

# Lutheran Tidings

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## ⓪ Blessed Easter Morning



Thanks, O thanks, to Thee arisen,  
Lord and God Immanuel,  
That the foe could not imprison  
Thee within his darksome cell.  
Thanks that Thou didst meet the foe,  
And His kingdom overthrow,  
Jubilant my spirit raises  
Unto Thee un-ending praises.

—Th. Kingo.

Lord, with tears I pray Thee ever:  
Lead into my heart that river  
Which with grace unbounded cleanses  
Heart and soul of all offenses  
And removes my guilt and shame.

Yes, my heart believes the wonder  
Of Thy cross which ages ponder.  
Shield me, Lord, when foes assail me,  
Be my staff when life shall fail me;  
Take me to Thy Paradise.

—N. F. S. Grundtvig.

# The Empty Tomb

EASTER SUNDAY

By ENOK MORTENSEN

Pastor of The Danish Evang. Lutheran Church, Tyler, Minn.

Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his rayment white as snow: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word (Matthew 28: 1-8)

In the spring of 1928 I joined the long line of pilgrims waiting to see the body of Lenin, entombed in a modernistic mausoleum on the Red Square, in Moscow. It was an experience to watch the faces of the Russian peasants as they bowed their heads in tribute to a man so great that other men had come to deify him. But I wasn't greatly impressed. Neither the body of Lenin nor the magnificent monument in which it was entombed stirred me half as much as the living evidence of Lenin's love for the poor and downtrodden: the Russian attempt to build a social order based on brotherhood and love and justice.

On the first Christian Easter morn the two Marys came to pay a tribute to their Master. But they were not allowed to linger there in reverence and worship. For the stone was rolled away; the body of their beloved Master was gone; the tomb was empty. The two women were greatly frightened and ran away from the tomb with fear—but also with great joy; for the tomb was empty!

Christianity is the religion of the empty tomb. What once caused the early witnesses to tremble with fear, filled them, and has since come to fill the whole Christian world, with unspeakable joy; for the tomb was empty. What if the body of Christ had still been there? Yes the women would undoubtedly have performed the act of love and devotion for which they had come. They would have anointed his dead body; but their tears would have mingled freely with the costly spices. For they had hoped and believed in him, and now he was dead—as other men. And they would have left the tomb as sorrowful as they had come. But listen: "they departed quickly from the tomb with fear and great joy; for the tomb was empty!"

A Mohammedan and a Christian were travel companions on a pilgrimage to Palestine. Their conversation naturally fell to the subject of religion and the merits of the founders of their respective faiths. The Mohammedan spoke proudly of Islam, its book and its shrine. He was on his way to visit Mohammed's tomb. "And you Christians don't even have that evidence

of the life of Christ," he gloated. "No," said the other, calmly but with deep conviction, "we have only an empty tomb—".

Thank God for that empty tomb? That is our shrine and temple. In that is our hope and our help. Let Islam make pilgrimages to the tomb of Mohammed; let the Communists bow their heads before the shrunken body of Lenin; let half the world kneel at tombs which are symbols and proofs of something or other. The glory and the grandeur of the Christian faith is the fact that we have an empty tomb—.

Critics of Christianity have sometimes objected to the high place we have given the suffering and death of Jesus Christ. They point out that a cross is not an adequate symbol of a Savior in as much as many others have given their lives in sacrifice for others. That, of course, is true. Many a soldier has died that others might live; many a scientist has forfeited his life in order that mankind might benefit by his discovery; many a mother, even, has lost her own life that her child might live. But we revere and worship Christ not only because he suffered and died for us, but because he rose from death on Easter morn.

We are mindful of his sacrifice. During Lent, and especially during Holy Week, we remember the suffering Christ. On Good Friday we bow our heads humbly before the Christ of the Cross. We repeat the words of the creed, and the simple and familiar words take on a new and deeper meaning: "suffered, under Pontius Pilate was crucified, dead, and buried, but—"

We sometimes make the mistake of stopping there; the creed doesn't. The very word "but" forces us to continue. We do not leave him in the tomb. I have no intention of belittling the suffering and death of our Lord and Master. In a very real sense, and with a significance far beyond our infinite comprehension, it is true that "the cross saves us" and that "Christ has atoned for our sins by his death." Hence, the cross remains the symbol of the Christian faith.

But we must stop neither by the cross nor by the grave. The creed doesn't: "but on the third day he rose again." Thank God for that little word "but" and the phrase that follows! To me, that is the essence of the Christian faith; and I think it meant that to the early disciples. They "departed quickly from the tomb" not only in a physical sense but also spiritually speaking. There was nothing left for them in the tomb. It was empty and without significance. The all-important fact for the disciples was no longer the cross, nor the grave; it was the resurrection.

Read the story of Paul's life and the letters which he sent to his friends and followers on this side of the Damascus experience. He had seen the risen Lord! "If Christ was not raised, there is nothing in our message; there is nothing in our faith either and we are found guilty of misrepresenting God," says Paul (I Cor. 15:14). Paul was not ignorant of, nor insensitive to,



the suffering and death of Jesus; but it was in the light of the resurrection faith, dawning on a dark world Easter morn, that he lived and worked, wrought and taught, preached and prayed, believed and hoped and died; for it was the dazzling brilliance of that light that stopped and blinded him on the way to Damascus; it was that same light, too, that opened his eyes, making him an apostle to the Gentiles.

And thus it has been ever since. We do not worship a crucified Christ only. We believe in, and are saved by, a **risen Lord**. For "as He arose, we too shall rise." Death and suffering belong to man's world; and as long as Christ shared man's world he, too, lived under the dominance of those grim powers. But Christ was more than a man; he was also God, and death was unable to imprison the Lord of Life. By the opening and emptying of his tomb, by the resurrection of Christ from the dead, our graves, too, are unsealed. The stone of fear and hopelessness has been rolled away, and we shall rise with him in the pure light of a new and glorious day.

## Rescue The Perishing

I recently came across a challenging story taken from a sermon by A. Lindsay Gleeg, and printed in the "Life of Faith" and also in the magazine, "Evangelize."

The story tells us that early in the last war a German ship, the *Altmark*, captured a number of British sailors. The prisoners had been taken after their ships had been sunk by enemy action on the high seas. The captured men, about three hundred in number, were crowded together in the lower part of the ship. There behind doors, bolted and barred, they lived in almost total darkness with little food and less water. Perhaps worst of all was their knowledge that they faced a concentration camp upon reaching shore.

The German ship found its way north of the British Isles and planned to get home through the neutral waters of Norway. But it was sighted by a British cruiser, the *Cossack*. Uncertain as to whether he should enter neutral waters, the captain of the *Cossack* wired for instructions. The reply from the Admiralty was the terse "Go after her." Immediately the engine room indicator rang out "Full steam ahead" and the chase had begun. The pursued *Altmark*, seeking escape, made for one of the Norwegian fjords only to be pursued by the *Cossack*, which eventually drove the *Altmark* ashore.

When the two ships came within a few feet of each other, the captain of the *Cossack* jumped upon the deck of the *Altmark* and rushed to the bridge demanding the German captain to surrender. Then he seized a speaking tube and shouted a message that resounded far below the deck to the British prisoners. It was only four words that he shouted, but the imprisoned men will never forget those four words. They meant liberty, daylight, food and home. The single message was: "The Navy is here!" There was a moment's pause and then from below came the muffled cheers and cries of joy of the men who heard the words of their deliverance.

**What did this story tell me?**—We confess in our Christian faith: "He (Christ) descended into Hell; the third day He rose again from the dead — —." When Christ died on Calvary's cross, his death affected the whole universe—"darkness over all the earth, and the sun was darkened, and behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent and the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection and went into the city and appeared to many."

Although this is something mysterious and wonderful we have no right to deny it even if we are not able to explain it.—But furthermore we have in the first letter of the apostle Peter a description of the events of that day: "being put to death in the flesh but quickened by the Spirit: By which also he went down and preached unto the spirits in prison." I am glad that it is stated here by Peter that Christ went down to preach. For well do I know that opinions differ greatly concerning this verse.

We have a wonderful poem written about Christ's descent to the kingdom of the underworld, the abode of the dead. It was originally written by Cadman of whom we are told that he was the first religious poet of the Teutonic race. He died about 680 A. D.

According to Bede, Cadman left the party at a feast and went out to the horses in the barn, as he was afraid that he should be called upon to sing. As he fell asleep in the barn he dreamt that one stood by him and said: "Cadman, sing me some song!"—"I cannot sing" he said. "But you shall sing to me!" "What ought I to sing?"—"Sing the beginning of the created things."—From that moment Cadman was able to sing the most beautiful songs, of the creation and of other things.

In 1830 when Grundtvig was in England, he learned about the great poems by Cadman. He made a thorough study of same, and later Grundtvig wrote the well known poem: "I Kvæld blev der banket paa Helvedes Port."

In this great poem we first have the herald coming down to the kingdom of the underworld and telling in challenging words that Christ will be coming and how he is coming. Then we see the anxiety of the spirits the nervousness of the devils; then the meeting of Christ and Eve; her confession of sin, the forgiveness by Christ, and finally the procession out of darkness to light, life and paradise.

The poem impressed and influenced the Danish artist, Joachim Skovgaard to such an extent, that he chose this theme for one of his great paintings in the cathedral at Viborg. Here Skovgaard portrays the entire scene: Christ has taken Eve, the mother of all mankind, by the hand and thus leading a long procession out of the darkness of prison into the day of light. We see Eve, Abel, Abraham, David and the many others. In the multitude we may discern Ruth, the Moabite, who was loyal to her mother-in-law, who chose God and the people of God and thus became the ancestress of our Lord.

When we look at that picture we are reminded of these words: "O death, where is thy sting? O grave, where is thy victory?"

P. Rasmussen.



## Why Are Lutherans Isolated?

Martin Luther and Lutheranism have been under attack during the last few years. It has been claimed that Luther's emphasis on the power and authority of the state is the basis for German autocracy. These attacks have been answered and answered well. Luther's position was scriptural and it was in accord with the points of view of his age. Certainly, Luther was far less of a dictator than Calvin. Yet, the Calvinistic countries have become democracies while Germany became autocratic. There must be some other answer, and the answer must include the fact that the Scandinavian countries, which are also Lutheran, did not become autocratic but followed the western democratic tradition.\*

(Footnote:\* A basic reason for this lies in the fact that the German Empire, or the Holy Roman Empire as it was called, was dominated by Roman law and Roman tradition which never did penetrate the Scandinavian North).

It is not my intention to whitewash Luther. He had many faults. He did express opinions about the authority of the state which we cannot accept. The fact that he did it by quoting Paul, does not make it right. And we must distinguish between the original points of view of the young Luther and the theological caution of the aging Luther. But we must not blame Luther for the mistakes of his followers. For just as his followers perverted Luther's original doctrine of the Word and made it into the doctrine of the infallible scripture as the only basis of Christian faith and life, so did they introduce a system of authoritarianism after Luther's death which has had strong influence in Germany ever since.

Martin Luther condemned the tyranny of the Pope and placed the emphasis on the faith of the individual Christian. His followers betrayed this emphasis on freedom and introduced a system every whit as tyrannical as that of the Pope. This betrayal is in line with that betrayal of Luther's original faith which was incorporated in the Formula of Concord. It took place twenty-two years before the Formula and it is expressed in the Treaty of Augsburg in 1555. This treaty must not be confused with the Augsburg Confession, the broad and basic Lutheran confession which was formulated in 1530.

Luther died in 1546. A few years after his death a war was waged for rights and power between the Catholic and the Lutheran states of Germany. The war resulted more or less in a draw and when it was over a treaty of peace was signed at Augsburg in 1555. In this peace treaty the principle was established that the ruler of a country should control its religion. ("Cujus regio, ejus religio.") The prince was given authority over the church. This not only meant that Catholics were excluded from the Lutheran states; the ban was also turned against the Calvinists. The individual was not supposed to challenge the rights, the opinions, and the authority of the prince.

And this in the name of Martin Luther who 34 years ago previously had challenged the authority of not only the Pope but also the Emperor.

As orthodoxy replaced the faith in the Formula

of Concord, so did autocracy replace freedom of worship in the Treaty of Augsburg.

Germany—and the world—has suffered from this principle ever since. It led to a terrible war called the Thirty Years War (1618-48), and it kept the Lutheran church in Germany from challenging the autocracy of the state even in the days of Hitler.

The principle that he who has the power shall determine the religion, moved with the German church to America. But here, where we have separation of church and state, the power to maintain the true Lutheran faith was vested in the leaders of synods. Lutheran churches in America have largely become autocratic in their rule. This has resulted in three things. 1) The maintenance of conservative orthodoxy which has perpetuated sixteenth century doctrines even to our own day. 2) The maintenance of Church isolationism which has prevented Lutheran churches from sharing Christian fellowship with other churches and which has even caused them to consider themselves superior to other churches. 3) The maintenance of political isolationism which has prevented as active a participation in the affairs of our country as that of other denominations.

The power principle invaded the Scandinavian countries for some time, but these countries largely shook it off. Unfortunately, the Scandinavian immigrants to America felt obliged to copy the other Lutheran churches not only in matters of orthodoxy and Biblicalism, nor only in matters of formality in worship and Pietism in ethics, but also in the matter of autocracy in rule.

The whole world is in a dangerous situation. We are in the midst of a gigantic struggle of conflicting economic ideas and practices. We are to decide whether we will back the United Nations or rely solely on old-fashioned power. We are face to face with the problems of atomic power. We are watching racial tensions increase to the breaking point. In the face of this Christian people cannot afford to sit back in isolated superiority and refuse to work with other Christians or to take part in an effort to save civilization.

A few weeks ago I wrote that one of the three great Christian calls was for Christian action in the world today. I pointed to the work which the Federal Council of Churches had done in preparation for peace as an example of the type of work that could be done. Since then the Federal Council has held a meeting of Christians in Pittsburgh where the Church and the Eco-

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nomic Order were discussed. This meeting may only have been a faltering beginning but I wish that we could have a report of it in our papers. More than this, I wish that we could be a part of such a work. While the tensions mount from day to day we must not sit around and refuse to participate with other churches in the attempt to find a way out. We must not feel superior to such an effort and excuse ourselves by saying that we have the better understanding of Christianity.

The last issue of "Lutheran Tidings" carried a message from twenty-nine Scandinavian bishops. It encouraged us to work for the mutual good of man and to support the "powers which sincerely work to create a universal community justice." And it states: "In a time when our entire generation stands at a vital dividing of ways, the entire Christendom must stand together in order to avoid a new world catastrophe."

**Johannes Knudsen.**

## How Does It Happen

**By John Schultz,**

**Pastor of Rosenborg, Nebr., Church the Past Two Years.**

The yellowed leaves of old records in old country script tell a story of a church in our community that once served all the people of Danish background. Other records in other communities tell the same story. Then two sets of records are in existence two churches, two pastors; two parsonages appeared, where one had served before.

Read between the lines, or listen to the stories from the lips of the older members of these churches, and you learn of pioneer folk who thought and acted in strength. You hear of long fervent prayers and of just as thorough-going personal encounters; of worship services and of intolerance and heckling. You hear of personal feuds splitting congregations more effectively than opposing principles could have done it.

Perhaps is, was a blessing that this impetus was given to the building of more churches; they were filled with immigrants who settled and worked and worshipped in these communities.

Men who specialize in the study of social patterns could explain how it happened that churches after a time began to lose members, and in some cases came gradually to serve only a very small group. They would speak about immigration quotas, language difficulties, rejection of old-country loyalties, shifting populations, changes made by the automobile and the tractor, and, in more recent years, of drouth and depression. When they have explained, men might understand a little better why in each church only a handful is present for sporadic or part time services.

Church records by now are different. The pages have not yet yellowed. The writing shows distinct signs of American copy-book style, or of the Palmer Method. But what discouraging reports we read: two churches, to be sure, two parsonages (empty and run down) and two services or less a month! Attendance is down; children are often left to grow "like Topsy," spiritually; and young people have so little knowledge of the communion of saints that they scarcely dare to

have a pastor speak to them, much less could they give a discourse about the subtle points of difference between two synods of the Lutheran Church! And where the two churches at one time had served nearly everyone in the community, the community is now hardly touched by the church.

There is something within men's souls that makes them incomplete and unsatisfied with such a church program. It is the most natural thing in their world that men should finally speak out and ask, "What kind



**St. Ansgar Lutheran Church  
Rosenborg, Nebraska**

of Christianity is it that permits us to work with each other to 'neighbor' with each other, even to marry into each others families, but will not let us worship together?"

Of course there are answers. The yellowed pages are referred to; old books are read; the older folks try to explain it; the pastors try to elaborate, but also have trouble justifying the position, for some know too much, and speak of personalities long gone from the earth, and others know too little, and themselves wonder.

It does not seem right, men stubbornly conclude: the differences between the two Lutheran groups is too slight; the cost is too great. The question settled, a vision is born—a vision of what the church could do for the community if it were united in its effort. The vision takes shape in a practical plan for cooperation.

Without a vision, the people had nearly perished; now strange things take place. The weeds in the church yard are cut; the grass grows, fed by rain and the vision from heaven. The buildings are painted; fences repaired. Church attendance fighting inertia, bad habits, criticism and cynicism is on the increase. A young pastor, with the same vision accepts the call to full time service, and he keeps the vision before the people, telling them again and again what the church ought to be, and how it can be that through the directed efforts of dedicated men and women. In two years



ten thousand dollars are given to the work. A lovely parsonage is built. The depression is over, economically and spiritually. The vision has proved itself as right as John's words: "He who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also."

But what of the old differences between the groups? They are forgotten now, in the feverish activity, but will not seven worse demons come to again possess such a group? Look for a moment at what Love can do. In matters of practice one side is used to more latitude; this is not a problem in our youth work ("There are plenty of ways to have fun; we don't have to come to church for it," says one—but we still play games after nearly every meeting). In matters

of theory the distinctions are more sharp for the second group; this is not a problem in congregational work ("Eat the pancake and you'll have both sides"). The differences most folks note are differences between the living spirit of God as manifested now, and the defeatism of a few years ago.

"Can these dead bones live?" asked Jeremiah, thinking of the people of his day. The answer was, and is, "Yes!" Talk to the farmer who is helping to clean the yard of our new parsonage; he thinks much. Ask the children with stars in their eyes. Ask the pastor who will never forget what happens when men practice the gospel he preaches! Ask anyone whose life is being enriched and deepened by regularly hearing the good tidings in a happy church that is dedicated to a victorious Christ life.

## The Seventieth Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will assemble for its 70th annual convention at Racine, Wis., June 17—22 upon invitation from Bethania Danish Lutheran Church.

Convention headquarters will be at Holy Communion Lutheran Church, W. Sixth St. & Kinzie Ave. The opening service will be held at 8 p. m. Tuesday, June 17, in the Holy Communion Church and all business sessions will take place there beginning at 9 a. m. Wednesday, June 18.

May I urge all congregations in the Danish Lutheran Church to send delegates to represent them at the convention and also that all pastors attend if possible. Any congregation has the right to be represented by one delegate for each fifty voting members or fraction thereof. Congregations and pastors located in districts 1, 8 or 9 as well as the Dalum, Canwood, Danevang and Granly congregations are asked to examine the regulations concerning delegates' and pastors' traveling expenses passed by last year's convention and found on pages 104—105 in the Annual Report.

Any congregation or individual member of the synod may submit proposals to be brought before the annual convention. Such a proposal must be at my address before May 5 in order to be published in our papers the required six weeks before the convention opens.

In order that the convention may fully represent our synod it is my hope and prayer that its deliberations and decisions may be shared by as many of its members as possible. Reports from its various fields of activity will be presented, important policies will be determined, methods and means will be discussed, and the leadership chosen. A large number of messages will be heard and there will be opportunity to share in worship and singing and fellowship. May we meet at Racine ready and eager for consecrated efforts and cooperation.

**Alfred Jensen.**

March 30, 1947.

The Bethania Danish Lutheran Church of Racine herewith extends a cordial invitation to pastors, delegates and friends to attend the annual, synodical convention to be held at the Holy Communion Lutheran Church, West Sixth St. and Kinzie Ave., June 17—22.

All pastors and delegates are requested to send their registrations to Mr. E. R. Fischer, 1435 Munroe Ave., Racine, Wisconsin, before June 1. The new convention chairman by June 1. Visiting guests should submit membership of the convention to the convention chairman by June 1. Visiting guests should also register at the earliest possible date to be certain of accommodations.

**Einer R. Fischer, President.**

**Edwin E. Hansen, Pastor.**

## LUTHERANS COORDINATE MISSIONS TO JEWS

Chicago—Efforts of Lutheran groups to convert Jews will be coordinated when the National Lutheran Council's department for the Christian approach to the Jews opens here in April.

The coordination move was decided upon here at a meeting of the Council's division of American missions.

The division of student service which also met here, approved creation of a full-time student pastorate at Texas A. & M., College Station, Texas, because of the large number of Army personnel there.

Student pastorates must be expanded in the nation's major universities because Lutheran young people have little contact with their faith while in college, Dr. Morriss Wee, executive of the Council's student work division, declared.

The Council's service commission was warned by Dr. P. O. Bersell, of Minneapolis, chairman, that its servicemen's projects must not be halted because of reduction in the size of the Army and Navy. He said members of the armed forces should not be permitted to become the "forgotten men" of peacetime. (RNS).



# Our Women's Work

## Love -- The Greatest Thing In The World

Devotional talk given on WORLD COMMUNITY DAY sponsored by the United Council of Church Women at Racine, Wisconsin.

James 1:22—25

"Be ye doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who observes himself and goes away and at once forgets what he was like. But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in doing."

And

I John 4:16, 18—21

"So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him . . . There is no fear in love, but perfect love casts out fear . . . We love, because He first loved us. If anyone says 'I love God' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this is the commandment we have from Him, that he who loves God should love his neighbor also."

I do not believe it is an exaggeration to say that the spiritual life of the Christian world today is anemic for want of what Henry Drummond has so truly called "The Greatest Thing in the World," namely Love—unselfish Love, that is. In the medical world today, an anemic condition of the human body can be quite successfully counteracted by the injection of highly concentrated vitamins into the bloodstream to supply the elements lacking. Would it were possible in a like manner to inject into the bloodstream of humanity the serum of Love and thus revitalize Christianity throughout the world—make of us Christians doers as well as hearers of the Word. What a different picture the world would present, if this were possible.

If I were an artist, I should like to paint a picture, or rather three pictures in a group. In the first would be depicted children, hungry and cold, ragged, orphaned, disease infected and emaciated, frightened, oh, so very frightened, because they have been denied the security of home and parents, a heritage to which every child is entitled. Parents would be seen, sad, discouraged, some even hardened, because they cannot provide their children with even the bare necessities of life. This would be a picture of the suffering caused by the war and still prevalent across the seas. The second picture would present a family grouped about a bounteous table in a comfortable, attractive home in the land of plenty. Doors would be tightly closed, shades closely drawn to guard against any intruder with whom they might be asked to share. The room would be brilliantly lighted from within, and an expression of smug contentment would be seen on the faces. The third picture in the group should be placed between these two. In it would be found the same comfortable home as in the second picture, but with the doors and windows wide open, letting the rays of the light reach out and encompass the suffering

of the first picture, providing them with warmth, clothing and food. Instead of the frightened look, their faces would now be happy, because security and hope is again within their reach through the love of others. Yes, and instead of the smug contentment on the faces of those from the second picture there would now be a radiance which comes only from an inner joy experienced when through love they shared instead of hoarded their plenty.

If love of God and love of our fellowmen could truly become a potent force in the lives of all Christians, the world as a big community could present such a beautiful picture as this. If Christian Love could prevail where international as well as national matters are to be settled, happiness, security and contentment could prevail throughout the world, and we could hope for enduring peace.

But it is so much easier for us humans to love those who love us rather than those we have not seen, or the thin, ragged, half-starved urchins or those of another color or creed, perhaps. Yet Christ says: "If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.

. . . But love your enemies and do good, expecting nothing in return . . . Be merciful even as your Father is merciful." (Luke 6:32—36).

We have had in this nation of ours men and women who have manifested such love, in quiet lives as well, as in the lives of some of our outstanding leaders. Americans will readily think of a George Washington and an Abraham Lincoln, but I wonder how many realize that Robert E. Lee was equally compassionate, possessed as deep a love for his fellow men as did Lincoln. The story is told of how a Union soldier, bitter in his hatred of the Confederacy, lay wounded at Gettysburg. At the close of the battle General Lee rode by, and the soldier, tho' faint from exposure and loss of blood, raised his hands, looked Lee in the face scornfully, and shouted as loudly as he could, "Hurrah for the Union!" The General heard him, dismounted, and went toward him, and the soldier confessed: "I thought he meant to kill me. But as he came up, he looked at me with such an expression upon his face that all fear left me, and looking right into my eyes, he said, 'My son, I hope you will soon be well.' If I live a thousand years, I shall never forget the expression on General Lee's face. There he was,

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Aurora, Nebraska.



defeated, retiring from a field that had cost him and his cause almost the last hope and yet he stopped to say words like those to a wounded soldier of the opposition who had taunted him as he went by. As soon as the General had left me, I cried myself to sleep there upon the bloody battleground."

Such love is not only The Greatest Thing in the World; it is the greatest leavening power in bringing about peace and understanding between individuals and nations alike. Remember the words of James 2, 14-17: "If a brother or a sister is ill-clad and in lack of daily food and one of you say to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit?" Neither can Christian men and women of today say to suffering humanity: "Depart in peace, be ye warm and filled," unless we who are God's ambassadors, his hands, his feet here in the world, give to the soul-sick and needy the things with which they may be warmed and filled as long as God has blessed us with enough and to spare. There are so many who would criticize the church and the gospel for having failed in its mission but if the church isn't the power it could and should be today, it is not the fault of the gospel but in our application of it. A soap manufacturer, not a Christian, was walking with a minister. Said the soapmaker, "The gospel you preach hasn't done much good for there's still a lot of wickedness and wicked people." The preacher made no immediate reply, but they soon passed a child making mudpies. He was exceedingly dirty. It was then the preacher's turn, and so he said: "Soap hasn't done much good in the world, I see; for there's still much dirt and many dirty people."

"Oh, well," answered the manufacturer, "soap is useful only as it is applied."

"Exactly," said the minister, "and so it is with the gospel we proclaim."

The Christian world needs a greater measure of Love and a far greater application of love—love of God, of our fellowmen, of the truth. The great tragedy lies in the fact that man gropes about seeking means for establishing world peace and brotherhood of man, for solving domestic problems and many others, closing his eyes or refusing to yield to or put his trust in the one and only solution, permanent solution—God's Love and God's Plan. We are far more concerned about the atomic bomb and its power of destruction than about God's love and His power of creation, construction and protection. We fail to make use of God's promises and His great gifts, and as is the case with numerous other things, it loses its power when unused. The story is told of the great violinist Paganini, who left his marvelous violin to his native city of Genoa, but on the condition that it must never be played upon. This condition was unfortunate, for it is one peculiarity of wood that as long as it is used and handled, it wears but slightly, but as soon as it is discarded, it begins to decay. The lovely-toned violin has become worm-eaten in its beautiful case, and is valueless except as a relic.

God's love and His promises do not decay, but they do become worthless to us unless we use them. But

the more we use them, the better they will serve us. A great challenge lies before us, women of the Christian church, to do our part in promoting greater love and to use to the utmost the talents with which God has endowed us in applying such love, each in our individual way and in our little sphere of service.

Thyra F. Hansen.

The program committee of W.M.S. submits the above article as good material for a L.W.A. rally, for a program taking up some phase of social welfare or for any mission program.

## Books I Like

By

Ellen Nielsen

Thoreau needs no introduction. He is the man who was not afraid to be by himself.

His book, **Walden**, needs no introduction. It is the story of the man who was not afraid to be by himself.

But new editions of **Walden** and Thoreau's other writings are continually and quietly and robustly appearing upon shelves of bookstores the world over; I wish to bring two of them to mind.

The newest **Walden** is put out by the Peter Pauper Press and is a delight to own; in my opinion it is the finest **Walden** out. It comes boxed, has fine wood-cut illustrations, large type and good paper. \$3.50.

Then there is the **Viking Portable Thoreau** (all the Viking Portables are worth owning). This is a beautifully prepared feast for lovers of Thoreau. The index tells all: **Walden** complete; Generous Selections from a Week on the Concord and Merrimac Rivers; The Maine Woods; Cape Cod; The Journal; His best Essays on Nature and Man, together with poems and letters. A small book with 700 pages of clear readable type, a triumph of book-making. \$2.00.

I deliberately opened both books at random numberless times and each time found well remembered lines to enjoy again.

"The mass of men lead lives of quiet desperation."

"Shall I go to heaven or go a-fishing?"

"Even Mohamet knew that God did not make the world in jest."

"If a man does not keep pace with his companions perhaps it is because he hears a different drummer. Let him step to the music he hears however measured or far away."

"For more than five years I maintained myself solely by the labor of my hands and I found that by working about 6 weeks in a year I could meet all the expenses of living." (I wonder what his ratio would be in these, our times?)

Thoreau is the man who would not pay his poll-tax and was therefore clapped into jail for it and from



that experience wrote his brilliant essay **Civil Disobedience** (included in the Portable). Of jail he said "I did not for a moment feel confined and the walls seemed a great waste of stone and mortar." When the jailors locked the door upon him Thoreau said, "I could not but smile to see how industriously they locked the door on my meditations which followed them out again . . . without hindrance . . . and they were really all that was dangerous."

Walden opens with a classic simplicity that any

author might well give much to emulate. "When I wrote the following pages . . . I lived alone, in the woods, a mile from any neighbor, in a house which I had built myself, on the shore of Walden Pond, in Concord, Massachusetts, and earned my living by the labor of my hands only."

For your convenience the above books may be had by writing to

Ellen Nielsen,  
Rt. 6, Box 723, Fresno, Calif.

## THE CHURCH SCHOOL

### Visual Education Methods in the Service of Christian Education.

Our topic is specific, but to treat it adequately would require a thoroughgoing analysis of the various types of visual aids, and there are many. Some of them are well known to you readers, for their is no church in our synod where visual education is not already being employed. We all have our symbols. Few of us are without blackboards, and it is doubtful that any of us is without pictures, framed and hanging on the walls. There are bulletin boards too, charts and diagrams, curios and models. How effectively to use these and "other" visual aids—that is our problem. But it would be covering too much ground if in a few paragraphs we undertook to solve it. Therefore, we shall concern ourselves with just the "other" aids. They are the ones most of us are wondering about anyway. Before going into them, however, let us take heed of the warnings which have been given by every responsible authority on visual education.

First, visual aids are not for enjoyment. If a Sunday school teacher in using a visual aid fails to tie it in with the lesson, the purpose is lost. Why? **Because the purpose of visual education is not entertainment but "the more effective presentation of a message."**\*

A second warning, and one equally as important as the first, is this: visual aids are not a "cure-all!" If anyone thinks he's going to inject "new life" into his church program by means of visual education, he's mistaken. Visuals aids were never intended to create "new life." They are only what they say they are—**aids**. And they are to be used in the **service** of Christian education.

The third and last warning to which we should all pay attention is that a church should not go off on a tangent by utilizing one type of aid only. Each has its value and place, and we are making a grave mistake if we fail to understand this. Rogers and Vieth list five factors which condition the choice of the type that shall be used: 1) nature of subject to be visualized; 2) age of pupils; 3) availability of aids; 4) possibilities for visualizing the lesson in its own setting; 5) the teacher's ability to use visual material.\*\*

The warnings then are three. Let us keep them in mind as we consider the "other" aids.

To the present time your church, like mine, probably has been using the visual aids which we listed at

the beginning. The question now is this: can we enlarge our already existing visual programs to include in them slides, motion pictures, and film strips? I believe we can but it will take a tremendous amount of careful planning. We must be thorough in undertaking anything as new as this, and above all must be patient. A year of planning—let that be our motto. Since it's usually the pastor who must start the ball rolling, here is a plan that might well be worth his trying:

I. Find someone who is interested and able to take charge of the visual education program insofar as projected pictures are concerned. A person whose hobby is photography should make a good choice for this position. He will be responsible for securing all the available information on projected pictures, but in order that he might know the meaning of visual education as a whole have him read the latest and best book on the subject, namely, **Visual Aids in the Church**, by Rogers and Vieth.

Next, he will send to the **International Council of Religious Education**, 203 N. Wabash Ave, Chicago 1, Illinois, for the following pamphlets: Bulletin No. 901, **Visual Methods in the Church**, and Bulletin No. 940, **Why and How Use Visual Methods in Vacation Religious Education**. Both sell for 25c. When he has done this he will have at his disposal some very valuable information, but there is still one book he will need. He can get it from the **Lutheran Publishing House** at Blair, Nebraska. It is **The Religious Film Association Catalogue**. This is the "must list" giving the resources of all available films and slides for church use. Anything not listed in this catalogue should be questioned.

II. The next major step is the securing of specific information with regard to film slides, film strips, and motion pictures. Let the chosen leader investigate these matters in cooperation with the pastor. Here are some facts that might help you:

1) the authorities are in agreement that the best projected aids for a church just beginning to use them are the 2x2 slide sets. These are available to us in glass or in film transparencies from the Lutheran Publishing House at Blair, or from any other of the major Lutheran or non-Lutheran denominational departments on visual education. It is claimed that the advantage of these slides over the older 3¼x4 picture slides is that we can get them in natural (kodachrome)



colors. Moreover, the most widely distributed 2x2 pictures come in the form of film strips which consist of a series of pictures printed on a continuous 35 mm. strip of film. Finally, with a 35 mm. camera you can make slides out of your own pictures.

2) the cost of a machine serviceable for **both** film strips and film slides is between \$75 and \$85. A cheaper machine can be purchased for ca. \$25, but this machine is suitable for small groups only, and the image is not nearly as clear.

After investigating film slides and strips we should then study motion picture films. We should consider, for example, how such films can be used effectively in worship, in the study of the Bible, in missions, church history, race-relations, etc., etc. Rogers and Vieth have some excellent suggestions that will help us to understand these various phases of application. The subject is too vast for this discussion, but two items of practical information are worth mentioning:

1) slides and film strips are bought and filed away, while motion pictures are usually rented. Remember this: religious motion pictures are available only in 16 mm. stock.

2) the cost of a 16 mm. sound projector is between \$400 and \$455. It is possible to buy the same model projector without the sound equipment, but since most of the newer films are sound films, it would be unwise not to invest in a sound projector.

III. Now we are ready for step number three—selling the idea to our people. This can be done in several ways. Here are some suggestions:

1) show the Sunday school teachers how this thing works. Let the leader who has been studying the matter present his findings and arrange for a demonstration.

2) when the teachers have seen the possibilities for good, present it to a council which is representative of the various interests and age groups in the church. Let them be responsible for naming a committee whose ultimate purpose shall be to provide for the total visual education program.

3) schedule the showing of a good religious film. Show it in the church at some gathering of the parents and Sunday school teachers. (If you live in the city you will find many film companies more than willing to provide for this service, but if you find such an arrangement impossible, try loaning a projector from your local school or club. Remember, a demonstration will do much to help prepare the way for projected pictures in the church, but it must be done effectively!

IV. And now for the final step. It's a big one: **buy your own equipment.** Don't think you need to buy it all at once. Most of us can't. But we can start with the suggestion given by those who know this subject best. We can buy a 2x2 slide projector. At the same time we'll need a screen. If we feel that we should wait to buy one, O. K. In the meantime we'll make one. There are all kinds of instructions available for making screens at a minimum cost.

A motion picture projector is of course a big item. Without doubt someone will protest when the price is mentioned. How are we going to raise the money?

It will involve some hard work, that is true, but if our program is **carefully** planned money should not be a major problem. Just give every group in the church an opportunity to get interested in this project, and you will soon have a fund to get this equipment. The Ladies' Aid will want to contribute. They never fail us when it's something worth while. The young people will help give. They'll work hard for an idea that is as new and as good as this one. The children will want to be in on it. Let them help too by putting on a scrap paper drive. Watch the fund grow. Oh yes, it can be done! Visual aids of this type have been tested and proved. They are powerful tools in **helping** us to know the Master. Our synod should not lag behind in introducing such methods.

Peter D. Thomsen.

N. B.

The book by Rogers and Vieth is published by **The Christian Education Press**, 1505 Race Street, Philadelphia 2, Pa. Anyone interested in carrying out a further study of this subject might also consider writing to the **Visual Education Fellowship**, 203 N. Wabash Ave., Chicago 1, Ill. This group was organized in February, 1945. It issues a quarterly newsletter with helpful suggestions. A small charge is made to cover the expenses.

\* Rogers & Vieth: **Visual Aids in the Church**, p. 39. Used by permission.

\*\* Ibid p. 40.

## A Chinese Speaks His Mind

By Tu Shao-suan.

(The following remarks by the delegate from Manchuria to the General Assembly of the Lutheran Church of China, were written for the CHINA NEWSLETTER of the Lutheran World Federation. Although we may not agree with all of his statements we believe that his viewpoint does represent that of a large segment of the convention and certainly it is thought-provoking. Mr. Tu loves the Lutheran Church and is loyal to it and that is one reason why he dares to bring out constructive criticism. Daniel Nelson).

We all felt very happy that after nine years of warfare and bitter suffering, we could assemble in General Convention to share experiences and thank God for his grace. The time was too short for the business at hand so many of the important decisions were left to committees or the Church Council. May I offer a few personal observations in the form of constructive criticisms:

We Chinese still felt that the LCC was not a real cooperative organization. For instance, in several large cities in China two Lutheran synods or missions are carrying on mission work. Why are we so divisive? Can't we pool our efforts so as not to have competition by Lutheran bodies in the same cities when China needs the message of Christ?

Some of the Chinese felt that the LCC was more of an organization of the missions than the synods which are merely passive members. That is why the Chinese sat back and let the missionaries do much of the talking.

During the war the Lutheran Seminary was functioning in Chungking and Chinese pastors were called



to be the President at different intervals. Now the Seminary has moved back to Shekow. The LCC should be asked to give its share to the Seminary and this amount should be increased every year while the missions decrease their donations. Then within a certain time limit the Seminary will become a Chinese institution.

### **A Lutheran College for China.**

As for the project of a Lutheran College, personally speaking, it is a question beyond our expectations. When we talk about a college, what first comes to our minds is the question of funds. There is no doubt of the need of a college. We are all worried about the shortage of personnel in our work. In the past, if the workers knew how to hold fast to the Christian doctrine it was good enough; knowledge was not so important. But henceforth the situation is changed; the world is progressing and so is the church. Besides, the Chinese Church will soon become a mature church body with its foundation based on the Rock. But where are our new leaders for the new church in New China? As we are all aware that the new wine could not be put into old wine-skins, so we need new methods for the new day. The establishment of a Lutheran college now is just what we need. This also proves to us that the missions have changed their old policy and made new decisions for the forward step. Since a college committee is organized, we hope it will also plan how many years in the future the Chinese Lutheran Church should be able to take the responsibility to support the college; so it will make the Chinese Church awaken and be alert to its duty. I do not agree with the idea that in order to solve the problem for the time being the Lutheran Church might better cooperate with the so-called Central China University and wait until the day when we are more ready. According to our experience this idea is absolutely wrong. If we had not cooperated with other church colleges twenty years ago and had worked entirely on the self-establishing basis, we might have had our college ten years ago. From now on we should not hesitate. If we think we should not send our Lutheran young people to other schools to be educated, we must cancel the idea of cooperating. Instead of that we must plan hard to establish our college and get it started as soon as possible. I would suggest that we start a junior college at once and make it grow to be one of the best universities in China. Moreover, although we start out with a small college our goal must be a large one with high standards.

### **Young People's Work.**

One thing else that caught much of the attention of the convention was young people's work. Dr. Daniel Nelson, the representative of Lutheran World Federation in China, is very warm-hearted in this work. He spoke about this work to the Lutheran Students' Association of America. Many thanks to students in America that they voted in their convention that they will be responsible for a student pastor in China to do this work. Surely this is one of our fundamental requirements. We have to select our church workers from among our young people and train them to be efficient workers in the church. Besides, the young

people of China have awakened. They like to be closer to the word of God. We still remember that after the May Fourth movement, young people organized an anti-Christian movement but after long suffering during these war years they have greatly improved. There is remarkable tendency among college students and young people that they want to study more about Christianity. No one can deny this fact. So we must catch the present opportunity to start our Lutheran Young People's work. We hope the committee will take its responsibility and present a program of progressive work. Our prayers will go ahead with them.

### **Lutheran Church Council.**

In the convention there is another thing that needs a little adjusting. We felt that the power of the Lutheran Church Council is rather too great. The convention felt it best to pass most of the motions after they were announced and recommended by the council with their opinions and suggestions. We want the church to be more democratic in order to make every member of the Lutheran Church of China feel that he is partly responsible for whatever is going on in the Lutheran Church as a whole. We must "one-colorize" the red and white tags which were flowing over the chests of the delegates.

However, the Assembly has proved to us a remarkable improvement in the Lutheran Church of China. We should not expect everything to be perfect when we are just stepping over a new milestone. We hope that the Lutheran Church of China will progress every day and that we will see the real firm foundation of a united Lutheran Church of China established.

We praise the Lord that our former president Dr. Peng Fu, was re-elected. We are really satisfied. He is the one to be in that position. We pray that God will bless him during these years and that his lasting contributions will bring the Lutheran Church of China closer and closer to its goal—an indigenous and self-supporting church. We hope every member of the Lutheran Church of China will pray earnestly for the future of our beloved Lutheran Church.

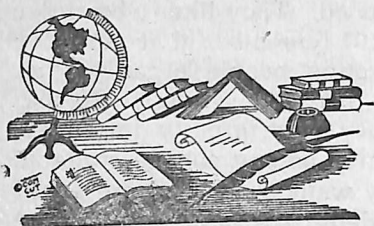
## **CARE OF REFUGEES WEIGHS HEAVILY ON DANISH CHURCH**

Geneva (by wireless)—Care of German refugees continues to weigh heavily on the Danish Church and to prevent it from giving aid to other war-affected countries, Dr. Alfred Th. Jorgensen, chairman of the Relief Commission for Scandinavian Churches, declared at a press conference at Chexbres attended by delegates to the All-European Conference of Church Reconstruction Secretaries.

Dr. Jorgensen explained that only a fraction of the 200,000 Germans sent by the Nazis to Denmark have been repatriated since the end of the war.

"That means," he said, "that 160,000 are still being cared for by Denmark, at a cost of \$100,000 a day. The Danish churches want to be relieved of this task so they can give aid to other countries. If these refugees are repatriated, the churches will send food to them in Germany." (RNS).





## Across the Editor's Desk

**Two Small Churches in Nebraska**, one of our synod and one belonging to our sister synod have been struggling through many years to continue as independent churches. Several years ago, about 1940, the possibility was suggested of having the two congregations served by a theological student from the Dana Seminary in Blair, Nebr. This was tried. The two churches are only a few miles apart, and arrangement was made to have the place of service alternate between the two churches. In the beginning attendance was generally representative of the group meeting in its own church, with only a few going each month to the other church.

We bring in this issue an article by Rev. John Schultz, entitled "How Does It Happen" in which the interesting story is told of a gradual finding together of these two small congregations. Rev. Schultz was later called to serve the two churches about two years ago and in reading his account of the work one can only rejoice over the fine results of this Mission project. A new parsonage has now been built at the Ansgar church (belonging to our synod) and as this church is the larger and better building, and our congregation is also the larger of the two, Rev. Schultz decided to resign to permit the majority group to call a pastor from their own synod, which they now have done. We commend the very fine spirit which apparently has prevailed during this task of welding two small staggering groups together into one active group. Undoubtedly there are other places where a similar merging would be a blessing for all concerned.

**We Fight Discrimination** is the headline above a challenging article we find in the Labor publication of which Mr. Svend Godfredsen is the editor. Mr. Godfredsen who is also educational director of the United Packinghouse Workers of America recently attended a meeting of Labor leaders in Columbus, Ohio, where the hotel in which the conference was held became a scene of discrimination against the Negro delegates. Arrangements had been made in advance assuring the leaders of the convention that there would be no discrimination. The management blamed the situation that developed on the waitresses who refused to serve the Negroes. On Sunday morning 150 delegates entered the dining room of the hotel, quite a number of these being Negroes. The waitresses refused to serve the group as long as the Negroes were there. The delegates remained in the dining room, beginning their "Waiting for breakfast" at 7:30 a. m. and the "sit in" continued until 4:30 p. m.

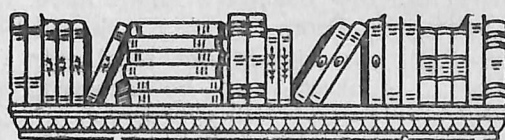
Although no food was served, the delegates made good use of their time. The Rev. Orville Jones, educational director for the Ohio CIO, delivered a sermon "which will be long remembered by those in attendance." Several spoke on the pending issue stressing the moral and spiritual significance of the labor move-

ment and especially as it pertained to labor's fight that there be no discrimination because of race, creed or color. Svend Godfredsen who also was present read his poem, "I Am America," which we published in "Lutheran Tidings" a few months ago. Mr. Godfredsen told the delegates that he had written it because he felt a need for clarification of what it meant to be an American.

It seems a paradox when the same publication reveals that a large portrait of Abraham Lincoln hangs in the front office of the hotel where the above discrimination took place. Furthermore, Columbus, Ohio, was one of the way stations for the underground railway system of the Civil War. Evidently the spirit of Abraham Lincoln must continue to march for new victories.

**Relocation Prospects**—We bring in this issue under the column, "Greetings and Comments," an article entitled, "Holding Our Community Together." It is taken from one of the many church bulletins that comes to our desk. We heartily agree with the writer in regard to the need of some concentrated attempt toward strengthening many of our communities in finding people who may be interested in settling in a good church community.

We also believe that our publication could be of service in this respect and our columns have always been open both for articles, announcements or advertisements of relocation prospects. Furthermore we have in the making a plan by which we endeavor to have at certain intervals an entire column open for brief announcements, advertisements of farms, business places, etc., for sale. We still have some details to work out on the plan. But we will be ready in the very near future to make room for such a column. We invite the people of our many communities to begin thinking along that line, and to be ready to make use of such a service.



## BOOKS

**HEIRS OF THE PROPHETS**, by Samuel M. Zwemer; Moody Press, 153 Institute Place, Chicago 10, Ill., 140 pages, Cloth, Price \$2.00.

This book is a scholarly and informative survey of the 300 million followers of Mohammed, usually known as Moslems or the world of Islam. Dr. Zwemer, long a missionary in Moslem lands, traces the history and the status of the spiritual leaders, the clergy known as imams, mullahs and sheiks. He characterizes Islam as an inflexible theocracy, and points out the elements which this religion borrowed from Judaism and Christianity.

The author also endeavors to present in detail conditions prevailing in this large area of the world, the decline of Islam's political power, but the continuance of her moral domination through the priesthood.

As a missionary Dr. Zwemer spent 22 years in Arabia and 16 years in Egypt. He writes from a rich background of experience in his many contacts with the Moslem world. He is professor-emeritus of Missions and History of Religion at Princeton Theological Seminary, and is known as an authority in the field of Missions.

Students of Mission and individuals who in some manner



will make contact either through travel or in the course of study with this strange religion will read this book with interest.

H. S.

**THE LINCOLN READER**—Edited by Paul M. Angle, Director, Chicago Historical Society; Rutgers University Press, New Brunswick, N. J. 600 pages; Cloth, Price \$3.75.

This is a BOOK-OF-THE-MONTH club selection. It is a biography of Abraham Lincoln written by sixty-five authors. From their writings one hundred seventy-nine selections have been chosen and arranged to form an integrated narrative. The great names in Lincoln biography: Carl Sandburg, Ida M. Tarbell, Albert J. Beveridge, William H. Herndon, and the many others have each given unique contributions toward a character study of one of America's greatest personalities. There are 32 pages of illustrations.

One critic has hailed **THE LINCOLN READER** as "a rare mosaic of literary gems from our best writers, skillfully integrated into a consecutive narrative.—The super anthology." Carl Sandburg, upon seeing the result of a work to which he contributed his part speaks of it as "The best one-volume biography of Lincoln that can be bought or borrowed." We recommend it to our readers.

H. S.

## Greetings and Comments From Our Readers

### Holding Our Community Together

At a meeting in Wausau last fall we were made aware that Roman Catholics were on the watch to buy farms wherever they can. They are effectively organized for such an enterprise. Protestants in the meantime do not seem to care too much to preserve the communities they helped to organize some years ago.

There is at present a selling craze among us that places some of our protestant churches in a quandary of uncertainty. When our forefathers settled here they did so because they wanted to live in a community where they could share in a cultural and spiritual life, which had come to mean so much to some of them. Because of the language they were slow in sharing that heritage with others, but they knew how to make good homes for themselves and their children. To some it became a great concern that a least the larger number of their children should carry on the farms, in the community and the churches they had built.

Does the present drift away from home communities mean that we are no longer community-minded, culturally and spiritually, as were our forefathers?

About three years ago our congregational board appointed a committee to assist possible land seekers from other Lutheran communities to locate here; and also to call attention to business opportunities. We should still be much concerned about having such a committee function.

Churches will have to make an effort to keep their congregations functioning, continually reaching into the community of their location, but they should also be alert to help families that may want to locate where there already is a congregation of their choice. Lutheran Tidings could render a real service by having a space for such relocation prospects.

—L. C. B., in Church Bulletin, Withee, Wis.

### The Need Of Bible Study

The need of Bible study and family worship has been the concern of Juhl Sunday school teachers and your pastor for some time. Recently the matter was the subject of a discussion at church council meeting and at another special meeting of Sunday school teachers and church deacons. At this latter meeting your pastor presented the following proposal which will be put into effect for trial in the near future:

Sunday Bible classes for the whole family will be held each Sunday at 10:15 o'clock. On those Sundays when there is to be morning worship service these classes will dismiss at 10:55 in order that young and old can assemble upstairs for the worship service which will begin at 11 o'clock rather than at 10:45 o'clock. Young and old will then take part in the service through the second hymn. After that time the younger children will be dismissed, either to go home or to take part in several activity groups which will be held in the basement while the regular worship continues upstairs.

It is our hope that this schedule will allow for several improvements, such as:

1. Attendance of many adults at Bible classes.
2. Children and parents worshipping together in church.
3. Young people taking a full part in church worship.

From "The Church Messenger," Juhl, Mich.

### Scripture Distribution In 1946

The American Bible Society reports a circulation of 11,394,200 volumes of Scriptures in 1946, nearly four million of which were distributed in this country. The circulation, by its four Negro agencies, working only among the Colored People in this U. S., was the highest since the organization of its first Negro agency in 1901.

Chaplains, returning to civilian life, continued to call for Scriptures, as occupational troops and those stationed at home were established in more permanent locations of a peace-time basis, while Scriptures were needed for men in Veterans hospitals.

The Society's circulation abroad, exclusive of its agencies, which regularly work in more than forty countries, includes the distribution of specially printed Scriptures in languages spoken in the devastated areas of Europe and to hundreds of thousands of refugees, whose Bibles were destroyed or lost in their forced marchings. Scores of grateful letters have been received by the Society from the recipients of the books.

For the first time in many decades the American Bible Society has been able to make a shipment of Scriptures to Russia. The receipt of these books, presented to the Archbishop Alexei of the Russian Orthodox Church of Moscow, on his visit to this country, has been acknowledged. The shipment contained 500 Ancient Greek New Testaments, which according to the acknowledgement were distributed among theological students, 5,000 Russian New Testaments and 100,000 Russian Gospels.

Hundreds of thousands of German prisoners of war, at work under guard in various parts of Europe, received Bibles, Testaments and Portions from the Society. Nearly three million Scriptures were sent to Latin American countries. The Bible Society was unable to meet many demands, received from their agencies, for additional books. The agency in Rio de Janeiro informed the Society that if it might have 50,000 copies of the Portuguese Bible on their shelves, every one could be placed.





## Grand View College And Our Youth

### G. V. C.

The big event of the last two weeks at Grand View is the welcome appearance of spring weather. It arrived on the calendar date here in Iowa which was appropriate enough since we held our spring dance Saturday the 22nd. Steve Cudrnak and his committee dubbed it the "Drip Dance" and decorated very cleverly to fit the theme. On the sides of the gym were half umbrellas made of different colored crepe paper and cellophane. The ceiling was effectively lowered by a blue cheese cloth sky and at the far end lawn chairs were set on artificial grass to add to the atmosphere and provide a good place to rest.

"Jake" Sorensen from Ringsted, Iowa, thought he would get President Knudsen ready for the dance a little early by making a direct hit on him with a water bag early in the afternoon. It took his roommate, "Whitey" Jorgensen, two days to convince him it was all right to come out from under the bunk!

Earlier in the week everyone paid honor to the Irish by "wearing of the green" for St. Patrick's day. During the weekly lecture period on March 20, Mr. Spaulding of the Des Moines City libraries gave an enlightening speech on "The Issues of Today." In his review of current topics Mr. Spaulding clearly pointed out that in the failure of people to apply Christian principles of tolerance, love, understanding and sacrifice to their relationship with other people lie the roots to the world's troubles.

The strong March winds seem to have blown the "flu bug" away and almost everyone is preparing for Easter vacation, April 2-9. The clear skies have also made it possible for the boys to limber up their throwing arms. Knutty says he will have a pretty fair baseball team in shape for their first game April 11.

The installation of the new furnace and the repairs on the furnace room have been completed. It gives us a much neater back yard. The trailer house that burned during Christmas has also been repaired and returned to its old position beside the gym. The student transportation facilities have been bolstered considerably by the addition of a colorful Model T owned by Ehrhardt Hansen of Hampton, Iowa.

Rev. Alfred Jensen, president of the Synod, who has been visiting among the congregations this winter, spoke to us March 27, bringing us a general message from all of our homes. He believed that our parents hoped we would

benefit from the apparent formal education we receive here but that we would also gain certain intangible results and values that would manifest themselves in our interests, behavior and talk. Rev. Jensen pointed out that an educated man is not just a technician but a useful citizen that offers something besides his technical skill to the community.

The committees have been appointed for "Studenterfest" and are swinging into action. Play cast members have already had several practices. We are looking forward to seeing the alumni at "Studenterfest." That's all from Grand Woo.

Wilmer Larsen,  
Seattle, Wash.

### REGISTER NOW

### FOR

### "STUDENTERFEST"

May 2-3-4 Price \$6.00

Mail your registration early to:

Arth Sloth, Registration Chairman,  
Grand View College,  
Des Moines 16, Iowa.

### Pastors' Institute

I appreciate Rev. Holger Andersen's sincere interest in the pastors' institute, and I am very sorry that we are not having one this year, but I do not believe that he or the members of our Synod in general realize the tremendous thing that has been happening at Grand View College this year.

We have jumped from a total enrollment of 80 last year to a total enrollment of 192 this year. This means that we have been very busy. There is hardly a person on the faculty or staff of the college who has not had too much to do all year. It has been a long and hard grind, albeit in many ways a pleasant one. You will have to forgive us that we can do so much—a little more—and then no more. Right now we have our hands more than full preparing for an even greater enrollment next year.

This tension should not continue. Next year we should be in the groove. We should have more help, we should have more room, and we should be better organized.

Out of this increase has come also a test of the set-up and character of our college. Traditions and ways are

being tried, sometimes before we know it. With an influx of students from outside our own group almost as great as our total enrollment last year we must constantly be on guard lest we lose valuable ways. We need all the support and help that we can get from our own people.

In the face of this I beg you not to make any rash moves to separate such things as pastors' institute from us. We need it and we will need it in the future. I realize that you need it now, but kindly forgive us that we just couldn't handle it this year.

Johannes Knudsen.

### OUR CHURCH

Rev. Vagn Duus, Danevang, Texas, has accepted a call from the Ansgar and the Bethania churches at Rosenberg, Nebr. These two churches have been served the past two years by Rev. John Schultz of the United Evangelical Lutheran church, who recently moved to Fremont, Nebr.

Leif Kirkegaard of Minneapolis, Minn., and who for several years has been superintendent of schools in Minnesota schools, and at the same time has been preparing himself for the ministry, has accepted a call from St. John's Lutheran church in Ringsted, Iowa. This call has been vacant since Rev. Harold Petersen moved to Askov, Minn., last September.

Rev. Alfred Jensen, synodical president, will serve the Ringsted congregation during the Easter holidays.

Bishop Fuglsang-Damgaard from Denmark, who was scheduled to visit in America this summer and to be guest at our annual convention and the convention of our sister synod, has been forced to postpone his trip to the summer of 1948.

Pastor Evald Kristensen from Denmark was the guest speaker in the Viborg, S. D., church, which he formerly served as pastor, on Sunday, March 30. He spoke in Tyler, Minn., on Tuesday, April 1.

Rev. H. M. Andersen will preach his farewell sermon in the Viborg and Gayville, S. D., churches on Easter Sunday. Rev. Andersen plans to take post-graduate work at the University of Mon-

### "A Source Of Strength"

A 3-act play written by  
REV. MARIUS KROG  
depicting life at Grand View  
College.

Price: 50c per copy.  
Proceeds will go to G.V.C. Jubilee  
Fund Drive.

Available from  
G. V. C. Alumni Association  
Grand View College  
Des Moines 16, Iowa



## KEEP IT GOING thru LUTHERAN WORLD RELIEF

### SEND NOW

#### To Rebuild

Hammers, Saws, Nails,  
Screws, Screwdrivers and  
Chisels.

#### To Mend

Needles, Thread, Yarn,  
Bias Tape, Material,  
Patches of Cloth for  
Mending and for Quilting,  
Leather, Tacks, Glue.

#### To Plant

Seeds, Garden Tools.

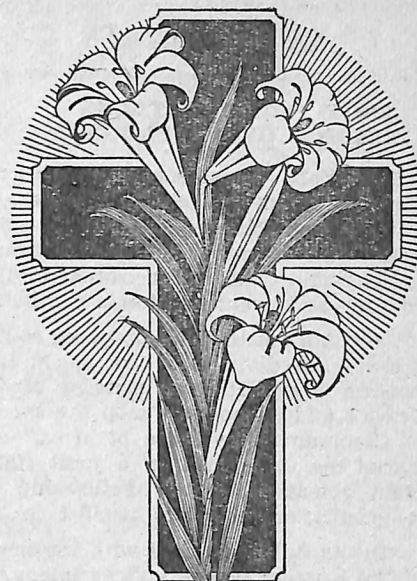
### HELP THEM HELP THEMSELVES!

Relief in food and clothing must continue, but people in distressed countries want to help themselves. We must send tools and other implements of self-help in order to re-build self-respect and independence.

**C. E. Krumbholz, Chairman,  
Administration Committee  
Lutheran World Relief, Inc.**

#### Ship to

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



## KEEP IT GOING! IT GETS THERE!

tana at Missoula, Mont., during the coming year.

**Mr. Einar Andersen**, graduate from G.V.C. Theological seminary, who has been assistant pastor of Rev. A. E. Farstrup in the Los Angeles church, will remain in charge of the work of the church until the new pastor, Halvdan Knudsen from Denmark will arrive.

**Muskegon, Mich.**—Twenty-one new members joined the Central Lutheran Church on Palm Sunday. Seventeen of these were admitted through adult confirmation, and four previously confirmed were admitted to full membership.

**Juhl, Mich.**—Improvements at the Juhl church and parsonage have been made recently. An oil-burning equipment has been installed in the church and a number of repairs and improvements were made in the parsonage.

**Rev. Alfred Jensen**, synodical president, will make a tour of the congregations of the Michigan District during the period, April 13—24 in the interest of the Lutheran World Action Drive.

**Correction:** We have to admit that by a mistake in the editor's office, the article "Milestones V" by P. Rasmussen which appeared in the March 20th issue, had previously appeared in the Dec. 5 issue. Apparently our readers have not been too unhappy in reading the same article once more, as the only complaint we have had has been from the author of the article.

**Trinity, Chicago**—The 75th Anniversary of the Trinity Church in Chicago during the week, March 16—23, was well attended for the several services and programs throughout the week. We hope to bring in the near future an historical sketch of the 75 years of work in the Trinity church, as well as a report of the anniversary festivities.

### Santal Mission

#### General Budget.

The Annex, Seattle	\$ 10.00
Mrs. Jens Sinding, Tyler, Minn.	10.00
Mrs. Minnie Mathisen, Minneapolis, Minn.	5.00
Marie Miller, Withee, Wis.	1.00
Mr. and Mrs. Fred Miller, Withee, Wis.	1.00
Mrs. and Mrs. C. B. Andersen, Withee, Wis.	25.00
Anonymous, Kalamazoo, Ill.	5.00
Danish Ev. Lutheran Church, Junction City, Ore.	40.00
Hope Lutheran Church, Enumclaw, Wash.	12.00
Mrs. Hornsyld, Solvang, Calif.	5.00
Mrs. Ryberg, Tyler, Minn.	1.00
Mr. and Mrs. Albert Eve, Chicago, Ill.	10.00
Diamond Lake Ladies' Aid, Lake Benton, Minn.	25.00
A Friend, Tyler, Minn.	10.00
Mrs. Jorgen Paulsen, Askov, Minn.	2.00
St. John's Church, Ringsted, Ia.	25.00
St. John's Sunday School, Ringsted, Iowa	2.20
Mr. and Mrs. Peter B. Pedersen, Ringsted, Iowa	10.00
Mrs. P. H. Lind, Hampton, Iowa	2.00
United Mission Circle, Ringsted, Iowa	13.70
In memory of Nancy Berthelsen, Selma, Calif., Signe and Victor Jensen, Tyler, Minn.	1.00
In memory of Mrs. Louise Johnson, Alden, Minn., Anton	

Christensens, Albert Lea;	
Enock Petersens, Axel Skovs,	
Svend Andersens, Anna and	
Andrew Johnson, Alden,	
Minn.	4.00
Mr. and Mrs. Louis Johnson,	
Alden, Minn.	6.00
In memory of Hans Nielsen	
Jorgensen, Hampton, Iowa,	
Mr. and Mrs. Martin Thom-	
sen, Ringsted, Iowa	1.00
In memory of Soren Davidsen,	
Latimer, Iowa, Mr. and Mrs.	
Martin Thomsen, Ringsted,	
Iowa	1.00
In memory of Stephan Mogen-	
sen, Jr., Philippines, Eleanor	
Mogensen Madsen and Peter	
Mogensen	10.00
In memory of Mrs. Jens Ander-	
sen, Kimballton, Olga Jensen,	
Askov, Minn., and Rev. and	
Mrs. Richard Sorensen, Juhl	5.00
St. Stephan's Sunday School,	
Chicago	5.00
Total for March	\$ 247.90
Total since January 1	\$1,843.51
Gratefully acknowledged.	

**Dagmar Miller,**

Tyler, Minn.

**Correction:** In the January list Mr. and Mrs. Willumsen, Centerville, S. D., gave a gift in memory of Nels Jesne, Withee, Wis., \$5.00 (not \$2.00 as mistakenly stated).

Has this season, Lent and Easter, touched us to sacrifice for those we aid through the Santal Mission? May we experience a blessed Easter season.

**D. M.**

### Planning To Move?

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

**ERICK JOHANSEN, FRODE PETERSEN, S. U. HANSEN.**

Address: TYLER, MINN.



## NEWS BRIEFS

### CLERGY GROUP ATTACKS TRUMAN'S GREEK PROGRAM

New York—President Truman's proposed program of help to Greece and Turkey was attacked here by 24 ministers and members of peace groups as leading to the militarization of this country and eventual atomic conflict.

"The Administration's proposed course accepts the division of the world into American and Russian spheres of influence and proposes to stop the spread of Communism by force of arms," declared the clergymen in a joint statement released by the Fellowship of Reconciliation, religious pacifist group.

"By its failure to deal with the needs of the Russian people and by intensifying their fears, this policy would actually help to bolster up the Stalin dictatorship in Russia," the group warned.

"In the end our own country will be militarized and dragged into an atomic war with no prospect of the survival of democracy anywhere."

Ministers signing the statement included the Rev. George A. Buttrick, Madison Avenue Presbyterian church, New York; the Rev. Allan Knight Chalmers, Broadway Tabernacle, New York; the Rev. Bernard Clausen, Euclid Avenue Baptist church, Cleveland, Ohio; the Rev. John Oliver Nelson, director, Commission on the Ministry of the Federal Council of Churches; the Rev. Edwin McNeil Poteat, president, Colgate-Rochester Theological School; and the Rev. Paul Scherer, Union Theological Seminary, New York. (RNS).

### PRESBYTERIES TAKING NEGATIVE STAND ON WOMEN AS PASTORS

Philadelphia—Should women be admitted to the pulpits of the Presbyterian church in the U. S. A. as pastors? Presbyteries are now voting on this question, and the returns to date show 36 Presbyteries in favor of, and 41 Presbyteries against, an overture which would permit women to be ordained.

Five Presbyteries report no conclusive action yet taken in the controversial matter. There are 268 Presbyteries in the Church, leaving more than two-thirds of the total number yet to be heard from.

The overture, adopted at the 158th General Assembly held last May, proposes to amend the Church's Form of Government to read as follows:

"The ordinary and perpetual officers in the Church are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders and Deacons. These officers may be either men or women, and wherever this provision is applicable, directly or impliedly, there the terms employed are to be interpreted in harmony therewith.

A favorable vote of a majority of the Presbyteries is required for the overture to become the law of the Church. Further replies are expected to come in more rapidly with the approach of another meeting of the General Assembly.

Final returns are to be reported at the meeting of the 159th General Assembly to be held in Grand Rapids, Michigan, May 22-29. (RNS).

### BIBLE NOW IN 1080

#### LANGUAGES AND DIALECTS

New York—Translation of the Gos-

pel of St. John into Maguindanao brings to a total of 1,080 the number of languages and dialects into which the Bible, in whole or part, has been translated.

According to the American Bible Society, which will distribute 5,000 copies of the Gospel in Cotobato Province, Mindanao, Philippine Islands, where Maguindanao is spoken, the entire Bible has been transcribed into 185 languages. The New Testament has been translated into 239 additional tongues, at least one Gospel into 565 others, and Bible selections into 91 more. (RNS).

### COs REMAIN IN PUERTO RICO TO CONTINUE COMMUNITY SERVICES

San Juan, P. R.—Although conscientious objectors have been released under the terms of the Selective Service Act, many Mennonite and Church of the Brethren COs are remaining in Puerto Rico to continue their community services.

The COs receive the same pay—\$10 monthly—for instructing rural people in agricultural and sanitation techniques, sewing, nutrition, art and for maintaining recreational and health programs, and free milk stations.

Caribbean units for conscientious objectors were the only ones set up outside continental United States, and were organized at the insistence of the National Service Board for Religious Objectors in Washington, D. C. (RNS).

**National Convention**  
**June, 1947**  
**Racine, Wisconsin**

## HØJTIDSDIGTE OG ANDRE VERS

Af Christine Nielsen.

Jævnt og varmt tolker denne fhv. Lærerinde paa Elk Horn Højskole (nu Mrs. C. C. Nielsen i Omaha) hvad Hjertet følger under de store kirkelige Højtider, Jul, Paaske og Pinse, samt ved andre Lejligheder i en Dansk-Amerikaners borgerlige Liv. Hør f. Eks. dette Vers: Hvad er en Ven? En, med hvem du kan føle dig hjemme og altid det bedste i Dig fremme. Det er en Ven.

86 Sider, pænt indbunden.

Pris, \$1.50

### DANSKE BIBLER OG NYE TESTAMENTER

I vore danske Bibler og Nye Testamenter i den følgende Liste bruges den reviderede Oversættelse af 1907 for Nye Testamentes Vedkommende.

#### LOMMEBIBLER MED LAND-KORT.

- Gothiske eller Latinske Typer.  
Nr. 21. Gotiske Typer. Shirtsbind, 4¾x7 in. \$1.25.  
Nr. 24. Latinske Typer. Indbundet i bøgelig sort Chagrin, med Guldsnit, 4¾x7 in. \$2.75.

#### STORSTILEDE HUSBIBLER MED FIRE BIBELKORT

Trykt i Versform paa Bibelpapir.

Nr. 50. Latinske Typer. Oktav-udgave. Indbundet i sort Shirtsbind. 6¼x8¾ in. \$2.75.

Nr. 53. Latinske Typer, fuldt Læderbind med Guldsnit. 6¼x8¾ in. \$5.50.

Nr. 51. Latinske Typer. Oktav-udgave. Indbundet i mørkeblaat Buckram. 6x8¾ in. \$3.25.

## LUTHERAN PUBLISHING HOUSE

BLAIR, NEBRASKA

**NEW ADDRESS—** If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minn.

April 5, 1947

I am a member of \_\_\_\_\_ the congregation at \_\_\_\_\_

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

JENSEN, JENS M. RTE. 2,  
TYLER, MINN.