

Lutheran Tidings

Volume X

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Number 22

KEEP THEM SAFE

O Father, hear us as we pray
For all the boys who are away,
Be near to them where'er they go,
And keep them safe, we love them so.

Be Thou their strength, their light, their shield
In camp or on the battlefield,
And grant that they may never grow
Away from Thee, who lov'st them so.

All those who sail on sea, in air
Protect, Lord, with Thy tender care;
Keep in their hearts a steady glow
Of faith in Christ, who loved them so.

Melody: Doxology.

Bernhard H. J. Habel.



BENEDICTION

The Blessing of Holy Communion are deeply felt as these men face the uncertainties of war.

Prayer For Peace.

Heavenly Father, God both of righteousness and peace, have mercy upon the nations now engaged in bitter war. Cleanse both us and our enemies of hatred and covetousness; make us worthy of our cause, so steadfast in Thy strength, that no weakness may delay the victory of our arms and no selfishness mar the righteousness of our peace; through Jesus Christ our Lord.

O Lord God, we humbly dedicate to Thee ourselves, our nation and our cause, placing in Thy hands all we have and all we are and all we desire, in the name of Jesus Christ our Lord.

—By the Archbishop of Canterbury.

PENTECOST

A teacher at Stanford is adept in diagnosing our society, and he resembles many other teachers in his inability to prescribe the medicine. However, I am grateful to him for one of his remarks, although it is negative. Our institutions, he says, request enormous sacrifices on the part of the individual. Man would give up if he realized the size of those sacrifices. Yet, there is one huge sacrifice which still must be made. Man must relinquish his last illusion in regard to our institutions' capacity for aiding man. He must come to see, that they do not qualify. They can only exact and do not give. They should radiate energy and they can only drain what residue of energy there is. They should carry people and now people must carry them.

Mr. Mummord's dictum is in line with the unfaceable story of pentecost — the birth of the Christian era. Here were people who let go from the last illusive rope and swam out on the waters. A few weeks previously they had partaken in another event, the execution of Jesus from Nazareth. They had voted for the execution. They had supported the government in carrying it out. Why did they do that? They had admittedly seen the divinity of Jesus. They had found no way of denying that He was truth and life. They had been fascinated by the power of His words and acts. Yes, but they could not give up their illusions as to the institutions of government, religion and education. They knew well enough that money interests had enslaved them, but they kept on dreaming that a miracle or a great man would save them.

On the day of pentecost the illusions had been worn thin and they burst, when Peter and the other laymen commenced to speak. All of a sudden they became honest people who admitted that they were helpless like babes among wolves. Therefore they were ready for an experience of spirit power. The contact between life spirit and man is always made among the disillusioned.

I wrote that Mumford falls down in prescribing the cure, but he has poignantly said that Jesus Christ is the light of the world. He is now as ever free in His relationship with the world. All the Pilates of the world cannot control Him. That is the very reason why He is Saviour to the disillusioned. On asking what was to be done people were told by the apostles, that they allow themselves to be grafted into a relationship with Jesus, so that their kinship with Him could become the center of their lives. They transferred their trust from the institutions to Him, where upon they immediately started to transcend these. They were now integrated in a life reality and set free from the masked nothingness of the institutions.

The reason why an immersion into Christ, His being, His way of life, His exposure of life, His achievement, sets men free from time limited institutions is that He is at one with a lasting, universal and organic law of life. We call it brotherly love. I always hesitate in my attempts to speak about the law, because the institutions have perverted our minds in regard to it. A person who is not willing to yield his last penny and his last pillar of pride does not practice it. We

are told of the first Christians that they had all things in common and no one called anything his own. Brotherly love is an infinite responsive kinship with the brother. It is not state socialism, charity or dole. There is no spectatorship in it. He who loves his brother will live and die with him. He will go through purgatory with him. It is a realization of the fact that one soul cannot be saved unless the other soul also is saved. That no one is better off than he who is worst off. That the bedeviled culprit is as much in the hands of God as is the decent citizen. To live in brotherly love is to use God's way of evaluating man instead of using the institutions' ways. To God a man is a creature worth as much as the universe. To the institutions he is a banker, a parson, a soldier, a labor commodity, a taxpayer, etc.

The paradox is that the bondage of brotherly love is also freedom. No love, no freedom. To live in it is to roam in a world which eyes cannot see and intelligence cannot fathom. Only through a new sense, faith, can life be realized. And here man's original but lost life is revived. In depleted and outworn institutions the basic human value and trait, namely the human word, withers away. The pentecostal people rediscovered and saw that value. It was like seeing the sun after ages of blindness. They found that the mother languages were the only instruments which the Spirit cared to use. They rediscovered the folk souls which are concomitant with the languages. And through the folk souls they perceived the Creator, from whom all those ethnic groups had equally emanated. They are different but the source is one. As members of such groups they saw that they were children of a very wealthy God and Father. They became cosmopolitans but not in terms of a state, rather in terms of children and plants. The false illusions about superior and inferior groups were burnt to ashes. The individual and collective self-aggrandizements were dissolved like icicles in the warmth of the sun.

The memory of pentecost had redemptive value to people of Luther's day, when the institutions had dragged people down into a dark cellar. It was redemptive to Danes when a state church tried to monopolize heaven. It is redemptive to people now who must needs find a center aside and above the institutions. "You must repent, and every one of you be baptized in the name of Jesus Christ, in order to have your sins forgiven; then you will receive the gift of the Holy Spirit, for the promise of it belongs to you and your children, as well as to those far away whom the Lord our God calls to Him."

Aage Møller.

LOVE WORKETH NO EVIL

"There are thousands hacking at the branches of evil to one who is striking at the root."

Statistics show that there are today in the United States about seven thousand young men of military age and fitness in Civilian Public Service, who were accepted by the Government as sincerely opposed to both combat and non-combat military service. A large percentage of them are college students or graduates. They work a minimum of 51 hours a week at strenuous work or hard labor without other compensation than the satisfaction of knowing that they are aiding in the upbuilding of humanity rather than in the wanton de-

BIBLE STORY SONGS

REBEKAH

I

Young Isaac lost his mother, old Abraham his wife
And Sarah's tent was empty and empty Isaac's life:
He was his mother's all in all, a shy and quiet lad,
She was his guide and comfort, no closer friend he had.

It worried Abraham, so he called his servant in
And sent him North into the land where still abode his kin,
Ten camels for the journey he gave this faithful man
And gold and precious ornaments, a princely caravan.

He made him swear that never would he give his consent
To let a pagan woman reign in Sarah's empty tent
But bring from his own people a glad and willing bride
For Isaac in his loneliness to be his joy and pride.

The servant after many days arrived at Nahor town
Where by the well he halted as the sun was going down,
And then he prayed the God of Abraham to let him know
Which of the maidens coming to the well should with him go.

"I'll ask them for a drink, and the maid that answers me:
'Drink, sir, and I will water your camels', let her be
The one for Isaac chosen, a maid that will not shirk,
For she is generous and kind and not afraid of work."

With pitcher on her shoulder came Rebekah through the gate.
He asked her for a drink and she answered him and said:
"Drink, sir, and let me water your camels." Then he knew
That he had found the right one, a maiden fair and true.

S. D. Rodholm.

Mel.: Paa Tave Bondes Ager.

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Grand View College, Des Moines, Ia.

struction of life and property. They have the same leaves and furloughs as the Army, but furnish their own clothing and expenses.

Though most of the C. O.'s (conscientious objectors) live in C. P. S. camps doing work of national importance, such as forest service and soil conservation, more than a third of them are now on detached service working on special projects, such as the following:

Mental Hospitals. There are 1500 C. P. S. men serving in mental hospitals. The need for help here is very great. For although it was difficult to get attendants before the war for long hours of depressing work at low wages, the situation became desperate when the war broke out. Hundreds of attendants were drafted for military service and others left for better jobs.

From 8 to 12 hours a day C. P. S. attendants feed, dress, wash and shave the patients. They clean up after them, give injections, scrub floors, make beds, give medications and keep order. Although the patients are often revolting in the extreme, "there is," as one young man voiced it, "a deep satisfaction in ministering to the needs of men as miserable as they are — and seeing the improvement in them as a result of your work." Love does work, he believes, even with the insane.

Puerto Rico. A group of 75 C. P. S. men under the direction of the Brethren have set up a hospital unit at Castaner in the horrible disease-ridden Caribbean island of Puerto Rico, and a rural medical dispensary at Rio Prieto. These men have built their hospital out of old barracks. They have installed plumbing, built cesspools, set up laboratories and X-ray equipments. In three months alone they gave more than 1700 treatments in the dispensary, with 1300 in-patient days at the hospital during the same time. Up to 124 operations were performed in the hospital in one month.

A dental clinic has also been set up, and educational and recreational programs have been organized. Recently the Mennonites and the Friends have given support to the work in Puerto Rico by setting up sub-units.

General Hospitals. There are 85 C. P. S. men serving in general hospitals. Some are being trained as male nurses with 20 hours a week for study and 40 hours on the floor — and extra overtime because of help shortage. Other men make beds, mop floors, work in operating rooms and do other jobs vital to the patient's welfare.

C. P. S. general hospital units are administered by the Catholics, the Methodists and the Friends (Quakers).

Training Schools. About 178 C. P. S. men work in eight training schools for delinquent boys. Some of these schools are in the deep south. The men act as teachers, medical attendants, housemasters or attendants for the mentally deficient. Some who have had special training, act as social case workers and psychologists.

In these institutions, where the essential equipment is often lacking, where corporal punishment was the rule and

the boys were regarded as incorrigible or mentally deficient, where racial tension is often rife, these C. P. S. men are attempting, through non-violent technique, to help our country's problem children. And they believe they are getting results.

Combatting Hookworm. To combat hookworm, the great plague of the south, is no romantic job. At present 75 C. P. S. men serve in that field.

To stop this menace, which thrives on dirt, sanitary privies must be erected, new and deeper wells dug, buildings repaired, and health education spread. It is truly a lowly service, a service which requires deep love for fellowmen.

The Brethren have for more than a year sponsored this work in Crestview, Florida. And now another unit is set up by the Friends at Orlanda, and one by the Mennonites at Mulberry. In all of these units C. P. S. men serve.

Relief and Rehabilitation Service. About 230 C. P. S. men, while giving regular service in C. P. S. camps, are also being trained to serve in reconstruction units for foreign relief and rehabilitation after the war. They will go to devastated areas to nurse the ill, aid the aged and homeless and feed the hungry. Many of these men would have been serving abroad by now if Congressional action hadn't prevented them from leaving the country.

Smoke Jumping Units. There are 68 C. P. S. men serving as paratroopers of the forest service in Montana, Idaho and Oregon in the combat of forest fires. Where it formerly took days to reach a fire, the paratroopers can now reach it in a few hours. All C. P. S. jumpers are volunteers, and they are showing great bravery.

Experimental Subjects. About 100 C. P. S. men are at present serving as human guinea pigs under the office of Scientific Research and Development. Others serve on projects under the U. S. Surgeon General's office. This service often requires men to undergo much discomfort and great danger. At times they are compelled to work long hours at strenuous labor on a minimum ration, that the research workers may discover the effect of low protein on work. They have fasted for days and drunk salt water to aid in studies that aim to help shipwrecked sailors.

Although our Government has recognized that it is not advisable to compel men to act against the dictates of his conscience, it has not yet recognized the injustice of withholding from them even a subsistence compensation for the much needed service they render. The Government collects full pay, but only those in detached service, those on special projects, are paid at the rate of \$15.00 per month plus food and lodging. Out of this they must furnish their own clothing and other necessities.

Those doing regular Government service in C. P. S. camps are compelled to pay the cost of their maintenance — \$35.00 per month. If they or their family, are unable to pay this maintenance fee, it is provided for them by the peace churches

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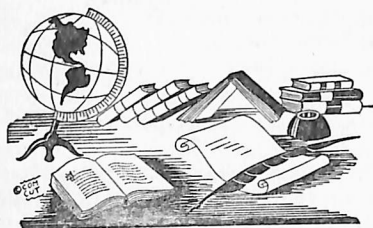
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Across the Editor's Desk

The annual convention of the Danish Lutheran Church is at this writing in session during this week, June 13-18, at the Union City Mission Camp, Medicine Lake, near Minneapolis, Minn. At the opening of the meeting the housing committee reported an advance registration of approximately three hundred guests.

The setting in which the convention is held is quite different from any previous meeting of this nature. We shall report more on this later. However, a convention auditorium, committee rooms, dining room, etc., more spacious than we ever had before at any previous convention.

In spite of rather unique setting, those who gathered on Tuesday evening for the opening service, as Rev. Viggo Hansen preached the sermon and we in prayer and the singing of our great hymns, immediately shared in the familiar Christian fellowship so well known to all who through the many years have enjoyed this convention fellowship.

As we on the second morning of the convention submit the last material to this issue of L. T., we can not give much report, but we submit the minutes (in part) from the first day's session:

The Minutes of the Business Sessions of the 67th Annual Convention.

Wednesday, June 14th

We assembled at 9:00 a. m. in the worshipful chapel for morning devotion. The beautiful hymn: "Den signede Dag med Fryd vi ser" sounded forth, and we listened to the reading of a Scripture lesson and confessed our Christian faith. The Rev. Johs. Pedersen, Portland, Maine, spoke on the subject: Darkness and Light, pointing out, by reference to actual incidents, that midst in the world of darkness in which we are enveloped we meet men of sterling Christian character whose deeds are a testimony to the light which Christ brought into the world. The morning devotion closed with the singing of the hymn: "Guds Ord det er vort Arvegods".

The President of the Synod, the Rev. Alfred Jensen, thanked the speaker for his message. He then addressed himself to the convention, and opened the 67th Annual Convention of the Danish Evangelical Lutheran Church in America in the name of the Triune God. The President of the Synod called upon the pastor of the host congregation to extend a welcome before proceeding to the task of organizing the convention. The Rev. J. C. Aaberg, pastor of St. Peder's congregation,

Minneapolis, assured the convention that both congregation and pastor felt it a distinct honor to have the convention in two successive years. He spoke appropriate words concerning the church and the present crisis.

We started the business sessions of the first day of the convention with 82 delegates of which one is a district delegate with three votes, 31 ministers, and two lay Board Members.

Through motions from the floor, the convention voted to extend voting privileges to Mr. J. K. Jensen and Mr. Paul Steenberg, members of the Pension Board; to Mr. Jens Thuesen, member of the Board of Education; to Mr. Martin Nielsen, chairman of the Advisory Finance Committee; to Mr. Alfred C. Nielsen, president of the Old People's Home; to Miss Dagmar Miller, Missionary; to Candidate Holger Andersen; and to Miss Maria Schmidt, editor of Child's Friend. Total number of votes: 125.

The following were elected convention officers: Prof. Erling Jensen, chairman; Rev. Alfred Sorensen, assistant chairman; Rev. Ernest Nielsen, secretary; and Rev. A. Frost, assistant secretary.

Before the chairman of the Convention took the chair, the Rev. Alfred Jensen, President of the Synod, presented a new gavel to the chairman, a gift from the Rev. Holger Nielsen. The convention expressed its appreciation by a generous applause.

Agenda.

The Convention decided upon the following working hours: 9:00 a. m. to 12:00 o'clock noon, and from 1:30 p. m. to 5:00 p. m.

Since many had not received the President's Report before leaving for the Convention, the President read his report. At exactly 12:00 o'clock noon, the session closed for the noon recess with the singing of "Now Thank We All Our God". At 1:30 p. m. we reassembled, sang the hymn: "All Hail the Power of Jesus' Name", and the President continued to complete the reading of his report.

The districts designated the following pastors and delegates to constitute members of the Nomination Committee:

Pastors		Laymen
Dist. I	Rev. Joh. Pedersen	Mr. Viggo Nielsen
Dist. II	Rev. Verner Hansen	Mr. Thomas Knudstrup
Dist. III	Rev. Holger Strandskov	Mr. Alfred Holgaard
Dist. IV	Rev. H. O. Nielsen	Mr. Sophus Hermansen
Dist. V	Rev. J. P. Andreasen	Mr. Mikkel Poulsen
Dist. VI	Rev. Enok Mortensen	Mr. Sigurd Pedersen
Dist. VII	Rev. Howard Christiansen	Mr. O. C. Olsen
Dist. VIII	(not arrived)	
Dist. IX	Rev. A. E. Sorensen	Mr. Aage Gribskov

Following the reading of the President's Report, the Rev. Alfred Jensen called attention to some of the more important problems discussed by the district presidents.

In the absence of the Secretary of the Board of Education, the Rev. Ottar Jorgensen presented the Board's report. The report was not read, but a resolution, by the Board was added to the printed report. The resolution reads:

"In view of the necessity for equipment to carry out the Cadet Nurses Training Program, be it resolved that the Convention be asked for an appropriation of up to \$5,000.00 from the Jubilee Fund for permanent laboratory equipment to carry out this program."

The chair ruled that the above resolutions be acted upon at the same time as the committee report on the report of the Board of Education, Board of Examiners, and the Jubilee Committee.

Although the Agenda called for the report of the chairman of the Jubilee Committee at this time, the Chairman of the convention rules that we postpone the presentation of this report until four o'clock.

The Rev. Alfred Jensen read a letter from the Rev. A. T. Dorf in which he wrote about the needs of the Seamen's Mission. It was recommended by the President of the Synod to turn this letter over to the committee which is to report on the report of the Seamen's Mission.

Before adjourning for the afternoon recess, the assembly closed this first part of the afternoon session by singing the hymn: "Gracious Spirit, Dove Divine".

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GRAND VIEW COLLEGE



Grand View College

There is very little activity around Grand View these days. The college students have long since left and now only the seminary students remain. This particular week there are also few of them here. It being convention week, many who would otherwise be here are attending the convention in Minneapolis.

The summer session of the seminary got under way on May 29, and will continue until September 1. There are eight students enrolled for this term. Since it would be impractical to serve meals at the college for such a small group, the students eat at the Holger Danske Young People's Home, which is near the college.

Though the school year has barely ended, already preparations are under way for next year. The classrooms, the halls, and other parts of the building are being given a thorough cleaning. Here and there minor repairs are being made, and all is being put in readiness for the reopening of school in September.

T. C. H.

VITA

I, Holger Muller Andersen, was born in Kimballton, Iowa, January 18, 1919, the youngest child of five issuing from the marriage of Jens Andersen and Kristine Andersen, nee Muller.

From my very earliest recollections I seem to remember having had the desire to enter the ministry. That flame of desire was kindled, I believe, by my love and admiration for our pastor, the late Rev. Jens Jørgensen. His ability to make the characters and teachings of the Bible live in my heart certainly had its influence on me during my formative years.

My elementary background was that of a normal child in one of our Danish communities. I attended grammar school, Sunday School, catechetical classes and, for nine years, attended Danish summer school. I was baptized by the Rev. Jens Jørgensen and confirmed by his successor, the Rev. Alfred Jensen.

There came a period of reaction, as there probably does in the life of most boys, when things of religious nature were regarded as unmanly. The antithesis in my life manifested itself in a deliberate and conscious adolescent at-

tempt to sidestep and even discredit the spiritual values sponsored by the local community of believers.

Following my graduation from high school I spent a year at Grand View College at the insistence of my parents, who hoped I might find a life goal



Holger M. Andersen

through the contacts there. The experiment proved a failure, and so in the spring of that year (1937), I left for Chicago where I was employed in a department store for a period of three years. It was while a member of St. Stephan's Church in Chicago that I came to the realization that there still remained a spark of that earlier desire to enter the ministry. Faint as it may have been it prompted me to return to Grand View in quest of certainty. After many spiritual vicissitudes I decided to enter the seminary, and since that time, through the work in the seminary and the experiences I have had while visiting some of our congregations as student pastor, I have had an ever-growing conviction that I have found the work to which I shall devote my life, God willing.

It is my earnest and sincere desire to be of service to His Kingdom by propagating, in substance, the faith in Jesus Christ as it is interpreted by the Danish Evangelical Lutheran Church in America. These articles of faith which I desire to promote have become mine, I feel, partly through the influence mentioned above and partly through a gradual personal insight into, and conviction of their ultimate truth and trenchant significance in the direction which human lives should take if they would share more fully in that greater fellowship, both here and beyond.

In accord with the regulations governing such procedure I have accepted a call from the Viborg-Gayville congregations in South Dakota, and have submitted my application for ordination to the Ordinating Board with the hope that ordination will be granted me, that I may be permitted to serve in the place to which I have been called.

Our Church

Marlette-Juhl, Mich.—Rev. Holger P. Jorgensen of Muskegon, Mich., was scheduled to serve the Marlette and Juhl churches on Sunday, June 18. A

class is being prepared for confirmation. According to present plans Rev. Edwin E. Hansen, Racine, Wis., former pastor of the churches here, will be coming to Marlette during the latter part of July for the confirmation service.

Muskegon, Mich.—During July and August the Central Lutheran Church, Holger P. Jorgensen, pastor, will have joint services with the Samuel Lutheran Church. This was also carried out last summer, and the two pastors changed off being in charge of preaching the sermon at these joint services, the other having the privilege of taking a vacation every other Sunday. The Sunday school of Central Lutheran Church will recess during the two months, July and August. A Spring Concert was given by the choir on Sunday evening, June 4th. Construction of the new church is now under way.

Des Moines, Iowa.—Vacation Bible School will be held during the month of June. Mrs. Ingeborg Schrodermeier, daughter of Mr. and Mrs. P. Lund, will be the teacher. Plans are being made for a 4th of July observance by the congregation on the Grand View College campus.

Tyler, Minn.—The DAYPL District III annual meeting will be held in Tyler, June 30-July 2nd. The pastors of the District and Dr. Otto Hoiberg will be the speakers. A Nursery has been arranged in the confirmation room in the parsonage where mothers can leave their small children during the church services. Members of the English Ladies' Aid take turns in caring for the children. "Femte Juni Fest" was observed on Sunday, June 4th. The Sunday school has been recessed and will open again Sept. 4th. Vacation Bible School opened on Monday, June 12th. One hour each morning, 8-9, is given to instruction in the Danish language. The balance of the morning period is given in English. Miss Edith Johansen and Mrs. Carl G. Christiansen are the teachers.

Rev. Charles Terrell, Badger, So. Dak., spoke on Sunday evening, May 21, in the Young People's Society in Tyler, Minn., on the topic: "What Is Disturbing the Danish Lutheran Church?"

Dwight, Ill.—A musical program was given by the young people on Sunday evening, May 21. Proceeds from the evening will be used to buy a bond for the G. V. C. Jubilee Fund. Chaplain F. O. Lund conducted the worship service in the St. Peter's Church on Sunday, June 11th, and spoke again in the evening in the church parlors. The pastor of the church, Holger Strandskov, was the speaker at the annual Summer Festival held at the Old People's Home, "Danebo", in Minneapolis on that date. Vacation Bible school is being held during the month of June, the teachers being Rev. and Mrs. Holger Strandskov.

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IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

PEACE IS POSSIBLE

Patriotism is not enough.—Edith Cavell.

In my last article I pointed out that the basic cause of war is international anarchy; namely that the nations do as they like when they think they are strong enough to do it.

It is well to keep in mind that there have been periods of peace in human history. During the years 30 B.C. to 180 A.D. there was peace and prosperity in the Roman Empire, and that included most of the civilized world. Peace was enforced and Roman law was obeyed by millions of people. The time from 1815 to 1914 was also a period of relative peace. Britain ruled the waves and saw to it that the wars that did occur did not spread.

It should also be remembered that in modern times there are very few wars within the nations. This has not always been true. During the turbulent middle ages, feudal lords fought with each other most lustily, and the king was simply not strong enough to stop it. This condition prevailed in Denmark, Germany, France, England and in all countries where feudalism existed. Internal wars, or civil wars, were stopped when the central government became strong enough to do that.

There is peace within the nations, not because men are sinless or because they love each other, but because the government enforces peace, and because that policy is backed by public opinion.

Causes of War.

Modern wars are between and among nations. The causes of wars are usually said to be race rivalry, national rivalry, political rivalry, economic rivalry, religious rivalry and so on. But when we come to think about it, all of these rivalries exist within a nation, and yet men do not fly at each others throats and resort to mass murder.

In our country we have intense economic competition; men and firms are pushed to the wall. They frequently hate each other, but they do not go to war with each other. We also have intense race rivalries in our land, but most of the time the government manages to keep the hatreds in check. True, there are race riots, too many of them, but the amount of killing is small when compared with a modern battlefield. In the United States and Canada we see national groups such as the English, French, Italians and Germans living together peacefully.

Switzerland is one of the best examples of what can be done. This little country should fill us with pride and hope for the future. Here people of religious and national differences live together in peace and have built a glorious civilization. All this in a vast sea of mad hatreds. For centuries the French and the Germans have fought and bled as armies have rolled across frontiers. In Switzerland Germans and French live together in peace.

I could go on and on, but I do not think it necessary. What we need to learn is that there is peace within the nations where men are sinful and where many rivalries and hatreds exist.

It is not possible for a government to keep order in an area if that area is so large that police and troops can't reach the trouble spots quickly. Peace would not have been possible in the Roman Empire without the fine system of roads. Soldiers could move swiftly from one place to another. One of the chief reasons why Charlemagne's empire in the middle ages fell to pieces was poor roads. It was the railroad and the telegraph that made the union of our forty-eight states a practical possibility. The same thing holds for the Dominion of Canada and Australia.

Conquest of Space.

The conquest of space is one of the miracles of modern times. When my father was born, the swiftest means of travel in his community in Denmark was the horse. Men then travelled no faster than they did in the days of Christ. In his lifetime he saw the coming of the steam train, the automobile and the airplane. This is one of the greatest revolutions in man's history.

When this nation was founded it took four days to travel from Boston to New York. It took George Washington one week to journey from his Virginia home to New York, and it took six weeks to travel from the Mississippi river to New York City.

In our day a plane can make the trip from George Washington's home to New York in about an hour, and from the Mississippi river to that city in about three hours. Planes now fly from Labrador, Canada to England in less than seven hours; and around the world in less than a week.

This conquest of space makes a world government urgent and a world government makes world peace a possibility. The modern inventions have made peace not only possible, but absolutely necessary. **Unless world order displaces world anarchy, it is most likely that our civilization will pass into another dark age.**

When the fathers drew up the Constitution of the United States, they saw plainly that the thirteen colonies would have to surrender some of their powers to the government of the United States. If this were not done, peace would be impossible. Each colony surrendered such powers as the right to coin money, regulate trade between the states, and foreign trade. They further surrendered the rights to make war and peace. In short, by entering the union they lost their sovereignty (independence). Peace would have been impossible among thirteen sovereign nations along the Atlantic coast. Just as peace has been impossible among the sovereign nations of South America, Europe and Asia.

It is doubtful that the people living in the United States are any more kind and honest than the peoples who live in Europe. Why then should sinful Americans have peace most of the time, while no more sinful Europeans should have war much of the time? The answer is that we have one sovereign state controlling this whole area while Europe has many sovereign states.

The time is now for the nations of the world to

OUR WOMEN'S WORK

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

THE CHRIST OF THE ANDES

No doubt, the thoughts and prayers of many of our women have centered about their sons, husbands and brothers during these days of terrific fighting in the lands across the seas. Always our prayers must in faith and humility concede "Thy Will Be Done." Yet it is very difficult to see God's will and loving kindness in this holocaust of war which is claiming such supreme sacrifice on the part of our dear ones. One involuntarily wonders if we have done what we could and should that God's Will might have been done without this suffering and loss of life. Have we followed God's commandment as Christians to love one another and set an example of such Christian love before the world. We might do well to observe the example set some years ago by two countries of South America, an event in which women also played their part.

For many years there had been a boundary dispute between Argentina and Chile. The borderline of these two countries lies at the summit of a very high mountain in the Andes where the land is so rugged, it is of little value. Nevertheless statesmen lost their tempers and the people of both countries were aroused over it, to the extent that they both prepared for war. Men were called upon to enlist and ammunition was being made.

There lived in Argentina at this time a very kindly and pious bishop. His name was Bishop Benavente. He considered it a serious mistake to take up arms against a neighbor who had done no wrong. There must be some other way, he felt, for Christians to settle the dispute. On Easter Sunday, when his church was filled with people, he closed his sermon with the remark: "We seem to have forgotten the commandment of Jesus to love one another. It would be a crime to go to war over so trifling a matter. Let us take our dispute to someone outside both countries, submit the matter to arbitration, and thus save the lives of our young men."

The Bishop was not sure that his message would be received favorably, and anxiously waited in the days that followed. It spread to both countries. When it reached Bishop Java of Chile, he heartily agreed and spread it abroad saying: "Why should Christians fight each other? Let us settle this matter in a peaceful manner." Finally the two nations ceased preparing for war and asked King Edward VII of England to arbitrate the matter, and the war was never waged.

King Edward sent some men to examine the boundary line. They found that each party was right regarding some matters and wrong regarding others. A correct line was drawn and people in both countries rejoiced that a peaceful settlement had been reached. Furthermore, both countries agreed that thereafter all of their disputes should be settled by arbitration, which seemed a far better way than waging war.

Bishop Benavente had expressed repeatedly that he would like to see a figure of Christ constructed on the summit of one of the high mountains between Argentina and Chile. This seemed to be the logical time to erect such a statue in honor of Christ, the Prince of Peace. An Argentine woman, Senora de Costa, made the suggestion that, since they now had no need for weapons of war, it would be well to take all the guns and cannon, which had been bought for the purpose of killing one another, and melt them into a great statue of Christ. "Then," she said, "let us place it on top of the timber line, part way by rail and the remainder of the distance by mules, to a jagged crest at the summit of a pass in the Andes. Here it still stands in the perpetual snow on the

form a union. We have the necessary means of communication, transportation and power. It can be done and must be done if we are to have peace. But do we have the will to do it?

In my next article I shall discuss, "The Path to Peace".

highest mountain between the two countries, where it will stand as a monument of peace forever."

Her suggestion was met with great favor by other women, who in their deep gratitude that war had been averted, went to work to raise money with which to buy the cannon. Before long a bronze figure of Christ was constructed which was more than twice life-size. It was brought high above the boundary line between the two countries. It is mounted on a stone pedestal of rough-hewn natural rock. The figure of Christ is poised upon a globe, holding a cross in one hand. The other hand is raised as if Christ were speaking to the people on both sides of the mountain, urging them to love one another. Below the statue is a plate on which two figures are embracing each other and holding a scroll upon which the following inscription is written:

"Sooner shall these mountains crumble into dust than Argentina and Chile shall violate the peace they have pledged at the feet of Christ the Savior."

Many leaders from both countries camped near the borderline on top of the mountain the night before the unveiling of the statue. Thousands gathered for the celebration early in the morning and their cheers and singing could be heard far into the valleys. As they looked upon the face of Christ of the statue, they thanked God that war had been averted and pledged themselves always to keep peace, while the Bishop reverently read the inscription on the base of the monument. Now for more than four decades peace and good will have prevailed between these two countries.

The women of Argentina helped to build a Christ of the Andes. Wouldn't it be well for all Christian women to strive to build a Christ of the World before whose feet all peoples and nations would pledge peace and solemnly strive to keep it!

T. F. H.

Grand View College Freshman Scholarships

Fifteen scholarships of \$50.00 will be awarded to first year students by a committee on scholarships, subject to the following provisions:

1. The applicant must stand at or near the top of his high school graduating class.
2. The applicant must be a member of one of the congregations of The Danish Evangelical Lutheran Church in America, or membership must be held by parent or guardian.
3. Scholarships will only be awarded to students who will reside in the dormitory and board at the college.
4. The applicant must secure an official application blank by writing to the President of Grand View College, Des Moines, Iowa, and must follow its instructions.
5. The application blank must be postmarked not later than August 13th, 1944.
6. The decisions of the scholarship committee are final.

J. Knudsen.

LOVE WORKETH NO EVIL

(Continued from page 3)

(Friend, Mennonite and Brethren) and by other denominations, or religious groups interested in the problems of the conscientious objector. There are 35 such groups, including the Lutheran Peace Fellowship and the Fellowship of Reconciliation, who have set up a unifying agency, the National Service Board for Religious Objectors, 941 Massachusetts Ave., N.W., Washington 1, D. C.

Those who choose the alternative C. P. S. service find that it takes more than average faith and courage to be one of a small minority group, especially when this group is popularly defamed and misrepresented. It requires a compelling faith that God is Love, and Love is therefore the ruling force of the universe; that through a service of Love alone is world progress possible — for Love Worketh No Evil.

Nanna Goodhope.

THE PRESIDENT'S REPORT

to the 67th Annual Convention of the Danish Evangelical Lutheran Church in America, Medicine Lake, Minn., June 13-18, 1944

When total war engulfs a nation nothing escapes its touch. A survey of conditions in the Danish Church during the past year reveals the reality of total war at every turn. Our young men and women numbering upwards of 2000 are serving in the armed forces; other thousands are engaged in production of what has been termed the sinews of war. Farmers and business men everywhere find themselves directly subject to the inroads of total war. Undoubtedly European nations would deny that we have any real understanding of what total war means, for we have not tasted the terrible destruction that actual warfare today brings to nations. It is in a sense of deep humility that we give thanks to God for not having had to taste also that bitter fruit of total war, and our prayers are that the day of peace, reconciliation and restitution may soon be at hand.

Before that day comes we realize, however, that there will be untold numbers of casualties and much suffering. We ask — even when demanding an early and complete victory — that if it be possible we be spared this cup of woe and sorrow and loss. To many more of our homes has come a messenger bringing word of a son fallen on the battlefield or wounded or a prisoner. There will be need for all of us to gird ourselves against the unknown losses of the future and to take refuge in the mercy and grace of God.

Total war draws everything into its grasp, also the church. Perhaps it once nourished the hope it could escape being involved, if so it was a vain hope. To be sure it can be said that on the face of conditions the church is not at war, but we are just beginning to realize that the more all the reserves of a nation are being mobilized, the deeper down we reach for the strength with which to resist and attack, the more necessary has it become that the church is counted upon to supply that invisible, intangible power that gives us the determination to go through with it. Even Russia had to call the church back into the pattern. The nations we are fighting although scornful of religion officially, as we know religion, nevertheless, do not dare neglect it. The question is, will we be found ready to administer to the suffering millions inside and outside of our own nation, that will demand such ministrations as the church, that confesses faith in the forgiveness of sin, the resurrection of the body and life everlasting, can give? It is my hope that God will increase our faith as the demands made upon the church increase.

But there will be a great many more demands placed upon the church whenever peaceful conditions return to part or all of the world. The church has a stake in the coming peace, of that there can be no doubt, even though we may not agree that God has a stake in this war. I don't believe we need to do any more about voicing our determination concerning a fitting peace and a decent new world order than reaffirm our Statement of Principles as passed by last year's convention.

But our duties relative to the coming peace do not end there. The National Lutheran Council has assigned the task, of suggesting to Lutheran Churches what they should be doing when the war ends, to a committee. The Post-War Rehabilitation program outlined by that committee and found in the report to this convention on the National Lutheran Council may or may not have found the best road. Henry Smith Leiper, who spoke to our convention three years ago at Troy and who is the main director in America of the World Council of Churches writes a very enlightening article in the May 24 issue of the Christian Century. This article should be read by all who are interested in what can and should be done by the Church in the post war Europe.

It is my conviction that although our synod is not a large one and for that reason not capable of doing anything on a scale large enough to count greatly in the affairs of the world it should be ready to cooperate and should keep in touch and be informed at all times concerning what its duties and opportunities constitute with respect to the coming peace.

In another respect I believe it may be possible for our church to do something important now that will prove valu-

able in the future. Lutheran Tidings carries in every issue a list of the number of persons in the armed forces from some or perhaps from all our congregations. I think this is a fine beginning that should be expanded, not necessarily by Lutheran Tidings but by action of this convention. I suggest that a commission be created whose task it shall be to obtain the names, the home addresses and as far as possible the present addresses of all the men and women serving in the armed forces from our congregations. It should serve as a sort of service commission in this sense that it from time to time especially at Christmas send messages to all of these. Chaplain Kjær informs me that more than 15% of our confirmed membership is now in uniform. I realize that it will be a stupendous task such a committee will be facing and it will call for the best available volunteer service. I think, however, we will find that by thus broadening our circle of sympathy and fellowship we are drawing closer together and we will be finding new joy and strength. Naturally, such a committee would also know what casualties occur and we would at the end of the war have a record of interest and value to all our members.

It is furthermore my suggestion that such a committee should interest itself in post war rehabilitation plans. I am unable to say how much if any practical results can be worked out by us alone or in cooperation with the National Lutheran Council. But I do think that if the right persons can be found for the above mentioned committee a marvelous task can be done to immense benefit and enjoyment in the best sense of these words to all of us. May I also remind the convention that such a committee should work in close harmony with the agencies already established and partly engaged in the field mentioned above such as the American-Denmark Relief, Inc., and the Lutheran World Action.

Conditions in Denmark.

Perhaps there are those among us who think conditions in Denmark do not constitute any concern of ours. I do not agree. By far the majority of our membership have close relatives in Denmark and our spiritual fellowship is still deeply connected with the Church in Denmark. Furthermore, it is well for all of us to realize what it can be like to live under the conditions now prevailing in our mother country. It has been a torment to our souls to read of the executions, the persecutions and the placing in concentration camps in Denmark of a number of its citizens, some of whom are well known to some among us. The refugees fleeing into Sweden have found sympathy and support in nearly all of our congregations. It is a source of gratitude to know that our help although inadequate was, nevertheless, ready for those refugees when called upon. Many of us eagerly look forward to the day when the war will end and people now homeless and deprived of everything dear to them shall again return to the Danish towns and countryside.

No single event in the past year has so grieved us as the cowardly murder of Kaj Munk. It brought to us a clear understanding of the nature of the enemy now occupying Denmark. Below I bring a translation of a pastoral letter read in all of Denmark's churches February 27 by request of the nine bishops of the Danish People's Church. I bring this translation in order that we may understand the complexity of issues involved and the gravity of the situation as it exists today and as it looks from the point of view of those into whose care is committed the guidance of the Church of Denmark today:

"The bishops of Denmark greet the fellowship of believers in the Danish People's Church at this lenten season:

"In a hitherto unknown fashion the war has shown itself to our people in its true light. Brutalization of the soul of our people follows closely upon violence and destruction. Lawlessness is spreading and the instinct of right and wrong is being dulled. Our generation is reaping what it has sown. When man makes himself the supreme master and disregards God and His will it will inevitably result in a harvest of atheism's and materialism's bitter fruit. Would that we and the whole world could repent and know that God is good!

"If we could do this we would be grateful that we in Jesus Christ were granted the privileges of children by the almighty God so that we dare to meet with harm and disaster in good cheer, knowing that to them that love God

all things work together for good. The name of Jesus which is our guiding star under all changing conditions shows us the way forward in a time when suspicion and hate holds dominion and when to most people there seems to be no difference between truth and lies, either in public life or among men in ordinary affairs. The fellowship of believers for that reason must now, when judgment is upon the world, by wholeheartedly and firmly living its life of faith in Jesus Christ, clearly and fearlessly, speed the Word of God to our generation through its fellowship of preaching, prayer and confession and also accept the demands God places upon it through its fellow men.

"We are sharing with all those who are anxious for the future of our people, its liberty and spiritual health. We denounce that the principles of justice which through Christianity so firmly have been anchored in our people are being disregarded and rejected. We meet to acknowledge in deep sorrow that good Danish men, among those our great man of letters, a fearless servant of the church, have become the victims of the evil powers let loose in our midst. May the will to solidarity always live among us in order that the cultural and national unity shall not be broken, neither when the social problems demand solution. May we be ready to bring the necessary sacrifices and thus bear one another's burdens and so fulfil the law of Christ. It does not devolve upon any single individual among us to show the way to a solution of all the difficulties involved in the world situation today. By and large it will depend upon the individual person how he keeps a good conscience before God, but we must help to prepare the state of heart and mind which alone can create a new order worthy of humanity, and in doing so it will be imperative that the bringing up of our children in the Christian faith and teachings be again put in a dignified and honorable position in public education.

"We are not dreaming of Utopias, but we pray that the Kingdom of God may come and that His will be the foundation upon which the lives of nations be built. In a time when men largely depend upon external might we depend upon God. The folded hands often brought victory.

"Wherefore let us enter before God in prayer.

"Let us not only at our church services but also in our homes pray for our king, our people and our country that a new day may dawn for our country.

"Let us pray for our sister churches in the Northern countries.

"Let us pray for God's own chosen people, that God will help even where we see no way out.

"Let us pray for all who are suffering on account of violence and injustice, who have lost their liberty; for our deported countrymen, for those who on account of war have been separated from their homes and from us.

"Let us pray for all those who risk their lives while carrying out their appointed task, for all those whose consciences are weighed down by grief, suffering, doubt and pain.

"Let us pray for our lawfully constituted authorities, that they may be given the good fortune to prosper that which is truth and justice.

"May the Spirit of Christ overcome all evil spirits in order that the day of peace may soon dawn for the entire suffering world. God Himself give victory to justice and then let the spirit of reconciliation reign that we may be ready to receive Him, who comes in His hour to judge the quick and the dead and to bring into actual reality a new heaven and a new earth where righteousness dwells.

"May the grace of our Lord Jesus Christ, the love of God, the Father, and the fellowship of the Holy Spirit abide with us all."

I believe that no more important message has reached us for years from our brethren in Denmark. God, we know, will some day again open the doors also to our mother country and church and we will find a saga of suffering and heroism and of martyrship. May He in His wisdom speed that day in its coming.

The State of the Synod.

The reports of the district presidents presented in conjunction with this report cover the actual life and work of the synod very well and should be read carefully. The moving of pastors from one call to another is recorded in those reports and will not be repeated here.

It has been my privilege during the period since the last convention to visit as a speaker 47 of our congregations. Two of these, East Port Chester and Gayville, I had never visited before. As a whole those visits were very gratifying as to the attendance and the interest shown. It is my belief that much closer fellowship has been established through visits of that kind and also through visits regularly made by the district presidents, and, of course, any other speaker. Lutheran Tidings has definitely added to the strong bonds of unity in evidence everywhere. I may add that the cause of Grand View College Jubilee Fund prompted me to extend the number of visits to congregations beyond what I had originally intended and beyond what should be expected of the president or field secretary. Since the man-power shortage made it virtually impossible to find anyone capable to travel widely in the interest of the Jubilee Fund it fell to the president to do so. In stating this I should certainly make it plain that there were others who covered designated territories of smaller size and that there were many others engaged in the Jubilee Fund drive. The film: Life at Grand View College, succeeded in attracting good sized audiences in most places. The straightforward and plain way in which that film depicted life at G. V. C. made me wonder if a film of a similar nature including parts from all our institutions and congregations might not help in further spreading the desired interest and knowledge concerning our own synod.

A Church Home.

My impression from visits of a longer or shorter nature to the congregations, as well as attendance at five district meetings, confirms the conviction which is shared by many, that the church is not only built on the rock but is also built into the hearts of people everywhere. I found no general desire anywhere that our church should hasten the day when it merges with one or more Lutheran synods. It is surprising how deep the devotion to our synod and its work and life goes. It is also encouraging to find that a great many of the younger generation love our Danish Church just as they love their own childhood home and always seem to find it if and when they move to where it is located. There can be no question in my mind that we are obligated to keep our Church home intact for the benefit of those whom we have brought to its baptismal font, to its altar and to its fellowship.

It is also true that there is today no belligerent attitude among church people. It is a rare exception to find a person who will not permit his neighboring church full freedom of operation and grant it a chance to preach its doctrines. This tolerant attitude is sometimes due to indifference but it is often the result of a fine understanding of religious democracy.

Fellowship.

When viewed as a whole the field of our church reaching as far in all directions as this country and some of Canada, should give us no concern as far as its present status is concerned. Although counting no more than perhaps 85 congregations it is very closely knit. Someone said that in our group the fellowship is characterized by a spiritual family affinity. To me this means that our synod is based on a fellowship of hearts. For that reason we disregard costly distances and discouraging smallness in numbers. "Verden tænker det er Tant, Hjertet følger det er sandt". Thus Grundtvig put it beyond improvement by any translation. Our goal is then to draw others into this heart-dominated fellowship that they may experience its warmth and forget the worldly wisdom which seeks to bolster its claims by citing figures and circumstances. It has always been the function of the Christian Church to do that which was found impossible by the intellect. Melting the hearts, thawing out the frozen reasons' mathematical machinery, we go boldly on our way building that which only God's Holy Spirit of Love can inspire and direct us to build; the Kingdom of God in the hearts of our fellow men, as many as we through our congregations and our institutions can reach.

Anniversaries.

During the year I have been present at a number of anniversary celebrations, both of congregations as well as of ministers celebrating their ordination anniversaries. Manistee, Withee, Enumclaw, Omaha, Newell, Troy, Minneapolis, paused

to look back over the many years of activity and blessings. Manistee, evidently the oldest of all our churches, had reached its 75th anniversary in October last year. Such looking back is not in vain, neither is it done in order to honor men, but in order to honor God and to gather strength for the day ahead. The time will come when the historian will find that such anniversaries at times have resulted in very valuable collections of data from past histories of such churches.

The Supply of Pastors.

The supply of pastors as over against the number of vacant churches is more favorable than any other time in recent years. Rev. A. C. Kildegaard, Sr., who two years ago on account of ill health gave up the ministry to Clinton, Iowa, has accepted a call from Trinity Church, Bronx, New York. Rev. A. W. Andersen, the ordinator of our synod, although advanced in years yet in good health and eager to serve accepted a request to serve St. Paul's Church, Tacoma, Wash. Stephen Mogensen, ordained in December, 1915, as pastor in our synod and serving for some years at Davey, Nebr., and Junction City, Ore., two years ago, through the intermediating of Rev. Alfred Sorensen, Seattle, asked that he be given a chance again, after many years out of the ministry in the Danish Church, to serve a congregation. After quite some correspondence with Rev. Mogensen, recommendations from the Salvation army, which he had served in the capacity as secretary, a discussion of the matter with the board of ordination and a personal interview on my part with Rev. Mogensen, I advanced him as a possible future minister to the Denmark, Kansas congregation. I advised that a temporary call for three months be extended Rev. Mogensen. If desired after making his acquaintance a permanent call could be extended to him. The congregation unanimously sent Rev. Mogensen a temporary call. He arrived there during the spring and the congregation early in May unanimously decided to call him permanently. Rev. Mogensen has received the call and I expect that he will accept.

I may at this time state that the convention last year decided that the pastors temporarily engaged in some other work than the ministry should deposit their ordination certificates with the president. If later on they again decide to accept a call the board of ordination should pass upon their eligibility. Nothing has been done to enforce that decision. If it is to be enforced it should be incorporated as a part of our by-laws or constitution. No method was described by the last convention to be used in obtaining such certificates for cold storage in the president's files and as long as this cannot be done lawfully I believe it is a futile move.

Vacant Churches.

One candidate from the seminary at Grand View College is presented for ordination. He is Holger Andersen, whose home is Kimballton, Iowa. A call to serve Viborg and Gayville, So. Dak., has been accepted by him. This leaves the following congregations vacant: Fredsville, Iowa, Junction City, Ore., and Juhl, Mich. Brooklyn, N. Y., although desiring to get a pastor to relieve Rev. Dorf in accordance with his wishes, has decided to ask Rev. Dorf to stay in the service for the duration. Rev. J. A. Holst, Alden, Minn., has asked to be relieved of serving the congregation, but will continue until a successor is found.

Gain and Loss.

The church at Big Rapids, Mich., belonging to our synod and usually served from Manistee, Mich., has been declining in size for a good many years. At present only eight members remain. Through the action of the district president, Rev. Holger P. Jørgensen and local pastors of two small Lutheran congregations in the neighborhood a merger of these three congregations may result. The membership of these three churches seem to agree. There can be very little doubt that one church, able and strong to carry on the work, is far better than three churches unable to exist. Because the members of the Big Rapids church themselves see that it is their duty to cooperate with the other Lutheran churches in this case, have these steps been taken. The Danish Church is reluctant to say good-bye to any of its member churches however small. It is with gratitude for past loyalties and fellowship that we ask God's blessing follow them in the future. Perhaps the day may soon come when the Germania church,

now joined in friendly cooperation with the Juhl Church decides to join our synod. The pastors of the district, including Rev. A. C. Kildegaard, Sr., as well as Mr. Richard Sørensen, deserve thanks for taking good care of the Juhl-Germania churches during the year. It is with a firm faith in their future and in the blessings God has in store for them that these two churches wait the day when they again may have a resident pastor in their midst.

The Emanuel Church at Los Angeles recently set out to spread the influence of the Kingdom of God among the Danish population in Long Beach, Calif. It was my privilege to preach at a service for the group at that city gathered under the auspices of Emanuel Church and our synod. I believe that both the church and the pastor have made a fine start that should have the full support of the synod as well as the district.

Home Mission.

We are looking forward to the time when the chaplains now in the army will again be available to serve congregations. There are also a number of students in the seminary that will soon be ready to accept calls due to the accelerated program demanded by the draft authorities. It seems to me that we may look forward to the time when we will be able to have pastors available for use in the home mission work. Whether that be so or not I believe that the time has come when we must make up our minds that many of the smaller congregations now getting only occasional service must either be joined with bigger churches in their neighborhood or be left to die a slow death. I believe we should decide that these congregations constitute a real missionary challenge and that they, by virtue of membership in our synod, have become an obligation and a responsibility we no longer can evade.

To be specific: Granly, Miss., a small congregation with some possibility of growth, if a better schedule of services can be maintained, must have help in the form of a service at least monthly. Rev. V. Duus from Danevang, Texas, visits Granly the four times annually a fifth Sunday occurs on the calendar. But if a real home mission program was established it would be possible that pastors be given their turn of serving Granly. The arrangement of order of services, Sunday School, Confirmation classes could be made by Rev. Duus and the local Board.

Oakland, Calif., is reported recently to have decided to dis-solve. Upon my recent visit there a good attendance was in evidence and I have had the opinion confirmed repeatedly that a resident pastor in that field would be able to gather a sizable congregation by the grace of God and some hard work. This will not be done by an occasional service in as large a city as Oakland. I believe the synod must step in and support and supply what is needed of men and money in such a situation. I could mention Wilbur, Wash., which should be helped to obtain a resident pastor before the war closes and the irrigation project in the Columbia basin is opened up. There are others besides these and more places will be found.

With this in view I believe that the time has come when a home mission program should be planned and adopted. The district presidents and the synod board met for three years to discuss such matters. Together they have the knowledge of the field and the opportunities and obstacles it presents as well as the authority to carry out the decisions. I believe we should amend our by-laws so as to make the synod board and district presidents a home mission council, which should meet once a year and should have the necessary authority to lead the advance of the synod in home mission matters. I furthermore believe that we should not wait another year but ask a committee to work out the necessary changes in our by-laws at this convention.

As the report from the Church Extension Fund committee shows, there seems to be no real present need for the money in that fund for the purpose designated. Would it not be better then to put this fund at the wise use of the home mission council, if such a council is created? This does not mean that there will be no further funds for Church Extension purposes but it does mean that we will make use of the money in that fund and that in the future more money will find its way into that fund. Perhaps in another year home mission funds will need to be budgeted for that fund. This year it

should not be necessary. It would be a comparably easy matter to revise the present Church Extension Fund rules so as to include Home Mission purposes.

Future Security.

Whether or not it finds favor with the convention, I feel inclined to state that our synod will do one of two things in the future: grow and expand through home mission or stagnate and die through lack of same. We are fond, almost to the point of being proud, of our heritage and our peculiar characteristics. I belong with those who prize these highly and who would not sacrifice them on the altar of bigness of size or impressiveness of numbers. But if we fail to propagate our faith it will starve to death and our beloved peculiar characteristics will also perish. Our failure for the past many years has been the lack of ability to extend the influence of our synod with all that it stands for. Unless we through God's grace and in His providence can reverse this order we cannot continuously claim a secure position among other churches. It is with this in mind that I have suggested the above home mission Council.

Elementary Religious Education.

As yet I have had no access to a report from the Council for Elementary Religious Education. I therefore take the liberty to invade its field. It has been impressed on me many times in various ways that we need better trained teachers in our Sunday Schools and vacation schools. I have suggested in former reports that we are in need of a more uniform way of instructing our children in these important branches of our church. Sunday School institutes are being conducted in conjunction with district meetings. The feeling I have had in attending these and judging from expressions made by participants, the view is shared by others, that such institutes are inadequate although fine as far as they go. We have failed to take into account the necessity of training religious teachers as well as training other kinds of teachers. Furthermore, what we choose to call our prized heritage in the shape of gymnastics, folk-dancing, craft, etc., has practically disappeared from our vacation schools. These often become an imitation of the usual American religious school that may last a couple of weeks for a few hours a day and whose work mostly consists of memory work.

I feel confident that we could apply ourselves to the task of educating our children with a great deal more success than we have for some years. It is my suggestion that we ask Grand View College to organize a department that would offer definite courses helpful for the teachers of Sunday and Vacation Schools. I do not care to go into details but I believe a great many of our young people would benefit greatly if they could attend Grand View College for a year and have the choice of Bible history, Church history, literature, hymns and songs, gymnastics, folk dancing, recreational and youth leadership and a number of other things some of which could very well be regular college classes.

D. A. Y. P. L.

The D. A. Y. P. L. suffers at present from the fact already made plain in this report that nearly all young people are either in uniform or away from home busy in some war production. The importance of the work carried on under the auspices of the D. A. Y. P. L. and its relationship to our synod will be discussed at one of the evening forums. It is my conviction that D. A. Y. P. L. and the congregations must draw closer together. The responsibility for the young people's work can be delegated by the church only to an organization in close harmony and understanding with the church. Some way should be found by which the influence of the pastor and the church can be freely given and just as freely accepted. The need of some definitely laid down procedure, programs and methods as well as content is in evidence a great many places, where the work among young people seems unable to prosper for lack of well recognized objectives.

Translation of Church Literature.

The difficulties involved in a change over from the main use of Danish to that of English have been overcome nearly everywhere at this time. May I call the attention of the convention to the necessity of doing some important translative work in the field of church literature. Some of the younger pastors and also students in the seminary because

of insufficient ability to use Danish do not have access to the books and writings of men like Morten Larsen, Carl Koch, Oscar Geismar, Gruntvig, Birkedal and for that matter all Danish writers. It will in my estimation constitute an irreparable loss if we do not carry with us from Danish to English the main import of what these writers have given us. Kirkegaard is being translated, that is true, Ricard has had one or two books translated. But these exceptions prove the rule that the main part of our cherished heritage is locked within the vaults of the Danish language. Naturally, a great many others than pastors could make use of the opportunity to read those authors.

We are deeply appreciative of the many hymns and songs that have been translated. We all hope that we may have an ever increasing number of these. But somehow, I feel that we will lose some of the very substance we have been dedicated to maintain, unless we can carry with us into English a goodly number of the most important contributions made by the writers named above.

Publications Committee.

The publications committee cannot be accused of forcing any issues with undue haste. I hope that its caution will be repaid by the quality of the product we expect some day to find forthcoming from its endeavors. Perhaps this convention will be asked to give the publications committee authority to assume control and direction of the business affairs of our synodical papers. It would seem logical if the next step would be the investigation of the possibility of establishing some printing facilities of our own. The extent of our ability to produce printed matter, books and the like is handicapped by the necessity to go shopping for any piece of printed matter we need. Lutheran Tidings in itself would benefit by being produced by our own shop.

The Institutions of Our Synod.

The reports from these are before the convention. They are all of such a nature that we can truly express our thankfulness to God for His blessings upon them and for the helpfulness, the service and the faithfulness of the persons that are charged with the responsibility of leadership and work.

The financial condition of these institutions is, I believe, as good as it has ever been. Last year the Chicago Children's home received some extra large gifts. This year the Old People's Home is the recipient of a \$1000 war bond from Jørgen Jørgensen, Kimballton.

Because of the collection 106% of our budget it was possible to give credit under the budget — although it was not included in the budget — to the many people from our congregations who donated to the Chicago Children's Home. The Tyler Children's and Old People's Home placed on the budget for a modest amount and not in as advantageous a position as the Children's Home in Chicago was given its full budget share besides the amounts donated by individuals and organizations.

Let us ask God to extend His protecting hand over these institutions and the many who dwell within their walls. It is the abundance of His grace and His Spirit that make these institutions home for those who have no other home, and in the case of Grand View College, a spiritual home for the generation now growing up.

Synod Finances.

The complete and encouraging report made by our treasurer does away with the necessity of my saying anything much about our finances. I do want to thank Mr. Juhl for his fine report. It seems to me that none can say truthfully that he cannot read that report and understand it.

The oversubscription of the budget again this year with all but two of the districts meeting their quotas would have seemed unbelievable some years ago. For the fine support given by the district presidents as well as by many others in all our congregations we owe a lot of thanks. But our thanks are most of all directed to the Giver of all good things, to God, from whom come all good and perfect gifts.

During the year the synod has been notified that it can expect the following amounts from the estate of Jens Jensen, Holland, Michigan, formerly of Racine, Wis., one of the truest friends of our synod and always a willing helper, \$2,000.00 each to the Grand View College Endowment Fund,

the Old People's Home Endowment Fund, and the Ministers' and Widows' Pension Endowment Fund. John M. Hansen, an elderly, lonely man, who died in Clinton, Iowa, this winter, has willed a house to the synod. Its estimated value is about \$2,000.00 to \$2,500.00.

It will be remembered that last year's convention charged the synod board with finding a solution to the matter of some \$1,600.00 which the Pension Fund books show were some years ago transferred from the Endowment Fund to the Operating Fund. Although it was brought out that the Endowment Fund had received the entire estate left by L. P. and Bertha Hansen of Withee, whereas it by right should have been given to the Operating Fund, some disposition was to be made of the \$1,600.00.

The synod board feels that by right the Pension Endowment Fund has received its full compensation for the \$1,600.00 in the way described above. Nevertheless, since the Pension Endowment Fund at this time is perhaps in need of more earning power than any of our other Endowment Funds and since John M. Hansen did not specify which fund or institution should specifically benefit from the proceeds he left the synod, it expects to turn over to the Pension Endowment Fund the entire proceeds from the sale of the house mentioned. In that way it would seem that the Pension Endowment Fund will be well repaid.

The many friends of the two men who so generously remembered our synod with the gifts just described will remember them with gratitude. It is with deep gratitude that the convention should send greetings to the relatives of our departed friends.

The Budget.

As usual the secretary will present the budget. Its items will show that we may be able to avoid raising the budget this year to any great extent, although Lutheran Tidings, if continued as a membership paper, will require an additional amount.

It is a question in my mind, if it would not serve the cause just as well, if Lutheran World Action was included within our budget. The eighth district raises the question of the possibility of adopting a calendar of causes. Perhaps the convention will devote some time and discussion to that suggestion.

Miscellaneous.

There is some unfinished business scheduled to come before the convention. Among this is the amendment to Chapter VIII, Par. 31 of the constitution passed by last year's convention and which must be passed by this convention also in order to go into effect: "Moved an amendment to the Synod Constitution: In Chapter VIII, Par. 31, be amended by adding to the first sentence the words: the term of office to begin October 1st following election."

Several committees appointed by last year's convention will make reports:

a. The Committee appointed to study the feasibility of defining contributing and confirmed membership in their relationship to the distribution of the synod budget. This committee consists of Rev. Eilert C. Nielsen, chairman, Erling Jensen and Holger P. Jørgensen.

b. The Committee appointed to make a study of the feasibility of placing our synodical papers under the supervision of the Publications Committee. Rev. C. A. Stub, chairman, Rev. Harald Ibsen, Hermod Strandskov.

c. The Committee to make a study of pooling expenses for delegates and pastors: Mr. Viggo Nielsen, chairman, Rev. Holger Nielsen, Mr. Chas. Lauritzen, III.

The Statistician's Report.

The first statistician our synod has had this spring entered the armed service of our country. Thorvald J. Jensen has directed the work of the statistician and auditor with great efficiency. He managed to lay down certain lines along which statistics should be collected and reported and he was always an able assistant to the treasurers reporting the accounts kept through the year. The synod should express its deep appreciation of his untiring efforts and great patience. May he soon again come home.

It was fortunate that Hermod Strandskov could be persuaded to take over the work of the statistician at the most critical period of the year as far as statistics are concerned. The auditing was also to be directed. Hermod Strandskov has done both jobs well and it is to be hoped that he will be able to continue and to improve the statistics of our congregational work as well as making the financial reports of our activities even more understandable to the layman.

The figures given for last year show a decline in baptized and confirmed membership and a gain in contributing and voting. There is little change either way. It is to be hoped that if any carelessness is the reason for this rather remarkable situation it may be overcome before next year's statistics are reported. It must be admitted, however, that in looking back over the past forty years of statistics involving the membership of the Danish Church, the trend toward proportionally large numbers of voting and contributing membership is in clear evidence. This is simply an indication of the well known fact that the average family today has fewer members than formerly. Perhaps wartimes will change this trend.

In Conclusion.

Although the heavy travel schedule maintained during most of last year at times was felt as a burden, I nevertheless thoroughly enjoyed the opportunity to represent the interest of the synod both as preacher and speaker as well as in more businesslike capacities. I am fully aware that many shortcomings on my part did not make it possible to engage all much less exhaust the possibilities presented by these opportunities. The good results reported by all our synodical activities were made possible by the spirit of teamwork and loyalty. The causes of the Kingdom in a broad sense of that term succeeded in winning where the weaknesses of man lost the day. There is a host of interested workers in our homes, churches and in the synod who by the grace of God and by prayer won the day. To all such I express sincere thanks. Their cooperation was indispensable and I thank them for their support.

To the many friends and acquaintances who throughout the year have helped me by offering advice or criticism I am very appreciative. Thanks for the friendliness and hospitality which so gracefully and plentifully was extended to me in the many homes, churches and various situations. My thanks go also to those who so faithfully and efficiently administer the funds allotted the various institutions and activities. Particularly do I want to express my sincere gratitude to the members of the various boards and committees in charge of one or more program or activity. It was a pleasure to serve with the members of the synodical board. As usual cooperation of the highest type was given by my fellow members and for their understanding and interest I shall always be grateful. Thanks to the Danish Church for the confidence shown in me as president through a number of years.

"This is the victory that overcometh the world, even our faith" writes the apostle. How often has this not proven to be true also throughout these trying times. It is through faith and prayer that we are able to know and to do His will. May I in conclusion express the hope that the Danish Church more and more completely will surrender itself in faith and prayer to God. Only thus will it know what victory means, victory over the world of evil within and without the individual and the church. Faith is the mightiest weapon of all. It can never fail and never be broken.

It will be with gratitude in our hearts to God, with songs of praise and thanksgiving and with faith in our hearts and prayer on our lips that we will assemble at Medicine Lake, June 13-18. Although in a strange if beautiful and comfortable setting, our convention this year will not forget its membership scattered over the seven seas, the many battlefields and training camps. It will draw nigh unto God in meditation and petition. Our hearts will ask and seek His comfort and strength. May we find our convention truly helpful in this day of bottomless need, sorrow and despair.

Alfred Jensen.

Des Moines, Iowa, June 1, 1944.

ACROSS THE EDITOR'S DESK

(Continued from page 4)

Following the afternoon recess, the work was resumed with the singing of the hymn: "Love, Divine, All Love Excelling".

The Rev. A. C. Ammentorp at this time reported on the work of the Committee on Publication. He expressed the hope that the convention would not misconstrue the statement in the President's Report, stating that the "Publications committee cannot be accused of forcing any issues with undue haste."

Because of the absence of the chairman of the standing Committee on Liturgy and Ritual, the Rev. Alfred Jensen asked that we in deference to the wish of the Rev. A. W. Andersen, chairman of the committee, do not refer this report to a committee. Mr. Chr. Frederiksen moved that we accept the report of the Committee on Liturgy and Ritual without referring same to a committee. The motion was seconded, and carried.

Since the report of the Committee on Elementary Religious Education was not ready, the Rev. Alfred Jensen moved that this report be referred to the committee on the Report of the President when the chairman is ready to report. The motion was seconded and carried.

The chairman of the convention called upon President Johs. Knudsen of Grand View College to speak to the convention on the work of the Jubilee Fund Committee. President Johs. Knudsen spoke about the organization of the committee. He explained that the work had been difficult because much of the early work of the committee had to be done by correspondence. However, the committee created an executive committee with an executive secretary, Mr. Richard Sorensen. This move proved to be an important improvement and resulted in a much more efficient handling of the work of the committee. President Johs. Knudsen stressed that the drive is to be continued, and he expressed the hope that we would reach the goal of \$100,000.00 by the year 1946. The total amount received in cash is \$23,250.11, in bonds \$17,650.00; and in pledges \$3,500.00. If the cash on hand and the pledges were to be converted into bonds, the total amount of the maturity value of the bonds would equal \$51,000.00.

President Johs. Knudsen also spoke about the nurses training program at Grand View College. He outlined the problems involved from the standpoint of dangers involved if vocational training overshadows the primary functions of a liberal arts and christian college, and the expansion of our present facilities for the teaching of science. Most important of all is perhaps the fact that the new program which we are entering upon may become a permanent thing in the field of nurses' education.

The Rev. Harris Jespersen asked whether the program might come to a sudden close in case the government decides to discontinue this work. The reply to this question was that the college will be safeguarded by contracts with the hospitals concerned. The Rev. Ottar Jorgensen mentioned that the student nurses will not live at the college.

The next item on the Agenda was the Amendment of Synod Constitution. This amendment was passed by the 1943 convention by a two-thirds majority. This motion reads: "Moved an amendment to the Synod Constitution: In Chapter VIII, Para. 31, be amended by adding to the first sentence the words: The term of office to begin October 1st following election." (President's Report, page 13, column 1). Mr. Walter Andersen, Chicago, suggested that we eliminate any prolonged discussion since the matter was thoroughly discussed last year. However, the Rev. A. C. Ammentorp voiced his opinion against the proposed amendments on the ground that it creates what we in public life refer to as a "lame duck" session. Dean Alfred C. Nielsen felt that the present situation is utterly indefensible, and Mr. Viggo Nielsen, Bridgeport, contended

that it was absolutely necessary that we accept the amendment.

The convention voted to make the amendment a part of its constitution by a vote of 109 yes to 12 no.

The next item on the Agenda was the proposal from Minneapolis concerning the eligibility of voting at the annual convention. The proposal reads:

RESOLVED: Whereas in the past the extension of voting rights at our conventions has been inconsistent and apparently without any uniformity from year to year, the St. Peder's Danish Evangelical Lutheran Church of Minneapolis, Minn., moves that a committee of three be elected at this, the 1944 convention, to investigate the matter, and to bring before the 1945 convention a motion to establish permanent rules governing voting rights and privileges at our conventions.

St. Peder's Danish Evang. Lutheran Church,
Minneapolis, Minn.

The first speaker, Mr. Hermod Strandskov, Minneapolis, explained the reason for presenting this proposal to the convention. He felt that there was a definite need for a legally authorized procedure in this matter. He raised the question, which no doubt was in the mind of many, "Who are the officers of the Synod?" To this question the chairman of the convention replied, quoting paragraph 30, chapter 8 of the Constitution which lists the following officers of the Synod, namely, President, Secretary, Treasurer, two lay members and the Ordinator.

Considerable discussion developed. Mr. Jens Thuesen declared that the proposal was somewhat misleading, since the constitution itself is quite clear. Hence, he felt that we were not in need of a definition of the paragraph mentioned above, but rather of a proposal embodying what should be added.

Mr. Hermod Strandskov said, "We desire that those to whom we grant the privilege of voting may feel that they are constitutionally entitled to the vote which the convention decides to give them." The Rev. J. C. Aaberg called attention to the discrepancies which occur because the limit within which the constitution confers voting privilege is too narrow. Two more speakers, representing the congregation in Minneapolis, were given the floor. Miss Sigrid Ostergaard felt that the people who give generously of their spare time on important boards or committees ought to be granted the right to vote on the basis of principle rather than courtesy. Mr. O. Juhl was anxious to get away from a more or less arbitrary method of extending the privilege of voting to the group of people that attend the convention in some official capacity.

The President of the Synod declared, that we as a synod assembled at convention are under obligations not only to ourselves, but also to our synod as a corporation, incorporated under the laws of the State of Iowa. He called to our attention that unless the convention conducts its business in strict accord with its constitution and terms of corporation legal difficulties of a serious nature could develop.

Mr. Hermod Strandskov arose and moved that the debate be closed. The motion was seconded, and carried. The convention proceeded to vote on the proposal. The motion was carried.

It was now 5:15 o'clock, and after a few announcements by the chairman of the convention the afternoon session closed with the singing of the hymn: "Thy Blessings Fill Our Earthly Need". The meeting was adjourned.

While committees, convention and local, worked on their respective tasks, delegates, guests and pastors assembled in the chapel to hear the speakers announced on the convention program. Chaplain J. C. Kjaer, Fort Sill, Oklahoma, spoke in Danish about his work as a chaplain in one of the many army camps. After this very interesting and challenging address, Prof. Ernest Nielsen, Des Moines, Iowa, gave a most informative presentation of the subject: "Development of the Lutheran Ritual of Holy Communion".

CHURCH and HOME

By REV. M. MIKKELSEN

War is getting closer to home. The suspense, of course, of the years of war has been felt to a certain degree by all of us, some, naturally, have felt the burden heavier than others. As the news of the invasion reaches our homes, we begin to understand that we are all involved, and that it is no longer time to be indifferent about a situation which finally has come to a point at which a decision about the future state of the nations and their relationship toward each other is to be made. We may, at the present moment, be mostly concerned about the welfare and safety of our boys, whom we know are present where the battle rages. Our most holy and sincere prayers should be released for their benefit, even if it may cost us a price which, under normal circumstances, we should consider ourselves unable to pay. As it is now nothing evidently is too costly. We shall be willing to do anything and sacrifice to the uttermost.

The combined armed forces of the United Nations shall be sufficient to win the war, we are confident, but it takes the combined forces of faith, hope and love to win the peace, and to make that secure among us.

It is not war that we will, it is not all the destruction, but PEACE founded upon and made secure by faith, hope and love, the greatest gifts ever possessed by humanity.

Paul Hutchinson in his book: From Victory to Peace, writes: "The years when the boys come home, and immediately after, will be years to test the church as it never has been tested in modern times. They will be years when its faith will be tried to the uttermost, when its ministries will confront men whose great need is mocked by the greatness of their skepticism, when only a flaming evangel can attest its significance and competence to a generation which has been flayed until it has almost lost all capacity save the capacity to doubt and mock."

It shall be of no avail for any church or any minister to attempt to get the hearing and the attention of a generation who has been called upon to sacrifice to the extent this generation has unless they have experienced in a spiritual sense a similar fire, consuming and testing at the same time, and have been baptized with the holy spirit, and, burning with holy fire, proclaiming to them their own undying faith with a love which stands ready at any time to make the supreme sacrifice.

Today our men, our own boys, making a gallant fight for the liberation of the millions of their fellow human beings who have suffered inhumanly for years under the tyranny of sadism and monstrosity, today they need the strength of prayer and of Christian fellowship as never before, today they need their chaplains who are with them in the thick of the fire, to encourage them, to keep the fire of their baptism

burning, to assure them of the presence of God, to convince them of His love, and make them feel the security of being safe in His hands.

In one of the loftiest passages in classic literature, St. Paul epitomized the characteristics of a Christian order. It would be one, he declared, in which the abiding values would be "faith, hope, and love."

OUR CHURCH

(Continued from page 5)

Newark, N. J.—The Bethesda Danish Lutheran Church will observe the 30th anniversary of the church on June 28th. The festival will be held in the parish hall newly erected. The Annual Bazaar held recently by the Ladies' Aid netted more than \$350.00.

Brooklyn, N. Y.—A drive is underway in Our Savior's Church to collect several thousand dollars to enlarge and improve the church property. Rev. A. Th. Dorf continues to serve the church although much of his time is given to other work since he resigned as active pastor of the church he had served through many years.

Dr. Johannes Knudsen spoke on Sunday evening, June 4th, in Bethlehem's Church in Cedar Falls, Iowa, in behalf of the G. V. C. Jubilee Drive. After the lecture other speakers presented the cause and during the evening \$847 were subscribed, giving a total for the Cedar Falls congregation to date of \$1,097 for the Jubilee Fund.

Thorvald Hansen, student of Theology from G. V. C., served the Frevs-ville, Iowa, Church on Sunday, June 11th.

The 22nd Annual Festival of "Danebo" Old People's Home in Minneapolis was held Sunday, June 11, afternoon and evening. Visiting speakers were Dr. Nels Debel of St. Paul, Minn., and Rev. Holger Strandskov, Dwight, Ill. Musical numbers were given both in the afternoon and evening. Martin Nelson, who through the many years has been the president of the Board of the Home, presided and spoke hearty words of praise and good wishes for the fine work in the Home.

News Briefs

The Colleges of the Norwegian Lutheran Church of America are making plans for extensive building operations as soon as the restrictions of the war are lifted. All of the senior colleges are either planning or have already undertaken financial appeals for funds to cover such building. Present estimates indicate that buildings to the value of more than two million dollars will be constructed in the post-war period. Contemplated by the colleges are the following building operations: Luther College, combined classroom and chapel building with additional dormitories, \$500,000; St. Olaf College, men's dormitory, common's building

and chapel, \$950,000; Concordia College, gymnasium-auditorium and library building with retirement of indebtedness on present plant, \$350,000; Augustana College, library building, laboratory and classroom space and additional dormitories, \$350,000; Pacific Lutheran College, completion of library and additional buildings, \$300,000; Waldorf Junior College, renovation of present building and an additional wing, \$100,000.

Unofficial Murders — The Germans know they have neither the men nor the finesse to manage a complicated organism like Denmark. Were they to put their usual large-scale execution policy into effect it would be of dubious benefit to them. This seems to be the view of the faction led by Dr. Best. But the Gestapo has other ways of achieving its ends. Working with the jail-birds and psychopaths who constitute what is left of Danish Nazis the Gestapo undoubtedly is the real force behind the terroristic murders now frequently taking place.

During March, either in their homes or while walking in the street prominent Danish patriots have been assassinated. Sigurd Thomsen, one of the editors of the Copenhagen daily "Socialdemokraten", was shot while walking home; he died of his wounds in a hospital. Captain Gustav Mackeprang, a leader in the organization "The Free North", was murdered outside his house in the presence of his wife. Niels Foged, a teacher in Odense was shot and seriously wounded in his home. Later, in the hospital, assassins tried to reach him again, but were foiled by a quick-witted doctor. An incendiary bomb was thrown at the home of the editor of the Copenhagen "Politiken", Poul Graae, but the fire-department put it out before much damage was caused. Two young men, labelled by their long black boots, threw a bomb straight at two Danish policemen in Odense. A young student was wounded by two unknown men. The assassination of Poul Hjeremind, member of Parliament, was planned, but was frustrated by Danish police.

Gestapo Tracks—According to the "Upsala Nya Tidning" (Sweden) of March 20 there are now reported to be comparatively more Gestapo men working in Denmark than in any other occupied country. They go to great lengths to buy informers, as much as twenty-five thousand kroner having been offered for a single reward.

The Göteborg "Handelstidning" of March 20 reports that a theological student, Erik Bunck Christensen, who was recently wounded in a fight between a group of students and the Gestapo in Copenhagen, has now died in a dungeon cell. The Gestapo refused to allow him hospital treatment or even to have a Danish doctor attend him. Only when he was dying were his parents allowed to bid him farewell. He died of sepsis and double pneumonia. He was to have taken holy orders the following Sunday.

The Swedish "Nya Dag" of March

17 states that the section of the West Prison of Copenhagen in which about three hundred Danes are imprisoned by the Germans has now been mined by the Gestapo, as is the district around the prison. Large notices are posted warning trespassers. The Gestapo has explained that in case of invasion, German evacuation or other serious events, they will blow up prison and prisoners.

Arrests—The jail in the Jutland town of Horsens which was built to hold 450 prisoners now contains seven hundred. Forty more prisoners arrived recently. It is not that the Germans are so efficient in ferreting out saboteurs, but they arrest people on such vague grounds as "belonging to circles where hatred of and contempt for Germans are fostered," as was the case with thirty Horsens citizens not long ago. It is impossible to know how many are being arrested as the Danish authorities are not always notified, but since the last issue of this bulletin a partial list is as follows: a sacristan of a church in Elsinore for helping refugees to escape; a stoker on the ferry for carrying out letters; five journalists, two of whom were released later; eight police officials, seven of whom were released later; the Chief of Police-Detectives; twenty-two people in connection with the refugee traffic led by the so-called Danish Scarlet Pimpernel, these including several customs officers, nurses, an actor and a clergyman; an official from the shipping bureau of the ministry of commerce; the harbor masters of Skive and Nykøbing, Mors; several members of the Danish Geodetic Institute (Government surveying), arrested because the Germans found it suspicious that they surveyed near a German encampment; a bookseller; a cinema proprietor; the chairman of the Conservative youth organization; three fishermen for helping people to escape; an innkeeper and his son and daughter; a veterinary, two haulage contractors and two farmers, a civil engineer and a hotel proprietor; two lieutenant-colonels; one engineer; three students from a teachers' training college, and seven unspecified, for distributing "illegal literature".

Danish Old People's Home

VALBORGSMINDE

1101 Grand View St.,
Des Moines 16, Iowa.

Acknowledgment of cash gifts to the Danish Old People's Home, Valborgsminde, Des Moines, Iowa.

Hans J. Nielsen	\$ 5.00
Ladies' Aid, Wilbur, Wash.	5.00
Ladies' Aid, Exira, Iowa	10.00
Ladies' Aid, Cedar Falls, Iowa	10.00
Ladies' Aid, Fredsville, Iowa	5.00
Ladies' Aid, Arlington, S. D.	5.00

Memory of Mrs. Thomsen	3.00
Alice Jensen, Minneapolis, Minn.	5.00
D. B. S. No. 15 Des Moines, Ia.	5.00
J. C. Christensen	10.00
	<hr/> \$63.00

With sincere thanks,

Alfred C. Nielsen,
President of Board.

Contributions to the Women's Missionary Society

Danish Ladies' Aid, Cedar Falls, Iowa	\$ 11.36
Study Group, Cedar Falls, Ia.	8.35
Gardner Ladies' Aid and Willing Workers and Danish Ladies' Aid, Dwight, Ill.	37.42
Danish Ladies' Aid Birthday Box, Dwight, Ill.	10.00
Gertrude Guild, Clinton, Ia.	11.00
Danish Ladies' Aid, Clinton, Ia.	22.00
Mrs. F. O. Lund, Ruston, La.	2.00
St. John's Ladies' Aid, Hampton, Ia.	12.90
Women's Mission Study Group, Bridgeport, Conn.	12.00
D. K. M. Group, Pasadena, Calif.	16.00
Trinity Ladies' Aid, Chicago, Ill.	10.00
Danebod English Ladies' Aid, Tyler, Minn.	20.00
Mrs. Frode Utoft, Tyler, Minn.	1.00
Mrs. Dagmar Lund Petersen, Tyler, Minn.	1.00
Danish Ladies' Aid, Alden, Minn.	20.00
Previously acknowledged	997.09

Total to date -----\$1,192.12

Sincere thanks,

Mrs. C. B. Jensen,

Treasurer W. M. S.

1604 Wash. St., Cedar Falls, Ia.

Santal Mission

For General Budget.

Nordstjernen, Tyler, Minn., \$25.00; at Rev. Eilert Nielsen's lecture night, Tyler, Minn., \$22.65; Mr. and Mrs. Jens Børresen, Tyler, Minn., \$5; Nathanael Church, Dagmar, Mont., \$35.50; Mrs. Frederikke Andersen, Tyler, Minn., \$2; Fredsville L. Aid, Dike, Iowa, \$25; Rev. and Mrs. Chr. Stockholm, Marquette, Nebr., \$30; Rev. and Mrs. F. O. Lund,

Ruston, La., \$10; St. John's L. Aid Mission meeting, Hampton, Iowa, \$8; Bathania Guild, Racine, Wis., \$10; Immanuel's L. Aid, Racine, Wis., \$8.45; Faith and Hope Group, Racine, Wis., \$29.00; U. P. Society, Greenville, Mich., \$2.50; Bethany Church, Ludington, Mich., \$8.69; Mrs. Helen Nelsen, Moorhead, Iowa, \$2; Ingemann's S. S., Moorhead, Iowa, \$2; St. Ansgar's L. Aid Mission Group, Salinas, Calif., Mrs. Schmidt, Mrs. U. Ulricksen, Mrs. Frederikke Nielsen, Mrs. Jens P. Holm, Miss Anna Mortensen, Mrs. Marie Aaroe, Mrs. Louise Shultz, Mrs. N. Mortensen, Mrs. Hazel Mortensen, Mrs. Nellie Johnsen, Mrs. Louie Iversen, Mrs. Jens Jensen, Mrs. Jens Lund, Mrs. Edw. Petrusen, Mrs. Alfred Junker, Mrs. Nick Olsen, Mrs. Mary Pors, Miss Karen Hellestøe, Mrs. Jack Nielsen, Mrs. Walmer Carlsen, Mrs. Niels Kone, Mrs. Eline Christensen, Mrs. K. Rhodes, Mrs. A. H. Christensen, Mrs. Carl Mortensen, Mrs. J. Jacobsen, Miss Carrie Madsen, Mrs. Anna Waidtlow, Mrs. Chr. Christensen, Mrs. Christine Machado, Mrs. Ethel Kjær, Mrs. A. H. Christensen, Jr., and Mrs. Walter Christensen, \$36; Mr. and Mrs. Svend Hansen, Tyler, Minn., \$5.

In memory of Kristine Petersen, Dagmar, Mont., Mr. and Mrs. Lyngaas and Mr. and Mrs. Geo. Lund, \$6.

In memory of Niels Chr. Nielsen, Newell, Iowa, Mrs. Karen Jorgensen, Mr. and Mrs. Alfred Kilsgaard, Mr. and Mrs. Alfred Jorgensen, Mr. and Mrs. Folmer Jorgensen, Mr. and Mrs. Niels Hansen, Mr. and Mrs. A. B. P. Miller, Mr. and Mrs. Hans Egede, Hampton, Ia., and Anna Miller, Chicago, Dagmar Miller, Mr. and Mrs. Jens Jessen, Tyler; Mr. and Mrs. Peter Lund, Des Moines; Mr. and Mrs. Frode Jorgensen, San Mateo, Calif., \$5.50.

For Leper Work: In memory of Wm. Smith, Troy, N. Y., Study Group, Troy, N. Y., \$5.

For Dr. Erling Ostergaard's work, Santal Mission Group, Brooklyn, N. Y., \$127.

Acknowledged with thanks.

Total for May, \$410.29.

Total from Jan. 1st, \$2,328.89.

Dagmar Miller.

VALBORGSMINDE

The Old People's Home of the
Danish Church

1101 Grandview Avenue,
Des Moines, Iowa

For information concerning admittance to the Home, write to Alfred C. Nielsen, Grand View College, Des Moines, Iowa.

Columbia Funeral Home

4567 Ranier Ave. Tel. Ra. 1100
SEATTLE

EMANUEL DANISH EVANGELICAL LUTHERAN CHURCH

4260 Third Ave., Los Angeles 43, Calif.

E. A. Farstrup, Pastor

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