

Det, der bestaar

Peters andet Brev

Kap. 1, 12-15: Derfor vil jeg ikke forjømme altid at paaminde eder om dette, hvorvel I vide det og ere befæstede i den Sandhed, som er tilstede hos os. Men jeg anser det for ret at vække eder ved Paamindelse, saa længe jeg er i dette Telt, da jeg ved, at Aflægelsen af mit Telt kommer brat, saaledes som jo vor Herre Jesus Kristus har givet mig til Kende. Og jeg vil ogsaa gøre mig Blid for, at I til enhver Tid efter min Fortgang kunne drage eder til Minde.

Vække ved Paamindelse.

Spør Apostelen dog er omhyggelig for dem, han skriver til; han vil gøre alt, der staar i hans Magt, for at de maa komme ind i vor Herres og Dødsfæres Jesus Kristi evige Rige.

Det var det, han straks i Begyndelsen af sit Brev lagde Bind paa ved at formane sine Læsere til i deres "Tro at vide Død" og til at "befæste deres Kalde og Udvalgelse."

Og hvad han i det foreliggende Afnit skriver om, det er egentlig ikke noget nyt, men en Udtalesse om, at han ved Paamindelse vil vække dem til stadig at give Agt paa den Sandhed, de har "og kender."

Derfor vil jeg ikke forjømme altid at paaminde eder om dette," skriver han. Vi lægger Mærke til Ordene "derfor" og "dette." Derfor, for at de maa faa Indgang i Jesu Kristi evige Rige. Dette, eller disse Ting, som indet ogsaa funde gengives paa dansk, søger tilbage paa det, han dels i forrige Brev og nu allerede i dette Brev har lagt dem paa Sinde. Der kan jo paaminde om, hvad der forud er sagt. Naar han siger, at han ikke vil forjømme "altid" at paaminde dem derom, saa er Meningen den, at han vil benytte enhver Leilighed dertil, saaledes ogsaa her i Brevet.

I hvorvel I vide det og ere befæstede i den Sandhed, som er til Stede hos os," siger han videre. Han er sig altsaa bevidst eller føler sig overbevist om, at de baade kender og er befæstede i den Sandhed, som han paaminde dem om.

Den nye danske Overførelse har "tilstede hos os." Herdam skriver, hos eder, og baade den autoriserede og en nyere engelsk Overførelse har "with you." Grundtænkningen har ingen af Telen, men Stedordet er føjet til for Nødværdighed. Skild, saa der gerne funde sig baade os og eder, thi den samme Sandhed til Salighed, som Apostlene ejede, havde de jo meddelte dem, de talte og skrev til.

Saa siger Apostelen videre: "Men jeg anser det for ret at vække eder ved Paamindelse, saa længe jeg er i dette Telt, da jeg ved, at Aflægelsen af mit Telt kommer brat, saaledes som jo vor Herre Jesus Kristus har givet mig til Kende."

Her læser vi først Danmarksheden ved det rigtige, ja nødvendige i atter at paaminde om det samme.

Det er ejendommeligt for Guds Ord og dets Sandheder. Alle Menesker under ellers bestaaende at høre Nyt og Afvælsing og trættes ved at høre det samme over og over igen. Men netop fordi Guds Ord altid har samme Værd, altid ejer frelsende og vederkvægende Kraft, og fordi intet andet Ord har disse Egenskaber, derfor er det ret og nødvendigt, at der atter og atter skal minde om det, at det maa vække selv de befæstede Sjæle til Omfjerg, for, at de ikke skal tabe det salige Haab, hvortil de er gjenfødte.

Saa taler Apostelen om sit Telt (sit Legeme) Aflægelse og siger, at han ved, den kommer brat, som vor Herre Jesus Kristus har givet ham til Kende.

Spørg han her siger er i høj Grad mærkværdigt. Først dette, at han taler sit Legeme for Telt. Hvor søger det dog klart paa hans Tro paa, at hans Liv er lige virkeligt, enten han bor i dette Telt, eller han flyttes ud af det. Lyde-

ligere Udtryk for et virkeligt Liv efter Døden har vi næppe.

Sigende hans Ordte af "vor Herre Jesus Kristus." Andre mente, Jesus af Nazareth var død og borte, men Peter falder ham uden videre sin Herre; han havde jo ikke alene set ham døddødt og død paa Skrifte, men ogsaa set ham opstanden og himmelstegen. Ingen jordist, Herre er han saa virkelig.

Og saa det om hans Telt, Aflægelse og Herrens Forudsigelse derom. Det viser for det første, at Peter har skrevet dette sit Brev først forud for sin Død; og Overensstemmelsen mellem hvad Peter her siger, og hvad Apostelen Johannes skriver i sit Evangelium (Joh. 21, 18-19). Det afgiver et stærkt Bevis for Skrifstens Egtbed og Uirrefælgthed.

Herrens Ord til Peter (Joh. 21, 18) og Peters eget Udtale stemmer overens med, hvad de apostoliske Brev, navnlig Rommens Romanus, fortæller om Peters Martyrdom i Rom.

"Og jeg vil gøre mig Blid for, at I til enhver Tid efter min Fortgang kunne drage eder til Minde," sutter vort Afnit. Spørgsmålet er vel kunne se netop ved at skrive til dem. Brevet vilde ikke blot træde i Stedet for et mundtlig Ord, medens han var paa Afstand, men det vilde bestaaende paaminde dem og vække dem ved Paamindelse efter hans Fortgang.

Her møder vi det første Guds Ords Hovedbetegnelse—at det efter de oprindelige Vidners Fortgang drager os i Minde, hvad de har forkyndt og atter og atter paaminde dem om.

Dette gælder ikke blot Peters Brev, men hele den hellige Skrift, baade Brevene og Evangelierne i det nye Testamente, ja baade det nye og det gamle Testaments Skrifter. Den hellige Skrift er blandt al anden Literatur i Verden et stort Under.

Men hvad her mindes om — Vækkelse ved Paamindelse — det er noget, Guds Menighed til alle Tider har trænet til, og hvad den altid vil trænge til baade for dens Medlemmers Opbyggelse og Bevarelse, indtil de faa Del i "vor Herres Jesu Kristi evige Rige" og for at kunne udbrede Guds Rige.

Og ved Siden af de levende Vidner, som Herren til enhver Tid skænker sin Menighed maa den ogsaa benytte det skrevne Guds Ord.

Sluttelig skal her mindes om to Ting: Brug af Guds Ord i Hjemmene ved Søndagstider eller af Enteltmand og Bihælsning. Det er det samme over og over igen, men vi trænger til stadig at vække ved Paamindelse.

OUR DUTY.

Address of Ingvar M. Andersen, delivered at the annual meeting of Dana College and Trinity Seminary Alumni Association, May, 16, 1917.

It has never been my strong point to remember dates. But there is, in the history of our country, one date that I can remember. I remember it, not merely because it is a recent date, but because it is an important date. I refer to the sixth day of April, 1917. It is an important date in our history, as well as in the history of the world.

The sixth day of April, 1917, marks both the close of one chapter and the beginning of another in the history of the United States of America. The chapter which is closed deals primarily with the privileges enjoyed by those who came from across the seas to make their homes in this country. The chapter, which is lately begun will deal with the duty of these same people toward this their new home.

The word "duty" was a stranger in America prior to April 6, 1917. But the word "privilege" was well known, perhaps too well. It was a privilege for any one to come to America to better his conditions financially, socially, politically, and educationally. There were no insurmountable barriers to the man with a will to work his way up in any of the lines mentioned.

It was the privilege of anyone to live his life as he pleased, without interference, so long as others were not deprived of that same freedom of action.

But along comes that memorable sixth day of April, 1917 with the declaration: "Whereas, The Imperial German Government has committed repeated acts of war against the government and the people of the United States of America: Therefore, be it resolved, by the Senate and the House of Representatives of the United States of America, in congress assembled, that the state of war between the United States and the Imperial German Government, which has thus been thrust upon the United States, is hereby formally declared. And, by this declaration "duty" automatically superseded "privilege." From that day, until the war shall have come to an end, the question, to be asked by the American people is not: "Which are our privileges?" but: "which are our duties? What can I do to help bring the war to a victorious end for the allied arms?"

We hear some answer to that question almost daily. We hear that it is the duty of many of our young men to go to the front to fight their country's battles. Many of the young men, who at some time have been students at this institution, have heard the call to perform that duty, as the many stars on the service flag tell us. That is a very serious duty. We know, and they know, that they will not all return home again. Some of them will be called upon to sacrifice their lives for their country. We hope that it may not be many, but we do not know.

But that was not the only reason why I said it is a serious duty. I read not long ago a statement, reported to have been made by an American soldier at the front. He was reported to have said that to kill Germans is the greatest sport of all, it is even greater sport than to play baseball. But to kill Germans is not sport, even though they be our enemies. It is not sport to kill human beings. It may become a duty. But let us not forget that it is a very serious duty. And let us not talk lightly about it.

Another answer, we hear given, is that we must be saving. We must save some money and we must save food. That is also true.

It costs money to carry on the war. It costs so much that most ordinary people can't even understand it. We hear and read about millions and billions of dollars. But what those large figures represent we can't grasp. But we can understand that we must save in order that those large sums can be raised.

And we must save food. Our soldiers, both at home and abroad, must have food. They can't fight if they are starving. And our allies must have food, and we must send it to them.

But there is another duty which I wish to bring home to us as Alumni of Dana College and Trinity Seminary. I mean the duty of the American people to keep the schools, the colleges, the Universities and the seminaries open in spite of the war.

In olden times war was to a large extent a test of physical strength. But those days are long past. War is now, not only a test of physical strength, but equally as much, and perhaps more; a test of intellectual development. Therefore we must keep our schools open.

But there are also other reasons why we must not close our institutions of learning. Learned men and women are indispensable in times of peace. But they are much more so in times of war. Physicians and surgeons are needed at home, perhaps more now than in times of peace. But they are also needed among the soldiers. Engineers are needed both at home and in the theater of war. But if we close our insti-

tutions of learning, where shall we go for these men?

America has always been proud of her school system, and the low percentage of illiterates among the native born population. Shall we lower our ideals on account of the war? Shall we content ourselves with conditions which prevail in half-civilized countries?

But you may say: "That is all the duty of the state." The state is to teach the children to read and write. The state provides high schools and universities for our young men and women. The state provides normal schools and medical colleges and engineering colleges. That is all the business of the state. The only thing left for us to look after is the training of our ministers.

Let me ask you another question. What is the state? Are you and I not parts of it? And what is the state's duty, in that not yours and mine? Let us not shirk our duty as members of the state.

But in America the state has never been the only institution, which is interested in the education of the young. The church has always been equally as much interested in providing institutions of learning as the state has, and rightly so. In fact it was the church which built the first college in America, in 1636. The state was more than a hundred years later. The first state institution of higher learning was not founded until 1731.

I said that it is but right that the church is interested in schools. The state can furnish good colleges and universities. By that I mean good buildings, well equipped laboratories, large libraries, and efficient faculties. The state can do all of that because it has the public resources back of it. But that is as far as the state can go. And that is not far enough for the church. The church wants its young men and women to have the best education they possibly can get. But at the same time it wants a guarantee that they are taught nothing contrary to the Word of God. And that guarantee the state does not give. Therefore, it is necessary for the church to maintain her own institutions of learning. And at this time it is her duty to bend every effort toward doing that. It is our duty toward our country. It is our duty toward our church. It is our duty toward our young men and women.

So far I have spoken in general. Permit me to narrow my subject and for a few minutes discuss what I consider the duty of us as alumni of Dana College and Trinity Seminary. Before I do this, however I wish to go back in history and try to show what has led up to the present conditions regarding the school activities of the Danish Lutheran churches in America.

The first settlers, who came to this country way back in the sixteenth century, came here with the intention and hope of retaining their own language and traditional customs. The Spaniard would remain a Spaniard and the Frenchman a Frenchman. That was but natural at the time. They did not come to an organized, independent political state. They came to a newly discovered continent.

I will not accuse the early Danish pioneers of ever entertaining such hope. They came too late, and they did not come in sufficiently large numbers. But as the years passed and the scattered settlements grew larger and larger, the question naturally arose: "What can we do to retain our relations with the church in which we were baptized, and in the teachings of which we were instructed as children?" The answer was: "We must organize congregations. We must have pastors who can baptize our children and bury our dead and preach the gospel to us in a language which we can understand."

Congregations were organized and some few pastors came over from Denmark to serve them. And some of the young men who had come from Denmark went to the seminaries of other churches to prepare for the ministry among their own people. But they soon realized that if the work should be of a permanent nature, they should of necessity have their own theological seminary.

So far, so good. We thank God until this day for our Danish Lutheran church. She has gathered into the kingdom of God many people whom no other churches could have reached. We thank God until this day for our Seminary where many faithful workers in God's vineyard have received their training.

But the Danish immigrant did not stop here. At that time there was in Denmark a new institution which was forcing its way into prominence. That was the Folk High School. It was quite natural for the immigrant to think that, if the Folk High School has proved a blessing back home, it would also prove so in this their new home and they labored for the erection of like institutions here. I think that the first was built in Ashland, Mich., in 1882. Since then several have been built throughout the country, so that at the present time there are seven of them.

Those schools were built for a purpose. And I think they have accomplished their purpose. They were built for the young man and woman who had come to America too late in life to attend the public school. These young men and women went to the Danish-American schools. Here they were taught to read and write the language of the country which they had chosen for their future home. Here they were taught the history of the United States and the form of government under which they were living. In short, it was the aim of these schools, in the shortest possible time, to make intelligent American citizens of the immigrants who lately had come here. This purpose they fulfilled in spite of their limited means, their deficient libraries and faculties. The demands of the times were not great.

But today we are facing different conditions. The young men and women who attend our schools today are not immigrants of yesterday. They are the sons and the daughters of the immigrant of twenty, thirty, or forty years ago. They come not to learn to read and write and talk the American language. They come with their diplomas from the public schools and high schools. They come and ask us to give them a little more than they could get in these. They do not, like the young men and women of twenty years ago, ask where they can go for the least amount of money. But they ask instead: "Where do they have the best schools? Where do they have the best equipped laboratories, the largest libraries and the most efficient faculties?" The school which can offer the best advantages in these lines will get the students.

The question is often asked: "Why do our young people go to other schools?" The answer is simple: "We do not offer them the advantages the other schools do." Here we find the reason why. Our many small schools cannot compete with the larger and richly endowed private and public institutions. What shall we do then? Shall we admit that we cannot successfully operate a college? Not at all. We can. But we must begin to centralize our efforts.

We have in the past been decentralizing. We have tried to run four or five schools when we should have had only one. We have heard that it would be a disgrace for the church to sell Luther College. Perhaps it is a disgrace to have four schools, and still not have one to which our

young men and women will go? Fellow alumni of Dana College and Trinity Seminary, here lies our duty. We must work for our Alma Mater. We must help her to push forward as a first class school. We owe it to her and we owe it to our church.

We owe it to our church because as a church we must have a college. We run too great a risk in sending our young men and women to the Christless schools round about us, or should I say worse than Christless, for in many schools Christ is presented to the students, but not as the Savior from sin and eternal death. And if we are contented with sending our young people to the schools of other churches, why not close our churches too, and go to the other churches. If we believe that the United Danish evangelical Lutheran Church has a mission to fulfill, let us not ignore one of the most important helps in fulfilling that mission.

We must assist Dana College and Trinity Seminary in two ways. It costs money to run a school. We must see to it, that the money needed is provided. Our people have the money, and most of them are willing to give wherever they see it is needed. Here it is needed. Let us make it clear to them. We must have money and we can get it.

And we must have students. The alumni of Dana College and Trinity Seminary are scattered, not only throughout the United States, but throughout the world. It should be a small matter for us to see to it that our Alma Mater has all the students she can accommodate. I have not met the first young man or woman yet who has said that he was sorry because he attended Dana.

Fellow alumni, let us get busy performing our duty.

Danmarks - Korrespondance.

København 1. Maj, 1918.

"Praktisk" Standpunkt.

Danmark har jo altid været et geografisk lille Land, og vi har altid med Glæde set vore fjerntliggende Brødre svippe over Sundet og brede sig ved vore Kystbørde, i Teaterparfetterne og ved vor Butiksdisse. De bragte gerne en velspøkket Pung med sig og et Doermaal af Vin og Glade, især naar de paa de juna Timer lagde bort Titterne og drak Brorstaale med de optøede Københavnere.

Naar i det sidste Aarhundrede har Sovefærdens domineret i København og Helsingør, og Marsjagen er den gamle naturlige, at de danske Kystbørde har været i forholdsvis god Stog og sendt Tuten over Trefund til Landet hinfidan, hvor det jo lange fun har været saa som saa med Jøbedeare og andre Kystforænderheder. Saa som der imidlertid Udførselsforbud med deraf flydende stadig varierede Genstateter paa Danmarks Omraade, og ved stærke Paabestemmelser søgte man at demme op for den altfor livlige Strøm af fulne Sovefærdere, der for en 25 Rde kunde junte over til Helsingør og forjone sig. Navnlig i bemeldte lille Sundby beherskedes Kysterne ganske af fjendende fjerntliggende Brødre.

Imidlertid har man nu begyndt at blive lidt urolige herhjemme over alle de Jøbedeare, der derved gaar Landets egne Børns Kæfer forbi. Beholdningerne er jmaa nu, og man rejser sig som saa, at der jo ikke er Mening i at jødre Udlændinge, naar vi jelo staar og mangler; antagelig kan der da paa Bevæbningsmidler - Omraadet ventes indført Bevæbningsmateriale, der forbinde Sovefærdere i daglig at tage til Danmark og jføje til Middag.

Men ogsaa paa et andet Omraade er det galt. Vi mangler Kystbørde, et Tæt Jakkets, der jør jøstede 60 Kr., er nu oppe i 250 Kr., og Prisregulæringskommissionen har da ogsaa taget Sagen op til Behandling, saa der kommer jo nok en Ordning i Stand ved Lejlighed, naar der overhovedet ikke findes mere Tøj i Landet. Med mindre det kan forventes, at England giver de Kystbørde fri, der er betalt med