

Lutheran Tidings

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Easter

Like sunrise on the purple skies
Did Jesus from the grave arise
With life and light in splendor,
So, though we still return to dust,
Within his kingdom winter must
To heavenly spring surrender.

As songbirds in the sunny spring
O'er fields and forest sweetly sing
Of light and life returning,
Let every tongue sing out his praise
Who conquered death and brought us grace
From God on Easter morning!

As lilies open white and gold,
As grain is growing, leaves unfold
By gentle springtime powers,
So life in Jesus' name shall grow
In hearts and home-life here below
And save this world of ours.

—N. F. S. Grundtvig,
By S. D. Rodholm.

Easter Morning

In Joseph of Arimathea's Garden

How enriching it is to dwell in that garden! We may be sure that it was a beautiful spot. It has been described this way: "There was a garden with flowers and vines and the sweet scent of blossoms and the peace of a sunset. The garden was waiting for Jesus, when he arose on Easter morning. The dew of the morning made the plants fresh and new. The birds were singing in the tree-tops."

We also know that there was a gardener to take care of the place. And in the garden "a new sepulchre wherein was never man laid." As there was a Joseph at the beginning of Jesus' earthly life, so also when he bowed his head in death. Joseph honored Jesus the following way: "And he brought fine linen and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of rock, and he rolled a stone unto the door of the sepulchre."

And now as we enter the garden on Easter morning—the most wonderful morning in history since the dawn of creation—we first meet some very pious women. Some are named, others are not. Were there ever more faithful friends? They had been present at his burial, but had not taken part. They had made up their minds that they were going to do something later on. And they had been very busy without much sleep. And now they had brought sweet spices that

they might come and anoint him. They had loved—they still did—but they had lost. We learn of their sorrow and perplexity by listening to Mary Magdalene: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

There is especially one question that troubles them: The big stone. They did not at that time know, that not only that stone but many other stones had been rolled away. They should learn about that later, and their sorrow should be turned into joy. An angel had descended from heaven, had rolled back the stone from the tomb and was ready to bring them the greeting: "He is not here, but he is risen." Risen! Was he indeed risen? The angel said so. The grave was empty. How their hearts pounded! Fear and joy, sorrow and hope, confused their souls. They did remember Jesus' words. He must be risen! If they could only see him! And they did.—It is well to listen to the angel's message, it is even a greater blessing to meet Jesus. We learn from another story from the same morning what influence this may have on a person's whole life. We do not know exactly the order of events. Mary Magdalene returned to Jerusalem to call Peter and John. They had run as fast as they could—John outruns Peter—and faster than Mary was able to follow; they had seen the empty

tomb, the linen cloths, the napkin by itself; John believed and they went home. Mary has come back and is there all alone. Mary stood weeping. She saw more than the two disciples, two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. They raise a question to her: "Woman, why weepest thou?" There was a good reason. "They have taken away my Lord." There are different types of weeping. The cry of Mary Magdalene is heart-rending. Think, what Jesus had meant to her. But she did more than cry. She did something very important. She turned back and saw Jesus standing there. That turn made a great difference in her situation. Although she did not recognize him immediately, as soon as he spoke to her, and called her by name, everything was different. There is no voice so tender as that of Jesus. Just one word from each of them: "Mary"; "Rabboni"! The one is the earnest effective voice of Love, seeking the Lord; the other is the glad cry of the rescued soul answering to its Maker and Redeemer.

All this and much more took place on Easter morning in a beautiful garden. **P. Rasmussen.**

The Cross And The Self

LENTEN THOUGHTS

There are changing trends in preaching just as there are changing styles in clothes and in cars. The fire-and-brimstone sermon is as much a thing of the past as the crinoline and the Ford T. They will not come back.

The trend of today's preachments is toward psychiatry. Listen closely, for instance, to the very fine broadcasts "Faith in Our Time" over the Mutual Network, 9:15 a. m., Monday-Friday, and you will notice that there is a persistent effort on the part of the speakers to streamline the inner life of the listener: Man must develop poise; his tensions must be relieved; his anxieties must be removed, and he must learn to dyna-flow through his fears and his foibles; thus he will be at peace with himself, the world, and with God.

This is very nice; but where is the cross in all this? Has modern psychiatry made that superfluous? No, that instrument of torture is nothing but an ancient version of the electric chair. It has nothing to offer but pain and it is therefore out of the pale of modern mind-science. Psychiatry wants to relieve pain, to untie the knots of faulty emotions, to unwring the snarls of harmful habits; and it does succeed to a surprising degree; but when it promises to bring peace of mind, it has nothing to offer but an inferior grade. It simply can not give what it does not have, the peace of God.

Jesus has often been called the greatest psychiatrist who ever lived, because he went about healing minds as well as bodies, but He is far more than that. These delvers in the inner man can hardly claim Him for one of their own, since both His teachings and His methods are principally different from theirs, and His aim is contrary to what they strive for.

He said, "Peace I leave with you; my peace I give you. Not as the world gives, do I give. Let not your hearts be troubled; neither let them be afraid." On

the surface of it, he and the psychiatrists have the same thing to offer; but there is a world of difference in what we receive from Him and from them. The mind-scientists aim to build up self-assurance in their clients and to establish in them a sense of superiority to fears, foibles and circumstances. It is so nice to feel yourself as a little king in your surroundings. But though we may enjoy our supremacy in the kingdom of self, the set-up is a shaky affair and shoddy at best. For it is necessarily based on usurpation, and, furthermore, it is extremely vulnerable. Our adventures with life should have taught us long ago that callous self-hood is bound sooner or later to run counter to the forces which regulate the universe, the self included. And these forces do not humor pretenders.

"If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would win his life shall lose it, but whoever loses his life for my sake shall save it." But we do not want to carry a cross; we want peace. We want a life, not a burden. Cross and peace! What a self-contradiction! The one must cancel the other. Yes, our little logic trips in this. But that is because our self-again gets in the way. It always does. It always runs into the cross when it seeks the best life has to give. It is the old impasse: The irresistible force colliding with the immovable object. The cross does not move. Even Jesus could not get around it. Nor can we, if we want the Christ peace.

We shall never in this life completely solve the Mystery of The Cross. But we may, nevertheless, have some strong pre-perceptions of what it means. This much we know, that the cross is an enemy of the self; it wants to break it down, crucify it. And we want most of all to save it and build it up. Let the records speak. We have had enough adventures with life to know something about what sort of happiness and peace we gained by self-seeking. If we are absolutely honest with ourselves, we shall be ready to admit that whenever we built on self-concern we built on shifty sand. Again and again we laid up troubles for ourselves for the day when the floods came and the winds blew. In our egocentricity we asked for recognition and we exploded it from within. In our self-pity we wanted comfort and repelled it; we asked for a lift and we let ourselves down. With strong self-will we got what we wanted, and we hated what we got. Our unredeemed self-hood was ever the strongest obstacle to soul-peace. "He who exalts himself shall be brought low, but he who humbles himself shall be exalted." Instead of trying to build up self-concern, we had better uproot it and sacrifice it on the cross.

The peace of The Crucified is the epitome of self-denial, of suffering, meekness and mercy fused with a quiet enduring courage. It offers neither self-assurance nor any sort of superiority, but it does bring freedom, joy, new life, salvation. And that is more than even psychosomatic treatments can give.

"Come unto me, all ye who are heavily burdened and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly of heart, and you will find rest for your souls. For my yoke is easy and my burden is light." **Marius Krog.**

"Clearly And Simply"

The question has been asked about my writings on the Word of Faith: "Couldn't he say it clearly and simply?"

I am sure that it can be said clearly and simply, for Jesus has said that the counsels of God are revealed to babes. Whether I can say it clearly and simply I do not know, but I can try.

We Christians have been baptized. We became Christians by being baptized. When we were baptized we were asked: "Do you renounce the devil — — —? Do you believe in God — — —?" That is the Word of Faith. At every baptism that is the Word of admission into the church. When a person at baptism answers, "I do," to the Word of Faith then he is given baptism. He is thereby entered into the church.

The Word of Faith ends with these words: "The forgiveness of sins, the resurrection of the body and life eternal." That is what Jesus gives us in baptism. It is an inheritance. In baptism we are made heirs to the property that Jesus gained by his life-work on earth. The fruits of his work of salvation are now ours. He arose from the dead; we shall arise from the dead. He returned as a man from the grave with a life over which death had no power; we have in us now, after our birth of water and the Spirit, a life over which death has no power. That is enough. I shall not die, but I shall live in and with the Word of Faith.

For the Word of Faith implanted in us is Christ in us. We are one with him, he is one with us in and through that Word. That is the reason why Paul can say that we need not seek high and low for Christ, for the Word is near in our mouth and in our hearts, that is the Word of Faith which we (the apostles) preach. (Rom. 10). That is why he can speak of Christ in us. When God's covenant Word to us is in our mouths and in our hearts then Christ is in us.

That is why we always, when we get together for worship in our church buildings, say together with each other, "We renounce the devil — — —; we believe in God — — —." We want God's covenant Word to be in our mouths and in our hearts for we want Christ to be in us. (John 17).

For then the Holy Spirit can be in us. Then he can take of the inheritance which Jesus left on earth and give it to us. He declares it unto us. When we confess the Word with our mouths and believe it in our hearts then the Holy Spirit can make us conscious partakers of forgiveness of sins, the powers of resurrection and life eternal. He makes the statements in the Word of Faith a live reality. It becomes real to us that there is an enemy of God and man whom we must shun. There is an almighty God who is creator. He has by the new birth given us life out of his own eternal life. There is an only Son of God who has been born here on earth, has lived and died here, has as a man come back from the grave with a life over which death had no power. He has instituted

the birth of water and the Spirit by which God through him gives us that life. Now we are children of God as literally as we physically are children of our physical father and mother.

All this and much more the Holy Spirit makes a living reality to us so that it becomes a restful certainty in our hearts. Therefore we love God's covenant Word. It gives us a restful, firm foundation upon which to stand when the cares and scares of this world beset us. For our Father is God, and he is all mighty. More than a temporal father can watch over his children our Father in heaven watches over us. No evil can befall us. Evil does befall us, and he brings good out of evil. Now I lay me down to sleep. I close eyes in restful slumber, for my Father's eyes are always open.

Said in Danish:

"Han sender sine Engle ned
Om Lejet Kreds at slaa,
Thi luk dit Øje, Barn, med Fred,
Guds Øjne aabne staa."

V. S. Jensen.

Wins Prize For Song

By Alex Liepa

Fredericton, New Brunswick—Former DP Janis Kalnins, now organist and choir director of St. Paul's United Church here, has been twice happily surprised. He recently won a \$250 prize in a song contest sponsored by the Canadian Broadcasting System, and a few days later got word that a prewar composition of his—given up for lost during the war—has been discovered and produced by the Vancouver Symphony.

Janis Kalnins came to Canada in July, 1948, as a DP immigrant. Another Latvian refugee musician, Mariss Vetra, had found a job for him as organist and choir director at St. Paul's United Church in Fredericton, and he also became music director at the University of New Brunswick.

Only a few of his new Canadian friends knew that, besides being a fine organist, this bespectacled, always-gay new neighbor had been a leading musician in his home country. Son of an outstanding Latvian composer, Alfred Kalnins, Janis studied music in Riga and in the "Mozart town" of Austria, Salzburg. As a youth he became permanent conductor of the National Opera of Latvia and stayed there for 23 years. He composed several prize-winning operas of his own, including one based on Shakespeare's play, Hamlet.

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Words Have Wings

By the Rev. C. P. Rasmussen
Executive Secretary, Luth. Commission on Evangelism

Since the days of the Gutenberg Bible, the Church has always placed a great value on the printed Word. Every Christian missionary is equipped with the Scriptures and other literature that tells the way of salvation. The Church, however, has not always been concerned about making her literature attractive and readable. This is especially true of tracts and leaflets. Much has been printed that has never been read; in fact, it has been thrown away because it didn't attract the interest of the public. For that reason, the Lutheran Commission on Evangelism determined that its literature should be so attractive that the lay visitors would distribute it with pride and those who received it could not resist reading it.

With that in mind, we secured a good artist and used original artwork on every piece. It is page one that attracts attention and determines to a great extent if the following pages will be read. The messages are brief; in most cases, they are limited to four pages. Sub-headings were used so the copy wouldn't look so heavy that the reading of it would be postponed to some more convenient time.

Spiritual needs are specific and therefore the literature dealing with these needs had to be pointed and direct. In meeting these needs, we have the following tracts: "The Answer to Man's Problems," "The Family Altar," "Were Our Fingers Crossed at Confirmation?" "Have You Forgotten Him?" Then there are the tracts; "The Answers to Man's Problems," "The Family Position of the Lutheran Church. The importance of the Church School was not overlooked; hence the tracts: "The Blessings of Christian Training" and "He Depends on You."

Space will not permit calling attention to each piece of literature, but demands for it have been so great that nearly 3,000,000 pieces have been sold with orders coming in constantly.

Manuals on Evangelism

The two manuals, "That They May Hear His Voice" for pastors, and "Approved Unto God" for laymen, have been enthusiastically received and we trust will be used in every parish. The least a layman, who gives his time to visitation, has a right to expect from his church is that he will be provided with a layman's manual. Orders for this literature should be placed with the Lutheran publishing house of your choice. The Chicago office does not stock it.

What Others Say

Dr. E. G. Homrighausen, professor at Princeton Theological Seminary and chairman of the United Evangelistic Advance, says, "Your Literature is excellent. I find no fault in it at all. I like its brevity. I like its color. And I like its simplicity."

Request From Foreign Countries

Requests for the literature have been received from most of the countries of Europe—even from be-

hind the Iron Curtain. Australia represents our most distant request. At the present time, translations have been made in Spanish, Finnish, French and German.

We are grateful to God that He has thus blessed our efforts and trust that each tract and leaflet will bring a message of warning, guidance and comfort, as the case may require, and that it may wing its way to the unchurched, indifferent and troubled souls of our day.

On The Other Hand . . .

From time to time one reads in our church papers of relocation projects in various congregations within our synod. While there are at present a number of such projects either in process or in prospect the problem of relocation is not a new one, nor is it a problem peculiar to our synod. A large segment of urban Protestantism seems to be perpetually relocating.

It may be very fine in many respects that churches can and do move out into the better residential sections, or even into the suburbs, and there build new and beautiful edifices untouched by the squalor of the poorer areas. On the other hand, fine and good as such moves may seem to be, one may well find it increasingly difficult to applaud such "progress."

In what follows I shall not be trying to establish and state any final views on this subject. Neither do I pretend to speak from any great personal experience. The thoughts to be expressed represent at best a tentative personal opinion in a matter which I feel deserves closer scrutiny on the part of American Protestantism than it appears to be getting.

Let it first of all be said that I am not unaware of the realities behind this problem. Certainly no one would enjoy being a resident of a poorer urban district if he could possibly live in a better one. It can be most unpleasant for a pastor to live in crowded surroundings. It is not pleasant to live in an environment where several races and nationalities may be crowded in an area embracing only a few blocks. It is a most unpleasant place for children. Nor is it the pastor alone who may be involved. If such were the case the pastor might well live in a better neighborhood even though it might be far removed from the church. The fact is that parishioners like to point with pride to their church building. That is certainly as it should be. This is not so easily done, of course, when the church is located in one of the less pleasant and beautiful areas of a city. Then too, it is easier to worship in an atmosphere of serenity and beauty which is of course best achieved in suburban areas—with the possible exception of the big "downtown" churches.

I have pointed to these things, not to shed any new light, but to emphasize that I am aware of the seriousness of the problem facing many urban congregations. There are, I know full well, many good grounds for relocating.

Having said this I must now, however, turn to the other side of the picture. When we look at relocation from this side we get a picture of the church of Jesus Christ, the visible fellowship of believers, gathering its skirts about itself and moving away from those who may perhaps desperately need it. There is, it appears to me, something fundamentally wrong when the church says, in effect, to a neighborhood, "I don't like your company." There is something fundamentally wrong when a congregation, sitting comfortably in its suburban retreat, talking about and working for foreign missions, completely ignores the neighborhood that wasn't good enough for it.

Some time ago, on a trip to Chicago, my suspicions regarding this side of the picture were graphically confirmed. At

that time, quite by chance, I had the opportunity to see what can and does happen as a result of church relocations. There is, on West Erie Street in Chicago, a settlement house called Erie Neighborhood House. This institution has, I believe, some connection with the Presbyterian church. It is located in the center of an area which is thickly populated by people of various races and nationalities—including, incidentally, a few Scandinavians. Large as this area is, Erie House Chapel is its only Protestant church. This was not always the case. I am told there was at one time no less than twelve Protestant churches in that same area. What happened? The congregations moved out to more pleasant surroundings. The churches? They have become stores, apartments, pool halls or have been torn down. Erie House serves some of the people in that area but most are undoubtedly unchurched. Is it strange that they are?

There is sometimes mentioned, in connection with relocations, the problem of transportation. But, relocation can hardly ever solve the problem of transportation for the members of a congregation. Rare indeed would be the congregation that could move to a new neighborhood and be surrounded by its own communicants. A move may shorten the distance for some but it may just as easily lengthen it for others. Parents will still need to bring their small children to Sunday School or risk sending them by street car or bus. The transportation problem could hardly ever constitute a good ground for relocating.

It should be recognized further, that relocating can seldom, if ever, permanently settle the problem of the urban church. Urban communities are still expanding and their expansion radiates out from the center. What was, a generation or two ago, a good residential area is today fast becoming a slum. Today's middle class homes may well be tomorrow's slums. The church shares in this fate. That relocation seldom is permanent is indicated by the fact that some churches have already relocated more than once. More are bound to follow.

Now, however, we arrive at the difficulty of trying to resolve this dilemma. We don't want to stay in the slum area, yet moving doesn't fully solve our problem and it leaves us with a bad conscience. What is to be done? Being well aware that it may represent an unrealistic attempt to solve this dilemma, and being further aware that it may be a plan fraught with difficulties, I nevertheless submit the following as a possible solution.

When a congregation begins to think in terms of relocating it will very likely make a canvass of the new area with a view to gaining new members there. This is a natural and wise thing to do. But, why stop there; why, in fact, even begin there? Why not begin the whole project, some years in advance of the actual move, by a thorough canvass of the area the congregation plans to leave behind? It is conceivable that, if this is done, enough new members from this neighborhood can be taken into the church so that, by the time the actual move is made, they may form the nucleus of a neighborhood congregation using the old church building. The effect would then be, not that of a congregation moving, but of a congregation dividing and expanding outward. We might compare it to cell division in plants and animals; cells that divide, with each half nevertheless representing a complete cell after division. That, incidentally, is real growth! Relocation does not always represent much growth.

Yes, there are many difficulties involved. It is true too, that it would cost something. The local congregation would probably not be able to bear the whole burden. Our synod could perhaps do very little, but what little we could do in that respect might prove well worth doing. Other Protestant groups might be able to do a great deal if they so desired. Might it not be better, for instance, instead of building an elaborate new church at a cost of \$100,000 on the new site to build a cheaper structure at half the price and leave a church and congregation on the old site? Can there be any doubt as to which would represent the greater service to the kingdom of God?

This whole problem of relocation will undoubtedly solve itself in the distant future. It seems likely that the day of denominationalism within Protestantism will ultimately pass.

Dawn Of Spring

Swift, swift flies the mourning dove at break of dawn

Through orchards white in bloom, while golden rays

From heavens fair aflame

Play in celestial beauty

On pinions rose and white

In spring's glad, virgin light.

Svend Holm.

When and if it does, the community or neighborhood church will come into its own. Personally, I cannot but feel that this would be a real boon to Christianity. Then people who share the same neighborhood, the same school, similar problems, a similar social status, etc., will share the same worship service. Or, to put it another way, those who are one six days a week will be one on the seventh.

I have written at length on a problem whose solution has thus far not-satisfied me. I make no pretense of having shed any new light on either the problem or its solution. I do, however, feel that it is an urgent problem; a problem that concerns us all vitally in so far as we are Christians; a problem more vital and fundamental than some that have recently been aired in our church paper. I think it merits some earnest consideration.

In closing let me say that my purpose has not been to criticize those churches engaged in relocating. I can criticize none for what I would very likely do myself. My purpose is chiefly that of inviting further discussion on a matter that I think merits much discussion. Perhaps I'm all wrong. What do you think?

Thorvald Hansen,
Alden, Minn.

The Lodge And The Church

Permit a layman to make a comment on the article in February 20th issue by Rev. Marvin E. Nygaard. He writes in his article: "At a meeting of the board of directors of the Lutheran Welfare Society of Iowa, an application for the employment was taken up for consideration, and the applicant was a Lutheran, and a member of the Masonic Lodge. Some of the members were non-committal, but I took a definite stand against employing the applicant because of his lodge affiliation. Following the meeting a pastor of the Evangelical (Norwegian) Lutheran Church spoke with me. He was very surprised because he had been under the impression and also had been informed that we of the Danish Evangelical Lutheran Church did not take a stand against anything. With Rev. Jensen's article all can plainly see that we take a stand on secret societies."

I should like to ask the question: Who is "we"? I for one do not think that Rev. V. S. Jensen could speak for our church. At least, I hope not; but he merely expressed his experiences and his opinion.

It was a surprise to me to discover that a minister of a Christian church could show such bigotry toward an applicant for a job, because of his affiliation with a Masonic lodge. If Rev. Nygaard will look around and investigate, he will find that many of our best workers in the church belong to some lodge, and

(Continued on page 11)



By
BUNDY

MAN IS A BEING COMPOSED OF MANY FACTORS; unite these factors and man can conquer. We have spoken about man in the church as if he were only a soul and not also a body in which there are many parts, either working against each other, or uniting to conquer. The person who comes to the church expecting every part of the service to play upon his emotions only, will never understand the philosophy that man must allow his various faculties—body, soul, mind—to unite as conquerors. Are we talking about something foreign? What did they say of Jesus?—"He grew in wisdom and stature and favor with God and man."—"In stature"—his body was an expression of the unseen factors which shaped its beauty.—"In favor with God and man"—his God-relationship was not isolated, he was not anti-social, not good to himself like a pietist and therefore no good to anyone else. Twice they said these things about Jesus; there must have been a constancy in His life which makes it seem so impossible to us because we spread our interests over a broadness that resembles the Platte river in Nebraska—a lot of ground but not much depth. His constancy was clear to the moment He hung on a cross. We would have all kinds of speculations if we saw that kind of person among us—just observe the different opinions about a Kaj Munk, his faith cut a straight road through his dramas, his poems and his articles.—But it's hard to grow up. Years on our backs are not always an authority. Being in "our Father's business" is not a sitting down affair to be stunted by our jobs, our moods and our divided beings. The gospel is good news for all of man. We are saved for the unattained, and if we have attained, if there is nothing we care to reach for any more, then we are poor subjects for Heaven. We are fragmented human beings. But crumbs can unite for the making of the whole man. We may know and see in part, but it is unbecoming not to desire more than the parts.

THE REPUBLIC OF ABRAHAM LINCOLN, was not the kind in which he intended its citizens to be independent of any kind of authority. When a person boasted to him that he was a free, self-made man, not owing to anybody, Abe replied in his divine and human insight that it "relieved Almighty God of a great responsibility."

What we don't know perhaps is that our boasting has primarily a physical basis. We are great boosters of "golden gloves tournaments" and physical combats of this and the other type. We teach others to go it alone, and to tell Tom to "jump in the lake" if he does not like our independence. Too often we do it without the wisdom of a Teddy Roosevelt who said, "Fear God and take your own part." But false concepts of inde-

pendence may not build the one world that Wendell Wilkie spoke about and which we so desperately need at present. The kind of independence which walks out from the United Nations Security Council or Assembly, or the church when it does not preach "their gospel," is not admirable to the thinker who in his conscience knows that nations are built upon a higher law than our own traditions, inhibitions and what have you. Any fool can say at the moment of his ire "go and jump in the lake." When he can't defend himself with any kind of logic then he can throw up the defense of anger and tears.

The pastor that would take no members into his church, who would not promise to establish a home altar was putting a different silent partner into the place where we would have to discover across our selfishness that none are really independent except at the peril of his eternal salvation. Francis of Assissi prayed that he might be an instrument, not of self, but to God in his every relation; the world needs a lot of men like that—they are free in man's world but not in God's.

THAT WORD PROTESTANTISM AGAIN. Sometimes I am led to think that all the word "Protestantism" means to some people is that it is a protest against Roman Catholicism and I have even seen it used against the Christian religion in general. That is a feeble kind of Protestantism for there was a time when in that church there were men like the saintly Francis of Assissi, and the warrior for faith St. Augustine, the reformer Savonarola, and there were men in that church who, by their explorations in parts of the world, made it safe for Protestants, Roman Catholic and pagan. Many people take the attitude that if they can express their feelings against something called "purgatory," "indulgences" and "confession"—which they don't know too much about except by hearsay—then they have proven themselves good Protestants, and then they can sit back and let things slide according to the bent of our community, and perhaps it will be early enough to take notice after the Roman Catholic "Decency League" has cleaned our nation of slimy literature, movies and exciting radio programs.

But not everything that comes from Roman Catholics is wrong even though the system is wrong. We must live up to the real meaning of "Protestantism" which is: To project our faith into the world about us, or in the words of Luther Wesley Smith, "We are a people who protested our faith and bore witness to it. It is not the churches nor the state that shall tell a man what to believe about the Bible or otherwise, or what to do. It is God, who through His Spirit shall speak to our reason and our consciences out of His word what we must believe and do."

The Word has become flesh and dwelt for awhile among us and in that we find our central authority and we become free in that authority.

WALKING AROUND IN MY CITY I see some strange things, religiously speaking. Yesterday I came by an old building—above the steps leading to a gloomy basement I read the faded sign: Eternal Truth Spiritual Church of America. Sunday open Forum (not a misspelling on my part). Evening free healing. Lecture follows." I noted that the Townsend Club now meets in the same place. I don't know what has become of the Eternal Truth group, but I know that others in my neighborhood are calling themselves by similar names, and each one an offspring of the other, claiming a superior brand of truth. If the historic churches had not used so much time being one-sided, we wonder if these sucker branches would ever have been.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Greetings From Tyler, Minn.

There are two Ladies' Aids within the Danebod church, the Danish which has existed since 1903, and the English which was organized in 1941. We meet as two separate groups, but the church and all it stands for is a vital thing in the lives of all the women. Therefore I feel we are united in our work.

As I am a member of the Danish Ladies' Aid, I shall try to tell you a little about the activities and work of this group.

We like to contribute to, and support many different causes both locally and those of a more far-reaching nature, therefore we must constantly find means of securing funds with which to accomplish this.

One annual undertaking is the sponsoring of an "Æbleskiver" day on the opening of our pheasant hunting season. Through the kindness of C. C. Sorensen whose wife was for many years a faithful member, we have an ideal location for this event in the showroom of the Tyler Auto Co. All afternoon and evening we serve "Æbleskiver," pie and coffee, and during the supper hour we also serve a hot plate lunch. At the same time we have a sale of fancywork, aprons and many other items. This is always a big success, and as it takes place in October it replenishes our treasury for our December meeting which to me is the most delightful meeting of all.

The December meeting is a beautiful beginning of the Christmas season with the singing of many old familiar Christmas hymns that always touch the heart-strings, the reading of a story by our pastor and our business session where the spirit of giving reigns supreme—in short we give away 200 to 300 dollars to different causes and to persons to whom we would like to express our gratitude or a greeting of cheer.

We try to support the activities of our Synod, i. e., G.V.C., the Pension Fund, our Children's and Old People's Homes, W.M.S., the Dormitory Fund, Seamen's Mission, Santal Mission, L.W.A. and others, as well as more national projects such as the Cancer Fund, Sister Kenny Fund, the Christmas Seal Drive and others.

This year the English Ladies' Aid invited the Danish group to be guests at the December meeting. We shared a lovely afternoon of fellowship.

For many years we have sponsored a Danish play once a year, and I think I can truly say that no other undertaking draws so large a crowd. It is getting more and more difficult, however, to get someone to take the parts. Maybe we shall have to adopt the plan of the Dalum Ladies' Aid and play all the parts ourselves!

In recent years we have sponsored the 5th of June celebration at Danebod by inviting a guest speaker, putting on a program and serving lunch.

Sometime during the winter we sponsor a social get-together and "Pundgilde" at our Old People's

Home and spend an enjoyable afternoon in visiting with the elderly people who make this their home. We often serve coffee for various meetings, and if our funds are low we have a bake sale.

An extensive remodeling project has taken place in our church building. We gave it our financial support, and we are now setting aside funds for renewal of the carpeting and the velvet around the altar. Two of our members are donating a new altar cloth which is being embroidered in Denmark.

Many boxes of used clothing and shoes have been collected and sent for the South Slesvig Relief. The heart-warming letters we have received make this seem very worthwhile.

We, of course, have our regular annual membership fees, and in addition to this a "Sunshine Box" is passed around at the coffee tables. The funds from our "Sunshine Box" are used to place flowers on the altar for special festive occasions, and to bring greetings, gifts or flowers to members on special birthdays and in cases of illness or sorrow.

I feel that one of our rich blessings in the Danish Aid is the privilege of having several elderly ladies as members. We do enjoy having them in our midst and we want them to know that they play a very vital part in our group, even though they no longer are able to be as active as they once were.

I wish more of the ladies within our congregation would join one of our Ladies' Aids, and I am sure they also would experience the joy of sharing in this work.

Marie S. Christiansen.

Contributions to W.M.S.

Previously contributed to General Fund and Mission, \$1,048.10.

In memory of Karoline Hansen, Brush, Colo., by Caroline Christoffersen, Kimballton, Iowa, \$2.00; Ladies' Aid, Danevang, Texas, \$5.00; Senior Ladies' Aid, Fredsville, Iowa, \$15.00; St. John's Lutheran Ladies' Aid, Cordova, Nebr., \$21.05; Danish Ladies' Aid, Hartford, Conn., \$25.00; Kronborg Ladies' Aid, Marquette, Nebr., \$25.00; Bethlehem Study Group, Cedar Falls, Iowa, (Santal) \$25.00; Junior Ladies' Aid, Fredsville, Iowa, (Santal) \$25.00; Danish Ladies' Aid, Marinette, Wis., \$5.00; Nain Ladies' Aid, Newell, Iowa, \$25.00.

Danish Ladies' Aid, Alden, Minn., \$15.00; St. Ansgar's Ladies' Aid, Waterloo, Iowa, \$5.00; in memory of Mrs. Maren Olsen by Mrs. Nels Andersen, Minneapolis, Minn., \$1.00; Danish Ladies' Aid, Gayville, S. D., \$20.08; Ladies' Aid, Pasadena, Calif., \$10.00; St. John's Ladies' Aid, Exira, Iowa, \$5.00; Ladies' Aid, Bridgeport, Conn., \$10.00; St. Peter's Ladies' Aid, Detroit, Mich., \$20.00; Ladies' Aid, Omaha, Nebr., \$10.00; Ladies' Aid, (Birthday Bank) Muskegon, Mich., \$15.89; Bethania Ladies' Aid, Racine, Wis., \$10.00.

Mission Group, Brush, Colo., \$34.00; Joint W.M.S. meeting, Willing Workers, Ladies' Aids, Dwight and Gardner, Ill., \$45.90; Danish Ladies' Aid (Birthday Bank), Dwight, Ill., \$10.06; W. P. Schmidt, Marinette, Wis., \$10.00; Junior Ladies' Aid, Fredsville, Iowa, \$30.80; Danish Ladies' Aid, Tacoma, Wash., \$5.00; Women of St. Ansgar's Church, Salinas, Calif., \$49.00; Mrs. Thor B. Holst, Cedar Falls, Iowa, \$3.00. (To South Slesvig Relief: Mission Group, Trufant, Mich., \$10.00). Total, \$1,540.90.

To Grand View College Dormitory Furnishing Fund

Hope Ladies' Aid, Ruthton, Minn., \$10.00; Senior Ladies' Aid, Fredsville, Iowa, \$10.00; Danish Ladies' Aid and English Society, Viborg, S. D., \$41.00; Danebod Danish Ladies' Aid, Tyler, Minn., \$10.00; Lusie Andersen Boes, Des Moines, Iowa, \$10.00; Danish Ladies' Aid, Enumclaw, Wash., \$25.00. Total collected for this project, \$9,065.53. The debt is now \$379.64.

A number of the contributions included in the General Fund were earmarked "to be used where there is the greatest need." It would therefore be possible to apply them on the Dormitory Furnishing debt; on the other hand, considering the debt has dwindled to such a nominal figure, it would seem that we could wipe it out without drawing on the general fund. The books, for the year, will be closed April 30 and the debt should be retired by that time.

Acknowledged with sincere thanks.

Mrs. C. B. Jensen,

1604 Washington St., Cedar Falls, Iowa.

We Can Dream, Can't We?

Recently when we were in Granly, Miss., where Rev. Sorensen served the congregation and we spent two very enjoyable days, we drove over to the church to pick up some azaleas we were bringing back to show friends in Chicago. We stopped to say "Good-bye" to Mrs. Knudsen. She and Mrs. Dagmar Petersen mentioned some of the possibilities of this community. Their parting words were, "We can dream, can't we?" As we drove away, these words ran through my mind, and I wondered why more people haven't come to Granly. Perhaps a lack of publicity, or lack of vision or the pioneer spirit required?

When we left Chicago, it was enveloped in snow and ice, and we had had some misgivings about driving. Progress was slow at first, but improved as we traveled further southward. As we drove onward through Indiana, Kentucky and Tennessee, the entire countryside gradually changed. It was apparent that our north central states, as well as the middle west are more highly developed, farm places being larger, closer together, and with a general appearance of prosperity. In and near Mississippi there are large areas undeveloped—farm places are smaller and dilapidated.

Why such a difference within the borders of our United States? Has the south been retarded by the slave period and later by share cropping? Is the soil not good? Or haven't the possibilities for that particular soil been discovered?

The climate in Mississippi is such that two crops can be harvested in one year and so many good things can grow that do not thrive well in our areas—melons, sweet potatoes, peanuts, pecans and the like.

Here we live, millions of people in congested areas, with many in hardly livable places. Is it not possible to encourage some to move to these sparsely populated areas? Many in our city are unemployed; it would seem more reasonable in place of dole to secure a small country place where one could become independent in a few years.

Granly is located only thirty miles from Mobile, Ala., and a comparable distance from Moss Point and Pascagoula, Miss., also on the coast, and one hundred twenty-five miles from Gulfport, a railroad terminal. This would be an excellent area to build a folk high school with acreage for experimental farming, a winter

resort or tourist camp, and homes. Because of the mild climate buildings can be erected more cheaply. This would also make an ideal location for a rest home or retreat for anyone who likes to come away from the buzz and hub-bub of the city. Land is priced very reasonably and large areas are undeveloped.

Water and electricity are readily available. The homes we visited enjoy the same modern conveniences and appliances that we have in the city, and yet experience the free life and quiet the country affords; they are near a city and still pleasantly removed from it.

The grass is green the year around, making it ideal country for dairying and poultry-raising. The drive from Gulfport to Granly along the Gulf of Mexico was beautiful—many large live oak and scrub pines, palms, palmettos, forsythea, daffodils, hyacinth and azaleas (four feet tall) were in full bloom.

Mrs. Knudsen lives in a lovely little cottage which Andrew Christensens built for her near the community house (church). The whole place is surrounded with azaleas and other shrubs, all well kept. The church had recently been renovated and decorated, most of the work being done by the ladies. There are only a few, but what they lack in numbers, they make up in a determination which would put many of us to shame. We were sorry to have so little time to spend there and resolved to make a longer visit if we are again privileged to go there.

It was a pleasant return trip coming through Alabama, Kentucky, Tennessee and Indiana. We almost dreaded coming north after experiencing sitting at the church services in Granly without wraps, and with windows wide open, and hearing later on the radio that Chicago was having more snow and zero weather.

We frequently recall the contrast and think of the possibilities of Granly, if some more of our people would go there to establish homes and develop the waste lands. "We can dream, can't we?"

That New Name

The question of a new name for our synod is not a burning issue where I live and work, though we are beginning to establish contacts with people of non-Danish origins; but I know from former experiences that the question can be important.

Serving the congregation at Salinas, Calif., during the war when there was an influx of strangers—both civilian and military—I learned that the word "Danish" on our bulletin board occasionally kept people away who might otherwise have worshipped with us; and the congregation wisely changed the name to St. Ansgar's Lutheran Church—a name which was not only neutral but one which preserved echoes of Danish historic origins and traditions.

I confess that none of the names suggested for our synod so far has appealed to me. Perhaps my own suggestion will meet with disfavor by others. Nevertheless, I propose that we give consideration to the name **Central Lutheran Church**.

In suggesting this name I am thinking not only of the fact that the bulk of the synod's work is carried on in the central part of the country, and that eventual

Cardinal Logic vs. American Logic

To the Editor:

Cardinal Spellman certainly has a streak of demagoguery in him. One should think that a man in his position would learn to be careful with words, especially after his inglorious encounter with Mrs. Eleanor Roosevelt last year. The daily press may be to blame in part for his failure to learn the lesson better. As you know, it did not report that incident in full; it made much out of the attack on Mrs. Roosevelt and very little out of the apology which the reluctant cardinal was obliged to make to that noble lady. The failure of the press to report the last part of that story is presumably due to its fear of the powerful Roman Church in U. S. A. Fortunately some of us have other ways of learning what is in the news even when the newspapers fail to deal fairly with the public.

The Cardinal is crusading again. This time he

mergers might cause congregations in "outlying" districts to develop closer kinship with other groups in their immediate areas, geographically speaking; but I have in mind the fact that, theologically and doctrinally, our synod occupies a sort of central position.

Risking the hazard of generalizing I think it may be said that we are not "conservative" in doctrine, but neither do we relish the label "liberal," at least with the connotation usually implied. American Christianity has been influenced on one hand by a sentimental pietism and puritan moralism, and on the other by a cold and intellectual humanism. Over against this, our synod, in general, has occupied a central position.

And as far as our particular "slant" is concerned, I wonder if our concept of Christianity and our congregational life have not been influenced and shaped, perhaps more than we realize, by the fact that our origins and roots lie buried in Danish soil and character.

A Danish poet (Jens Baggesen) has penned the following lines:

I love a smile and a tear,
But neither laughter nor weeping.

Those lines characterize, it seems to me, not only this poet but also the Danish people in general. Is it preposterous to suggest that they have also characterized our synod, our attitudes and our "slant," thus placing us in a "central" position?

The proposed name has euphony while avoiding stilted flourishes and cute puns. It is broad enough to embrace all the congregations in our synod, and it is terse enough to be practical.

I have deliberately left out the adjective "evangelical"—not only because many of our people fail to know what it means, or because most common folk find it difficult to pronounce it correctly, but because of the needless repetition. It is not necessary to call a church both Lutheran and evangelical. A Lutheran church is, per se, evangelical.

Enok Mortensen.

Danebod parsonage,
Tyler, Minn., March 16, 1950.

slurs the intelligence of the American people. It is nothing but jugglery of words on his part when he claims that Congress is planning to take away certain public rights from his church. The real issue is, not an infringement of rights, but, the denial of a special privilege which that church is seeking, namely, the privilege of using the public school bus transportation for its own parochial purpose.

The prelate deliberately befuddles the issue by putting forth the utterly misleading presumption that, if the Roman church is denied this "right" then, he says,

"Tomorrow they will try to keep us out of the public libraries, the public gardens and perhaps off the sidewalks if they continue to use the same logic that they are using in the matter of the bus transportation."

Either the cardinal is deliberately falsifying the issue or his own logic is extremely thin. He makes it out that the use of the public school bus transportation is corollary to the use of public libraries, parks and sidewalks. It is not. Two different categories are involved here. Public libraries, parks and sidewalks are for general public use; but public school bus transportation is for one specific purpose only, i. e., for transportation to public schools. Now if the plan before Congress had been to place this transportation in the same category as the others, so that it, too, would be for general public use; and the plan at the same time, arbitrarily, denied the Roman church the right to make use of this new convenience for general public use, then the Cardinal would have had some real foundation for his complaint. Now he is simply talking through his hat. His church has, and will continue to have, exactly the same rights as all other religious bodies have. Since there is no intention of infringement of rights in the first place, why does the cardinal resort to the make-believe that there is danger of infringement of rights in the second, third and fourth places? Thank God the American public is not fooled by the Cardinal's logic.

We have separation of church and state in this country. That old main-stay was gained at a very high price. It is our best safeguard for religious freedom and it should not be disrupted by granting the Roman church public support of what is strictly its own private affair. It has a perfect right to refuse to use our public schools, but when it does, it should not come back and claim the privilege to use the public school bus transportation to further its own parochial setup. That is sound American logic.

It is up to the citizens of U. S. A. to watch their men in Congress that they show some "eternal vigilance" on this highly important issue. It may be taken for granted that they will be placed under terrific lobby-pressure by the Roman church. Let us remind these men, whatever their church affiliation may be, that they have been sent to Washington to serve the country and not the Church of Rome.

Marius Krog,
Lake Norden, S. D.

American Architecture

We speak of Grecian architecture, Roman architecture, Danish architecture, English architecture. The wondrous architecture of the New England "meeting house" created by Sir Christopher Wren, I suppose was English until it became New English.

Is there, so far, an American architecture? When the Chrysler building, the Empire State building and the buildings of Rockefeller Center in New York city reared their heads aloft the suggestion was made that this was the pattern of American architecture. That may be if American architecture is merely to express the spirit of material wealth, American aggrandizement. Let us hope that American architecture will not come to express that spirit.

It probably never will. Only a few rich men or companies can put millions into a tower building of that kind. What is to be characteristically American must be fairly common to and attainable by all Americans. The above mentioned kind of architecture is not.

A characteristically American architecture will presuppose an American people, and we are only very slowly becoming a people. It is not long since Lincoln died—that time compared to the time it takes to become one people—and he was called the first American: "The birth of our new soil, the first American." Until we altogether—and all together—become one American people it is doubtful that we can bring forth an American architecture. American architecture can probably grow only out of an American folk-life common to all Americans.

Meanwhile, why do we not use the best of other architectures? The English meeting house style or the Danish rural church style for our churches, the gable design for our dwellings and public buildings? Why do we not continue as each folk group started, to use the architecture of the land from which the group originally hailed? We are still a conglomerate from out of the peoples of the world, and it has often been intimated that each group was to bring the best of brawn and brain and spiritual values of its once native land. Why not in architecture? Our church buildings in Minneapolis, Solvang, Dalum, Los Angeles and Seattle stand out beautifully among the churches of the land. Why not use that form which in itself is beautiful until we find that form which rightly can be called the American architecture? Is it in desperation of search for the American architecture that we are trying to content ourselves with no architecture, no design, no plan—merely five square walls, the one square going on top?

We had such an "oblong cube" on our college campus when we took to enlarging the old people's home. The monotony of the one on the campus is relieved somewhat by a pewee beginning of a minaret over the main entrance. It is not quite as bad as the square box that now has been tacked to the west end of the formerly beautiful building that houses our old people. There it clings, spoiling the symmetry, spoiling the agreeable architecture of that first building. Strange that any architect would submit to lending name to the

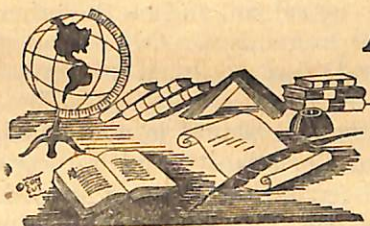
design of such a structure. Or was no architect consulted? It would not seem necessary in the case.

Beautiful forms express beauty of spirit. Beautiful forms exert not only an esthetic but also an ethical influence. It makes a difference in character and soul whether our young people have beautiful forms or the opposite constantly before their eyes.

I hope that the box-form plan for these two buildings has not been chosen because it is the cheapest form—affords the greatest space for the least money. They who paid for the older buildings had only dimes where we have dollars. And they who chose the beautiful Rosenborg pattern of architecture for our first college building, 1895, I do not believe had pennies to match our dollars. At least I can say that I have seen one of the contributors to that building from day to day through a whole summer chewing on a small piece of the twig of a prairie oak brush, because there was no money with which to buy chewing tobacco.

I will not believe that we have become so craven as not to dare to risk the greater outlay for the more beautiful buildings. Rather, perhaps, we are following the present trend. We of the Danish descent, we know, or we can know what spirit is and how the human spirit is affected for better or for worse. Let us choose architecture that expresses **some** spirit until we find that which expresses the American spirit at its best.

V. S. J.



Across the Editor's Desk

Lutheran World Relief Lenten Clothing Appeal as announced in the last issue of Lutheran Tidings has found a good response in many communities.—Headquarters in New York have issued a statement to the effect, that congregations which have not yet been able to sponsor a special Lenten drive for used clothing be urged to consider the entire month of April for this project.

Overseas representatives report that the need of clothing continues to be urgent. At this time of the year many homes may wish to dispose of certain winter garments that have been out-grown, etc.

The LWR agency will again offer to pay freight charges on shipments which amount to a carload. During the Thanksgiving Week appeal last fall, in which more than 800,000 pounds of goods were contributed, a number of communities made the filling of a boxcar a cooperative project.

Special warehouses have again been arranged for in Minneapolis, Minn., Nappanee, Ind., and Seattle, Wash., which will be open only for the duration of this appeal during the month of April. Permanent receiving stations are located in Los Angeles, San Francisco and New York, and the main warehouse is at Easton, Pa.

The Religious World Warns Against the H-Bomb—

The decision of our government to give the green light to our scientists to continue with the plans for the building of a possible H-Bomb has been greeted with considerable concern from many various religious groups.

The Executive Committee of the World Council of Churches released a statement from Geneva, Switzerland, on February 23, which said:

"The hydrogen bomb is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is perversion; it is against the moral order by which man is bound; it is sin against God."

The statement continued as it leveled the responsibility at each individual, "All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman or scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another."

The responsibility of government was highlighted, also, in the statement: "The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust, and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian churches, we appeal for a gigantic new effort for peace. We know how strenuously the governments have discussed peace in the past. But sharp political conflicts continue and the atomic danger develops uncontrolled. We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end."

The Committee's statement closed with these words, "This is the hour to listen afresh to the Word of the God who is the Lord of history. And this is the hour for earnest prayer to Him. For the fate of mankind is in His hands. Those who trust Him do not need to fear, whatever comes. He is the God and Father of our Lord Jesus Christ. All are to appear before His judgment seat and to give an account of what they have done, or have refused to do, for their fellow men."

Four principles or "guides for national policy" were formulated by the World Council's Commission of the Churches on International Affairs, of which Dr. O. Frederick Nolde is the director. The Commission's communication says, "We urge that our people in their respective countries convene conferences of representative leaders. . . . In such conferences we suggest consideration of the following propositions both as guides for national policy and as criteria for exercising moral judgment upon governments:

(1) That governments not only indicate readiness to enter into international consultations for the international control of armaments but that they manifestly take the initiative in pressing for such consultations.

(2) That governments announce a policy of willingness to make a fresh start in these consultations and give tangible evidence of their desire to proceed in a spirit of goodwill.

(3) That governments, in preparation for and in the process of consultation, repudiate the policy of seeking national advantage to the disadvantage of other nations and, if need be, take reasonable risks to secure international agreement.

(4) That governments, by the exercise of their sovereign power, show their intent to delegate such authority to international agencies as may be necessary for effective multilateral control of armaments.

The International Council of Religious Education, at its annual meeting in Columbus, Ohio, adopted a proposal to call an inter-faith conference on the H-bomb. This was decided upon, "that together we take steps whereby Protestants, Catholics, and Jews can unitedly bring the religious mind and faith of Americans to bear upon the formulation of policy with regard to the hydrogen bomb." The group said further, "Above all, Christians must not stand before the world paralyzed in an hour of crisis, submissive to the seeming probability of widespread or even universal annihilation. Secular wisdom or preoccupation with political methods are not enough to give us the answers we desperately need. Let the Church speak that men may regain confidence and renew hope and find a way of life, rather than continue to stumble on the way to death."

The Lodge And The Church

(Continued from page 5)

maybe even the Masonic lodge. I personally know several of our most outstanding workers who are members of a lodge. Would Rev. Nygaard have them thrown out of the Church?

There is much truth in Rev. V. S. Jensen's comments about the lodge, but also some misleading statements, especially for people who do not know. He evidently has met people who have been satisfied in substituting the lodge for the Church, there are undoubtedly some of them.

But I do not share Rev. Jensen's view in respect to the tendency of a man losing himself, **either** to the lodge or the church. A lodge does not demand a man's all. It has been proven again and again that a good lodge member can also be a good church member. You may say that the lodge is not Christian. That may be true, but there have been many good Christians that have also been lodge members.

Let us not forget, that intolerance and fanaticism does not serve any good purpose.

Karl J. Moller,
Pasadena, Calif.

"And Peter"

Nothing is more wonderful in the Easter story than the Risen Lord's care for the individual disciples. Four out of His ten appearances are for individuals—Mary Magdalene, Peter, James, Thomas. And among them none is more instructive than His dealing with Peter.

The first message of the Risen Savior to Peter comes from the lips of the angel, "Go, tell His disciples and Peter that He goeth before you into Galilee" Mark 1:7. This message contains first of all a saddening, an almost crushing rebuke. "His disciples, and Peter." So Peter is no longer one of His disciples. His great denial has put Him out of that intimate, consecrated circle. He Himself had declared, and sworn an oath thereto: "I know not the man, I am not one of His disciples." When the women told him, this must have set Peter weeping again, and more bitterly than before. But there is also a deep and precious comfort in the word. "Tell His disciples—and Peter." Though Peter is no longer really a disciple, yet his name is coupled with theirs, he too is to be told. Christ has not forgotten him, He calls him by his name—and not by his old name Simón, but my his new name Peter. Does not that hold out hope? He is not utterly cast off after all. Christ has left word that Peter too is to be told of His resurrection, Peter too is to go into Galilee, Peter too is to see Him again. Christ, then, the denied Christ, is risen for Peter also. Oh, how that must have drawn all the bitterness out of Peter's tears, and set his heart beating with wild expectation and hope and almost joy.

And then, later in that day, Peter sees the Risen Lord himself. Luke 24:24. We know nothing more of that meeting, its details are too precious, too private to become part of the public tradition. It was for Peter alone. Was it an appearance like that to Mary in the garden? Did Peter through his tears suddenly see Him whom he had denied standing before him with the words, "Why weepest thou?" Did he hear Him call him by his name and did he answer, "Rabboni," and fall down and clasp His feet and ask for forgiveness? We do not know what passed between these two and there would not even be any need of a spoken word. Simply a look would suffice, like that look in the high priest's palace, when the Lord turned and looked upon Peter—only that look wrought repentance in Peter's heart, while this look brought forgiveness and peace and joy. The very appearance of the Risen Lord to Peter would be enough. The angel had said, Peter with the rest should see Him in Galilee. It seems as though the Lord Himself cannot wait till then. His heart of love yearns over His fallen disciple. He must make Himself known, like Joseph to his brethren. Not in Galilee, not a number of weeks hence, but here in Judea, and now, today, this very Easter Day—that it may be Easter for Peter also.

And then, finally, the meeting in Galilee, the best and tenderest of all whose very details are preserved for us by Peter's friend. John 21:15-19. It is the full restoration of Peter. It is his denial of his denial. Here, too, is the coal fire, as that night in the palace court. Only now it is morning, and instead of the

high priest's mocking servants, the only company is the small band of highly favored men, who "knew that it was the Lord." And the Lord is there too, not as then, bound and sentenced, but risen and glorified. As Peter had then denied all connection with Jesus, all knowledge of Him, so now Peter opens his mouth three times. Only now it is the Lord who prompts him to speak, and all that Peter can say is: "Lord, Thou knowest all things. Thou knowest that I love Thee."

Beloved, Peter changes, but Christ remains the same, "the same yesterday, today and forever." We may deny Him as Peter denied Him, but to us as to Peter His heart, His reply, is still the same, "Lovest thou Me?"—Selected.

Lutheran Unity

Lutheran unity "is much farther advanced in practice than it is in theory," in the opinion of the Rev. Dr. Paul C. Empie, executive director of the National Lutheran Council.

Dr. Empie told representatives of the eight church bodies participating in the Council that progress in Lutheran cooperative work has been "far more significant than most people realize," and has resulted in "substantial achievement." He stressed the need to maintain and intensify the degree of cooperation, in view of the postwar situation at home and abroad.

He said that "the development of history has produced threatening evil and heart-rending misery on so vast a scale that the separate efforts of relatively small Christian groups have had almost imperceptible results."

"In dealing with international organizations or with national governments," he added, "it is crystal-clear that if we intend to do anything at all as Lutherans we must do it together."

On the domestic scene, the Christian churches face "urgent and increased loads of responsibility," Dr. Empie declared, due to "the unwieldy size of our nation, its complexity of social and political structure, and its almost terrifying power for good or evil in this generation of turmoil."

"In these days of threatened calamity," he said, "we Lutherans are searching our souls to find adequate organizations for doing our God-given tasks. To let the tasks go unfulfilled while we are indecisive about our administration of them would be a tragic sin of omission."

"Moreover, the confused Protestant situation in America weakens that section of Christendom from which we should be receiving aid in a common fight against secularism and against aggressive anti-Christian foes from within and from without. All the more reason why Lutherans should act as a positive, stabilizing evangelical power in our land—now."



OLDER PEOPLE AND THE CHURCH by Paul B. Maves and J. Lennart Cedarleaf. Abingdon-Cokesbury. Price \$2.50.

This volume is the result of two years of intensive background research and actual work with older people. Experts in both psychology and pastoral work, the authors apply their findings to point the pastor to the best methods of modern psychology for his work. Transcripts of interviews with typical elderly people vividly illustrate the points under consideration and make the book unusually interesting and readable.

Here the pastor finds for the first time a thorough treatment of the growing problem of older people—a working tool to guide him in the difficult task of helping his older parishioners become useful and happy in their lives of Christian service.

H. O. N.

Grand View College And Our Youth

Program for Eleventh Annual

PASTORS INSTITUTE

Grand View College, April 11-13, 1950

Tuesday, April 11:

- 8:45 a. m.—Morning devotion.*
- 9:00 a. m.—Pres. J. Knudsen, Grand View College: "Confirmation."
- 10:30 a. m.—Arne Sorensen, Denmark.
- 2:00 p. m.—Arne Sorensen, Denmark.
- 4:00 p. m.—Panel discussion on "The Vacation Bible School Program," led by Prof. A. E. Farstrup, Grand View College.
- 8:00 p. m.—Communion service.*

Wednesday, April 12:

- 8:45 a. m.—Morning devotion.*
- 9:00 a. m.—Arne Sorensen, Denmark.
- 10:30 a. m.—Prof. T. A. Kantonen, Hama Divinity School: "Luther's Approach to Ethics."
- 2:00 p. m.—Prof. T. A. Kantonen: "Luther's Approach to Economics."
- 4:00 p. m.—Dr. Paul C. Empie, Executive Director, National Lutheran Council.
- 8:00 p. m.—Dr. John C. Trever, Department of English Bible, International Council of Religious Education: "Adventures With Manuscripts."

Thursday, April 13:

- 8:45 a. m.—Morning devotion.*
- 9:00 a. m.—Prof. A. C. Kildegaard, Grand View College: "The Character of Christian Worship."
- 10:30 a. m.—Dr. John C. Trever: "Paul to the Churches of Galatia."
- 2:00 p. m.—Dr. John C. Trever: "A New Chapter in Bible History."

* Devotions and Communion Service will be conducted by various ministers of the Synod.

Grand View's Most Recent News

At this writing the Grand View choir is touring Michigan. We hope they will be safely home again by the time Lutheran Tidings is published. The tour started in Cedar Falls and Dwight and it will end with concerts in Chicago and Racine. In between, six Michigan congregations will have been visited.

The basketball team enjoyed the trip to the National Junior College

tournament in Hutchinson, Kans., where it represented the Iowa-South Dakota district. Although they lost two successive games in the tournament, the boys represented the College well.

The Executive committee of the Board of Education met at the college March 28. In compliance with instructions from the convention at Greenville they conferred with a representation from the Board of Education of the United Lutheran Church. The impressions from the conference will be presented in the report to the Askov convention. Dr. Gould Wickey, executive secretary of the U.L.C.A. Board of Education, spoke to members of the Grand View faculty during his visit.

The 1950-51 catalog is being printed and will be available when this is being read. It will be sent to all prospective students and we encourage you to send in names of such.

We remind our pastors that the Pastors Institute will be held April 11-13 and we ask them to send in their reservations at once, if they have not already done so.

Remember also that "Studenterfest" is May 13-14.

To all friends of the college we send best wishes for a happy and blessed Easter!

J. Knudsen.

Grand View College,
March 29, 1950.

Grand View College Lincoln, Nebraska

Let not the title disturb you! We haven't moved the college—yet. No, we aren't even considering such a move—oops, (no pun intended). The purpose of the title is only to indicate the nature of the following context to the reader.

Grand View College does offer a special kind of "something" conspicuously absent from other institutions of its kind. I won't attempt a definition, (Echo editors have done that for years) but any alumnus will hasten to add that "it" is not obtained from a textbook. I am thinking of that richness of life which comes only from living and sharing a common interest together. We ex-Grand Viewites here in Lincoln feel that we have transferred a little of that heritage to our present community.

We former Grand View students at the University of Nebraska now number approximately twenty-five. This total includes two members of the University faculty—Dr. Otto Hoiberg and Erling Jorgensen—both of whom are active organizers of the social get-togethers of our group. Then there is that growing list of intellectuals who have undergone change of status since their days at Grand View College. They include: Mr. and Mrs. Bill Bodtker, Mr. and Mrs. Verner Jensen, Mr. and Mrs. Bud Boilesen, Mr. and Mrs. Dan Petersen and Mr. and Mrs. Art Marck and son. To complete the circle are the

"independents" including some ten singles. In addition to the above named there are several friends of Grand View who have their residence, either permanently or temporarily, in this city. As can be seen, we do represent our Alma Mater quite strongly. This fact is well evidenced by topics of conversation at our gatherings, which invariably turn to reminiscence of days at Grand View.

When we get together, which is about as often as can be arranged, Grand Viewism reigns supreme. Last evening we were congregated at Art and Anna Marie Marck's. It occurred to me that it was as if time itself has retrogressed a couple of years. A group of us fellows were enjoying a typical Grand View "Bull Session," familiar faces, the same mood, serious thought interspersed by witty wisecracks and corny comebacks—it was just a little of Grand View all over again. A few evenings ago a housewarming was held at Otto and Dagmar Hoiberg's new home. After much talking, singing and eating—a favorite Danish custom—the evening was declared a complete success and the house completely warmed.

Last fall we enjoyed similar gatherings at the Hoiberg home, picnics, etc. We are at present trying to organize a softball team. A number of us have had the opportunity to attend church services and social functions with the congregation at Davey, who, I might add, have certainly done their part to make us feel welcome in their community.

Speaking collectively for the group at Lincoln, I will not hesitate to state that our life here has been greatly enhanced by our previous reaping of the invaluable benefits of our school—Grand View College.

Gus Knudsen,
University of Nebraska,
Lincoln, Nebraska.

SAINTS OF THE HOME

"Lord of all pots and pans and things,
since I've not time to be
A saint by doing lovely things in watch-
ing late with thee,
Or dreaming in the twilight, or storm-
ing heaven's gates,
Make me a saint by getting meals or
washing up the plates.

"Although I must have Martha's hands,
I have a Mary mind;
And when I black the boots and shoes,
thy sandals, Lord, I find.
I think of how they trod the earth each
time I scrub the floor;
Accept this meditation, Lord; I haven't
time for more.

"Warm all the kitchen with thy love and
warm it with thy peace,
Forgive me all my worrying and make
all grumbling cease.
Thou who didst love to give men food,
in room or by the sea,
Accept this service that I do—I do it
unto thee."

—Selected.

BOB LUITWEILER WRITES FROM TANGIER, MOROCCO

(Continued from last issue)

This International city with a political system and history I can hardly figure out is a crazy heterogeneity of paradoxes. Most of the Europeans here want to stay just long enough to make enough money to get out, but they don't know where they want to go from here. The Europeans who have been here a long time will tell you if you stay here long enough you will go crazy with the rest. After the tea party some kind people held for me yesterday I'm beginning to believe it is no joke. The missionary, born in Switzerland, raised in Germantown, Pa., started by defending his position here of converting the Jews whom he said everybody else had neglected. He was a kindly, old, spirited fellow whom one couldn't help but like, and at the same time be horrified by his dogmatic bloody Christianity. To the missionary's astonishment the rest of the group pleaded Mohammedanism had fully as much spiritual power and the natives were fully as good as the Christians. But there was no danger of a serious discussion developing because the half-Irish editor of the local Gazette, with enough blarney for five Irishmen, always interrupted the conversation with taunting questions and our hostess, with childish joy, said, "You're an awful tease." Then everything was interrupted by our hostess telling all the guests to put their hands on their ears while she took the policeman's whistle from around her neck and blew a mighty blast to call her servant. While the editor, the hostess and the Arab servant huddled together to discuss roses in Arabic, I tried to get to know the Italian lady who was thrown out of Italy for her anti-war action; but the editor had so many wisecracks that the tea broke up leaving me feeling like I was hanging by my toes. This is the most intellectual group I have been able to find, after searching hard for the 10 days I've been here.

The Arabs, too, are a queer mixture of native and European. Most of the men wear the great Arab hooded robes over their European suits, while the girls, wrapped in long white sheets with veiled faces, can be seen in chrome-decorated, fluorescent-illuminated shops running modern sewing machines. But this is not the real Morocco of which I got a glimpse on the way over Ceuta, through Tetuan. Since I hope to go deeper into the real country it will be better to wait until a truer description can be given.

But on the other hand I have already come to know a great many of the little street gamins, the swarms of ragged, homeless Arab orphans who live by begging or stealing and have nowhere to sleep at night but the streets. I even had a few of them up on my "roof garden" to share my Christmas lunch. They really do seem more appreciative

of a smile or a kind word even than of money. In fact I have never given them money—they too often spend it for cigarettes. But I share some of my bread with them, when I go out in the morning. And more than once, in some small predicament that was misunderstood by those who have come to regard all white faces as natural enemies, a word from some of these waifs who have come to know me and to regard themselves as my personal friends, has instantly dispelled the gathering suspicion and prejudice and made my way easy. I want to tell you more of these things later on.

And this brings me to the point of referring to Peace-builders. Though my No. 5 letter reached you so long ago, I hope you can recall that its last page was given over to a plan for "youth-study-travel." The response to this has been so enthusiastic that a considerable group, both in Europe and your side of the world, are now working under the name of "Peace-builders" to further this effort. It is not an organization, with paid clerical workers and official sponsors (after the usual pattern) but simply a group of earnest workers, each contributing what he or she can to the success of the idea as a whole. A few months ago, folders giving an outline of this work were sent to all of you. I hope you all had time to read them? If not, or if perhaps they were mislaid, please write at once to the Working Committee, at the address given below, and duplicates will be sent you, gladly. Some of you responded when they were first sent, offering an "open door" to visiting foreign students coming over here and working their way from group to group of "Peace-builders" here. But not all. Perhaps the rest of you will find it convenient now to do something like this? We hope soon to have enough "open doors" on our list to make a continuous chain from coast to coast. They are coming in daily—from cooperatives and settlement houses and individual homes all over the country. But we still need more!

DAYPL District I Convention And Camp

DAYPL District I Convention and Camp will be held at Kronborg, Nebr., and Covenant Cedar Bible Camp, near Kronborg, beginning Friday evening, August 25 at the Kronborg Church and ending Saturday, Sept. 2, at the Bible Camp.—Begin now to plan your vacation for that time. The tentative price will be \$15.00 for the full week.

Harris A. Jespersen.

Itinerary

Rev. Alfred Jensen, synodical president, will speak in the California District churches in April on the following dates:

Pasadena, Thursday, April 20.
Los Angeles, Friday, April 21.
Easton and Parlier, April 23 (Sunday).
Salinas, Wednesday, April 26.
Watsonville, date not set.

At Solvang Rev. Jensen will speak at the convention.

Svend Kjaer.

OUR CHURCH

Juhl, Mich.—Fifteen new members were received into the Juhl congregation on Sunday, March 12, some by adult baptism and others by adult confirmation.

Lake Norden, S. D.—An Easter Cantata will be presented in the church served by Rev. Marius Krog on Holy Thursday evening. The Cantata will be given by a combined choir of forty-five voices, three neighboring church choirs joining with the choir of the local church.

Seattle, Wash.—A displaced Latvian family, Mr. and Mrs. Janis Leipa, arrived recently into the fellowship of the St. John's Lutheran Church of Seattle. Mr. and Mrs. Paul Mortensen of the Bonnybrook Nursery near Bothell have given the new family employment and housing.—A party to welcome the new family was held shortly after their arrival in the church parlors, where the new citizens were given many helpful items for the kitchen and their new home, and Rev. Carl Rasmussen and others spoke words of welcome to Mr. and Mrs. Leipa.

A church secretary and parish worker for part time work has been employed by the church council of the Seattle church. Miss Elaine Eide is a graduate of Pacific Lutheran College and at present a student at Lutheran Bible Institute in Seattle. She will make her home in the parsonage and will assist Rev. Carl Rasmussen afternoons and evenings. She has special training in youth work and music.

The Old People's Home, Des Moines, Iowa, recently acknowledged in Lutheran Tidings a number of gifts received from various sources. One item had dropped from the list as it appeared: Twenty-four dresser scarfs have been given by the Ladies' Aid in Denmark, Kans.

The DAYPL District V Camp will be held at Grand View College during the week July 9-16. Iowa young people are urged to plan early, register early and attend in a large number this Youth Camp. Particulars later.

The Synodical Convention will be held at Askov, Minn., during the week of August 15-20.—Through many years the annual meeting of our synod has been held during the month of June. The convention last year voted to change the date of the annual convention to the second full week of August. Many feel that this change will bring many more people to our conventions, as the month of August usually is considered the month in which it is comparatively easy for many to take a vacation from the daily work. Consequently a large attendance at Askov is expected!

Luther Memorial, Des Moines, Iowa—A reception was held in the church parlors of the Luther Memorial Church on Sunday evening, March 26, to welcome the fifty-six new adult members that have been accepted into the congregation the past couple years since Rev. Holger P. Jorgensen began his ministry there.

"Open House" was held in the parsonage on Sunday afternoon and evening, March 19, Rev. and Mrs. Holger P. Jorgensen being hosts.

Rev. Alfred Jensen, synodical president, visited the Askov, Minn., congregation recently to plan with the appointed committees and the pastor of the Askov church, Rev. Harold Petersen, the forthcoming synodical convention. Rev. Jensen spoke in the Bethlehem church on Tuesday evening, March 14.

Salinas, Calif.—Pastor Svend Marckmann from Pasadena, Calif., former pastor of the Salinas congregation, was scheduled to be the guest speaker in the Salinas church on Friday evening, March 31.

Prof. Harald Pedersen, the only son of the late Pastor P. H. Pedersen, who was mentioned recently in Lutheran Tidings as having done a special work in the study of several Wisconsin communities, is Assistant Professor in Sociology at the Mississippi State College, Starkville, Miss.

The Welfare Board of our synod met in Des Moines Thursday and Friday, March 23 and 24. Many various phases of the Welfare program of our synod were discussed, and amongst them the planning of an Old People's Home to be built in California. An official report of the meeting will likely appear soon.

The Publicity Directors of the eight Lutheran bodies comprising the National Lutheran Council met on Friday, March 24, in Chicago. Rev. Holger Strand-skov, editor of "Lutheran Tidings," represented our synod at the meeting.

Brooklyn, N. Y.—Fifteen adult members have recently been accepted into full membership of Our Saviour's Lutheran Church in Brooklyn. Rev. Einar Anderson is the pastor.

Sunday evening, March 2, Mrs. Paul Baagøe was the speaker at the Danish evening in the church.

District VIII Convention In Solvang, Calif.

April 28-30, 1950

The annual convention of District VIII of the Danish Evangelical Lutheran Church of America will be held at Bethania Lutheran Church, Solvang, Calif., April 28-30, 1950. Opening services will be held Friday evening, April 28, at 8 p. m.

Svend Kjaer,
District President.

In accordance with above announcement of the coming annual convention of District VIII, Bethania Lutheran Church in Solvang invites members and friends of the District to be our guests for the convention.

Ministers, delegates and other guests can be housed at Atterdag College. A reasonable charge will be asked. People who prefer free lodging during the convention will be taken care of in private homes. When reservations are made it should be stated which you prefer. Please send your reservations one week in advance to Mr. Viggo Tarnow, Atterdag College, Solvang, Calif.

Alfred Jacobsen, President.
Aage Møller, Pastor.

NEWS BRIEFS

LUTHERAN DP PAINTER HOLDS ONE-MAN ART SHOW IN NEW YORK

New York—Four months after arriving in New York, a Latvian DP immigrant, Ludolfs Liberts, started teaching

oil painting and drawing to students of the City College of New York. At the same time his first one-man exhibition in America opened in the New York Public Library, Hudson Branch.

Professor Ludolfs Liberts, an internationally-known painter, was a displaced person in the American Zone of Germany until last fall. Then a friend in New York sent him an assurance for immigration under the DP act.

Before starting his one-man exhibition and becoming professor at City College, Liberts made arrangements with the Emmerik Gallery to have his works shown for sale. He has sold some two dozen of his paintings.

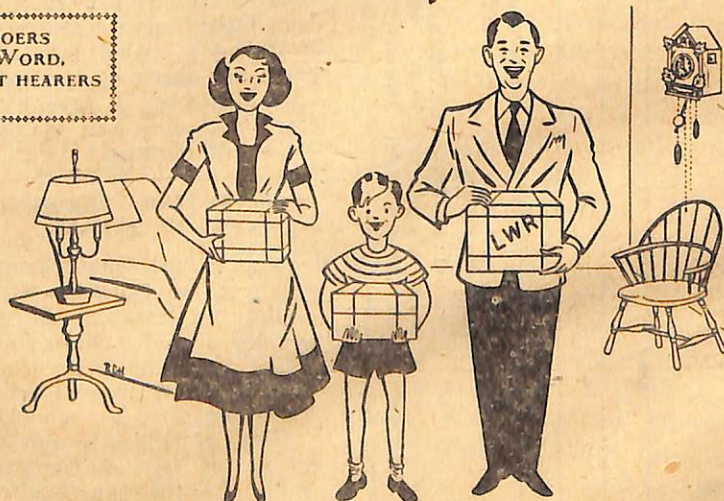
Professor Liberts, a Lutheran, studied at the art schools of Kazan and Moscow in Russia before the first world war. He became professor of the Latvian Academy of Arts in 1923. He has shown his works in one-man exhibitions in Paris (about five times), Brussels, Berlin, Stockholm and other capitals of Europe, not to mention his own country, Latvia. In Barcelona, in 1927, he was awarded a Golden Prize and in Paris, 1937, the Grand Prix and Gold Medal for painting.

His paintings are in several museums in France, including the Louvre and Jeu de Pome, in Brussels, Stockholm, Cologne, Helsinki and Malmo. His first painting sold to an American museum is a stage setting for the opera "Boris Godunov," sold to the New York Public Library recently. He has been a stage painter of the Latvian National Opera and guest-painter at theaters in Stockholm, Sofia, Zagreb (Yugoslavia) and Kaunas (Lithuania).

The present exhibition in the Hudson Branch of the New York Public Library shows 23 oil paintings, 13 temperas and washes and six original lithographs by

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the 54-year-old professor. The exhibition will be open until March 31.

TWO NEW TEAMS OF YOUNG DANISH AGRICULTURISTS COMING

Last year some 44 young Danish farmers visited the United States and will return to Denmark in the course of the summer. They have been working on American farms, taking part in the daily chores and exchanging experiences. This year two new teams are coming. Some 20 were scheduled to leave Denmark March 7 on the M.S. Batory of the Gydna American Line, and 24 on the Swedish American Liner Gripsholm on March 3. Other young farmers will join the program with some 50-75 expected altogether.

The program is made possible through the cooperation of American and Danish authorities and organizations, approved by the U. S. Dept. of State with the support of the U. S. Dept. of Agriculture, the American Scandinavian Foundation and the International Federation of Agricultural Producers of 712 Jackson Place, N. W., Washington 6, D. C., which represents the four largest agricultural organizations in the United States, in cooperation with the Danish Embassy at Washington.

DR. NIEMOELLER TO VISIT SOUTH AMERICA IN MAY

Rio de Janeiro—Dr. Martin Niemoeller of Germany is expected to arrive here on May 3 for a month's visit in South America, during which he will attend the first assembly of the new federation that has been formed by the four Evangelical synods in that country. The meeting is scheduled May 14-17, but the place has not been announced.

Dr. Niemoeller, who is president of the Evangelical Church in Hessen and Nassau, and Chairman of the Ausse-

namt or Foreign Office of the Evangelical Church in Germany, plans to visit the Evangelical Synods in Brazil, Argentina and Chile.

Dr. Niemoeller will be accompanied by his special adviser, Pastor Barteld, who will spend three months in visiting congregations of the various synods.

The German churchmen are making the trip to South America as official representatives of EKID's Foreign Office, but congregations will be asked to receive offerings to defray their expenses in South America.

The "Federacao Sinodal" or Federation of Synods which was organized officially last fall consists of the Evangelical Church of Rio Grande do Sul, the Lutheran Church in Brazil, the Evangelical Synod of Santa Catarina and Parana, and the Central Brazilian Synod, with a total membership of more than 400,000 persons.

KAGAWA REPORTS JAPAN GROWING DEMOCRATIC

Speaking at a reception on his first visit to Great Britain in 23 years, Dr. Toyohiko Kagawa, well-known Japanese evangelist and social reformer, pictured his country as developing steadily towards a democratic way of life.

Even Communism "is allowed to speak out," said Dr. Kagawa, as reported in the "Christian World," (No. 4839). The Communists have 35 representatives in the government. "There has been no more peaceful occupation in history."

"While I am here in your country I want to learn a lot from you," said the Japanese leader, who was invited to England by the Mildmay Movement for World Evangelization as a part of their present "Ringing of London" campaign. "You have an ebb-tide here in Christian matters. But I believe in British genius. Most of the great religious movements have come from your island."

"We need the spirit of Jesus Christ in economic enterprises," continued Dr. Kagawa. "Today we have in the world Communism, with the most terrible, violent, bloody, revolutionary ideas known in history . . . And mere talk will never solve the question of modern economic entanglements. I have come to learn from you how you are managing to solve this question."

CHURCH HAS "TREMENDOUS CHANCE" IN JAPAN . . . IF

Despite "the wide-spread interest of youth in the Christian Message interpreted in terms of the problems of our day and of modern culture," Japan is not "wide open for Christ," asserts Professor Emil Brunner, renowned Swiss theologian.

"First, if judged by the lack of interest in the type of Christianity represented by the churches," the answer must be "no." In the midst of a six months tour of the Far East and India, Dr. Brunner reports that "the 'churchiness' or ecclesiasticism of many church-

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.

TREASURER: Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.

TRUSTEE: Olaf R. Juhl, 5557 Blaisdell Ave., Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen, 1901 Easton Blvd., Des Moines 16, Iowa.

TRUSTEE: August Sorensen, Ringsted, Iowa.

TRUSTEE: Viggo Nielsen, 190 Jewett Ave., Bridgeport 6, Conn.

es is also repellent to many students, and the church leaders and theologians often lack understanding and interest in the social-political problems facing the Japanese nation.

"Second, the national Shinto religion received a body-blow by the abdication of the Emperor as God, but it is by no means dead.

"Third, Christianity is middle-class and urban. It has hardly touched the agricultural peoples and has almost no footing with the workers. Buddhism has great influence in the rural areas and amongst the intellectuals, and a future revival is possible.

"What is most needed is a high-class intellectual and cultural Christian leadership," concludes Prof. Brunner. "On the whole: Yes, Japan is wide open for the Christian Message and the Christian Church has a tremendous chance, but only if it meets the situation adequately."

Thirty thousand students in the universities of Japan and Korea have already heard Prof. Brunner in the course of his trip under the sponsorship of the World's Committee of the YMCA. They have been captivated "chiefly by the evidence in his own person of the fruits of the Spirit."

INDIAN YOUTH PLAN UNITED CONFERENCE

An all-India and Pakistan Youth Conference will be held at Christmas time, 1951, according to reports from a meeting of the Christian Council's Central Youth Committee in Nagpur, January 5-6.

While planning various regional meetings, the Youth Conference also voted to invite to India the enlarged meeting of the World Christian Youth Commission slated for Asia in 1952. Among the visitors at Nagpur were Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, and Miss Jean Fraser, secretary of the Council's Youth Department, both of whom are on their way back from the East Asian Christian Conference held in Bangkok, Thailand, during December.

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, 1950

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

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