

# Lutheran Tidings

Volume X

October 20, 1943

Number 6

## A Prayer For Peace

By HELEN D. LANGE

Dear God, I prayed on bended knees,  
I know that I may speak with ease  
Of things that come into my mind  
And ask Thee, God, to help me find  
A way to end this bitterness  
And suff'ring, chaos and distress.  
I know that men have gone before,  
To fight in needless, selfish war;  
And women, struggling nobly, tried  
To carry on where brave men died;  
And hungry children, shedding tears  
Have borne war's scars for many years:  
Destruction—where bombs once were spilled,  
Has broken hearts of men who build  
The monuments of history.  
But why, dear God, why must it be  
That all peace in the hearts of men  
Must be destroyed, then built again?

"Ah, yes," He spoke, "I know these well.  
I know of all the things you tell;  
I walked with men who went before  
To fight in needless, selfish war;  
I heard the mothers' prayers, above,  
To save the lives of those they love;  
I watched o'er brave men as they died,  
And pitied children when they cried.  
I saw the walls of history  
Fall down. This is not new to me.  
For years I spoke of love and peace,  
And asked that selfish hatred cease;  
I, too, on bended knees have prayed  
For godless men who sinned and strayed.  
But you, dear one, who prays and cares,  
Believe in me—I hear your prayers—  
And pray for love in hearts of men,  
The world will then have peace again."  
—The Lutheran.

## --- EVANGELIZATION ---

### Bringing the Gospel to Others.

By REV. C. A. STUB

It should be a well known observation by all Lutherans that Christian nurture is the backbone of the Lutheran way of life. As an act not only of love, but of duty to them we bring our infant children to baptism, not merely that we may do something for them, but that God may adopt them as His children and make them heirs of His kingdom in this world and the next.

When we have permitted ourselves to be used as instruments of God in bringing the little ones to Him, we thereby incur a great responsibility. We must see to it that they are brought up to know God, that they are taught the gospel of Jesus Christ; we must bring them up in such a way that, in so far as it lies with us to see and understand, they will be most likely to come under the impact of God's Holy Spirit. We can not arouse faith in their hearts, but perhaps we could do something to bring them under the influence of the Spirit.

In other words, Christian life in these little ones should be a growth paralleling normal physical and mental development, until the time comes for the blossoming forth of an independent personal life of faith; that the time may come when they can say: I believe not because of your words, but because of what I know in myself is true. Indeed growth in knowledge, understanding and grace does not end here, but continues through life. Yet when our children come to this point, much has been attained. The Christian home and church can not stress this early nurture of their chil-

dren too emphatically. And the more we succeed in this great task, the less will be the need of evangelization.

However, in spite of the efforts of the church and of individual Christians, we can not close our eyes to the fact that great numbers of baptized men and women show no signs of spiritual development, nor any desire or effort to come under the nurture of the Spirit.

I am thinking of those who have been brought up in the homes of members of the church, or within earshot of the church. Besides these there are millions who have had but the faintest, if any, contact with any church. The Lutheran Church, in spite of its somewhat inflexible backbone of Christian nurture, can not ignore all these God's children playing in its back yard. It is a necessity to be concerned also for them, which has given currency to the idea of evangelization in the Lutheran church.

Now evangelization as it is widely understood and practiced is not the same as preaching the gospel. Perhaps some evangelist will take exception to this statement. It is none the less true. What we meet in a great many evangelistic services is rather the preaching of a truncated gospel, preaching with a special calculated emphasis. The emphasis is on the call to sinners, on awakening those who are not of the household of faith. Now I think, this kind of preaching may be true and useful, but only if the text of the sermon and its context is in the same spirit, and furthermore

it should be followed by other preaching in the fullness of the gospel spirit. The church may never fall into the error of limiting the scope of the gospel, or even of preaching at the expense of teaching, the administration of the sacraments, and the care of souls.

This is exactly the fallacy of a great section of American church work today. There are numerous evangelistic movements and so-called churches in these days whose work is of this nature. They send out young men and women, or perhaps teams, who often have very little of either Christian education or experience, or any other education or experience, whose only assets are conversion and zeal. They set up a tent or rent a hall and begin a church. When they have stirred up some followers and made a few converts, but the attendance inspired by the novelty of the enterprise begins to fall off, these people very often leave off as suddenly as they began, leaving their converts to shift for themselves, or abandoning them to a different set of evangelizers.

The fact that this kind of religious endeavor meets with as great response as it does must be due to a real need in our people. That people will continue to support such movements is either a sign of their great shallowness and spiritual poverty or of something lacking in the established churches, perhaps both. The emotional appeal which these movements generally exploit is just as strong as it is shallow. Certainly emotion and sentiment are real and strong elements of religious life. But the difference between night and day is no greater than the difference between the kind of emotions aroused by psychological claptrap and the profound stirrings of the depths of personality inspired by the Holy Spirit.

As one of the functions of the Christian Church true evangelization is necessary. It should be only one side of church life, however. For the individual himself it will be only a passing phase which should give place to growth under the nurture of the Word and the Spirit of God.

What then do we mean by evangelization? We mean bringing the gospel to those who have not heard it or heeded it. It is simply our response to our Lord's injunction: Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. This is the task of extending the boundaries of the Kingdom of God on earth without limit, of bringing into the kingdom new men and women, of being God's instruments in causing men to turn to Christ.

This is the business of the church. It is accomplished by sending out missionaries, not just to preach to people and then leaving them, but to establish congregations where the gospel may continue to be preached and the holy sacraments regularly administered, and where old and young may be taught in the apostles' doctrine. I think this is the right way of propagating the gospel in heathen countries.

But where the church has been planted the situation is different. The local Christian communities became the all-important and only efficient evangeliz-

ers. In the earliest days of the Christian Church it was these local churches, spread abroad through the Roman Empire, which became the nuclei for extending the kingdom everywhere. Wherever a few Christians gathered together, there was Christ in the midst of them, and soon an expanding Christian community would be found. The kind of life these people lived with each other was so that it attracted others. They were filled with the Spirit of Christ. Their zeal was for the salvation of men, not so much for a large church. The size of the church would take care of itself if only men could be brought to the faith.

These early churches had something we need: a real sense of the presence of the Spirit of God and of His working in the hearts of men. We need desperately to remember that the Spirit of God is the real doer in all kinds of spiritual activity and that without this Spirit we can do nothing at all. In all church work it's not our morality that counts, but our consecration to God; it's not our activity and efficiency that are most important, but our sincerity and faithfulness; it's not sentiment or emotion, but faith that is strong; not a back-slapping good-fellowship, but real Christian love is the strong cement of a Christian church. No amount of activity, organized effort, morality, benevolence, or emotionalism can accomplish the work of God, only the presence and activity of the Spirit can do this. These things may be excellent tools, but unless they are in the power of the Spirit, nothing will come out of it all for the kingdom of God.

Do we need evangelization in the Danish Church? Yes, we need it badly. We do not need so much to set up a program and an organization to look after the expansion of our congregations and our synod. We do need, however, that which will make every single church, large or small, a nucleus of power drawing men and women toward the kind of life which God would have the church live.

We need to be made conscious of the Spirit of God among us, and of the need of men, ourselves and others, of fellowship with God; we need more love of men and zeal for their eternal and temporal welfare; we need a keener sense of being the instruments of God. That the life of our small Christian communities may be imbued with more of the same spirit which was found in the early church should be our first concern. Hand in hand with this then will come, as the plant from the seed, the kind of life which can not help spreading the gospel to others.

The war with its many attendant evils, the persecution of the church in many places, ought to draw us closer together and cause us to examine ourselves and the kind of life we live. It should be a time of cleansing and rededication to the real values and work of the church.

#### DANISH YMCA CELEBRATION CANCELLED

All ceremonies and sermons connected with the forty years' jubilee celebration of the Copenhagen YMCA have been cancelled, according to a dispatch from the Stockholm newspaper Social Demokraten. The jubilee was scheduled to have begun in October.

(Two Danish YMCA leaders have been arrested by the Nazis since Denmark was put under martial law. They are the Rev. Gunnar Engberg, former general secretary of Copenhagen's YMCA, and the Rev. Aage Falk Hansen, well known Danish clergyman and YMCA official.)

## LUTHERAN TIDINGS

### District IV Convention

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DES MOINES, IOWA, SEPT. 24-26

There are more beautiful cities in America than Des Moines but to young and old alike it has a singular attraction to thousands throughout our synod. To many of us it is like coming home again. No great changes have taken place — Des Moines has neither been invaded nor bombed since the days we went to Grand View. Every where we go the days of yore meet us and if some old comrade from long ago suddenly jumped up saying, "Let's go to Pigeon," or "How about a game of tennis?" we wouldn't even act surprised. Yet the years lie between that time and now; like a stream life moves on — only the old oak stands beside the stream, little changed, watching the on-moving current.

Grand View still calls upon youth and youth still responds. As we met in the old familiar lecture hall, which looked like new, there were many former Grand View students over many years, each with memories of the days gone by. I thought of how we used to literally raise the roof of the hall with song and how that it was once the one important and meaningful class room in the college. They were there that night — all the old leaders — in the memory of those who sat there — Vester-gaard, Nordentoft, Knudsen, Højbjerg, and the many who worked with them, and the later leaders as well, some of whom were present in person.

So it was good just to sit there at that opening meeting of the district convention and the opening of the 1943-44 school term. Like a father in a home, President Knudsen rose to bid us welcome. It was just that — no speech, no flowery phrases. Joe is no longer the young teacher at the school carrying a load twice more than he should; he is at the helm, it is he who carries the responsibility; it is he who must take the lead in inspiring those who now come there as his father and others did before him. And it was he who should make us feel that night that we had come back home. And for this we thank you, Johannes Knudsen. It was good to feel your genuine sincerity in your purpose.

Rev. A. E. Frost, district president, spoke. He took as his theme an inscription which read, "Freedom of thought is great; right thinking is greater." He developed his theme largely by pointing to men and women of history, dwelling at length on the life of Fridtjof Nansen. Rev. Ottar Jørgensen, president of the board of education, spoke next and his theme was centered on "Be of good cheer when you walk the path of thy God." (Altid Frejdig). Janette Christophersen sang a couple of solos — beautifully. After the meeting we assembled in the dining hall and coffee was served. There the old memories popped up again and found verbal expression, from many. Finally Joe tapped the bell, we sang a song and went to our abodes for a night's sleep — unless, perhaps, some who may have



Luther Memorial Church

kept the old G. V. tradition alive also in respect to staying up until the wee hours of morning.

Saturday morning the scene of the district meeting shifted to Luther Memorial Church across the street from the college where the rest of the meetings were held and the meals were served in the spacious dining room below. Rev. H. Juhl led us in morning devotions and Rev. Hakon Jorgensen spoke to us, sincerely and inspiring, on "Prayer". To me, it was the outstanding message of the convention, not that I thereby want to minimize the value of the others. But Rev. Jorgensen's emphasis of the personal and sacred aspect of prayer ("Vi har en hemmelighed med Gud," translated, "We have a secret with God") warmed the hearts of those present.

The business meeting which followed extended far into the afternoon and it was not dull as such sessions sometimes can be. There were 22 delegates and 14 pastors present at the meeting. With one additional board member, and voting privileges given to Dagmar Miller, there were 38 eligible voters at the meeting.

Reverend Frost, district president, read a good report with several good points worthy of serious discussion. The treasurer's report told us that the district was wealthy, \$358.92 all of its own. All the congregations of the district had contributed during the past year, thanks undoubtedly to Rev. Frost's tour through the district.

Representatives from the various congregations told us of the work in their respective churches and most of them indicated that all is quite well. Anyway, it was interesting to compare notes.

Rev. Plambeck told us about the work he had done for Prof. De Groot of Drake University who is compiling a history of the Lutheran Church in Iowa. Rev. Plambeck has obliged by writing the history of our church for this record. It was voted that the board provide for a gift to Rev. Plambeck as the district's appreciation for his work. A ten dollar award was later extended him.

A committee of two to appropriate the district's quota to the synodical budget was appointed to work together with Rev. Frost. When this appropriation was brought before the convention it was voted down and the decision was that the quota should be appropriated equally throughout the district at so much per contributing member.

It was decided that the district board seek to arrange for an extra half day to be added to future conventions to allow a meeting for discussion on work concerning Christian education.

In his report, Rev. Frost suggested certain changes that might be recommended in the statistical reports sent to the synod's statistician. These include space for two Ladies' Aids, omission of communicants' record, and more accurate definition of membership. The last two received some good and serious discussion but no action was taken.

In Cedar Falls there is an institution called the Lutheran Foundation Home. An appeal was made

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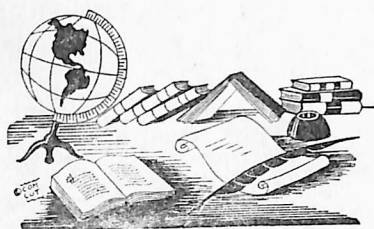
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## Across the Editor's Desk

Your editor has just received a report from the New York office of the Lutheran World Action and we are requested to pass it on to the members of the synod. The entire report covers all the figures for the eight synodical bodies participating in this national drive. We feel that it is hardly necessary to use space for the entire report, consequently we give at this time the report in part: **National Lutheran World Action Has Gone Over The Top!** — Figures of September 1st show that the New York office has received \$1,060,-121.61. Three of the synodical bodies are "over the top," the American Lutheran Church taking the lead with 137% of its quota. The United Lutheran Church, the largest of all the Lutheran synods, has raised more than one-half of the total of the one million dollars asked for in the National World Action Appeal. Our synod has reached up to Sept. 1st, 61% of its quota. We realize that because of our last efforts to reach our quota for our synod in April and May, and our convention being held in June, only few of our churches had started their National Lutheran World Action appeal until after the National convention and consequently many reports are not in yet.

Dr. Ralph Long, director of the appeal, writes in the report: "Everybody should be told that the Lutheran World Action has been a success. This fact should give every reason to give thanks unto God. It is a great evidence of what the Lutheran Church can do when it unites its power on one great project. Because we have done a good job our boys in the service will have better care; our Church abroad will have another chance; our work in migrant camps will have the gospel brought to them; our prisoners behind barbed wires will get a new hold on life; faith will be increased in our refugees. Our most hearty thank is given every pastor and congregation who has made this suc-

## To The Congregations

Again the first Sunday in November will soon be here. On this Sunday our congregations have gathered in funds for the Pension cause of the Danish Church. If a congregation thought another day would serve this purpose better or knew of some better method to get in the money in their community, it has always been free to do so. The important thing is, that we get in the funds necessary to meet our obligations to the pensioners. Thus far we have succeeded.

On behalf of the board I would like to extend our hearty thanks to all who have supported this cause during the past year. If I might speak to each individual member of our church, I would like to help more of our people to understand, that our synodical projects are as much **ours** as the many projects we have in our local congregation. Our synod has grown out of the longing for fellowship and the will to share in our many congregations.

About twenty congregations did not send in a collection to this cause last year. To be sure most of these have a small membership and perhaps feel that they can not carry a larger load or that it would amount to so little. But in the Danish Church we have always reckoned with the old saying, that "small streams join in the mighty river." The widow's mite also brings a blessing.

You will recall that the convention in Minneapolis, Minn., decided, that we were to send our pensioners an extra "gift" of \$50 this year to meet the rise in cost of living. There was nothing the board would rather have done last year. But it was impossible to do so with the funds at our disposal. We were therefore happy when the convention decided to add about \$1100 to the Synod's budget this year for the Pension cause and we are depending upon these extra funds to meet our obligations. If possible, I would like to send our pensioners half of the amount by Christmas. However, this you will have to determine.

But remember when you gather in the money this year, that we must have these funds besides that which we received last year. Our treasurer knows no secret vault from which he can draw or any witchcraft by which he can get the money without our church people feeling it. Such extra gifts or collections are counted in the congregation's quota to the synod.

We also appreciate very much the gifts received from friends of this cause and our Ladies' Aids. How

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cess. From the very first there has been a strong determination that in this appeal we should not fail. Yes, it has been a joyous experience and we are happy.

**"But Our Job Is Not Done.** We cannot consider the job finished until every church body has gone over the top and we cannot be finished until all reported money has been sent in."

Several of our congregation have contributed their full 100% of their quota. And we have learned that the 9th District of our synod has met its quota 137%. This makes the challenge that much stronger to those who have not yet given their part. This great cause needs every congregation's full support.

## GRAND VIEW COLLEGE



### Grand View College

Though the school year has barely begun G. V. students have already begun to function as a group. The first meeting of "Unge Kræfter" was held Saturday, October 2. At this meeting officers were elected for the current school year. Those chosen were: Peter Thomsen, Menominee, Michigan, president; Harold Riber, Dwight, Illinois, vice-president; Elsa Bang, Chicago, Illinois, secretary; and Leon Laugesen, Brush Colorado, treasurer. Others elected include Elin Holst, Cedar Falls, Iowa, "Viking" editor; and Dorothea Larsen, Junction City, Oregon, "Echo" editor.

Speaking of "Echo" reminds us that many of you have by this time probably received an urgent plea for an "Echo" subscription from at least one student. The "Echo" drive is on now in full swing so send your subscription **now** to the student to whom you wish to credit for your subscription to go. This will not only help his or her team to win and thus permit them to be the guests rather than the hosts at the "Echo" party but what is more important, you will receive and enjoy our school paper for eight issues. **Do it now!** The price? 50 cents.

These first few weeks of school have been marked by unusually fine weather. The sun has shone brightly day after day, and it has been quite warm. The trees about the campus have exhibited a myriad of colors in their falling leaves.

On Tuesday, October 5, we took advantage of this ideal weather to have our fall picnic. By one means or another (mainly by street-car) we traveled to Beaverdale park here in Des Moines. Softball, volleyball, badminton, horse-shoes, etc., were an important part of the days activity to say nothing of the picnic dinner and supper. Singing around a campfire and impromptu folk-dancing brought a fine day to a fine close.

On Saturday, October 9, "Unge Kræfter" held a surprise birthday party for President Johannes Knudsen and Rev. A. C. Ammentorp, both of whose birthdays fall on October 10. Various games were played before the group adjourned to the dining room for coffee. The dining room was decorated in an appropriate and unusual manner.

T. C. H.

## From College Windows

Conrad Bergendoff

We are apprehensive of the future. Instinctively we realize that the orgy of destruction sweeping the world will not be easily stopped. War, like a prairie or forest fire, gets out of control and knows no boundaries. No one knows how widespread will be the ruins of this devastating conflagration.

Yet we must begin to prepare for the days after the war. Nor will they be easy. The rebuilding of cities will be a small matter compared with the task of rebuilding faith, hope, love. Selfishness, greed, vengeance, corruption, will flare forth in new forms, and thrive because of the vices nourished by war. As nations sow, so shall they reap. The conditions of war are producing a harvest which will make peace no less difficult than armed conflict.

Whence shall come the kind of leadership which will lead mankind into better days? I do not hesitate to claim that we will have such leadership only if the Christian colleges produce it. The world's greatest need will not be for technical skills, research, inventions—the things the colleges and universities now are geared to produce. The greatest need will be for patience, forgiveness, forbearance, compassion, devotion to high but hidden ideals, in short, for the fruits of Christian character. The world will cry for resources of the spirit.

Now is the time when men and women should be endowing Christian schools for the fearful days ahead. These colleges of the Church are arsenals of humanity which must be ready to function when all other arsenals are futile. The future of America as a Christian nation depends on the future of the schools of the church. Buy bonds to secure America, yes! Give these bonds to Christian colleges to secure a Christian America.

## District V Convention at West Denmark, Wis.

OCTOBER 22-24, 1943

You are cordially invited to attend our annual District Meeting at West Denmark, Wis. Pastors, Sunday school teachers, and delegates should make a special effort to be there, and as many others as possible.

Registration should be sent one week in advance to Mr. P. C. Petersen, R. 1, Luck, Wis., (President), or to the Pastor, Rev. J. P. Andreasen, Luck, Wis.

### Program.

Friday evening, 8:15—Opening service, Rev. Bundgaard.  
Saturday morning, 9:00—Bible study hour, Rev. Aaberg.  
Saturday morning, 10:00—Business session.  
Saturday afternoon, 5:00—Sunday school institute.

Sunday morning, 10:00—English service, and 11:00, Danish service.

Sunday afternoon, 2:30—Lectures.

Sunday evening, 8:00—Closing.

M. MIKKELSEN, Dist. Pres.

## Annual Meeting District III OCTOBER 30-31, 1943

The annual meeting of district III will be held at Dwight, Ill., October 30-31. All the congregations of the district are asked to send their full quota of delegates. Friends of our church work are cordially invited.

MARIUS KROG,  
District President.

In accordance with the above announcement, St. Peter's Lutheran Church, Dwight, Ill., extends a cordial invitation to the pastors and the members of the congregations of District III to be our guests during the District convention.

Please send reservations before the meeting to Alvin Sondergaard, 313 E. Chippewa St., Dwight, Ill. Please designate the names of delegates.

CHARLES LAURITZEN, President.  
HOLGER STRANDSKOV, Pastor.

### Saturday—

10:00 a. m. "Confirmation and Membership". Open discussion introduced by Holger Strandkov.

2:00 p. m. Business meeting.

8:00 p. m. Lecture by Edwin Hansen. Women's Mission Society program.

### Sunday—

9:00 a. m. Children's service by Viggo Hansen.

10:00 a. m. Worship service, Ottar Jorgensen. Communion service, Marius Krog.

2:00 p. m. Lecture by Alfred Jensen.

3:00 p. m. Layman's hour. Topic: Are we sufficiently mission minded in our local communities? (It is expected that at least one delegate from each congregation will be prepared to participate in this discussion.)

8:00 p. m. Short talks by Viggo Hansen and Edwin Hansen.

It has been suggested that the discussion on Saturday morning be opened to the lay people, instead of just to the pastors as has been customary.

A delegate from each congregation in the district should present a written annual report on the work in the home church.

Rev. S. Marckmann has resigned his pastorate in Bronx, N. Y., and has accepted a call from our church in Pasadena, Calif. He served this church for several years before moving to Bronx.

# OUR WOMEN'S WORK

Mrs. Edwin E. Hansen, Editor, 2015 W. High St., Racine, Wis.

## Our Minister's Wife

She walks in loveliness, "Our Minister's Wife",  
With a friendly hand and smiling eyes;  
She meets undaunted the ways of life  
With a deep, sweet spirit, which never dies.

She goes not garbed in celestial dress  
Nor does she speak with a silvered tongue,  
But with shining armor, in time of stress  
To the gates of heaven, her faith is flung.

She walks in modesty, her glory unsung  
With a spiritual grace, and dainty tread,  
But God's angels know and bells have rung  
To tell each star of the life she's led.

She walks in loveliness, Our Minister's Wife,  
God give her courage and strength and hope,  
She's touched our hearts in our daily life;  
With tears and with smiles for her hand did we grope.

Farewell my dear, Our Minister's Wife,  
You are stalwart and true to family and friend,  
When things go wrong and trials are rife,  
The guidance of angels, the Lord will you lend.

MRS. C. A. CROTHERS.

The above poem was written and dedicated to one of the pastor's wives of our church as she with her family was about to leave for a new home elsewhere.

## Ten Commandments For Modern Women

1. "Thou shalt ever remember that the highest service that can be rendered to the world, by the majority of women, can be wrought in thy home."
2. "Thou shalt not cultivate tastes that are beyond thy husband's income, nor shalt thou covet the finery which other women have."
3. "Thou shalt not re-tell any tale that deals basely with the character of another woman."
4. "Thou shalt have such a grip upon God and the Divine principles of life that if every other thing were to be swept away thou could still be happy, contented, and helpful."
5. "Thou shalt, if thou art a woman in your own home, make companions, not little gilded idols, of thy children."
6. "Thou shalt take an intelligent interest upon all public questions."
7. "Thou shalt not become a member of 'the Tribe of God' and club thyself to death."
8. "Thou shalt remember that women play the leading roles in the drama of human uplift."
9. "Thou shalt not spend thy time worrying over things that cannot be changed."
10. "Thou shalt cultivate the Life of the Spirit by dedicating thy life to Him whose influence has always been a purifying power in the life of womankind."

—Contributed.

## Ten Commandments For Modern Men

These are written only in harmony with what Moses had to say centuries ago in the original Ten.

By DR. JOHN W. HOLLAND

1. "Thou shalt be the moral and spiritual head of thy household."
2. "Thou shalt remember the week days to keep them holy."
3. "Thou shalt remember your chivalry toward women."
4. "Thou shalt never forget that thou were once a boy."
5. "Thou shalt remember that thou art put here to wear out in doing some worthy task."
6. "Thou shalt remember that other people have rights."
7. "Thou shalt respect and obey all reasonable laws."
8. "Thou shalt always remember that thy life is that of a servant."
9. "Thou shalt be big enough to rejoice in the successes of other people."
10. "Thou shalt so live in this life as to prepare for the larger life, of which this short earth life is but a kindergarten."

## Always Cheerful

Always cheerful, as you tread  
Roads of God appointed,  
At the end you reach the goal,  
Jesus Christ anointed.

Never fear the evil's power,  
God above is guiding,  
With the prayer of the Lord  
In your heart abiding.

Fight for everything you love,  
Die, if love be asking;  
Then your life will be worth while,  
Death shall not be lasting.

Translated by Svend Holm.  
CHR. RICHARDT,

Translation dedicated to Women's Mission Society.

This translation was sung at the District Convention at Grant, Michigan, and contributed to Our Women's Page by the translator, with the following greeting to the W. M. S.: I wish to contribute it to your column in Lutheran Tidings, dedicated to the Women's Mission Society, that carries out such a wonderful, and I know, appreciated work in our synod. Often, I am sure, the road is hard and the results not always encouraging; may you all with God's blessing continue the good work.

Chaplain F. O. Lund has been assigned to a war prisoners' camp in Louisiana. After a recent ten-day vacation in his home he started his work in this new field. His address is: First Lt. Chaplain F. O. Lund, 1808 Mint 85, W. P. Camp, Ruston, La.

# What Is The Original Christianity?

## IV

### The Dawning of a New Day.

By V. S. JENSEN

**"Ever again the day dawns bright,  
Where hearts are yearning for morning."**

As mentioned in a previous article Grundtvig had been working on an Apology which would not take form. One of the reasons for this frustration was his lack of a short and simple expression for what constituted the original Christianity, — an expression which should be known to all and which no one could refute without thereby refuting what had been known through the centuries as the Christianity of Christ and the Apostles.

But in August, 1825, Grundtvig wrote to his friend, Ingemann:

"It is a strange hour that has come upon us. Daily I am drawn more deeply into a strife . . . which I must not try to escape, and which, as I now see, I shall in Jesus' name wage victoriously. . . . The young Clausen has published a book in which he so evidently defies both the church and the state that his fall is inescapable. . . . God be praised that I before this great hour had my eye opened to that rock of the church upon which we with Luther, have built; but which for many hundreds of years has been hid from the eyes of the congregation of believers. And that rock is the original, and therefore unchangeable confession of faith (our three articles of faith) which through the sacraments evidently has performed all the works of the church and is now its testimony. For now I no longer am in danger of judging anyone according to my scripture-interpretation, which even when it is most irrefutable, does not tell me definitely where the boundary runs between the domain of Christendom and that of heresy. O learn you also again with devotion the confession which with the seal of the blood of martyrs has borne baptism and the Lord's Supper down through the centuries to us. Appropriate to yourself with unqualified faith these almighty means of grace of the church. Then shall you not lack the Spirit; but you shall by Him be introduced into the great spiritual storehouse of the scriptures, where there is more than enough to make us all rich when first the eye is opened and the hand of the heart is created wherewith to grasp the heavenly jewels. The Lord bless thy coming in and thy going out forever!

"Your friend, Grundtvig." 1.

1. Begtrup: "Grundtvig's Kirkelige Syn." p. 209 f.

His eyes had been opened to the word of renunciation and faith which the Christian Church had always used as the covenant word in baptism. He at last understands where and what that rock is which Jesus urged his believers to build upon and promised all who built upon it that their house would stand against storm and flood. That is the reason why he is so certain of waging the battle with Professor Clausen victoriously. Maybe he already then began to see the Word of Faith as that sword of the Spirit which is the Word of God against which no enemy can prevail. That word had now been handed to him and he longs to wield it.

And no sooner had he received the sword than the battle was joined. The book which he mentions in the letter to Ingemann was written by H. N. Clausen, pro-

fessor of theology at the University of Copenhagen. Clausen was young and learned. He had the attention of the students when he lectured.

The size of the book which he had published may be judged from the comprehensiveness of the title: "Catholicisms and Protestantisms Church-Constitution, Teaching and Rites." But some critics at the time said that Clausen's thick book was a very thin book. It would never have become notorious except for the rejoinder that Grundtvig wrote against it. The reason why he was seized with such a mighty indignation in reading the book can be judged from his own words: The Professor has, by this book "placed himself at the head of all the enemies of the Christian church and despisers of the Word of God in the land." And Grundtvig does not call his refutation his **own** rejoinder to Professor Clausen; he calls it "The Rejoinder of the Church." For, since his eyes have been opened to the church's covenant word as the unfailing and irrefutable expression of the true, the original Christianity, he is certain that he is not speaking merely in his own name, but in the name of the Christian church of all time when he says that the Church's faith and Professor Clausen's book cannot be reconciled. The reader of "The Rejoinder of the Church" today may feel that it has been written with unnecessary acerbity; but we must remember that it is the cry of the watchman, standing upon his lonely post out in front of the line — it is the lonely shot fired to awaken the sleeping army. Here are some excerpts from "The Rejoinder":

"As little as possible will I touch upon the abundant material for **endless** strife which necessarily must be found in a book, the author of which does not merely want to pour new wine in old leather bottles, but wants to place gunpowder in old buildings to explode them into thin air where they, according to the author's assertion, may be grasped in their pure, ethereal splendor,—aye in a book, the author of which prides himself on being, if not autocrat, then nevertheless independent freeholder in the limitless domain of self-contradiction. Too earthbound to dare risk myself in these subcelestial, and nevertheless, superterrestrial regions, I will merely from my low, but unshakably firm standpoint, prove that the church which the Professor **praises is not the Christian Church** but is a self-made **air castle** which, of course, bears the same relation to the Church as wind to Spirit, and the same relation to state and history as a mirage to the earth.

"Such a proof ought, perhaps, to be unnecessary, since the Professor has himself gone to the trouble of furnishing it. But since he, nevertheless has taken the impermissible liberty to charge **Christ, the Bible and Luther** with that of which he himself is the author, and boldly claims that his air castle is the only true, Evangelical Christian Church, then it may not be superfluous, in our enlightened times, to prove undeniably that this is not the case. . . .

"As early as in the preface we hear that indeed with regard to Catholicism the author has limited himself to those sources which that church itself regards as canonical . . . but that the Protestant doctrines permit of a much freer treatment. That is, we may deduce the Protestant doctrines (but may we without confusion) out of whatever we choose, if only it is out of a head that protests against Catholicism, or against the whole historic Christian church. For this assertion the Professor immediately gives the naïve reason that 'the Catholic church rests solely upon the historical foundation but the teaching of the Protestant church neither stands nor falls by historical testimony.' From this it is evident that, as far as Protestantism is con-

(Continued on page 9)

# IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

## Must We Fight Soviet Russia?

Alfred C. Nielsen, Grand View College.

From time to time one hears perfectly sincere people ask that question. Most people will say that these two countries have had all the war they care for, and that it would be silly for them to get into a fight. That is very true, but many silly things do happen in this world.

It must be kept in mind that Americans and Russians do not know each other very well and that they are quite different in many ways. Their social, economic and religious systems are vastly different. There are many among us who are genuinely afraid of everything Russian and who honestly believe that the two systems cannot exist side by side for any length of time without serious trouble. There are those who laugh at the notion of trouble between us and Russia. They should not. Experience has shown that we have had plenty of trouble with people much nearer to us than the Russians. We never know what we can get into in this life.

Walter Lippinann has pointed out in his excellent little book, "U. S. Foreign Policy," that relations between Russia and the United States have never been very good. Our nation was conceived in revolution. Washington, S. Adams, Franklin and Jefferson were rebels, and Czarist Russia being a most conservative state hated rebels and put them to death if found in there.

In 1780 our government sent a representative to Russia, but Czar Alexander I refused to receive him. It was not until in 1809 that Russia would accept a minister from the United States, and not until 1832 did she sign a commercial treaty with us.

In 1917 Russia had her revolution. Now the tables were turned. She became the radical and we the conservative. In the late eighteenth and early nineteenth she had feared our republican propaganda, now we feared her communist propaganda. For many years we did not exchange diplomats. It was not until Franklin Roosevelt became president that we sent an ambassador to Moscow.

While it is true that our relations with Russia have never been very good, it is also true that they have never been very bad. We have never had a war with Russia. For more than a century after our independence she feared Britain more than she feared us. Her neutrality policy during our war for independence favored us. When this nation was torn by Civil War, 1861-65, and West European powers such as France and Britain threatened to recognize the Confederacy, Russia showed her hostility toward France and England by sending battleships to New York and San Francisco. They understood the warning. It was not to the interest of Russia to see either England or France become too powerful. This action by Russia did not mean that she was in sympathy with this Republic.

She was just looking out for what she thought was her own best interest.

After the Bolshevik revolution in 1917, Russia suffered considerable disorganization. Japan evidently thought this gave her opportunity to grab some land in eastern Russia; so she landed troops there. Our government fearing Japanese aggression more than Russian also sent an army in, but mostly to keep an eye on the Japanese. When our soldiers were withdrawn, we also insisted that Japan withdraw hers. She did. It was not out of deep sympathy for Bolshevik Lenin that we did this, but out of fear for Japan. Such are the ways of the mighty!

We are now engaged in a mighty war with Germany. So is Russia. The Russians have won, and deserve, the admiration of the world for their gallant stand at Moscow, Leningrad and Stalingrad. Few of us like to think of what might have happened to us had Russia and Germany not gone to war. When the Japs struck at Pearl Harbor, Hitler had just announced to the world that Moscow would fall in a few days. Well, Moscow did not fall and the German army is now retracing its weary road back toward Berlin.

Yes, the Russians are our allies, but we are afraid of them and they of us. Stalin continues to call for a second front. He has not forgotten Munich when Chamberlain and others sold Russia out. The Russian leaders are afraid that it is the policy of Britain and the United States to let Russia bleed herself to near death while they keep their huge armies intact and thus be able to dictate terms not only to Germany, but also to Russia.

Stalin is no fool. He has kept a wary eye on our state department. Mr. Sumner Welles, a friend of Russia, is no longer there. Our policy with regard to Vichy, France was not popular in Russia. Mr. Carlton Hayes, our ambassador to Spain, has had many good things to say about Dictator Franco. Franco hates Russia and has permitted Spanish troops to help the Germans in the east front. The Pope is not known for his friendship toward Russia. In fact, it is quite the opposite. It has appeared to many, and certainly to Stalin, that President Roosevelt and Secretary Hull, have been unduly concerned about the fate of Pope Pius XII and his Vatican state. Archbishop Spellman has been on a long, arduous journey for his health. The Russians must have wondered about his activities.

Many Americans have been much concerned about Russia's territorial ambitions. Some of our powerful newspapers are still playing up Russia as the great menace to the future peace. Will Russia demand Latvia, Estonia, Lithuania and some of Poland? Quite likely she will. It is well to recall that much of this was Russian territory from the days of Peter the Great till 1918. One of the reasons why this was taken from Russia was that she had gone Bolshevik.

There will be plenty of questions to plague all the Allies. If they enter a conference with a spirit of willingness to give and take, they should be able to settle them. However, if we and Britain come with the idea

## WHAT IS THE ORIGINAL CHRISTIANITY?

(Continued from page 7)

cerned, the Professor intends, by means of the limitless indefiniteness of that word, to play hide and seek with his readers. He intends to confuse the matter entirely by jumbling his own opinions and the opinions of others as to how there ought to have been protested with the exposition of how the **Lutheran**, the **Zwinglian**, the **Calvinistic** churches **really have** protested in their confessions and books of doctrine—have protested against the misuses of Propedam without thereby in any way, as does Professor Clausen, tearing themselves away from the only true Catholic Christian Church, which rests solely upon the historical foundation, and must necessarily **stand and fall with the testimony of history**. The Professor, then, is merely telling us how that Protestant church must be constituted which he deigns to honor with his membership. But for all this it remains just as certain that what the Protestant churches have confessed, that **have** they confessed and must still be considered as confessing until they just as solemnly again announce it. . . . To reject without proof and merely upon the **word of Professor Clausen** a faith and confession which, as is the case with the Christian confession, has in its favor our own experience and the experience of our fathers and, through nearly eighteen centuries, the experience of millions, as well as a wonderful testimony this cannot by anyone be called reasonable. . . .

"We will let the Professor imagine by the word 'church' whatever he chooses; nevertheless he must grant us that the Christian church (ecclesia Christiana) is a communion of believers with a **confession of faith** which she presents to all who desire membership in her. She receives them into membership by baptism and the Lord's Supper only when they acknowledge the confession, and she regards them as **seceders** if later they reject this faith or decline to acknowledge the confession. She declares them to be **false Christians**, i. e. heretics, if they knowingly depart from the confession and still obstinately maintain that they have a right to be called Christians. . . .

**There is** at present a **communion of believers** which calls itself the only true Christian church, and into which no one is received by baptism and the Lord's Supper unless he, by affirmation acknowledges the so-called apostolic confession of faith. A person excludes himself from this church when he refuses to acknowledge the confession, and the more so when he wants to found a new church, the members of which are to be found neither in faith, nor in doctrine to any confession whatsoever.

"Is . . . This, then, is supposed to be the divine ideal which the Christian church, under the guidance of God, has striven to approach . . . supposed to be equally Biblical, equally Christian, whether we accept Christ as God, or as a man of limited insight . . . This,

that we are to have naval and air bases here, there and everywhere, and Russia is to be good and not ask for anything, we shall meet disappointment.

How great influence will Russia have in post-war Europe? She will certainly insist upon friendly neighbor states in eastern Europe. Recently "The Christian Century" came with the suggestion that Russia be given what amounted to a free hand in Germany. It is doubtful that Britain and the U. S. will permit such a state of affairs if they can help it.

All of this just shows how many and how difficult the problems of settlement will be. Have we the wisdom and the statesmanship to settle the many outstanding questions peacefully?

expressed in plain words, means that truth and falsehood concerning the relationship between God and man, are equally Biblical and equally Christian.

"Of a truth we here see that it is a wise provision in that Christian church which indeed has been, which is and which, we believe, shall stand until the final day, that it inquires of all those who want to be baptized: 'Do you renounce the devil and all his works and all his ways?' For as long as she does this and declares the devil to be the father of lies, so long no one shall be able to say that she directs her members to that ideal where truth and falsehood lovingly embrace each other.

" . . . That there now in truth is a church on earth which calls herself Christian and admits into herself by baptism and Holy Communion only those who renounce the devil and confess faith in God the Father, Son and Holy Spirit according to the three articles of faith which the learned call the apostolic symbol, this the Professor will himself have to admit. That the days of this church would be at an end here with us as soon as we, in accordance with the Professor's proposal, no longer bound ourselves to a formula of baptism **ever the same**, or if we did not make faith in and confession of the three articles the requirement for receiving baptism, as well as for its functioning, is indeed true. But what is there to tempt the church to follow a so evidently inimical adviser? What, indeed, should tempt her, by suicide to end and dishonor an honorable life? . . .

"We confront them (Prof. Clausen, et al.) with the incontestable fact that there has been and is a Christendom on earth. This Christendom is discernible from everything else by her matchless confession of faith by which she, in all her different tongues, under all her changing aspects, has proclaimed and does proclaim faith in Jesus Christ, the crucified and risen One, as the certain, the only way of salvation for sinners, — as a way which, through baptism and the Lord's Supper, leads to the kingdom of God and the land of the living. Whether this is true, — whether this dim, secret way in truth leads to communion with God, . . . men may doubt, and may without evident self-contradiction deny; but that this way is exclusively the way of the Christians, and that the confession of faith which constitutes the narrow church-door, is the unchangeable, and we believe, unshakable foundation both for faith and doctrine in the Christian church, this is a truth as clear as the noon-day sun, which a man may doubt only if he does not believe his own eyes, and contradict only if he is an obdurate falsifier. . . .

"Verily it is high time that all of us who in Spirit and truth want to be Christians, unite in building upon that rock alone which through the course of time has stood against the howling storms and foaming billows, — high time that we limit ourselves, as a communion of believers, . . . to the manger in Bethlehem which, history teaches, can be victoriously depended against the power of all the world, and against the power of hell — high time that we, so to speak, withdraw to the chancel, give to each others, and to all those Christians who have gone to sleep in the Lord, the hand of fellowship over the baptism and unite before the altar in the one bread and the one cup. It is high time that we, as brothers, leave off all quarrel concerning things doubtful . . . Aye, Christians, wherever you abide, it is time that we as Christians again unite on that which is Christian, that which lay and learned, that which the teachers, Justin Martyr and Irenous, Ansgar and Luther, Reinhardt and Balle, otherwise so different in their thinking, had in common." 2.

## A Suggested Program of Leadership Education in the Local Church for the Year 1943-1944

By Ernest D. Nielsen, Grand View College.

One of the most encouraging signs of the times is the seriousness with which so many Sunday School teachers ask for help in improving their work. A great number of these faithful and devoted volunteer teachers readily admit that they are not sufficiently prepared for their work. At their Sunday School institutes, they literally say, "Come and help us!" It is because these volunteer teachers are entrusted with the responsibility of teaching approximately three thousand children in our Sunday Schools — and another one thousand children in our vacation schools — that we cannot evade the problem of leadership education, unless we choose to use the surgical knife and cut the Sunday School and the vacation school off the church's Christian educational program.

It is in response to this clearly felt need in leadership education in the local congregation, that we venture to propose the following program:

1. That we gradually provide for a series of at least ten courses extending over a period of three years.

2. That the length of each course is at least ten weeks, and that the class meet for at least ten class periods of forty-five to sixty minutes in length.

3. That the course may be given on the same evening as the regular Sunday School meeting is held, provided the length of the class period is observed.

4. That for the sake of record, the name of those completing a course be filed with the Council of Elementary Religious Education.

5. That for the sake of recognition, the Council of Elementary Religious Education issues course cards and certificates of progress.

The above plan is an adaptation of existing plans to our needs. It is a very simple framework that rightly used will enable us to do much more for our Sunday School teachers than we at present are able to do. Neither pastors nor Sunday School teachers are altogether to be blamed for the existing confusion in the minds of those interested in the religious educational program of the church for its children. Nothing is more difficult, e. g. than the recommendation of good texts because the book market is flooded with books on religious education.

For the year 1943-44 we propose courses in the groups listed below:

**Group I. Biblical.** Old Testament: *The History and Religion of Israel* by W. L. Wardle, Oxford Press, 1936, or *The Story of the Old Testament* by E. J. Goodspeed, University of Chicago Press 1934. New Testament: *E. J. Goodspeed's The Story of the New Testament*, U. of Chicago Press, 1926.

**Group II. Methods of Teaching.** Herman Harrell Horne: *Jesus — The Master Teacher*, Association Press, 347 Madison Avenue, New York City, 1922. George Herbert Betts: *Teaching Religion To-day*, The Abingdon Press, 1934. Margaret W. Eggleston: *The Use of the Story in Religious Education*, Harper and Brothers,

1936. Blanche Carrier: *How Shall I Learn to Teach Religion?* Harper and Brothers, 1930.

In regard to the books in this group, they are placed in the order in which they most likely will appeal to our people. Horne's book is the only book of that title, a title which many have used in recent years, that really enters upon an actual inductive study of the Master as a teacher. It is placed first because it is the oldest and in some respect the most appealing. Betts' book is a classic. No one will be disappointed in selecting this as a text. Eggleston's book deals with a special subject, namely, story telling. Let her give her own testimony. She says, "As the years have gone by I have realized increasingly what a help stories would be in the home and in the class room. A carefully-chosen, well told story has often helped to solve a problem when nothing else seemed to fit." The ten short chapters of this little, attractive book are sure to be of real benefit to any group of teachers. Blanche Carrier's book is highly recommended. However, it is very likely that its progressivism may hinder it from being apprehended, unless the teacher of the class is somewhat familiar with an experienced-centered curriculum.

**Group III. The Teachers' Training Course Books.** This series of courses supplement the Augsburg Series of Graded Sunday School Lessons, which are widely used in our Sunday Schools. The publishers are the Augsburg Publishing House, Minneapolis. All of the courses in this series have ten lessons. They are somewhat simpler than those listed under **Groups I and II**. They are of a very elementary character, more like guides or outlines than text books. The title of each of these books is: *Ten Studies on the Child*; *Ten Studies in the Catechism*; *Ten Studies in Biblical History*; *Ten Studies in Church Doctrine*; *Ten Studies in Religious Pedagogy*; *Ten Studies in Church History*; *Ten Studies on the Sunday School*; and *Ten Studies on the Lutheran Church*. Any church using the Augsburg Series in the Sunday School, and desiring to use this series of courses may profitably select any or all of the following this year. This would bring the field of study into conformity with that of **Group I and II**. Those that would parallel the other two groups would be: *Ten Studies in Biblical History*; *Ten Studies on the Child*; and *Ten Studies in Religious Pedagogy*.

The above proposed plan for a program of leadership education in the local church is not impracticable. It can be carried out wherever there is a group of people interested in improving themselves in Christian knowledge. A plan such as this is in itself an incentive because the Sunday School teachers of the various local congregations will appreciate the value and worthwhileness of a curriculum that is prescribed for all the churches, although sufficiently flexible to offer a choice of courses within the same general group.

It is rather hard facts that one confronts as one travels about in various congregations for the purpose of teaching teachers of Sunday School children. And the facts that one faces in the task of teaching courses in religion to college students are not less difficult. As long as we use mature persons in teaching the truths of the faith to our children, the problem of improving the quality of that work is inseparably linked together with the problem of the religious education of adults.

The local congregation cannot afford to overlook the fact that its teaching function is not and cannot be limited to children. It is not only the children that must be taught; their teachers must be taught.

It is not intended that the above proposed plan should bar any person interested in furthering his own education, nor need it hardly to be stated that the proposed groups of study must be confined to the fields set forth here. Many other fields are open. However, the important thing now is that we start with a program somewhat definite and prescribed, and allow the experiences gained to guide us in the planning of the programs for the second and third years. Allow any interested person to participate in the study class, but do not expect anyone but the Sunday School teachers and prospective teachers to come under the rules, unless he or she specifically states the desire of taking the course on the same terms as the teachers.

We submit this suggested program in response to personal appeals from Sunday School teachers in several of our districts. We submit it for consideration and discussion of those individuals and groups interested in this problem. In case of any discussion in the papers, please bear in mind that we are dealing here only with the program of leadership education in the local church. At some other time we may discuss the problem of the Christian college's responsibility in preparing its students for intelligent lay service in the local church. But even as a good elementary education is the very prerequisite for a secondary and higher education, so a good elementary religious education is indispensable to later education in religion on the level of high education. Are we willing to set as our goal an advance in our work of Christian nurture by launching a program of improving the quality of teaching?

### TO THE CONGREGATION

(Continued from page 4)

many remembered the Pension Endowment Fund in their will last year, I do not know. If I could enlarge this fund to the amount originally intended it would give us an added source of income.

At present there are nine widows and six couples receiving a pension besides the three widows living in Denmark. These widows we cannot get in touch with now but their funds have been placed in "Defense Bonds" as it was decided at the convention. May the day soon come when we can again contact them in Denmark.

As the Annual Report does not state the salary of pastors and some of them move during the year, it is not easy for the treasurer to determine what each pastor should contribute. We must therefore ask our pastors to help us correct any mistakes that may appear on the card mailed to them. We will appreciate any help given to us in the promotion of this cause.

All contributions must be sent to Mr. Olaf Juhl, Route 1, Box 408, Hopkins, Minn. May he receive many returns from all our congregations, pastors, and others who wish to support this cause. Collection envelopes will be mailed to all the congregations that wish to use them.

A. E. FROST, President.

### DISTRICT IV CONVENTION

(Continued from page 3)

from the American Lutheran Council for us to join with other Lutheran synods to help erase a mortgage on the property, our quota to the good deed being \$130.00. Perhaps we may be branded isolationists, but the convention was somewhat hesitant in being so benevolent without further investigation. It was decided that the district board investigate the matter more thoroughly and if they were convinced that it merited the sum requested to spend it otherwise, to refuse. This led to a discussion of the financial difficulties of the Young People's Home in Des Moines and a committee of three was appointed to investigate what might be done to lift the burden off the shoulders of those in Des Moines and report to the next convention.

The convention voted to give the Santal Mission a gift of \$100.00 and the Porto Novo Mission \$75.00.

Discussion of Lutheran Tidings was brought up and the article by Rev. Ove Nielsen in the Sept. 20 issue was introduced. It was decided that the convention express its sentiments in regard to the policy of articles of that tone in Lutheran Tidings. A committee was therefore appointed to write an expression of the convention in this matter which was later to be approved by the district board. It read as follows: District IV of the Danish Evangelical Lutheran Church in America assembled in Des Moines, Iowa, Sept. 25, 1943 expresses the following in regard to the article written by the business manager of Lutheran Tidings which appeared in the Sept. 20 issue:

1. We regret the poor judgment used by the business manager in writing the above mentioned article and resent the superior attitude which he has assumed. We suggest that articles of similar content and tone should not be published in L. T.

2. We wish to extend Rev. Holger Strandskov a vote of confidence for the excellent work he has performed as editor of Lutheran Tidings.

3. We recommend that the editor be solely responsible for all material appearing in Lutheran Tidings. We feel that it is not necessary to publish a church directory in every issue of Lutheran Tidings.

COMMITTEE: Rev. H. Jorgensen  
Mrs. E. Thor  
Erling Jensen

For three years Rev. Plambeck has kept the \$9.00 balance from the old reading circle in an incubator and it still hasn't hatched any interest so now he definitely stated he wanted to get rid of it. So in order that it might do some good it was voted to turn that sum over to the theological library.

Rules were suspended and Rev. A. E. Frost was re-elected president of the district for a term of two years by acclamation.

After the business meeting Rev. Johannes Knudsen spoke on various aspects of freedom, a lecture intended to introduce a discussion. But it was late afternoon and the call for supper sounded before a discussion could be launched — even church conventioners will leave a discussion for their meals.

The meeting Saturday evening was arranged by Mrs. Ernest Nielsen in behalf of the Women's Mission

Society. Rev. Ernest Nielsen presented numerous facts confronting World Missions in our day. Rev. F. O. Lund, one of our three chaplains, who was home on furlough, spoke very touchingly and with much sincerity concerning the things in the army which a chaplain comes to behold. We were also favored with solos by Peter Thomsen and Janette Christophersen and organ music, two preludes from Bach, by Einer Andersen.

Sunday morning Rev. S. D. Rodholm preached the sermon at the Danish service and was assisted by Rev. Ottar Jorgensen at the communion table. At the English service which followed, Rev. V. S. Jensen preached the sermon and Rev. Alfred Jensen officiated at the communion service.

It was a beautiful Sunday. Many new guests had arrived. All about us the brilliancy of a beautiful

autumn day shone — and we were delighted.

Missionary B. A. Helland spoke to a full church in the afternoon on "The Outlook for Missions." It was a very informative lecture, full of dark spots, but filled with hope, especially the hope that where God moves in man there His word will prevail.

Rev. Harold Petersen and Rev. A. C. Ammentorp spoke Sunday evening. After the meeting was assembled in the dining room below where words of farewell were spoken—and we will not forget Lund's story of the soldier without the symptoms, but we will let him tell that.

Thanks to our friends in Des Moines that we were permitted to come home and that they made us feel at home. We hope to come again.

HAROLD PETERSEN, Secretary.

#### DANEVANG LUTHERAN CHURCH

Danevang, Texas, 12 miles south of El Campo, Texas  
Vagn Duus, Pastor, Danevang, Texas Telephone Danev. 531

#### EMANUEL DANISH EVANGELICAL LUTHERAN CHURCH

4260 Third Ave., Los Angeles 43, Calif.

E. A. Farstrup, Pastor Telephone Axminster 9170

#### ST. ANSGAR DANISH LUTHERAN CHURCH

112 South Grand Oaks Avenue, Pasadena, California

Karl J. Moller, Council Pres. Telephone LY&-3202  
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#### ST. ANSGARS LUTHERAN CHURCH OF SALINAS, CALIF.

Church St., Salinas, California

Rev. Enok Mortensen, Pastor Telephone 7769  
213 Church Street

#### BETANIA LUTHERAN CHURCH

Solvang, California

Aage Møller, Pastor  
Solvang, California

#### OUR SAVIOUR'S DANISH EVANGELICAL LUTHERAN CHURCH

512 East Washington Avenue Telephone 5-7936

Axel C. Kildegaard, Jr., Pastor  
512 East Washington Avenue, Bridgeport, Conn.

#### DANISH EVANGELICAL TRINITY LUTHERAN CHURCH

Cor. Francisco and Cortez St., Chicago

Rev. Ottar S. Jorgensen, Pastor Telephone Hum 2678  
2846 Cortez St.

#### ST. STEPHEN'S EVANGELICAL LUTHERAN CHURCH

8502 Maryland Ave., Chicago, Ill.

Marius Krog, Pastor Telephone Radcliff 5792  
8500 Maryland Avenue

#### ST. JOHNS DANISH LUTHERAN CHURCH

Corner 4th Avenue, North and 4th Street

Clinton, Iowa

#### ST. JOHN'S

Route 2, Hampton, Iowa

H. Juhl, Pastor Telephone Latimer 20F30  
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#### NIAN DANSK EVANGELISK LUTHERSK KIRKE

Newell, Iowa

Hakon Jorgensen, Pastor Telephone Newell 3731  
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#### ST. ANSGAR LUTHERAN CHURCH

8 Mayo St., Portland, Maine

Rev. John Pedersen, Pastor Telephone 2-3106

#### THE FIRST EVANGELICAL LUTHERAN CONGREGATION

Montcalm County, Michigan

Reverend C. A. Stub, Pastor Phone 699  
Greenville, Michigan, 907 N. Lafayette St.

#### ST. PEDER'S DANISH LUTHERAN CHURCH

32nd St. and 35th So., Minneapolis, Minn.

Rev. J. C. Aaberg, Pastor Telephone Dr. 6987

#### HOPE LUTHERAN CHURCH

Ruthton, Minnesota

Eilert C. Nielsen, Pastor Telephone 56

#### ST. JOHN'S EVANGELICAL LUTHERAN CHURCH

Cozad, Nebraska

Howard Christensen, Pastor Telephone 12F2  
Cozad, Nebr.

#### OUR SAVIOR'S DANISH EVANGELICAL LUTHERAN CHURCH

819 So. 22nd St., Omaha, Nebraska

Erik K. Møller, Pastor Telephone WA 2321  
730 So. 50th Street

#### TRINITATIS DANSKE KIRKE

1179 Hoe Ave., Bronx 59, New York

S. Marckmann, Pastor Telefon Daton 3-4643  
Dansk Gudstjeneste hver Søndag Morgen Klokken 11

#### OUR SAVIOUR'S DANISH LUTHERAN CHURCH

193 — 9th St., Brooklyn, New York

Dr. A. Th. Dorf, Pastor Telephone Sh. Rd. 5-0039  
114 — 75th Street

#### HOPE LUTHERAN CHURCH

Corner Griffin and Franklin, Enumclaw, Washington

Ove R. Nielsen, Pastor Phone 314 J  
1529 Griffin

#### COLUMBIA FUNERAL HOME

4567 Ranier Avenue Telephone Ra. 1100

Seattle

#### ST. JOHN'S DANISH LUTHERAN CHURCH

24th Ave. and East Spruce St., Seattle, 22, Washington

Alfred E. Sorensen, Pastor Phone East 2891  
2406 East Spruce St., Seattle, 22, Wash.

#### ST. PAUL'S EVANGELICAL LUTHERAN CHURCH

1310 South L. Street, Tacoma, Wash.

Frank Christensen, Council Pres. Telephone Main 2641  
1122 Puyallup Avenue

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Viggo M. Hansen, Pastor Telephone 690-W Mari., Wis.  
1320 — 9th St., Marinette, Wis.

#### BETHANIA LUTHERAN CHURCH

811 Silver St., Racine, Wisconsin

Edwin E. Hansen, Pastor Telephone Jackson 1193  
2015 W. High Street



# OUR YOUTH IN U. S. SERVICE



## Youth From Our Synod In The U. S. Service

Ringsted, Iowa, 39 young men.  
 Viborg, S. D., 25 young men.  
 Gayville, S. D., 6 young men.  
 Tyler, Minn., 85 young men, 1 nurse.  
 Dwight, Ill., 32 young men, 1 WAAC,  
 1 Chaplain.  
 Fredsville, Iowa, 33 young men.  
 Newell, Iowa, 49 young men, 1 nurse.  
 Hetland-Badger, S. D., 19 young men.  
 Diamond Lake, Minn., 16 young men.  
 Enumclaw, Wash., 21 young men.  
 Junction City, Ore., 18 young men.  
 Davey, Nebr., 9 young men.  
 Cordova, Nebr., 19 young men.  
 Omaha, Nebr., 22 young men.  
 Hampton, Iowa, 11 young men.  
 Racine, Wis., 30 young men.  
 Troy, N. Y., 34 young men, 3 young  
 women.  
 Manistee, Mich., 12 young men.  
 Oak Hill, Iowa, 17 young men.  
 Cozad, Nebr., 15 young men, 1 nurse.  
 Detroit, Mich., 41 young men, 1 nurse.

Kimballton, Iowa, 43 young men, 3  
 nurses.  
 Withee, Wis., 42 young men, 1 nurse.  
 Waterloo, Iowa, 36 young men, 1 WAVE.  
 Lake City, S. D., 5 young men.  
 Marquette, Nebr., 14 young men.  
 Wilbur, Wash., 17 young men.  
 Clinton, Iowa, 12 young men.  
 St. Stephen, Chicago, 20 young men.  
 Tacoma, Wash., 16 young men.  
 Seattle, Wash., 35 young men.  
 Greenville, Mich., 45 young men, 2  
 nurses.  
 Trinity, Chicago, 43 young men.  
 Des Moines, Iowa, 30 young men.  
 Pasadena, Calif., 8 young men.  
 Marinette, Menominee, Mich., 21 young  
 men.  
 Exira, Iowa, 10 young men, 1 WAAC.  
 Brooklyn, N. Y., 52 young men.  
 Solvang, Calif., 46 young men.  
 Bridgeport, Conn., 21 young men, 1  
 WAAC.

Alden, Minn., 32 young men.  
 Askov, Minn., 90 young men, 2 WAACS  
 and 1 nurse.  
 Grayling, Mich., 11 young men.  
 Cedar Falls, Iowa, 49 young men, 1  
 WAVE.  
 Easton, Calif., 15 young men.  
 Hartford, Conn., 38 young men, 1 WAVE.  
 Ludington, Mich., 46 young men.  
 Portland, Me., 8 young men.  
 West Denmark, Wis., 21 young men.  
 Ruthon, Minn., 20 young men, 1 nurse.  
 Muskegon, Mich., 15 young men.  
 Bronx, N. Y., 8 young men.  
 Victory, Mich., 13 young men.  
 White, S. D., 3 young men.  
 Los Angeles, Calif., 23 young men.  
 Danevang, Texas, 45 young men, 1  
 WAAC, 1 WAVE.  
 Minneapolis, Minn., 28 young men.  
 Brush, Colo., 18 young men, 1 Red Cross  
 Worker.

Please send the editor the latest number on young men and women in the U. S. service from your congregation.

### Who's Who In This Issue

(This issue, names listed in the former Who's Who are not repeated.)

**C. A. Stub** is pastor of our churches in the Greenville, Mich. community. The sermon submitted here was given at the District II convention this year. Rev. Stub was the first editor of L. T.

**Harold Petersen** pastor of St. John's Church, Ringsted, Iowa contributes a report on District IV convention.

**A. E. Frost**, pastor of St. Ansgar's church Waterloo, Iowa, is president of the synodical Pension Board.

**Conrad Bergendoff**, who submits the article "From College Windows" is the President of Augustana College, Rock Island, Ill.

**Ernest D. Nielsen**, Professor of Theology at the Grand View College Seminary is a member of the Council of Elementary Religious Education.

(Due to lack of space held over from last issue.)

**L. C. B.** is one of our pastors in the synod who regularly sends contributions to L. T., and thus serves a larger congregation than the one where he has his daily task.

**A. E. Frost** is pastor of St. Ansgar's Church, Waterloo, Iowa and president of District 4 in our synod.

**Mrs. Gertrude Mortensen** is a member of the Seattle, Wash., Church. Mrs. Mortensen's maiden name was Gertrude Hostrup; she was some years ago student and teacher at Grand View College.

**Aage Møller** is pastor of our church in Solvang, Calif.. Though many years he was director of the Nysted, Nebr., Folk School, and at the same time pastor of the church there.

**Svend Holm** is pastor of our church in Grayling, Mich.. He is a former member of Our Savior's Church, Brooklyn, N. Y., and served there through several years as Sunday school superintendent. After completing a course at the Theological seminary at G. V. C. he was ordained at the Church convention in Minneapolis in June.

**Johannes Knudsen** is president of Grand View College, having served previously as pastor of the Hartford, Conn. and at the Askov, Minn. churches.

**T. C. H.** is a student at G. V. C., our special contributor from the student group to L. T.

**Willard Garred** is pastor of the Grayling, Mich., Church. He graduated from the G. V. C. Theological seminary last May and was ordained at the Minneapolis convention.

**V. S. Jensen** who contributes a series of articles on "What Is The Original Christianity" is pastor of the Oak Hill-Exira, Iowa churches. He served some years ago as professor at the G. V. C. Theological seminary.

**Esther Nielsen** is a member of the Seattle, Wash., Church. She was through the past year secretary of the young people's work in the Ninth district. She is now a student at Grand View College.

**Alfred C. Nielsen** who is our regular contributor for the column "In The Wide Wide World" is the Dean of Grand View College.

**Dr. Ralph H. Long** is the Director of National Lutheran Council of which our synod is a member.

**M. Mikkelsen** who regularly contributes his column, "Church and Home" is pastor of the Bethlehem's Church in Askov, Minn.

### The Chaplain Asks Your Help

Are you reporting the names and addresses of your service men and women to the Service Commission regularly?

When sending these names, be sure the address is the **latest**. One chaplain reported that he was given a name of a service man who had actually been gone from that camp for two years. That is surely an extreme case, and know this would never happen intentionally. The address must be **complete**. With all the branches of service and the many units at a single camp the detailed address is necessary.

Our chaplains and service pastors want to reach our men. Let us give them our whole-hearted cooperation! Address: Service Commission, National Lutheran Council, 915 Metropolitan Bldg., Minneapolis, 2, Minn.

### SONG OF PEACE

And in despair I bowed my head;  
 "There is no peace on earth," I said;  
 "For hate is strong  
 And mocks the song  
 Of peace on earth good will to men!"  
 Then pealed the bells loud and deep:  
 "God is not dead; nor doth He sleep.  
 The Wrong shall fail,  
 The Right prevail,  
 With peace on earth, good will to men."  
 —Longfellow.

## CHURCH and HOME

By REV. M. MIKKELSEN

The essential thing in man's life might be his prayer-life; it is possible that it can be something else. It always is the thing in life which reduces the distance between you and God to the least fraction possible. It might be work, faith or prayer, or all of these combined. It is well to know that one is working in the presence of God, that faith in Him never allows one to withdraw himself from His presence, and that in prayer it is possible always to have the assurance of His nearness.

There is only one thing that is essential in man's life. Until we begin to see the importance of this, there might be several things which we consider essential. May I once more emphasize the value of prayer. Only he who has experienced what prayer might do to him is in a position properly to understand his own need, not of the many things, but of the one essential thing in life.

Is it not true that the confusion today which involves mankind everywhere is the result of selfishness and greed? Man wanted more than his own. He wasn't satisfied with his lot. He wanted many things. Not just one thing. Not even Christians have kept out of the race for worldly possessions. Some of them managed to outrun other competitors and demonstrate to the world that Christianity is not what it was, backward, shy, humble. Today professing Christians do not hesitate to compete for the possession of worldly honors and wealth. There is plenty room for hypocrites in our modern sanctuaries. Church groups today are fairly tolerant. Money, even in the life and the work of the church, has assumed, it seems, an importance which was unknown in the early days of the church.

Our fine church buildings, equipment for the Sunday school, etc., certainly add to the beauty of the services and make the work so much more convenient and pleasant, but to think that the work would be discontinued if we didn't have these, is placing far too great a value on outward equipment. These are not the essential things in man's religious life. It is essential that he experiences in his daily life, not on Sundays only, the nearness of God and the feeling of security which is imparted to him in the presence of God.

Being close to God means that one is further removed from the worries and anxieties of life, and there is no fear to delay our progress, although we may encounter stiff resistance as we travel along on life's highway.

You understand that it is not the type of work we do, that makes us still apprentices in the Kingdom, and it is not the presence in our hearts of a deep desire to serve, but the presence with us of this ugly thing called worry.

It is not because one sits in church listening to the word of life that he might receive praise for having chosen

## Our Church

**Rev. O. S. Jorgensen** preached his farewell sermon in the Bethlehem Church Cedar Falls, Iowa on Sunday, Oct. 3rd. He has served this church through a period of seventeen years. A farewell gathering was held Sunday evening by the congregation. Many words of appreciation were spoken by various members of the church and its several organizations. Rev. A. E. Frost of Waterton, Rev. Svend Kjær of Fredsville and Rev. Justensen of the United Danish Church in Cedar Falls were all present and each gave brief talks stressing the privilege of fellowship through many years. Frost, Kjær and Jorgensen were in the same graduating class from the G. V. C. Theological seminary in 1919. Rev. Justensen and Jorgensen had been neighboring pastors in Minneapolis many years ago. During the program the two sons of Rev. and Mrs. Jorgensen arrived. Both are in the U. S. service, the oldest, Erling, is stationed in New York city, and had been given a furlough. Several gifts were presented to Rev. and Mrs. Jorgensen from the congregation and friends present. On Tuesday, Oct. 7th, they departed for their new field of work in Chicago. Rev. Jorgensen was installed in the Trinity Lutheran Church Sunday, Oct. 10, by the district president, Rev. Marius Krog. A reception in the church parlors in the evening concluded the day's festivities.

**The annual Fall Meeting** in St. Stephen's Church, Chicago, was scheduled for October 15-17. Rev. A. E. Frost of Waterloo, Iowa, was invited as the guest speaker.

**Rev. A. C. Kildegaard** was the guest speaker for the Harvest Festival service in the St. Peter's Church in Dwight, Ill., on Sunday, October 10th. Rev. and Mrs. Kildegaard were guests in the home of Mrs. Kildegaard's mother, Mrs. Jorgen Hansen in Gardner, Ill.

**Hans P. Johansen**, one of the early pioneers of the Danebod, Tyler, Minn., congregation died after a lingering illness on Thursday, Oct. 7th. He had reached the high age of 92 years. Funeral services were held on Monday, Oct. 11th. Rev. Hakon Jorgensen of Newell Iowa conducted the service. Mr. Jorgensen was a staunch and faithful mem-

ber of the Danebod Church and Folk School through the many years.

the best place, but it is because of the complete absence of worry. It's this absence in man's life of worries that makes devotedness so attractive; it's the presence of worry which makes our services rather unattractive.

Absolved from his worries one may live, from day to day, much nearer the source of life, and draw from it sustenance to transcend such evils as misfortune, disaster, pain, sorrow, etc., which the world may have in store for us.

ber of the Danebod Church and Folk School through the many years.

**President L. Siersbeck** of Dana College, Blair, Nebr., has resigned his position to accept a call from the United Danish Church at Council Bluffs, Iowa, after the first semester of this school year.

**Rev. Svend Kjær**, pastor of our church at Fredsville, Iowa, has accepted a call from our churches at Salinas and Watsonville, California, and expects to move to Salinas about Jan. 1, 1944.

**Niels Lauritz Andersen** of Cedar Falls, Iowa passed away very suddenly after a heart attack Sept. 23. He had spent the day on the old home farm near Fredsville with his son Edward and was ready to leave for home when death came unexpectedly. He was a member of Fredsville Luth. church for many years. Funeral services were held Sunday, Sept. 26 at the church and he was buried at the Fredsville Cemetery. He is survived by his wife and six children.

**A Memorial Service** was held in Nain Lutheran Church, Newell, Iowa, Sunday, Sept. 12 for two U. S. servicemen, Axel Christensen of Newell, and his cousin, Gerhardt Kjolhede, adopted son of Mr. and Mrs. Peter Sondergaard of Dwight, Ill.

**Rev. J. J. Lerager** and Mrs. Emilie Pedersen of State College, New Mexico, were united in marriage at Brush, Colo., on October 5th. Rev. Erik Back conducted the ceremony.

**The Synodical Board** met in session on Tuesday, October 12th, at Des Moines, Iowa.

## News Briefs

**Swedish Sanctuary**—About five hundred refugees from Denmark, still increasing in number, are now being taken good care of in Sweden. They are all treated as political refugees, not being interned even if they are soldiers or marines.

Already giving refuge to some seventeen thousand Norwegians, compelled to remain tensely mobilized, hard up for food, Sweden nevertheless contrives to be the one free and hospitable place where citizens of its brother nations can escape from sure death by Nazi firing squads at home and help to direct further underground resistance.

Sweden is a sanctuary for the oppressed.

**Powerful Danish Beer**—The "Forum" a Copenhagen exhibition building, capable of holding sixteen thousand people, had been taken by the Germans for barracks when they moved into the town in force on August 28. It was completely wrecked by the Danes, who smuggled time-bombs into crates of beer ordered by the Germans.

## To Santal Mission

### For General Budget:

Dagmar Lund, Hampton, Iowa, \$5.00; Dannebrog Y. P. Society, Hampton, Iowa, \$5.00; St. Peder's Church, Mpls., Minn., \$15.85; T. A. Rasmussen, Chicago, Ill., \$20.00; Mrs. Holger Andersen, Greenville, Mich., \$1.00; Mrs. Helene Nielsen, Seattle, Wash., \$6.00; Dan. Luth. S. S., Denmark, Kans., \$20.43; a friend of the Mission, Oak Hill, Iowa, \$3.00; Danebod Eng. L. Aid, Tyler, Minn., \$25.39; Dan. Ladies' Aid Mission Taxes, Clinton, Iowa, \$12.50; Diamond Lake Congr., Lake Benton, Minn., \$13.09; District IV, Des Moines, Iowa, \$100.00.

In memory of Peter Berthelsen, Kimballton, Iowa: A group of friends, Kimballton, \$14.00; Mr. and Mrs. Chas. Sorensen, Audubon, Iowa, \$1.00; H. C. Hansen, Withee, Wis., Mr. and Mrs. Fred Miller, Mr. and Mrs. C. B. Andersen, Mr. and Mrs. Thomas Miller, Mr. and Mrs. Ed. Laneville, Mr. and Mrs. Andrew Miller, Mr. and Mrs. Emil V. Hansen, Niels Holm, Marie Miller, Withee, \$7.50; Mr. and Mrs. Andreas Hansen, Tyler, Minn., Mrs. Marie Sørensen, Tyler, Minn., \$2.00; Mrs. Jens Miller, Withee, Wis., Marie Miller, Withee, \$1.00; Rejnar Hansen, Fresno, Calif., Jorgensen Funeral Home, Selma, Calif., \$10.00.

For Dr. Ostergard's work: Mr. and Mrs. Harold von Goertz, Faribault, Minn., \$5.00. Total for September, \$292.76. Total since January 1st, \$3,209.70.

On behalf of the Mission, thank you sincerely.

DAGMAR M. MILLER.

Hampton, Iowa.

## Acknowledgment of Receipts From The Synod Treasurer

### For September, 1943.

#### For Budget.

##### General:

Previously acknowledged ----\$ 905.44  
Miss Nanna Strandkov, Chicago, Ill. ----- 5.00  
Congregation, Des Moines, Ia. ----- 25.00  
Congregation, Withee, Wis. ----- 33.24  
Congregation, Minneapolis, Minn. ----- 29.70  
Congregation, Omaha, Neb. ----- 25.00  
Congregation, Seattle, Wash. ----- 76.76

Total to date -----\$ 1,099.14

##### For Annual Reports:

Previously acknowledged ----\$ 54.30  
Congregation, Bridgeport, Conn. ----- 2.50  
Congregation, Grayling, Mich. ----- 1.00  
Congregation, Detroit, Mich. ----- 2.50  
Congregation, Canwood, Sask. ----- 1.75  
Congregation, Askov, Minn. ----- 5.00  
Congregation, Alden, Minn. ----- 3.50  
Congregation, Tyler, Minn. ----- 8.75  
Congregation, Ruthton, Minn. ----- .50  
Congregation, Omaha, Neb. ----- 5.00  
Congregation, Denmark, Kans. ----- 2.50  
Congregation, Wilbur, Wash. ----- 1.50

Total to date -----\$ 88.80

### For Pension Fund,

#### Miscellaneous Receipts:

Previously acknowledged ----\$ 121.09  
Mrs. Laura Muller, Hamel, Minn. ----- 2.00  
Congregation, Diamond Lake, Minn. ----- 13.09  
Total to date -----\$ 136.18

### For Pension Fund,

#### Pastors' Contributions:

Rev. Svend Jorgensen -----\$ 11.20  
Rev. Holger Strandkov ----- 14.00  
Rev. A. E. Frost ----- 14.00  
Rev. J. A. Holst ----- 6.00  
Rev. Vilhelm Larsen ----- 6.00  
Rev. Ronald Jespersen ----- 8.00  
Total to date -----\$ 59.20

### For Home Mission:

Previously acknowledged ----\$ 202.08  
District No. 2 meeting, Grant, Mich. ----- 43.50  
Congregation, Kimballton, Ia. ----- 50.00  
Total to date -----\$ 295.58

### For Children's

#### Home, Tyler, Minn.

Previously acknowledged ----\$ 5.00  
In memory of Charles Hanson from Mr. and Mrs. Harry Petersen, Ruthton, Minn. ----- 2.00  
Total to date -----\$ 7.00

### For President's

#### Travel Account:

Previously acknowledged ----\$ 186.07  
Congregation, Hampton, Iowa ----- 10.00  
Congregation, Denmark, Kans. ----- 25.00  
Total to date -----\$ 221.07

### Received for Items Not on Budget.

#### For Lutheran World Action:

Previously acknowledged ----\$ 3,683.78  
Miss Nanna Strandkov, Chicago, Ill. ----- 5.00  
Congregations, Montcalm County, Mich. ----- 93.35  
Congregation, Dwight, Ill. ----- 90.00  
Congregation, Tyler, Minn. ----- 390.00  
Congregation, Viborg, S. D. ----- 76.95  
Congregation, Davey, Neb. ----- 18.40  
Total to date -----\$ 4,357.48

### For Seamen's Mission:

Congregation, Diamond Lake, Minn. -----\$ 13.09

### For Eben-Ezer:

Congregation, Diamond Lake, Minn. -----\$ 13.08  
Congregation, Alden, Minn. ----- 12.00

### Cash Contributions for Grand View College Jubilee Fund:

Previously acknowledged ----\$10,232.64  
Albert Eve, Chicago, Ill. ----- 25.00  
Chris Korsgaard, Chicago, Ill. ----- 25.00  
Rev. A. E. Frost, Waterloo, Ia. ----- 25.00  
Aksel B. Holst, Cedar Falls, Ia. ----- 100.00  
Mrs. Merrill Christiansen, Dannebrog, Neb. ----- 25.00  
Rev. Vilhelm Larsen, Canwood, Sask. ----- 50.00  
Total cash to date -----\$10,482.64

### Contributions in Bonds (listed at maturity value):

Previously acknowledged ----\$ 5,350.00  
Peter A. and Marie T. Rasmussen, Minneapolis, Minn. ----- 50.00  
Mr. and Mrs. Andreas Hansen, Tyler, Minn. ----- 50.00  
District 3, Danish American Young People's League Convention, Alden, Minn. ----- 50.00  
Clara Hornsyld, Solvang, Cal. ----- 25.00  
"No name given", San Francisco, Cal. ----- 25.00  
Total bonds to date -----\$ 5,550.00

### Correction:

In my receipt list for June I acknowledged a 25 dollar bond from Walter Petersen, Waterloo, Iowa. This should have been Walter Petersen, Dallas Center, Iowa.

Several contributions to the Santal Mission will be acknowledged by Miss Dagmar Miller.

On behalf of the synod I thank you for these contributions.

OLAF R. JUHL,

Treasurer.

Hobby Acres, Rt. 1, Box 408,  
Hopkins, Minn.

## October

October is a month of fun,  
And jolly times together;  
Of husking bees and woodland trips,  
Throughout its bright, clear weather.

Then chestnut burs unclasp and drop  
Their brown nuts in the leaves;  
And bonfires send up pungent smoke  
To curl around the eaves.

Then pumpkins ripen in the field  
Awaiting glad Thanksgiving,  
And apples in the cellar lie,  
Their bright red faces beaming.

Oh, June's the month of roses—  
But 'tis known the wide world over  
The very best of weather comes  
In sunny, blue October.

—Selected.

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Johannes Knudsen.

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