Junior choir under the direction of Miss Muriel Nielsen, which adds to the services.

Plans are being made for the purchase of art glass windows for the church. Memorial gifts will finance this project. A memorial fund has also been started for the building of a parish hall and Young People's Recreation Center.

We are indeed fortunate and thankful to have secured a pastor who is so interested in our young people and well being of his congregation. Rev. Nielsen and family have been a great help in making possible these improvements and for the growth of our congregation.

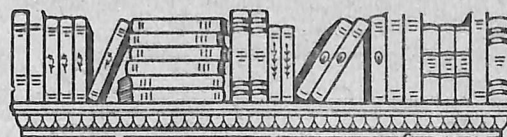
**Sec'y of Ladies' Aid.**

## Lutheran Welfare Society Of Iowa

The eighth annual meeting of the Lutheran Welfare Society of Iowa will be held March 3 and 4 at St. John's Lutheran church, Sixth and Keo, in Des Moines. The meeting will open with a worship and dedication service Monday evening, March 3, at which the sermon will be given by the Rev. S. S. Kaldahl, U. E. L. C., of Harlan, who is president of the State Board of Directors. The Rev. Marvin Nygaard of Cedar Falls, Danish Lutheran church, will conduct the opening devotional service at 9:00 a. m., Tuesday, March 4. This will be followed by an address—"Lutheran Welfare Society—An Arm of the Church in Our State," by the Rev. A. J. Seegers, A. L. C., Fontanelle, Iowa. At 10:30 a. m. the business meeting, financial and service reports and discussion of the year's work will precede the election of officers. The Rev. Edgar F. Witte, Executive Director of the Lutheran Charities of Chicago, will be the principal speaker at the noon luncheon. His topic will be "Problems of Community Organization."

At the afternoon meeting a panel discussion on the topic "Lutheran Welfare Society—Its Financial Support and Growth" will be held. Taking part in this discussion are the Rev. Malvin Lundeen, Augustana, Ottumwa; the Rev. J. L. Knutson, E. L. C., Ames; Mr. Sam Simonsen, U. L. C., Sioux City, and the Rev. Arnold Thalacker, A. L. C., Palmer.

Six synods now support the work of the Lutheran Welfare Society in Iowa. They comprise 491 churches, with a total confirmed membership of more than 131,000. Last year, the Lutheran churches in Iowa contributed \$60,607.00 to the support of Lutheran Welfare. The organization in 1946 provided care for 512 children, of whom 125 were in adoptive homes, 156 in boarding homes, and others in free homes, receiving homes or parental homes. During the course of the year, 145 children were returned to their own homes to reside under supervision with their own parents.



## BOOKS

**WITH HANDS UPLIFTED** by Rev. Ernest L. Knutson. Augsburg Publishing House, Minneapolis, Minn. 160 pages; Cloth \$2.00.

This book contains twelve challenging sermons for the Lenten season. The author is pastor of Bethesda Lutheran Church in Ames, Iowa.

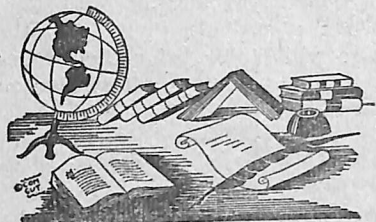
The title of the book has been chosen on the theme which runs through many of the sermons: With Uplifted Hands. Seven of the sermons embody in the title of the sermon the word "hands". We may mention as typical: "Hands of the Passion," "Praying Hands," "Loving Hands," as suggested by the story of Mary of Bethany. "Guilty Hands" are those of Pilate who tried in vain to remove the guilt by his public handwashing. The hands of the Savior are "Pierced Hands." "Bequeathing Hands" are those of the Savior at the Last Supper.

There could be in such a central theme carried through an entire book a tendency to overdo the emphasis on "Hands." However, the author has succeeded in blending the facts



connected with the various chosen texts and the application in Christian life and service.

We gladly recommend this book to pastors and lay people for reading during the coming Lenten season.



## Across the Editor's Desk

At the recent annual meeting of the National Lutheran Council held in Detroit, Mich., January 20-24th, a report was also given on the student service sponsored by the National Lutheran Council to approximately 80,000 Lutheran students.

Following its men "from the foxholes to the campus" the Lutheran Church during the past year initiated a special ministry to veterans enrolled at colleges and universities.

"All churches sensed the necessity of this important step and because of prompt action in providing funds the Lutherans were in the forefront in setting up an emergency program for veterans," declared Rev. Dr. Morris Wee, executive secretary of the Council's newly-organized Student Service Commission, which carries responsibility for the work.

Student service among veterans is now being conducted at the University of Michigan, Michigan State, University of Minnesota, University of Wisconsin, and the University of California at Berkeley, as well as on a number of other campuses where there is heavy concentration of former service men and women. Because of limited funds, the present program is being administered on a three year basis through 1948, but it is hoped that expansion of the work will be possible in the future.

In his first official report Dr. Wee stressed that "the future of the world is being shaped, more than at any other place, in the classrooms of our colleges. What we as an agency of the church, do or fail to do for the college students of America and of the world for that matter, will shape in large measure America's destiny and establish the atmosphere in which we shall work as a Christian Church."

He pointed out further "that student centers are as necessary for effective student work in some communities as service centers were essential for an efficient ministry to the armed forces." It is the plan to establish such centers on thirty-two college campuses. Various forms of student service under the supervision of the Lutheran Student Service is now being done in seventy colleges located in thirty-two states and British Columbia.

**International Relations**—Streamlining of Lutheran activities in the sphere of international church relationships was one of the most important results achieved by the National Lutheran Council and the American Section of the Lutheran World Federation at meetings in Detroit, January 17-24.

In a joint session and then separately, the two

groups adopted a proposal by which the National Lutheran Council will become the national committee for the Lutheran World Federation. Under this plan, the Council will take over the work of the American section, and the latter agency will be disbanded.

Dr. Rees Edgar Tulloss of Springfield, Ohio, who was elected to his third term as president of the Council hailed the action of the two groups as "a great forward step."

"It represents the fruition of hopes cherished by Lutheran leaders in America for many years," he said, "and will make possible a fullness of cooperation among Lutheran church bodies in America which will have far-reaching consequences."

## NEWS BRIEF

### Lutherans Hear American Aid Must Save Europe From Communism

Detroit, Mich.—Country after country in Europe will become a ready prey to Communism unless religious life in Europe can be resuscitated through American aid, Dr. Edgar Rees Tulloss, of Springfield, O., declared in his presidential message at the opening of the 29th annual meeting here of the National Lutheran Council.

"Let us not shut our eyes to the fact that the greatest conflict that mankind has ever known is spreading throughout the world," he said. "Two diametrically opposing views are fighting for the allegiance of man—Communism and Christianity. Central Europe is the first battleground. If we lose the battle there our chances for winning elsewhere, including our own land, will be tragically diminished.

"Involved are both our love for democracy and our Christian loyalty. A communistic nation was one of our associates in World War II. Let no one think she is our associate in seeking to build the Kingdom of God. Communism is not merely an economic program. It is a total philosophy of life, atheistic, utterly opposed to the Christian view, and determinedly set to destroy the Church.

"Under the guise of seeking men's freedom, Communism imposes a slavery of mind and spirit which is abhorrent to liberty-loving men. With a fanatical zeal, it propagates its false theories everywhere. Any pretended limitation of its fields of operation to certain lands is a bald misrepresentation for temporary ends, intended to blind us to the real purpose of gaining its ends among all peoples. The unmistakable aim is a world domination of Marxism."

Declaring that Communism finds fertile soil where there is hopelessness, despair, suffering and hunger, Dr. Tulloss appealed for increased efforts for the financial campaigns of the American churches for European rehabilitation.

He also urged a renewed religious interest and devotion as the strongest weapon against "growing communistic activity in this country." (RNS)



# Grand View College

and

## Our Youth of D. A. Y. P. L.

### A New Semester

On Friday, January 31, we were treated to a fine turkey dinner. It was given to us as either a reward or a compensation depending upon how we had fared in our semester tests. For we are through with tests once more. A general feeling of laziness and inability to think has crept over us while we catch our breath before the new semester starts.

Sometime between taking tests these last weeks, we have found time to do a great many things. On January 10, we played host to the national D. A. Y. P. L. board. The next day was Saturday and we had our U. K. meeting. For program a group presented a musical pantomime called "Memories." In addition, Gloria Mortensen, in majorette costume, twirled the baton for us, and Harold Olsen displayed his skill at drawing pictures of people using their initials as the basis of the drawings.

For our regular lecture period on January 16, Rev. V. S. Jensen spoke to us about the power of faith and what a definite influence it can be in our lives. During this week, Dr. Knudsen was in Boston attending the annual meeting of the Association of Colleges and the National Lutheran Educational Conference. At the next lecture period which was on January 23, he told us briefly of his trips and of his impressions received at the meetings.

On January 17, instead of having UK we had our New Year's dance. Elin Jensen and her committee planned the event well. For the next UK meeting held January 25, we saw movies on South America.

Two of the special interest groups have also met recently. The work of the United Nations was discussed at the last International Relations Club. The discussion at the last Religious Discussion group meeting was based on the article "Seven Reasons Why A Scientist Believes in God" by A. Cressy Morrison, taken from the December, 1946, Reader's Digest. Before the evening ended we were comparing metaphysics and religion.

During this last week we have doubly appreciated the fact that we live in the same building with our class rooms and dining hall for we have had, what those from the West Coast call, a blizzard. There was enough snow to prevent some from going home between semesters as soon as they wanted to.

If the second semester flies as fast as the last one, we shall soon be through

with school. The time will be all too short before we have to leave.

On January 31, Clayton Nielsen graduated from the seminary. Although he has been here five years he still feels sorry that he has to leave. However, he is looking forward to his work and we are wishing him the best of luck in the years to come.

We are expecting about 20 new students next semester. Some applicants have been turned away because there just isn't room for any more.

Bodil Strandskov.

### YOUTH HERE AND THERE

**Chicago**—Youth leaders from ten Lutheran synods, including National Lutheran Council bodies and the Missouri Synod, met in an historic session here, Jan. 9, as guests of the Walther League of the Missouri Synod.

Representing one and one-half million Lutheran youth, the twenty-six youth leaders discussed problems facing Lutheran youth work and possible methods of cooperative action.

A resolution was passed, subject to final approval of each of the synods, that an all-Lutheran youth congress be held in Minneapolis-St. Paul in June, 1949.

Preliminary plans also were formulated for a Lutheran youth leaders' conference in 1948. Youth leaders from each synod within the Lutheran church in America would be invited to attend.

**Minneapolis**—Approximately 29,605 people attended 186 Bible Camps sponsored by the five synodical youth groups within the American Lutheran Conference during 1946, according to statistics gathered by the Rev. Carl Samuelson of Corvallis, Ore.

A breakdown of figures shows that the Luther League of the Evangelical Lutheran Church sponsored 92 camps with 15,000 in attendance; Augustana 60 camps with 10,000; American Lutheran Church, 21 camps with 2,660; Lutheran Free Church, nine camps with 1,030; United Evangelical Lutheran Church, four camps with 715.

**District II** of D. A. Y. P. L. will meet for the annual convention at Dwight, Ill., July 5 and 6 with possibly a program offered on the evening of July 4. These dates were chosen to give those traveling some distance the advantage of the 4th of July week-end vacation.—The local society is busy preparing for the coming event and hope that many will attend.

### ORDINATION

The ordination service planned for Luther Memorial Church, Des Moines, Iowa, Sunday, February 9, will begin at 10:00 a. m., to be followed by Holy Communion. Pastors as well as lay people are cordially invited to attend. Pastors will kindly bring their robes.

Alfred Jensen.

### OUR CHURCH

**Rev. Alfred Sorensen** preached his farewell sermon in St. John's Lutheran Church, Seattle, Wash., on Sunday, January 26th. He will be installed as the pastor of St. Stephen's Lutheran Church in Chicago on Sunday, February 16th. The installation service will be held in the afternoon, 3:30 o'clock.

**Perth Amboy, N. J.**—The St. Stephen's Danish Lutheran Church will observe its 75th anniversary on August 20th.

The St. Stephen's Church voted at its annual meeting to begin a Sunday School and Mission in Raritan Township, N. J. A three and one-half acre park which was given to the congregation some years ago by Mr. and Mrs. Axel Olsen will be the meeting place. A picnic house which was built at that time will be converted into a structure suitable for a chapel. The New York Regional Lutheran Home Mission Council has granted the territory to our congregation. The territory allotted extends one mile in all directions from the park. The new project is four miles from the St. Stephen's Church.

On Sunday, January 26th, Todd Michael Petersen, son of Mr. and Mrs. Michael Petersen, was baptized in the St. Stephen's Church. He was the three-thousandth child to be baptized in this congregation.

**Harold Riber**, graduate of theology from G. V. C., who will soon be ready to enter our Santal Mission work, will serve the West Denmark congregation until he is ready to depart for India.

**Port Chester, Conn.**—Rev. Frantz Olaf Lund, pastor of Our Savior's Danish Lutheran Church in Brooklyn, was the guest speaker in the Port Chester church on Friday evening, January 24.

**Circle Pines, Minn.**, will be the name of a new community project sponsored by a couple of Danes of St. Paul who are attempting to push out the social frontiers in the field of Cooperative Community development. The location of the project is near New Brighton, Minn., a few miles north of the city limits of Minneapolis and St. Paul. A detailed article about the project has been promised to the editor and we hope to publish same in the near future.

**Dr. Johannes Knudsen**, president of Grand View College, attended the annual meeting of the Association of American Colleges in Boston during the week, January 13-17. Dr. Knudsen spoke in the Hartford, Conn., church Sunday evening, January 12th.



## KEEP IT GOING thru LUTHERAN WORLD RELIEF

### SEND NOW

To Fight Winter's Cold!  
**FOOD**

Spam, Crisco, Cocoa,  
Bouillon Cubes, Canned  
Milk and Vegetables.

### SHOES

All Sizes, Rubbers, Boots,  
Galoshes, Slippers.

### CLOTHES

Coats, Underwear, Sox,  
Stockings, Bath robes,  
Suits, Dresses.

### BEDCLOTHES

To Warm the Freezing ...  
The numb cold in Europe

this winter is in danger of  
chilling men's very souls  
in misery and despair.  
Let us warm the freezing  
with our Christian love  
and our clothing.

... Franklin Clark Fry,  
President, Lutheran  
World Relief, Inc.

Make Your Church A Depot

Ship to

Lutheran World Relief, Inc.  
N. 13th Street, and Bushkill  
Drive,  
Easton, Pennsylvania

## KEEP IT GOING!

Rev. N. P. Gravengaard, pastor emeritus, and his wife are now located in Des Moines, Iowa. Their address is 3210 East 7th St., Des Moines 16, Iowa.

Mr. Johannes Jepsen, R. F. D. 1, Pulaski, N. Y., is anxious to get all the used postage stamps, and also Christmas seals, possible, in order to sell same on the used stamp market for the benefit of the Porto Novo Mission. We urge our readers to collect all the stamps and seals you can and mail same in an envelope to this faithful friend of the Porto Novo Mission.

Mrs. Dagmar Tarpgaard, wife of Rev. A. J. Tarpgaard, 78 Beekman Ave., Mt. Vernon, N. Y., died after a brief illness during the first week of the new year in her home. Funeral services were held from Trinity Church, Bronx, N. Y., Rev. A. C. Kildegaard officiating, and Mrs. Tarpgaard was laid to rest on Woodlawn cemetery.

Rev. and Mrs. Tarpgaard have served the following congregations: Hutchinson, Minn.; Sheffield, Ill.; Bridgeport, Conn.; Minneapolis, Minn.; Newark and Port Chester, N. J.; and Trinity Church, N. Y. Mrs. Tarpgaard had been able during the past three months to care for her husband who had been quite seriously ill. Rev. Tarpgaard is now much better and was able to be present at the funeral service where he spoke briefly expressing his sincere appreciation for the friendship and Christian fellowship shared with him and his wife.

Rev. J. C. Kjaer and family have now moved to Seattle ready to begin in the new field of work. Their address is: 2406 East Spruce Str., Seattle 22, Wash.

Granly, Miss.—Rev. Holger Strandkov, Dwight, Ill., was the guest speaker Sunday, January 26th. Mr. and Mrs. Aage Andersen and family of Seattle, Wash., were guests at the Gunnar Knudsen home during the same weekend, and on Sunday evening Mr. Aage Andersen gave an interesting lecture

about the trip to Denmark, from which he and his family were returning. The lecture was accompanied by several reels of outstanding moving pictures taken by Mr. Andersen during his visit in Denmark.

The New Youth Paper sponsored by D. A. Y. P. L. came out with its first issue in January 1st under the heading "The Upward Trail." Mrs. Axel Kildegaard, Bridgeport, Conn., is the editor, and Rev. Willard Garred of Hartford, Conn., the business manager. We congratulate the leaders of our youth work and the editor and business manager on a very fine beginning. The paper will be published bi-monthly. We hope that our young people will accept the new-born child with a challenge and soon make it a monthly publication and in time twice its present size of eight pages.

### Santal Mission

#### General Budget.

Mrs. Lewis Vidal, Hampton, Ia...	\$ 5.00
Bethania S. S. Christmas tree, Racine, Wis.	39.60
Bethlehem Luth. Church, Cedar Falls, Iowa	74.91
Diamond Lake S. S. Christmas tree, Lake Benton	9.74
Mrs. Niels Hoffman, Old People's Cedar Falls	1.00
Rev. and Mrs. Nygaard, Freds-ville	5.00
Mr. and Mrs. Arnold Rasmus-son, Withee	5.00
Mrs. J. C. Jacobsen and children, Chicago	5.00
Mrs. Effie Hansen, Greenville	5.00
Trufant Ladies' Aid, Trufant	10.00
Danevang Ladies' Aid, Danevang	7.51
Hans J. Nielsen	5.00
Bethlehem Danish Ladies Aid, Askov	13.50
Rev. and Mrs. P. C. Stockholm, Marquette	25.00
St. Paul's W. M. S., Tacoma	25.00

Denmark Lutheran S. S., Den- mark, Kans.	32.71
Kronborg S. S., Marquette	25.00
Bethlehem Christmas tree of- fering, Brush	3.95
Iver Petersens, Tyler	2.00
Jens Bossen, So. Windsor	30.00
St. John's Christmas tree offer- ing, Ringsted	39.50
St. John's S. S. Christmas tree offering, Hampton	8.15
Mrs. P. Krog, Tyler	1.00
Danebod S. S., Tyler	25.00
Solvang Ladies' Aid, Solvang	15.00
Laura E. Boose, Chicago	10.00
Harald Jensens, Kimballton	5.00
St. Ansgar's Church, Salinas	23.25
St. Peder's Church, Minneapolis	200.00
St. Peder's S. S., Minneapolis	44.71
Rev. John Christensen, Luding- ton	15.00
Mrs. White, Ludington	15.00
Miss Alice Jensen, Minneapolis	5.00
Parlier S. S., Parlier	9.75
Easton S. S., Easton	13.25
H. J. Dixon, Marlin, Wash.	10.00
Hope Lutheran Church, Enum- claw	45.00
Mrs. M. Sorensen, Seattle	5.00
Hans Hansens, Tyler	5.00
Scand. Luth. Ladies' Aid, Can- wood	10.00
Mr. and Mrs. Harold Von Gortz, Los Gatos	5.00
Dan. Luth. Ladies' Aid, Wilbur	20.00
Misses Hoffmann, Chicago	50.00
A. E. Ladies' Aid, Danevang	25.00
Victory Ladies' Aid, Victory, Mich.	15.00
Bethania Church, Solvang	52.60
In memory of Niels Jensen, Ty- ler, Minn., Arne Christensens, Brookings	10.00
Michael Jorgensens, Tyler, Dagmar Miller	3.00
Jorgen Christensens and Jens Borresens	1.00
In memory of Mrs. Jens Ander- dersen, Kimballton:	
Anton Buhls, Harald Nielsens, Mrs. Kristine Ostergaard, Mrs. Line Duus, Volmer Jensens, Ernest Madsens, and Rev. Enok Mortensens, Tyler, Minn.	8.00
Wm. Clausens, San Francisco	5.00
Jens Mikkelsen and family, Chicago	8.00
Mrs. A. P. Andersen, Withee	2.00
Mrs. Chr. Kaltoft, Agnes Jor-	

### Planning To Move?

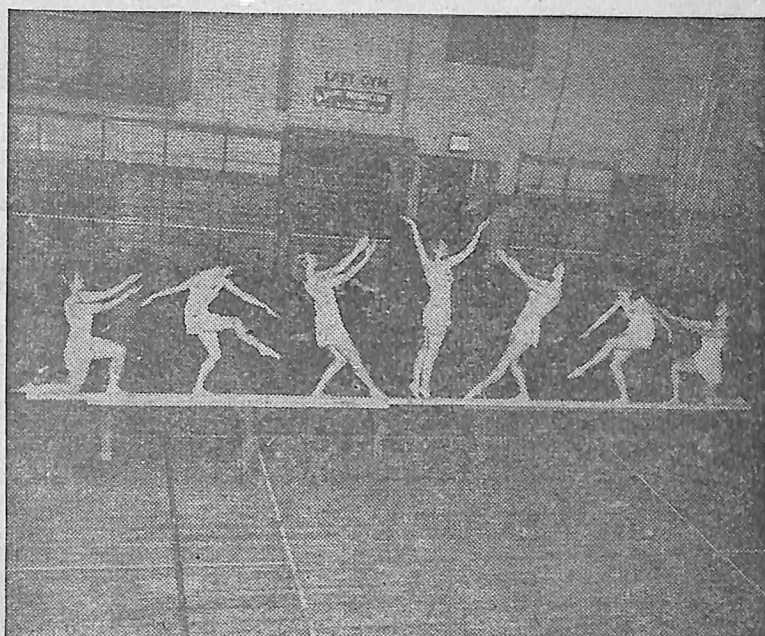
The Danebod Men's Club in-  
vites you to write to one of the  
undersigned for information about  
the Tyler community, especially  
if interested in buying a farm  
home.

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PETERSEN, S. U. HANSEN.

Address: TYLER, MINN.



gensen, L. H. Lauritsen -----	2.50
In memory of Mrs. Kathrine Eskesen, Newell: Stanley Eskesen, Phoenix, Ariz. -----	5.00
In memory of Mrs. Johanne Madsen, Solvang, Calif.: Hans Madsen -----	10.00
Mette Blair, India, Anna Miller, Chicago, and Dagmar Miller -----	5.00
In memory of Mrs. Andrew Jepsen, Luck, Wis.: Sigrid Ostergaard, Minneapolis	3.00
Relatives in California -----	5.00
In memory of Carl Krog, Diamond Lake: Barthold Petersens, Andrew Jensens, John Gyllings -----	5.00
In memory of Mr. and Mrs. Lars Rasmussen: Dora Rasmussen, St. Paul -----	2.00
In memory of Mrs. Christine Andersen, Los Angeles: Anna Christensen and children, Copenhagen, Ole Nelsens and children, Exeter, Nebr. ....	10.00
In memory of Albert Hass, Bowbells, N. D.: Mr. and Mrs. Niels A. Petersen, Flaxton, N. D. -----	5.00
In memory of Mrs. Niels Jensen, Withee, Wis.: Mrs. Fred Ammentorp, Detroit	3.00
In memory of Rev. A. W. Andersen: Mr. and Mrs. P. L. Lund and daughters and Dagmar Miller	4.00
Mrs. J. Madsen and the Sisters, Ebenezer, Brush -----	15.00
St. John's Church, Seattle -----	34.42
<b>Total for January -----</b>	<b>\$1149.05</b>
Acknowledged with thanks.	
Dagmar Miller, Tyler, Minn.	
M. O. to be made out payable Hampton, Iowa.	



The internationally known and acclaimed Danish Gym Team of 42 young Danish boys and girls now touring the United States is scheduled to visit a large number of Danish communities as well as colleges and universities.

The last exhibition in the East was at Washington, D. C. On January 31st in Detroit, Mich. Through a period of ten days headquarters will be in Chicago where two performances will be given in the Chicago Stadium, one in George Williams College and one in the Lane Technical High School. On Monday, Feb. 3rd, an exhibition in Dwight, Ill., Tuesday, Feb. 4th in Racine, Wis.; Feb. 11th, Iowa State Teachers College, Cedar Falls, Iowa; Feb. 12th, Waterloo, Iowa; Feb. 13th in Des Moines, the 14th in Ames, Iowa, the 16th in Kimballton, Iowa, the 18th in Omaha, Nebr.; through the period Feb. 19-28 a number of exhibitions will be given in St. Paul, Minneapolis and surrounding territory; March 3, Dana College, Blair, Nebr.; March 5th, University of Nebraska, etc. —

The group has evoked high enthusiasm from spectators as they have given their many exhibitions. Eighteen thousand people in Madison Square Garden gave the team "the greatest applause ever given to an intermission performance," according to the radio announcer of the event.

The group is under the direction of Erik Flensted Jensen, who toured U. S. in 1938 with a group of boys giving similar exhibitions.

## BØGER FRA DANMARK

Vilhelm Beck: **Erindringer fra mit Liv**

Becks Selvbibliografi er saa velkendt, at den ikke behøver særlig Omtale. At den atter optrykkes er kun Bevis paa hvor aktuel den endnu er i Danmark. Pris, hft. \$1.50.

(Vi har endnu en Del Eksemplarer af vor egen Udgave fra 1901, i gotiske Typer, 85 Cents pænt indbunden).

Marie Dinesen: **Søster Kaja**

En jævn, gribende Fortælling om en Sygeplejerskes Oplevelser og Følelser paa et Hospital i Stockholm. En god kristelig sund Bog. Pris, hft. \$1.00.

Niels Aage Barfoed: **En Dør gaar op.**

I denne ret fyldige Bog er det Santalmissionens Fader, H. P. Børresen, der er Genstand for Forfatterens historiske Novelle, og hvor levende har han ikke malet for os denne danske Missionærs Liv og Virke! Alle Santalvenner vil glæde sig ved at læse den. Pris, hft. \$1.00.

Niels Bundgaard: **Klokkerne kimer 1946.**

Denne er dansk Ydremissions aarlige Julebog med sine gribende Virkelighedsskildringer fra Arbejdet derude, ledsaget af Fotografier og Snapshots fra Missionens store Virkefelt. 97 større Sider, hft. 70 cents.

## LUTHERAN PUBLISHING HOUSE

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