

Lutheran Tidings

Volume X

July 20, 1944

Number 24

FORWARD — HOMEWARD

Forward with grim and relentless speed
Our world on its course is sweeping.
Home to the heart is its deepest need,
It comforts the lonely and weeping.

"Forward to fame through storm and stress!"
The voice of the world is crying,
Just to be home is happiness,
Sustaining and satisfying.

Now to be home where sun goes down
On dear old familiar places.
Then to be home where life is crowned,
Where springtime the harvest embraces.

Now to be home and find — in part —
The best that this life can offer.
Then to be home where loving hearts
Shall never be parted nor suffer.

Forward as well as homeward bound,
The pilgrims of Christ are advancing,
And though the road goes up and down
It leads to the heavenly mansions.

There, as He said, He has gone before
Preparing a place to meet us,
And when we land on yonder shore
Old friends shall be waiting to greet us. (*)

O. Arvesen
By S. D. Rodholm.

(*) John 14, 2-3; Luke 16, 9.

"Fremad er Verdens vilde Røst."

The Opening Of The Door

Notes for a Sermon at the Synodical Convention
Medicine Lake, Minnesota, June 18, 1944
By Johannes Knudsen

The illustrations used by Jesus in the text for the Second Sunday after Trinity (Luke 14:25-35) bring the events of the recent days so much to mind that it seems as if Jesus was speaking to us with the war and the invasion as a background. He takes his illustrations from a military situation and he speaks of campaigns and of troop movements; he even mentions an ambassage of peace. Thus He seems very close to our present and immediate concerns. But He also gives a turn to the illustrations which takes them out of our immediate associations and brings them to bear on the things we need to hear. We are reminded of the need for resignation and of those necessary qualities called the "salt of life". We hear of the conflicts which turn brother against brother and a man against himself, and Jesus speaks of the foundation which must be laid. Finally, and perhaps most profoundly, he mentions the cross which we must bear in order to follow Him.

Jesus lived with the problems of His time, and He lives with ours. With Him we must go into these problems and with Him we must live with the ideas of our age. With Him we must also bear the burden of our day, the burden of responsibility and guilt. But with Him — although it is not brought forth so much in the text for the day — we also share a great hope and a faith in deliverance and peace. Our one great joy in the midst of apprehension and sorrow is the trust that out of the grimness of war may come freedom and deliverance to millions of people in want and fear. We rejoice with them, although it is almost

incomprehensible that they may, relatively soon, be released from bondage.

The thought of their release brings to mind one of the greatest paintings which it has been my privilege to see. It is Joakim Skovgaard's great painting of Jesus emerging from the kingdom of the dead where He had released the souls that were in captivity. In a breath-taking impression we see the background of horror and the unfathomable joy at deliverance. We shall see faces like that in the days to come, and we shall further be reminded of the reality of the valley of the shadow of death.

The motive of this picture is repeated in Skovgaard's great murals in the cathedral at Viborg. In one of these we also see Christ emerging from the depths, but something has been added to the picture. Two angels stand before Him, opening two large doors to the kingdom of light. And thus the thought of deliverance is completed. The door is opened from the realm of sin and death to the realm of God.

Of this door and its opening the Scripture Lesson for today reminds us. "Behold I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. This word has again inspired a picture, familiar to most Americans, of Christ standing knocking at a door. And of this picture it has been said that it is significant, that there are no means of opening the door on Christ's side. It must be opened from the other side — opened by man. Christ knocks, Christ appeals — we must open up.

The picture and the figure of speech are, of course, appropriate and legitimate. We must open our hearts to Him; we must accept Him; we cannot escape this responsibility. But I would like to place beside it another picture or figure of speech from the New Testament. Luke also speaks of a door: "Seek, and you will find, knock and the door will open to you." Lk. 11:9. He repeats the figure in 13:25. In this it is man who knocks and God opens the door. And I am sure that we might add that there are no means for opening the door on man's side. We knock — Christ opens the door.

Both pictures are legitimate and necessary. Seemingly contradictory, they nevertheless do not exclude each other. Life — Christian life — is much more inclusive than any one approach we may have to it. There is an appeal from God which we must heed, and there is a need with us which God has heeded. Man has a responsibility to God, and God has an unmerited gift of life for us. We may not be able to grasp the two truths in one comprehension; there are mountains so large that we must approach them from more than one side fully to comprehend them. Sometimes we need the one emphasis, sometimes the other. The matter of emphasis is important (show me your emphasis and I will show you who you are), but we must never forget the other side of the matter.

Of the two emphasis I believe that the latter is the more important. It was Paul's emphasis over against Jewish legalism and from it came Pauline Christianity. It was Luther's emphasis over against the Roman doctrine of good works and out of it grew the Lutheran church. It was Grundtvig's emphasis over against fundamental, though oft forgotten, basis for his stress on the sacraments. God grants to us what man cannot accomplish, the life eternal.

There is a danger in this emphasis, the danger of forgetting man's responsibility. God does knock, God does plead, God does demand. We must open, we must listen, we must accept. Woe be to us when we forget this. We are apt to do so in the name of Paul and of Luther and Grundtvig. We need perhaps to listen to James and Calvin and Vilhelm Beck. Their emphasis, though perhaps overdone and one-sidedly doctrinized and unduly stressed, is nevertheless quite legitimate. It belongs, and let us never forget it.

But having said this, we must return to the more essential emphasis: that of the door which alone is opened to us by God through Christ. This is a return which our age needs to make, for we have wandered far away. The great apostasy of our day is the constant emphasis upon what man can do. It permeates all of our civilization so thoroughly that it is even difficult for us to realize that it exists or that anything could be different. Man-centeredness is unquestionably taken for granted. It permeates even the religion of today. For what is the prevailing emphasis of church voices but what man can do and must do. This characterizes the left with its social activism and this characterizes the right with its moralism (Pietism). Always, always we hear the emphasis on what we have done and can do.

Even among the followers of Luther the emphasis on man is growing in strength, the followers of the Luther who taught that man's greatest sin was pride,

pride in his own accomplishment. Grundtvig is being claimed by those who emphasize man's multitudinous works, the Grundtvig who lamented the fact that he had sought his salvation by a personal crusade. "Jeg kæmpe mig vilde til Kærligheds Kilde, omskabe jeg vilde mig selv." And Paul is being used to stress man's power of emancipation, the Paul who said: "Say not in your heart 'who will go up to heaven' (that is to bring Christ down). Or 'who will go down to the abyss' (that is to bring Christ from the dead). No, what it does say is this: "The word is close to you, in your very mouth and in your heart (that is the word of faith which we preach). Confess with your mouth that Jesus is Lord. Believe in your heart that God raised him from the dead and you will be saved; for with his heart man believes and is justified, with his mouth he confesses and is saved." Romans 10:6-10.

We are living in one of the great crises of history. For four hundred years our modern thought and civilization has shown an acceleration of faith and confidence in man and his accomplishments. Resultantly we have excluded God. Our great modern advance has been made under the star of man. We have believed that "in this sign we shall conquer". And what have we reached: a culmination of struggle, man against man, in class, in race, and in nations. We have wars and portent of wars. In the name of man we are destroying man.

The greatness of our crisis is, however, that a change is taking place. In our great need, at the end of our rope, we are re-discovering God and the greatness and reality of His work through Christ. Our pride is shattered. We have been in the heights and we have been in the abyss, and we have returned emptyhanded. We are in the tortures of hell. "Ej græde jeg kunde for Gud eller Ven, kun grue og grunde og grue igen."

Grundtvig was a great forerunner of this change and he is the prophet for the future. But not a milk-and-water Grundtvig, adapted to humanistic needs; rather the man who denounced all religious humanism. "Du Jordklimp, du Synder, hvad tænker du paa? Hvad Kødets begynder maa Aanden forsmå. Du Gud vil undvære, til du er ham lig. Nej, giv ham din Ære, saa hjælper han dig. Fra Døden til Livet kun een det var givet paa Vinger at hæve sig selv."

The great deliverance can never be man's work, it will ever be God's. But thank God that the door has been opened by Jesus Christ so that the land of the living is ours. And let us then, with a slight change of the picture, sum up the whole situation with a word by Christ Himself, "I am the door; whoever enters by Me will be saved." John 10:9.

AMEN.

P. S.—

The three Danish quotations are from Grundtvig's poem "Nytaarsmorgen", written in 1924, the year before he clarified his view of the church. It is a joyful expression of the great awakening which had come to him through the realization of God's saving grace. But it is also a denunciation of his previous rationalistic and romantic efforts.

It was suggested to me by a good friend that I add a paragraph to my sermon in which I explain that Grundtvig continued to have a strong positive attitude toward human living. The purpose of this would be to prevent an impression of negativity. I sympathize with this suggestion, and I realize

LUTHERAN TIDINGS

BIBLE STORY SONGS

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PRINCE JONATHAN

The land of the Hebrews was every year
By warlike Philistines plundered;
But once they were struck with a blinding fear
And fled when Jehovah thund'ered.
Then Israel for many years had peace;
But they came back again like swarms of bees.

The brutal invader like vultures soared,
The people were helpless as sparrows.
No blacksmith was left in the land to forge
Them swords or helmets or arrows.
Just two men carried swords in all the land;
King Saul and then his son, Prince Jonathan.

All tyrants are fools, in their hearts they say
That God is a name without being:
"If he takes their weapons of warfare away,
"Who cares what the people believe in?"
But never can a people die in chains
When faith in God in noble hearts remains.

Copyright 1944 by S. D. Rodholm,
Grand View College, Des Moines, Ia.

Prince Jonathan climbed to a mountain post,
Just he and his armor-bearer,
Attacked the encamped Philistine host
That fled in confusion and terror.
He proved that living faith in God prevails
Where godless human power faints and fails.

King Saul and his army pursued the foe
Who ran for his life to the border.
Intending to deal him a crushing blow,
The king gave this ill-fated order:
"The man shall die who stops to rest and eat
"While still our victory is incomplete!"

But Jonathan heard not the king's command,
Some honey he ate and he rested.
When Saul then decided that Jonathan
Must die, all the people protested:
"No man shall harm the prince, he shall go free:
"His faith and courage brought us victory."

S. D. Rodholm.

Mel.: Mens Nordhavet bruser . . .

the danger of negativism. But for two reasons I cannot comply with his wishes.

First of all, my intention was to develop one certain thought in a sermon. Therefore, it should not be necessary to try to include safeguards against all misunderstandings. Such safeguards would weaken the message, if any. And I really hope that it isn't necessary for me to restate that Grundtvig had a positive human emphasis which is valuable for all of us today. I enjoyed and agreed with Rev. Enok Mortensen's afternoon lecture, now published in Dannevirke.

Secondly, I would rather risk an overstatement of the essential point than I would risk a dilution. It is the fatal mistake of our modern attempts at returning to a positive understanding of the reality of salvation that we try to carry a lot of our humanistic baggage along. If our human values and human efforts can be re-given to us by the grace of God after we in faith have placed all in His hands, then well and good. And that is what happened to Grundtvig. But it is of no use for us to try to salvage anything. We will presumably be like a loaded camel before the eye of a needle. When we are face to face with the central issue of all living, that of the way from death to life, from sin to salvation, then we must drop our hands. We can't take it with us, and "it" in this case is our liberalism, our humanism.

THE CONQUERING CHRIST

Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Caesar, Mohammed and Napoleon; without science and learning, He shed more light on things human and divine than all the philosophers and scholars combined; without the eloquence of the school, He spoke words of life such as were never spoken before, nor since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He has set more pens in motion and furnished themes for more sermons, orations, discussions, works of art, learned volumes, and sweet songs of praise than the whole army of great men of ancient and modern times. Born in a manger and crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one-third of the inhabitants of the globe.

Phillip Schaff.

Emil Christiansen, Dagmar, Montana

Emil Christiansen was born at Aarhus, Denmark, Sept. 14, 1864. There he lived the time of his childhood and youth. He was married to Miss Karen Lauridsen, who was a good wife for him and a devoted mother for their five children. They came to the United States in 1888, and in 1907 they moved to Dagmar, Montana, where they helped to start the Dagmar colony and the Nathanael Danish Lutheran Church.

Here he became one of the leaders. He was greatly beloved, because he was always willing to help to the best of his ability. He was president of the church for 10 years, from 1920 to 1930, and was always a true and faithful worker for the church as well as a devoted Christian.

Emil Christiansen did build a good and blessed home. Their five children grew up in the community. Some of them attended Grand View College and they were good leaders among the young people. They are now married and live at different places.

In 1940 Mr. Christiansen was very sick for quite a long time. When I at Easter time was a guest speaker at Dagmar and Volmer churches, I remember after the service in the church Palm Sunday, March 17, I was called to Emil Christiansen's home in the afternoon, and here at his bedside I first baptized his daughter's daughter, little Karen Charlotte Paulsen, and afterwards we had Holy Communion together. It was a solemn and a blessed festival for us all.

In the spring and summer of 1941 when I again served this Dagmar congregation Emil Christiansen had regained his health somewhat. He and his wife did always attend the services at the Dagmar church, and my wife and I visited often at the Christiansen home. We are thankful for many good memories from that time.

Last winter Christiansen and his wife moved to Williston, N. D., where they lived with their daughter and family. After having again been in poor health for a time Emil Christiansen died June 15, 1944, 79 years old. Funeral services were held at the Dagmar church when Rev. J. Enselmann spoke loving and comforting words in his memory. Burial was in the Dagmar cemetery. Emil Christiansen was one of the founders of the Dagmar colony and congregation. I am sure he was a blessing to his community, and we are many who will keep his memory in thankful hearts.

Henrik Plambeck.

Lutheran Tidings

PUBLISHED BY
THE DANISH EVANGELICAL LUTHERAN
CHURCH OF AMERICA

Office of Publication:

Lutheran Tidings, Askov, Minnesota.

Editor:

Rev. Holger Strandskov, 325 W. Chippewa Street,
Dwight, Ill.

Business Manager:

Axel V. Pedersen, 3631 W. Vernon Ave., Los
Angeles 43, Calif.

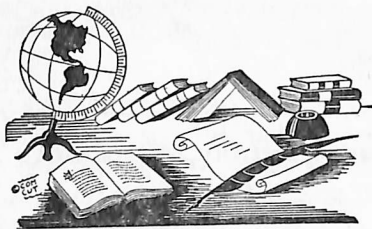
Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month.
Entered as second class matter September 16, 1942, at the
post office at Askov, Minn., under the Act of March 3, 1879.

Volume X

July 20, 1944

Number 24



Across the Editor's Desk

During our annual church convention at Medicine Lake many suggestions and plans for our future church work were considered and acted upon. Two of these proposals were centered on the work with our young people. Our synodical president in his report to the convention recommended a service men's commission for our synod. After some discussion the convention voted in favor of such a commission consisting of three members to be appointed by the Synod Board.

Although many of our local congregations are endeavoring in various ways to keep a contact with all the young people from their local group who are in the service of our country, we feel confident that a united effort from our synod as a body can give us a definite help in a more concentrated program for all our congregations now and after the war.

During the program Friday evening of the convention when the young people's work of our synod was presented for discussion, many various theories and experiences in regard to youth work were presented. It was evident during this discussion that there is a definite need for a closer integration of the work of the young people's societies with the work of the church.

We hope to be able to bring in Lutheran Tidings a series of articles dealing with the two topics mentioned here: (1) What can we as a church do for our young men and women in U. S. service now and when they return home. (2) In what way can we as a church give help and encouragement toward a more healthy and wholesome youth program. We invite our readers to send us contributions. We believe that discussion in our papers could help us to clarify these issues and consequently to give us a well planned program. The youth of today will be the church of tomorrow.

From The 67th Annual Church Convention

(Continued From Last Issue)

Prof. Erling Jensen presented a very clear explanation of the method by which the work preparatory to the formulation of the recommendation had been done. It was called to the attention of the convention by Rev. Marius Krog, that the proposal would work a hardship upon those congregations that purposely encouraged the young people — junior members — to become contributors to the work of the church. The motion to adopt the recommendations was seconded, and carried.

The chairman of the convention resumed his duties, and called upon Rev. A. W. Andersen to present the committee's new proposal in place of point No. 7 of the report on the president's report. The report reads:

A. "We move that the committee for church extension be abolished."

B. "That the rules for church extension be revised."

C. "That the church extension fund shall be administered by the synodical board in cooperation with the district presidents."

D. "That the church extension fund shall be used for loans to congregations for church property or for the support of a minister."

Rev. C. A. Stub moved that the words "or for the support of a minister" (point D) be deleted. The motion was seconded, and carried.

Rev. Alfred Sorensen moved that the Synod Board and the nine District Presidents constitute the Home Mission Council. Several comments were made by different speakers, and Rev. Alfred Jensen moved that point "A" be deleted. The motion was seconded, but defeated.

A substitute motion was made by Rev. Alfred Jensen intended to cover all four points. The motion stated that the rules for church extension fund be revised in order to make it possible for the Home Mission Council to make use of up to as much as fifty per cent of the present amount of the church extension fund for Home Mission purposes." This motion by the synod president was ruled out of order by the chairman. The synod secretary opposed the suggestion that the church extension fund should be used for any other purpose than that for which it originally was secured. The chairman ruled that he would not continue the discussion until something more definite could be presented.

The forenoon session closed with the singing of "Oh, Jesus in My Heart".

The afternoon session opened with the singing of "The Church's One Foundation". The chairman of the convention extended a hearty welcome to Rev. Malme, Santal Missionary, commissioned by the church of Norway. Rev. Malme then spoke briefly to the convention.

Mr. J. Thuesen moved that \$2,000.00 be added to the budget for the purpose of carrying out the work of the Home Mission Council. The motion was seconded. At this time Rev. Enselman moved that: "1. The Home Mission Council borrows from the Church Extension Fund up to \$2,000.00 to be applied on mission projects that are urgent. 2. That the Home Mission Council investigates and gives a detailed survey, at the next annual convention, of all mission fields under consideration, and brings to the next annual convention a definite proposal as a basis for an appeal to all our churches for the establishment of a permanent Home Mission Fund."

The convention voted upon the two parts separately. Both were seconded and carried.

Another supplementary report by the committee reporting on the President's Report was now presented to the convention and read by the chairman. This report reads:

Supplementary to Committee Report on the President's Report.

1. We, as a committee, and our Synod President have met with Rev. Paul N. Christiansen, and have come to full understanding of all difficulties in the correspondence between Rev. Paul N. Christiansen and Rev. A. Jensen.

(Continued on page 9)

GRAND VIEW COLLEGE



GRAND VIEW CAMP

AUGUST 7-13, 1944

The Grand View Camp is located at Grand View College, Des Moines, Iowa. The college and campus are the camp grounds. Campers are to sleep in the college dormitories, eat in the dining room, and use the class rooms, gymnasium and athletic field during the daily program. The swimming will take place at the Birdland pool, or some other.

Daily Program.

- 7:00—Arise.
 7:15- 7:30—Exercise in gym.
 8:00—Breakfast.
 8:30- 9:00—Clean up.
 9:00- 9:15—Devotion.
 9:20- 9:55—Bible hour.
 10:00-12:00—Organized play and craft.
 12:00- 1:00—Dinner and rest.
 2:30- 3:30—Swimming.
 4:00- 5:00—Quiet games and craft.
 5:00—Supper.
 6:00—Singing.
 7:00- 8:30—Games.
 8:30—Refreshments.
 8:45—Camp fire.
 10:00—Lights out.

Sunday, August 13.

On this day the parents of the campers are invited to be guests of the camp for dinner.

Program.

- 10:30—Church service.
 12:15—Dinner.
 2:00—Closing meeting.

Rules.

1. The camp is open to boys and girls 12 to 15 years of age. A camper may not have reached his sixteenth birthday.
2. Campers may not leave the grounds without permission.
3. Campers who wish to swim, must present a written permit from parents.
4. All campers must clean their own rooms, and in their proper turn take part in policing the grounds and setting and clearing the tables and washing dishes.
5. Campers must attend all sessions, unless excused.
6. The leaders reserve the right to dismiss any camper who fails to confirm to the rules and regulations of the camp.

7. Campers must pay for property damaged or destroyed.
8. All money must be deposited at the office. An allowance will be issued every day.

Expenses.

Room, board and tuition -----	\$8.00
This item will be reduced when two members of the same family attend. The rate will then be----	
Room, board and tuition for shorter stay per day -----	7.00
Price for one meal -----	1.25
	.35

General Information.

Meals will be served to campers beginning with breakfast Monday, August 7, and ending with supper Sunday, August 13.

Be sure to bring towels, soap, swimming suits, tennis shoes, gym suits and one blanket. If you play tennis, bring your racket.

Bring your New Testament, Lutheran Hymnal, and "World of Song".

Enroll early. Be sure to give your age. We can not guarantee to accommodate young people who are not enrolled. In order to make our plans, we should like to receive your enrollment by August 4.

To enroll, write to

Johannes Knudsen,
 Grand View College,
 Des Moines, Iowa.

Young People's Summer Camp, Solvang, Calif.

AUGUST 16-23, 1944

This is a call to the Danish American Youth of California! Come and join us for a week of summer camp at Atterdag College in Solvang. Many are the weeks of fine fellowship enjoyed here. In spite of the duties which you must fulfill from day to day, why not give yourself this week's vacation? Plan for it now and it will not be impossible.

WHO MAY COME?

We are setting no age limits — but the program will be planned for youth from 16 and up. Young married couples are also invited.

WHAT WILL THE PROGRAM BE LIKE?

The morning hours will be utilized for bible study and discussions. The afternoons will be left open for hikes, swimming and other sports. The evenings for singing, folk-dancing and other entertainment. Everyone will be expected to take part in all of the various activities.

WHAT WILL THE COST BE?

The seven days will cost you \$13.00 for board and room plus a \$2.00 incidental fee to defray the expense of conducting the camp. The various speakers will receive no remuneration for their services.

WHAT SHOULD WE BRING ALONG?

Your ration book, towels, comfortable shoes and clothing, swimming suit, any musical instrument you can play (piano not included), Bibles, and note books if you wish. Don't forget "A World of Song."

WHO WILL THE SPEAKERS BE?

The camp will be directed by Rev. A. E. Farstrup of Los Angeles, assisted by Rev. and Mrs. Nielsen of Fresno, Rev. Aage Moller and Mr. Viggo Tarnow of Solvang and others of our California Pastors and leaders who can attend. The English language will be used for all meetings.

WHEN SHOULD WE ARRIVE?

The camp will begin in the middle of the week so you may avoid the week-end rush on trains and buses. You should plan to arrive the evening of August 16th. The camp will close on the evening of August 23rd. Bus to Buelton, California, is the best connection. For further information write to Mr. Viggo Tarnow, Solvang, California, or A. E. Farstrup, 4260 Third Ave., Los Angeles 43, California.

Sunday School Teachers' Institute, District VII

The first annual Sunday School Teachers' Institute of District VII is scheduled to be held July 25, 26, and 27 at Nysted, Nebraska.

Dr. Johannes Knudsen, president of Grand View College, is our guest speaker. All the pastors of District VII have also accepted invitations to speak.

Arrangements have been made for rooms and meals at the school. A fee of \$5.00 will be charged for board and registration.

Sunday School teachers are especially urged to attend. Others who are interested in Sunday School work are also welcome.

Please send your reservations to the undersigned so they will be in hand not later than July 22.

Miss Emilie Stockholm,
 Marquette, Nebraska.

District V. Young People's Convention

Our young people's conventions have for many years been a real source of inspiration for the work in our local communities. Let us come, old and young, to Newell August 18-20 to share with one another the riches of life which we all value.

Harold Petersen, Dist. Pres.

Nain Lutheran Church invites friends young and old, to be our guests during the above mentioned convention. Please send your registration at least a week before the meeting so we can make the necessary arrangements.

Hakon Jorgensen,
 Newell, Iowa.

PROGRAM

Friday evening:

8:00 p. m. Welcome by Rev. Hakon Jorgensen. Lecture by Rev. Harold Petersen. Games in the hall.

Saturday:

9:00 a. m. Devotional hour by Rev. Alfred Jensen.

10:00 a. m. District business meeting.

(Continued on page 13)

OUR WOMEN'S WORK

Mrs. Fylla Petersen, Editor, 2351 Chilcombe Ave., St. St. Paul 8, Minn.

Greetings From The Former Editor

Dear Friends:

Since we were unable to attend the convention at Minneapolis this year, I take this opportunity to extend a final greeting as editor of Our Women's Work.

First of all I wish to thank all of you who have made contributions to the page these two years, and also to thank those of you who have expressed appreciation of the page. Such encouragement has been a help, particularly because not alone was I a novice as editor, but there was little or no precedent for me to follow. When I asked to be relieved of the responsibility, at least for the present, it was for two reasons, neither of which was primarily to shift the burden upon someone else.

My main object was to avoid too personal a touch. Where you have no definite plan to follow, but select material according to your judgment, it may come to seem too much of one kind, I should like to see what another would do as editor. When I returned from the convention at Dwight, and found I had permitted myself to be "honored" with the editorship, I frankly confess I felt as a person must feel when he finds himself in a boat beyond the sight of land with no sense of direction. (I hope our new editor feels much more in control of the situation already).

I consoled myself that articles would be arriving by mail shortly, for I understood that Our Page was to serve as a medium of exchange of materials contributed by the women of our church to promote our W. M. S. I soon discovered, however, that either these women were not prolific writers or suffered acutely from "Dansk Beskedenhed" — plain modesty. So I must get busy and not just sit around awaiting the postman if the page were not to be published as a blank one.

Those of you who know me fairly well will know that method and plan are an integral part of my nature, so to have a plan I chose as a topic Women on the Home Front, and then solicited, with more or less success, articles to be written on the various phases of this subject as it pertained to the work of the women of the Christian church. But I didn't achieve too satisfactory results nor could I conceive of better topics, so for the last year and a half, I have confined myself to material which I felt had a bearing upon our Women's Work. Lately, as you will have noted, I have been writing or translating much of it myself. One can't quote from the same papers too often unless one has a wide variety to choose from. And this is why I feared too much personal coloration might be creeping in.

My second reason for wishing a new editor chosen was to put more to work. Perhaps the latent literary talent in our W. M. S. will be developed in this way and relatively greater interest aroused. I am happy in the choice of editor made. I am confident Mrs. V. S. Petersen will do a conscientious and able piece of work. May you find joy in doing it as I have many a time. And, ladies, don't forget to give her your support. Perhaps she too is waiting for the daily mail. Let us see that she does not always wait in vain.

Sincerely,

Thyra F. Hansen.

REPORT OF THE W. M. S. MEETING

The business meeting of the Women's Mission Society was held Thursday evening, June 15, during the Synodical Convention at Medicine Lake, Minn. It was one of the best attended business meetings ever held by this group.

In the absence of the president, Mrs. Elmer Ness of Manistee, Mich., the meeting was opened by the honorary president, Mrs. Th. Knudstrup, who, after welcoming the many women to the meeting, brought greetings from Mrs. Ness and read a letter from her.

The secretary, Mrs. Clarence Petersen of Chicago, was

also unable to be present; so her yearly report, which also included a report from the district representatives, was read by Mrs. Knudstrup.

The minutes of last year's business meeting, written by Mrs. Svend Kjær, were read by Mrs. C. A. Stub, acting secretary for this meeting.

Mrs. C. B. Jensen of Cedar Falls, Iowa, treasurer, gave her report, which showed total receipts of \$1,582.49, and total disbursements of \$1,009.19; cash on hand \$580.30, cash received since the books were closed, \$71.73, leaving a bank balance of \$654.93. All reports were received as read. Mrs. Jensen, who was the only member of the board present, then acted as chairman and told the ladies of the very democratic rules for this Mission Group, according to which any woman attending the convention is considered a member and has the right to vote, just by being interested in mission work.

First on the program to be discussed was the page in "Lutheran Tidings", "Our Women's Work", which is edited by W. M. S. Mrs. Edwin Hansen of Racine, Wis., who had been the editor for two years, had resigned. Many of the ladies expressed their appreciation of Mrs. Hansen's work and voted to continue the page. The following were nominated for the coming year: Mrs. V. S. Petersen, St. Paul, Minn.; Mrs. Holger Strandskov, Dwight, Ill.; and Mrs. Thyra Nussle of Chicago. Mrs. Petersen was elected.

This year the term of Mrs. Nanna Goodhope, corresponding secretary, expired. As she had expressed the wish not to be re-elected, the meeting nominated the following to take her place: Mrs. Holger Strandskov, Mrs. Charles Terrill, and Mrs. Thyra Nussle. Mrs. Strandskov was elected.

The term of the vice-president also expired this year. But Mrs. Aage Engelbrett of Racine, Wis., who was elected last year to fill the unexpired term of Mrs. Ness — who had been elected president — was re-elected for two more years.

Mrs. Knudstrup then told of a \$2,000.00 railroad bond bought by the Mission Group about 20 years ago. Last year this bond, after having been very low in value for a number of years, gave a dividend of \$40.00. The bond is at the present time worth a little over \$1,000.00, and is still rising in value. It was suggested by Mrs. Knudstrup to turn this bond over to the Grand View College Jubilee Committee, to be disposed of by them at the opportune time and the proceeds to be given to the Jubilee Fund. The meeting voted in favor of this.

Mrs. Johannes Knudsen, Des Moines, Iowa, suggested that the offering which would be received at the Saturday night meeting be sent to the Seamen's Mission in New York. Rev. Dorf, who is in charge of that work, had written about the many difficulties of seamen these days. The motion was carried.

It was suggested that we give a \$100.00 check in the collection to be taken up for the Santal Mission later in the convention. The motion was carried.

A roll call of the district representatives was then taken. Only two were present, namely Mrs. Viggo Nielsen of the Eastern District, and Mrs. Frode Utoft of District VI. They both gave short encouraging reports. And it was mentioned by Mrs. Knudstrup that the more we can learn to work together among our many groups, the better it will be for our work, and the more mission-minded we can learn to be, the stronger will our church be.

To show our appreciation for the work done by our missionaries, the W. M. S. every year sends a Christmas gift to Dr. Erling Ostergaard and Miss Dagmar Miller. Miss Miller, who was present, expressed her sincere thanks for this.

The business meeting was then adjourned.

The Saturday evening meeting, held in the beautiful rustic chapel, was one of the best attended meetings of the convention. Mrs. C. B. Jensen of Cedar Falls, Iowa, was chairman of the evening. A women's choir had been organized at the convention; under the leadership of Mrs. Harris Jespersen they sang beautifully. After scripture reading and prayer by Miss Dagmar Miller, Chaplain F. O. Lund spoke

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IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

THE PATH TO PEACE

It is useless to win battle if the cause for which we fought these battles is lost.—Franklin D. Roosevelt.

For centuries it has been the dream of the best men that there might be peace. But man has been too selfish and too shortsighted to achieve this goal. Now we are in the midst of a second world war in twenty-five years. Our unhappy race is in misery and sorrow never exceeded in its long story.

Some of us who were soldiers in the last war pinned our hopes to the League of Nations. It was an American idea. But we refused to join it largely due to the influence of a small group of U. S. senators. We remained outside in the proud company of these nations: Manchukuo, Nepal, Oman, Yemen, and Saudi Arabia! There were those who laughed at Wilson in 1919. Now his ghost stalks among us and our dead, and nobody laughs.

These awful words, spoken by Woodrow Wilson in St. Louis in Sept. 1919, haunt us. With the vision of a prophet he said:

If this undertaking should fail, I feel like asking the Secretary of War to get the boys who went across the water to fight together on some field where I could go and see them, and I would stand up before them and say, "Boys, I told you before you went across the seas that this was a war against wars, and I did my best to fulfill the promise, and I am obliged to come to you in mortification and shame and say that I have not been able to fulfill the promise. **You are betrayed! You fought for something that you did not get.** And the glory of the armies and navies of the United States is gone . . . and there ensues upon it, in the suitable darkness of the night, the nightmare of dread which lay upon the nations before this war came; and **there will come some time in the vengeful Providence of God, another struggle in which, not a few hundred thousand fine men from America will die, but as many millions as are necessary to accomplish the final freedom of the world.**"

How terribly true those words were, we know now in 1944.

The one great cause of war is international anarchy. In simple terms this means that there is no government to keep order among the nations. Where there is no government, the strong do as they please and you have lawlessness and chaos. That is what we have and will have until an effective international government shall be established.

An international government to be effective will require such machinery as all effective governments have. They are: an executive department, a legislative department and a judicial department. Along with this the international government must have an army strong enough to enforce its decisions.

One thing that weakened the League of Nations was the ruling that important decisions of the assembly and council must be unanimous. The same impractical ruling was contained in our Articles of Confederation. In the history of governments it has been

found that a rule that requires a unanimous vote of a body makes that government unable to act. In a federation of nations such a rule must be avoided.

What I should like to see very soon is a federation of the nations of the world with adequate machinery for action. It will come. It will have to come if there is to be peace. But I fear it will take a long time. It may take a century or more till men wake up and discover the basic cause of war. Mortimer Adler in his splendid book, "How to Think About War and Peace" says it may take centuries. The peoples of the world are not ready for an effective union. There is still too much selfishness and ignorance.

Somebody has said that there can be no world union till there is a world culture. This we do not have. If all the peoples of the world were Christianized, it would be much simpler, but so far Christianity has made but small progress among the followers of Mohammed and Buddha.

Mr. H. G. Wells has suggested that with the aid of bombers the world could now be organized by force. That may be true, but all past experience shows that government by naked force was not very successful. People who back a government are easily governed, but people opposed to a government can be, and usually are, most contrary. Hitler should know that by this time.

About a century ago many men were so certain that world peace would be brought about by world trade. In 1852 the Rev. Robertson of England uttered this timeless prophecy:

We are told that which chivalry and honor could not do, personal interest will do. Trade is to bind men together into one family. When they feel it their interest to be one, they will be brothers. Brethren, that **which is built on selfishness cannot stand.** The system of personal interest must be shivered into atoms. Therefore, we, who have observed the ways of God in the past, are waiting in quiet but awful expectation until He shall confound this system as He has confounded those which have gone before. And it may be effected by convulsions more terrible and more bloody than the world has yet seen. While men are talking of peace, and the great progress of civilization, there is heard in the distance the noise of armies gathering rank on rank; east and west, north and south, are rolling toward us the **crushing thunders of universal war.**

It is well to keep in mind that those who build on sand build in vain. World peace is not going to be brought about by the waving of a magic wand. It will require hard work and sound building.

While we are hoping for a perfect international union, I do not think we should despise international organizations that have merely a temporary use. The history of military alliances is not the happiest one. Nevertheless, I shall favor an alliance of the four great powers, if that is all that we can get. Such an alliance may be able to keep the peace for half a century and for that we should be thankful. What I fear most is that the United Nations will fall apart after the war, and that each will engage in a mad race of military preparedness. The bomber is here and New York is no more bomb-proof than Berlin.

Beginning The Fourth Year

The Grand View College Jubilee Fund celebrated its third birthday in the picnic surroundings of the Mission Farm at Medicine Lake, Minnesota. It had come into being during a hot week at Troy, N. Y., and although it was born with a committee to take care of it, it almost wilted out of existence during its first year. The child didn't die, however; it was just learning to know that it existed and it was accumulating strength. On its first birthday it took a good look at the level ground at Dwight, Ill., and right then it made up its mind to take a first big step and to speak its first real word. The word was big, too, and it has been repeated many times since. It was "one-hundred-thousand-dollars". This almost took the committee's breath away, but the more it repeated the word the more confident it became, and the word stuck and became permanent.

During its second year the Jubilee Fund realized that it would have to grow in body, that it would have to do some brain work, and that it would have to start showing results. So it did. It produced an effective beginning in a financial way, it published a folder, and it tried especially to get a good and widespread organization going all over the country. Consequently, when the Fund reached its second birthday in the vigorous northern climate of Minneapolis, it announced that it was ready to roll up its sleeves and go to work. Its promises were good, but it and everyone else realized that they were still largely promises.

The third year found the committee a little puzzled at first as to how it was going to fulfill these promises. It realized that it was still not large enough as a committee, so it grew some more; but it also realized that it needed more concentrated and centrally directed effort, and happily it found itself an executive committee and an executive secretary. By this time another half year had passed but the time had also come for real action. Films, posters, meetings, articles, and personal solicitation by many devoted individuals and zealous committees produced results and by the time the above mentioned third birthday was reached a cash value of \$36,500 had been paid to the Synod Treasurer. When this cash value, plus the pledges, was evaluated in terms of bonds at maturity value the figure stood proudly at \$51,000.

The Jubilee Fund has two years yet in which to reach full stature. It has grown well during the last six months and the credit for this goes to many fine committees and individuals. But it must continue to grow and it will continue to grow. Its leadership has changed and changed for the better. From now on Professor Erling Jensen, who is on leave of absence from Grand View College at Iowa State College, will be the chairman of the committee. Under his energy and persuasion, and with the continued help of the general committee, the executive committee, and the same executive secretary, there should be no let-up in the drive. And there must not be for there is still much to do.

What new impulses will come from the committee it is not for me to say. New efforts are being planned and they will soon become evident. But I believe that

it is more fair to let the new chairman announce the plans. I shall therefore confine myself to thanking all those who have worked so well in the past and to encourage all to continue the good work. The Troy baby is a sound youngster. Let us all help him to grow to full maturity when he is of age in the Jubilee Year — 1946.

Johannes Knudsen,
Retiring Chairman.

CONTRIBUTIONS RECEIVED GRAND VIEW COLLEGE JUBILEE DRIVE

AS OF JUNE 30, 1944

District I	Cash	Bonds	Pledges
Brooklyn -----	\$ 37.50	\$ 225.00	-----
Bronx -----	-----	25.00	25.00
Troy -----	43.75	-----	-----
Newark -----	-----	-----	200.00
Hartford -----	784.75	650.00	260.00
Perth Amboy -----	60.00	600.00	-----
Bridgeport -----	75.00	225.00	-----
Portland -----	160.00	-----	-----
Washington, D. C. -----	-----	125.00	40.00
District II			
Detroit -----	31.25	-----	18.75
Grayling -----	232.30	25.00	-----
Muskegon -----	238.25	50.00	-----
Ludington -----	20.00	50.00	20.00
Manistee -----	29.00	75.00	142.00
Greenville -----	40.00	550.00	-----
District III			
Chicago (Trinity and St. Stephan's) -----	8,061.75	725.00	220.00
Clinton -----	-----	50.00	25.00
Dwight -----	959.75	50.00	50.00
Racine -----	173.75	275.00	25.00
Marinette-Menominee --	-----	25.00	-----
District IV			
Cedar Falls -----	160.00	175.00	625.00
Waterloo -----	156.50	325.00	180.00
Hampton -----	4.00	400.00	-----
Kimballton -----	2,765.50	1,350.00	62.50
Fredsville -----	-----	850.00	50.00
Oak Hill-Exira -----	-----	600.00	-----
Ringsted -----	88.50	50.00	50.00
Des Moines -----	3,032.00	875.00	505.00
District V			
Withee -----	20.00	50.00	5.00
West Denmark -----	25.00	-----	50.00
Askov -----	143.75	175.00	155.00
Minneapolis -----	533.00	3,425.00	643.75
Alden -----	143.85	150.00	-----
Dagmar -----	945.00	-----	-----
District VI			
Diamond Lake-Ruthton--	-----	-----	18.75
Tyler -----	371.30	1,425.00	-----
Viborg-Gayville -----	100.00	75.00	75.00
District VII			
Omaha -----	15.00	-----	-----
Marquette -----	-----	25.00	-----
Nysted-Cozad -----	55.00	-----	25.00
Hay Springs -----	5.00	25.00	-----
Cordova-Davey -----	25.00	50.00	25.00
Dannevang -----	137.00	1,250.00	-----
Denmark -----	-----	25.00	-----
Brush -----	373.70	-----	55.00
Granly -----	-----	75.00	45.00
District VIII			
Oakland -----	95.00	-----	60.00
Salinas -----	285.00	50.00	-----
Watsonville -----	100.00	-----	-----
Easton-Parlier -----	160.00	-----	-----
Solvang -----	78.50	75.00	-----

(Continued on Page 11)



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 37 young men.
Askov, Minn., 114 young men, 5 WACS and 1 nurse.
Badger, So. Dak., 22 young men, 1 WAC.
Bridgeport, Conn., 29 young men, 1 WAC, 1 nurse.
Bronx, N. Y., 8 young men, 1 Wave, 1 nurse.
Brooklyn, N. Y., 62 young men, 2 WAVES.
Brush, Colo., 24 young men, Red Cross worker.
Cedar Falls, Iowa, 54 young men, 1 WAVE, 1 marine, 1 nurse.
Chicago, St. Stephen's, 26 men and 1 Marine.
Chicago, Trinity, 63 young men, 1 Red Cross worker.
Clinton, Iowa, 15 young men.
Cordova, Nebr., 19 young men.
Cozad, Nebr., 15 young men, 1 nurse.
Dagmar and Volmer, Mont., 26 young men.
Danevang, Texas, 48 young men, 1 WAC, 1 WAVE, 2 nurses.
Davey, Nebr., 9 young men.
Des Moines, Iowa, 41 young men, 1 nurse.
Detroit, Mich., 49 young men, 1 nurse.
Diamond Lake, Minn., 22 young men, 1 WAC, 1 WAVE.

Dwight, Ill., 40 young men, 1 WAC, 1 cadet nurse, 1 chaplain.
Easton, Calif., 15 young men.
Enumclaw, Wash., 21 young men.
Exira, Iowa, 10 young men, 1 WAC.
Fredsville, Iowa, 33 young men.
Gardner, Ill., 6 young men.
Gayville, So. Dak., 8 young men.
Granly, Miss., 13 young men, 1 WAC, 1 WAVE, 1 nurse.
Grant, Mich., 12 young men.
Grayling, Mich., 11 young men.
Greenville, Mich., 45 young men, 2 nurses.
Hampton, Iowa, 14 young men, 1 WAC.
Hartford, Conn., 38 young men, 1 WAVE.
Hetland-Badger, S. D., 19 young men.
Junction City, Ore., 36 young men, 2 WAVES, 1 nurse.
Kimballton, Ia., 57 young men, 3 nurses.
Kronborg, Nebr., 27 young men, 1 nurse.
Lake City, S. D., 5 young men.
Los Angeles, Calif., 23 young men.
Ludington, Mich., 46 young men.
Manistee, Mich., 12 young men, 1 chaplain.
Marinette, Menominee, Mich., 21 young men.
Minneapolis, Minn., 28 young men.
Muskegon, Mich., 25 young men.
Newell, Iowa, 62 young men and 2 nurses.

Nysted, Nebr., 14 young men.
Oak Hill, Iowa, 19 young men.
Omaha, Nebr., 32 young men.
Parlier, Calif., 14 young men, 1 WAC.
Pasadena, Calif., 8 young men.
Perth Amboy, N. J., 51 young men, 1 WAVE, 1 Cadet nurse.
Portland, Me., 24 young men.
Racine, Wis., 49 young men, 1 Chaplain, 1 WAC.
Ringsted, Iowa, 52 young men, 1 WAVE.
Rosenborg, Nebr., 15 young men.
Ruthton, Minn., 30 young men, 1 nurse, 1 Spar.
Salinas, Calif., 25 young men.
Sandusky, Mich., 14 young men.
Seattle, Wash., 67 young men, 1 nurse.
Solvang, Calif., 50 young men, 4 young women.
Tacoma, Wash., 21 young men.
Troy, N. Y., 42 young men, 3 WAVES.
Tyler, Minn., 115 young men and 1 nurse.
Viborg, So. Dak., 29 young men, 1 Navy nurse.
Victory, Mich., 13 young men.
Waterloo, Iowa, 42 young men, 1 young woman.
West Denmark, Wis., 30 young men.
White, S. D., 3 young men.
Wilbur, Wash., 17 young men.
Withee, Wis., 51 young men, 1 nurse.

Total: 2137 men, 62 women, 3 chaplains in U. S. Service.

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

LOOK GOD

Look, God,
I have never spoken to You,
But now I want to say "How do You do."
You see, God, they told me You didn't exist
And like a fool I believed all this.

Last night from a shell hole, I saw Your sky,
I figured right then they had told me a lie.
Had I taken time to see things You made,
I'd known they weren't calling a spade a spade.

I wonder, God, if You'd shake my hand?
Somehow I feel that you will understand.
Funny I had to come to this hellish place
Before I had time to see Your face.

Well, I guess there isn't much more to say,
I'm sure the zero hour will soon be here,
But I'm not afraid since I know You're near.
The signal! Well God, I'll have to go.

I like You lots, this I want You to know,
Look now, this will be a horrible fight.
Who knows, I may come to Your house tonight.
Though I wasn't friendly to You before
I wonder, God — if You'd wait at Your door?

Look, I'm crying! — Me! — Shedding tears!
I wish I had known You these many years.
Well, I have to go now, God. Goodbye!
Strange, since I met You, I'm not afraid to die.

(This poem was found upon the body of a dead Yank soldier lying on an African battlefield).

FROM THE 67TH ANNUAL CHURCH CONVENTION

(Continued from page 4)

2. We acknowledge that Rev. Paul N. Christiansen is recognized as a minister in the Danish Church.

3. Rev. Paul N. Christiansen is open to calls from our congregations, and his name is submitted by our president, as he has been in the past, to congregations seeking a minister.

4. Rev. Paul N. Christiansen regrets having sent his letter addressed to the Danish Lutheran Church Convention at Medicine Lake, 1944.

The chairman announced that there would be no discussion on this report. He called upon Rev. Paul N. Christiansen who then addressed the convention.

SATURDAY, JUNE 17

Rev. Holger Strandskov led us in the confession of faith and prayer, the assembly joined in the Lord's Prayer. We sang, "Praise to the Lord, The Almighty", and "Heavenly Spirit".

After the Scripture reading, Rev. Strandskov spoke about the remarkable introductions in the Apostle Paul's letters. Paul saw a challenge in the power that made him unafraid.

It is this power which Paul speaks of that has carried the church through the centuries. Rev. Strandskov cited the converted native who said, "I am not what I ought to be and like to be, but by the grace of God, I am not what I used to be." God redeems, re-creates humanity. It is this same spirit which, in spite of all evil, keeps the faith alive and makes men living testimonies, even through persecution and death.

Morning devotion closed with the singing of "A Mighty Fortress is our God."

The business session opened with the singing of the hymn: "Go Forth, My Heart and Seek Delight."

Proceeding to election.

Ballots were distributed for the election of synod president.

Mr. Jens Sorensen moved that our Synod at the earliest possible time send our president to Denmark with authority to investigate where and how we as a church group can do most for our people in Denmark. Motion seconded.

President Johs. Knudsen commented on this motion and approved it. Rev. V. S. Jensen voiced the strong conviction that he believed the time had arrived when we should send a man to Denmark.

Rev. V. S. Jensen proposed the following amendment to Mr. Jens Sorensen's motion. It reads: "Move to send a representative to be elected by the Synod Board." Motion seconded and carried.

Rev. A. Farstrup submitted a substitute motion. Upon motion and convention decision it was decided to act upon the original motion and the substitute motion separately as they do not conflict.

Rev. A. Farstrup's motion reads: "Move that we invite Bishop Rosendal and send a representative to be elected by the Synod Board." Motion seconded.

Rev. V. S. Jensen moved to amend the motion to read: "Move that the convention or Synod Board invite one of the leading church men from Denmark." Motion seconded and carried.

The convention now voted on the original motion. It was carried.

Synod president, the Rev. Alfred Jensen, warned against the raise of the Synod president's salary. He spoke with much sincerity. In view of the sincere request of the Synod president, Mr. Walter Anderson moved that we in deference to the Synod president's words set the salary increase at \$25.00 per month instead of \$50.00. Motion seconded, and carried.

It was moved to accept the president's report with thanks. Seconded and carried.

Rev. Ove R. Nielsen was given the floor to present his report. He gave a verbal explanation of the relative high expenses because of the great work involved in changing Lutheran Tidings to a membership paper. Moved and seconded to accept the business manager's report. Carried.

Rev. Alfred Sorensen moved that we extend a vote of thanks to Rev. Ove Nielsen for his work as business manager. Motion seconded, and carried.

The chairman extended a welcome to Rev. Edwin Hansen, Minneapolis, a pastor in the United Danish Church. Rev. Edwin Hansen spoke about the many things we have in common. You have a wide conception of the living Word. In closing, he wished God's blessing upon our convention.

Synod president, the Rev. Alfred Jensen, accepted the greeting. He asked the Rev. Edwin Hansen to return our greeting to the president of his Synod.

Report by Committee on Lutheran Cooperation, National Lutheran Council, and Lutheran World Action.

Rev. Viggo Hansen explained the budget for 1944-45. Mimeographed copies of the proposed budget were distributed, and Rev. Viggo Hansen commented on some of the items listed.

Mr. Jens Thuesen moved, "That an item of \$2,000.00 be added to the budget for the Home Mission Fund, for the purpose of repaying the loan authorized from the Church Extension Fund to the Home Mission Council." The motion was seconded. The ensuing discussion revealed opposite views in regard to such a move. Mr. Sig. Petersen amended the motion, and it was seconded, "To add \$500.00" instead of the \$2,000.00 to the budget. This motion was defeated and the original motion also was lost.

President Johannes Knudsen explained the budget for Grand View College. He stressed that this budget does not include Cadet Nurses Training.

Rev. Ottar Jorgensen spoke for the Chicago Children's Home and asked to have the contribution to it raised about \$500.00. Synod president, Rev. Alfred Jensen, explained that the home was not on last year's budget because no requests had been received from the home.

Mr. Paul Steenberg moved the acceptance of the proposed budget. Seconded and carried.

Since no invitation to entertain the next convention had been received the convention decided to have this matter in the hands of the Synod Board. Here, we must mention, however, that many expressed themselves in favor of returning to Medicine Lake. Grand View College was mentioned, but we were informed that the college expects to be host in 1946.

Rev. Alfred Sorensen moved "That the Synod Board be permitted to acquire convention equipment such as mimeographs, typewriters, reporting machines, etc., for the purpose of facilitating the printing of programs, schedules, reports of committees, song sheets, and other printed convention items." Motion was seconded and carried.

Mr. Herluf Hansen moved a committee on Credentials should be chosen by the convention to be ready to receive the credential papers before the next annual convention. Seconded. This motion was amended by Rev. Johannes Knudsen to read: "The Synod Board appoints a committee of three as a credential committee from members of the host congregation." Seconded and carried. The original motion was carried.

The report of the committee on the report of the Children's Homes and Eben-Ezer, which had been referred back to the committee, was read, and the report was accepted with thanks.

Rev. Holger Nielsen presented the following motion: "That the incumbent in office must notify the synodical secretary in writing on or before the first day of the convention if he does not want his name to appear on the ballot. If he fails to do this, it will be taken for granted by the nominating committee that he is willing to accept the nomination, if nominated." Seconded and carried by convention vote.

The chair extended a welcome to Dr. N. M. Ylvisaker, director of Lutheran Service Commission. His name is intimately associated with the work the Lutheran Church is doing for its sons and daughters in uniform. He heads a service which reaches approximately four million service men. As always, he spoke warmly and enthusiastically for the cause which he directs.

The chair thanked him for his message, and for his wishes for our convention.

The secretary's minutes were accepted as corrected.

Election Results.

Synodical president—Rev. Alfred Jensen, 99; Rev. Alfred Sorensen, 21.

Synodical trustee—Mr. Herluf Hansen, 90; Mr. Jens Sorensen, 35.

Board of Education member—Rev. Ottar Jorgensen, 64; Rev. Enok Mortensen, 57.

Board of Pensions—Mr. Paul Steenberg, 83; Mr. S. Herman- sen, 33.

Council of Elementary Religious Education—Rev. A. E. Farstrup, 112; Rev. Verner Hansen, 33.

Committee on the Church Extension Fund—Rev. C. A. Stub, 92; Rev. J. P. Andreassen, 24.

Santal Mission Committee—Rev. J. C. Aaberg, 93; Rev. L. C. Bundgaard, 21.

Committee on Lutheran Church Relations—Rev. Alfred Sorensen, 83; Mr. S. D. Sorensen, 87; Rev. Holger Nielsen, 38; Mr. Sigurd Petersen, 35.

Committee on Publications—Rev. A. C. Ammentorp, 51; Rev. Enok Mortensen, 69.

Editor of Lutheran Tidings—Rev. Holger Strandskov, 80; Prof. Peter Jorgensen, 25.

Business manager of Lutheran Tidings—Rev. Axel Kilde- gaard, 48; Mr. Axel Pedersen, 59.

Editor of Kirkelig Samler—Rev. J. L. J. Dixen, 101; Rev. Johs. Pedersen, 11.

Editor of Child's Friend—Miss Maria Schmidt, 101; Miss Kirstine Toft, 13.

Committee for Defining Voting Eligibility at Conventions—O. C. Olsen, 77; Ernest Jepsen, 27; Hermod Strandskov, 74; Rev. V. S. Jensen, 34; Prof. Erling Jensen, 86; Rev. H. O. Nielsen, 52.

The young women who had done all the printing of reports were given a sincere expression of gratitude and thanks. And a rising vote of thanks was given to the officers of the convention.

CONVENTION IMPRESSIONS

It was mid-afternoon when we arrived at the convention. It had been several years since I last had attended one — and I was filled with anticipation. Life today moves so swiftly, the pressure from our war-torn world rest so heavily on us, that I think many of us came with sincere hopes of fresh inspiration through the five days of fellowship.

One always enjoys seeing old friends again and meeting new ones. There are surprises. I had always thought that Rev. Harald Ibsen was a very small man — and he proved to be a large man. When Rev. John Pedersen brought greetings from the east, I was secretly surprised to find that he has no mustache. But most surprising of all was Rasmus Mortensen from Tyler. I looked at him for three days before I was sure it was he — I had in mind, he had died years ago.

A large number of women had come to the convention — I am sure almost 50 per cent of those assembled. There were many of the annual faces: Mrs. Hans Juhl, Mrs. Knudstrup, Mrs. Stub, Mrs. Viggo Nielsen, etc.; but there were also many new faces. I consider it encouraging that so many women can and will come to these meetings.

As we gathered daily in the beautiful chapel, I would often find my thoughts wandering from one thing to another. In one of the center rows sat a lean old woman, her hair "vandkæmmet" into a neat pug in back. I thought of all the silly radio soap advertisements as I looked at her brown, gnarled hands. Her hands were not so beautiful but her eyes were bright and kind — full of a lifetime of useful living.

In one of the front rows, day after day, sat two young mothers. They must have been very busy baking, washing and planning ahead to be able to leave home for five whole days. It is difficult always for a mother to leave home, especially if there are small children. But how she needs that breath of change sometimes! — The woman with the beautiful coil of graying hair, I had known for years. She had grown more stately with age; it was good to have her and many of her kind filling the birch benches there besides their husbands. Many times I thought: "It is a nice gathering! They are people to be proud of — capable, good people — 'the salt of the earth'".

Valdemar Jensen stood before the audience one night. He always reminds me of a "Klippe" — big and strong, both physically and spiritually. Wisdom gained from experience issued from his words. Suddenly I saw that he and Hakon Jorgensen, Aaberg and the men in their age group — these men have become the old ministers of our synod. Involuntarily my thought turned to Ottar Jorgensen, A. Ammentorp, Johannes Knudsen, Arthur Frost — the "boys" in our young days. A whole new generation, younger than

It was moved and seconded to adjourn. Carried by convention vote.

Ernest D. Nielsen, Secretary.

Arthur E. Frost, Assistant Secretary.

P. S. After the meeting the chair appointed the following committee to revise the Rules of the Publication Committee: Rev. C. A. Stub, chairman; Rev. Marius Krog, Mr. Hermod Strandkov.

they, had stepped in to become the **young** ministers. When I reached my tepee that night, I looked into the little mirror — I felt a stranger to myself. There, looking straight at me, was a middle-aged woman. I said to her: "Do you realize that the responsibility of carrying on our church now rests on the shoulders of you and your generation? How are you going to carry on? Have you the faith and the spirit of the old pioneers?" I felt weak all over, turned off the light — and my thoughts circled and circled far into the night.

And so the full days went. We listened, sang, talked, ate and waded from building to building. We were among our own people and felt at home even in strange surroundings.

Saturday night was taken over by the W. M. S. It was a very stimulating evening. Chaplain Lund had been asked to speak to us. He told of his work among the German prisoners in one of our Southern camps. His work is not easy, but it must be very gratifying. He looks for the **good** in his charges. And in spite of the training that these boys have been subjected to for years, the spark is still there in their breasts — a longing for beauty and kindness and decency. How terrible war is — that brother must fight against brother. I know that many of us heard whispers in our hearts: "Let not bitterness enter, etc.," as Chaplain Lund spoke. It must be that these men caught, even as we are, in the meshes of the machine of war, have souls and hearts that have been enslaved by fear and are longing for liberation.

The women of W. M. S. were very happy to hear that the mimeograph given to Chaplain Lund a year ago had been a veritable lifesaver for him.

A group of women had been working on some part singing the previous days and added a festive touch by rendering these songs to close the meeting.

The ordination Sunday morning was very "høtidelig". I watched the faces of Holger's parents as their son was ordained into the ministry of the church. I could not help wishing that Dagmar and Onkel Peter Bertelsen had been there. The Andersens were always a festive family — and the Mullers and Bertelsens belonged.

And so our 67th convention is history. I venture the guess that many, many memories of those five days are kneaded into loaves of bread or darned into stockings or rinsed into the bluing water as the women who attended the meeting go about their daily tasks reminiscing.

CONTRIBUTIONS FOR JUBILEE DRIVE

(Continued from page 8)

Los Angeles	263.50		
Pasadena	17.75		25.00
Fresno	50.00		
District IX			
Seattle	849.25	1,025.00	25.00
Tacoma	25.00		
Enumclaw	50.00		50.00
Junction City	237.50	50.00	200.00
Wilbur	106.25	75.00	
Miscellaneous	803.96	2,400.00	125.00
Totals	\$23,167.86	\$18,775.00	\$ 4,080.75

Respectfully submitted,

Richard H. Sorensen,
Executive Secretary.

District VII Sunday School Institute, Nysted, Nebr.

TUESDAY, JULY 25

- 8:30 A. M.—Devotions.
Devotional theme: Jesus the Master Teacher.
I. His Points of Contact—Rev. E. Møller.
- 9:30 A. M.—Recess.
- 9:45 A. M.—Music in the S. S.—Dr. Joh. Knudsen, of Grand View College, Des Moines, Ia.
- 10:30 A. M.—Recess.
- 10:45 A. M.—Development of Worshipful Attitudes Through the Sunday School—Rev. P. C. Stockholm.
- 12:00 A. M.—Noon recess.
- 2:00 P. M.—The Sunday School and Its Relationship to the Congregation—Rev. R. Jespersen.
- 3:15 P. M.—Recess.
- 4:00 P. M.—Memory Work and Choral Speaking—Emilie Stockholm.
Children's Service as a part of the Regular Worship—Rev. E. Møller.
- 8:30 P. M.—Dr. J. Knudsen.

WEDNESDAY, JULY 26

- 8:30 A. M.—Devotions.
II. His Use of Parables—Rev. Howard Christensen.
- 9:30 A. M.—Recess.
- 9:45 A. M.—Music in the S. S.—Dr. J. Knudsen.
- 10:30 A. M.—Recess.
- 10:45 A. M.—Present Day Opportunities in the S. S.—Mr. John Schultz, Trinity Seminary, Blair.
- 12:00 A. M.—Noon recess.
- 2:00 P. M.—A Survey of Our Religious Education Needs—by Dr. J. Knudsen.
- 3:15 P. M.—Recess.
- 4:00 P. M.—1. What the Pastor Can Do to Help the Teacher—Mrs. Luella Lehmkuhl.
2. What the Teacher Can Do to Help the Pastor—Rev. R. Jespersen.
- 8:30 P. M.—Rev. S. Mogensen, Denmark, Kansas.

THURSDAY, JULY 27

- 8:30 A. M.—Devotions.
III. His Use of Problems and Discourses—by Rev. J. Lerager.
- 9:30 A. M.—Recess.
- 9:45 A. M.—Music in the Sunday School—Dr. J. Knudsen.
- 10:30 A. M.—Recess.
- 10:45 A. M.—How to Prepare and Present a Lesson—Rev. H. Christensen.
- 12:00 A. M.—Noon recess.
- 2:00 P. M.—Foreign Missions and Education for World Friendship—Rev. S. Mogensen.
- 3:15 P. M.—Recess.
- 4:00 P. M.—Open (reserved for discussion).
The Institute will close at supper time Thursday evening.

REPORT OF THE W. M. S. MEETING

(Continued from page 6)

about his work among the German prisoners of war. Many of the things he told made a deep impression on us. It was almost as if he was pleading with us for tolerance, understanding and a forgiving heart. We have no right, he said, to expect a lasting world peace unless we keep hatred out of our hearts, and unless we are ready and willing, when the war is over, to regard the Germans as our fellow citizens of the world with whom we are to cooperate in order to build a better world.

After this speech a group of young people sang some very beautiful songs for us. Then eight of our young girls took up

the collection, and a very generous collection it was, about \$156.00.

Rev. Eilert Nielsen led us in evening prayer. And so we closed the 36th Annual Meeting of the Women's Mission Group with thankful hearts for the many things God has given us in the past and with the knowledge that if we do our part, God will bless us also in the future.

Anna J. Stub.

His First Real Sunday

It was during one of those leisure hours which even a busy man takes once in a while, that he came into my office, this friend of mine, who visits me occasionally for a quiet talk about subjects, that have no relation to dollars and cents.

Today there was a pleasant smile on his face when he sat down in the chair opposite me and began: "Do you know, Arrebo, I went to church yesterday for the first time in my life."

"What do you mean by that?" I queried. "You have been coming to church for years and I have seen you there."

"Yes," he replied. "You have met me there. I have been coming to hear the preacher and to meet Petersen, Olsen, yourself and other good friends. And I have liked it, for we have a fine minister and many good friends. It has been for me like coming to a nice social gathering, which I could attend at my convenience. But last Sunday I came for the specific purpose of meeting Jesus as my Master; to sit at His feet and listen to His message to me."

"My prayer in the morning had been, that He would guide our minister in his talk to us, so that it might help us to center our thoughts on the Master and hear His message to us. And do you know, that was the best Sunday I have had!"

"How did you come to do so?" I asked, to prompt him to further details.

"Well, I have often joined with others in reciting our creed, saying: 'I believe in the Holy Christian Church and in the communion of saints', without thinking very clearly what that really means. I have had an idea that 'the communion of saints' must be something that has to do with the future world; for church people generally are not saints, any more than most others. But in reading Matthew 18-20, where Christ says: 'Where two or three are together in My name there am I in the midst of them!' It struck me suddenly that this is not a vague promise, but a definite offer by the Master. That if we come for the purpose of meeting Him, sitting at His feet, as Mary did in olden times, then He will be with us, as truly as in the day of His flesh."

"Then and there is the Holy Christian Church and the communion of saints, and it is His presence that makes it so."

O. Arrebo.

The prospects are as bright as the promises of God.—Adoniram Judson.

CHURCH and HOME

By REV. M. MIKKELSEN

It is important that we as Christians, church members, and citizens of a free nation arrive at a definite understanding of what our responsibilities are. Whether one belongs to this or that organization the community is the basis upon which society is given to function. There must be loyalty to others, concern for others, and regard for the pledged word.

The different social organizations might hold different opinions about obligations imposed upon their members. Yet, most of us know that there are certain things we ought to do; and the fact that we sometimes do not do them is the cause of our tragedies and confused social and political situation. Most other social groups are content to work for the benefit of its own members within the sphere of interest for which they were organized. Contrary to these the church is a spiritual organism functioning in the community, reaching out to serve everyone everywhere, regardless of social standing, possession, position and power; but it says that the very fact that you belong to the community imposes obligation, you cannot live at peace with yourself by avoiding your responsibilities. In order to serve adequately the church must take up its task of analysis and criticism when and where the welfare of the community demands such scrutiny. There should be no ignorance anywhere among men as to what should be the moral law, and how it is to the benefit of all concerned to be deeply conscious of their responsibility in regard to teach respect for that law.

The question: "Who do you say that I am?" asked by Jesus of His disciples, is a question that we shall have to answer, all of us, sooner or later. There is no way of getting around it. There is not only a stirring call to all men in that question to repent of their wrongs, and to accept Christ, who is the Lord of history, as their Lord and Master, but there is also the present help they are in need of and the guidance to lead a life which will be a great blessing to their fellowmen.

Jesus was on His way up to Jerusalem where crucifixion awaited Him when He asked the question. His disciples sensed the imminent danger and would have held Him back. They were to learn, however, that nothing Jesus does is wrong, and that He should not be rebuked for going even to Jerusalem although by doing so His life was endangered.

Suffering as well as joy and happiness should be accepted cheerfully.

Life is more than self, more than self-esteem, and more than honor and prestige. Life is born out of death. Christianity is the religion of such a newborn life.

Our Church

Rev. and Mrs. Edwin E. Hansen—of Bethania Church, Racine, Wis., are spending their vacation in the Juhl and Marlette, Mich., congregations where they served before moving to Racine. Rev. Hansen is completing in instruction of fourteen children being prepared for confirmation. A confirmation service will be held in each of the two churches in Juhl and Marlette.

Summer Camp And Annual Convention of District IV of D. A. Y. P. L. was held at Pleasant Hill Lutheran Bible Camp, Bass Lake, Gowen, Mich., July 12-16. Thirty young people were registered for the camp through Wednesday, Thursday and Friday, July 12-14, and about 50 attended the District convention during Saturday and Sunday, July 15-16. Speakers during the five days were Rev. Verner Hansen, Rev. Willard Garred, Rev. Holger Jorgensen, Rev. C. A. Stub, Rev. O. S. Jorgensen and Rev. Holger Strandskov. We hope to bring more in a later issue about the camp and the convention.

The Annual Festival at Eben-Ezer Mercy Institute, Brush, Colo., was held July 6-9. Among the speakers were scheduled the following pastors from our synod: Alfred Jensen, A. W. Andersen and Hakon Jorgensen.

"Our Church" news items submitted for the July 5th issue of L. T. were squeezed out because of an abundance of other material. We bring them, however, in this item, although some of the items are rather late.

Rev. A. C. Kildegaard, who has for some time been retired from active work in the ministry because of ill health, has now moved to Bronx, N. Y., where he has accepted a call from the Bronx church. Rev. Kildegaard according to plans began his work in his new field on Sunday, July 9th. His address will be: 1179 Hoe Ave., The Bronx, New York 59, N. Y.

Manistee, Mich.—Our church building in Manistee has recently had some repairs made which has improved the appearance of the front of the building. The tower foundation was reinforced and new cement steps with red brick sides were built.

Dean Alfred C. Nielsen of Grand View College spoke in Askov, Minn., and Withee, Wisconsin, during the week after the convention. He was the guest speaker in Askov for the annual July 4th celebration.

Chaplain J. C. Kjaer and family have moved to a new address: 1710 Oak Street, Lawton, Oklahoma. Chaplain Kjaer's office address remains the same: 6th F. A. Tng. Regt., F.A.R.T.C., Fort Sill, Oklahoma.

The Annual Convention of District III will be held in Clinton, Iowa, on Sept. 23-24, 1944.

Dagmar, Montana: The annual "Midsummerfest" was held during the week-end, July 7-9. Guest speakers were: Rev. Enok Mortensen, Tyler, Minn., and Rev. Harris Jespersen, Clinton, Iowa.

From the Convention: As we will not be able to bring a report of the entire meeting in this issue, we shall bring briefly in this column the election results: President of Synod, Rev. Alfred Jensen (re-elected); Trustee, Herluf Hansen (re-elected); President of Board of Education, Rev. O. S. Jorgensen (re-elected); Member of Pension Board, Paul Steenberg (re-elected); Member of Board of Elementary Education, Rev. A. E. Farstrup; Member on Church Extension Fund, Rev. C. A. Stub (re-elected); President of Santal Mission Committee, Rev. J. C. Aaberg (re-elected); Members of Church Relations Committee, Rev. Alfred Sorensen and Mr. S. Dixen Sorensen (re-elected); Member on Publications Committee, Rev. Enok Mortensen; Editor of Lutheran Tidings, Rev. Holger Strandskov (re-elected); Business Manager of L. T., Mr. Axel Petersen; Editor of "Kirkeelig Samler", Rev. J. L. J. Dixen (re-elected); Editor of Child's Friend, Miss Maria Schmidt (re-elected).

Ordination Service was held on Sunday morning of the convention. **Holger M. Andersen** of Kimballton, Iowa, was ordained. He has been called to the churches of Viborg and Gayville, So. Dak., and planned to begin his work there immediately after the convention. Installation services were held in both churches on Sunday, June 25th.

Mrs. Fylla Petersen of St. Paul, Minn., was elected at the Women's Mission Society meeting held at Medicine Lake as the editor of the "Our Women's Work" page in L. T. for the coming year. We greet our new co-worker with a hearty welcome as we again give our thanks and appreciation to **Mrs. Edwin Hansen** for efficient work through the past year.

DIST. V YOUNG PEOPLE'S CONVENTION

(Continued from page 5)

3:00 p. m. The work in our societies by representatives of respective societies. Discussion "Our Young People's Work" introduced by Rev. Harold Ibsen.

8:00 p. m. Program by societies in the district. Games, folk dancing.

Sunday:

10:30 a. m. Morning worship. Rev. Erik Moller of Omaha will preach the sermon.

3:00 p. m. Lecture by Prof. Peter Jorgensen of Grand View College.

8:00 p. m. Lecture by Rev. Holger Nielsen.

Narainpur 1922

1922. The sketches from our Mission stations so far might well lead one to the erroneous conclusion: Santali is the language of the population throughout our field. However, the actual fact remains thus: non Santali-speaking folks live in so-called Santal villages oftentimes outnumbering the Santals.

The non Santali-speaking people within our Mission are the Boros and Bengalees.

Boro and Boroni to be discussed under Gaorang. The Bengalee language includes the two main religious groups: Mohammedan and Hindu. Without going into details regarding the various shades of each suffice it to say superficially, admittedly, Hinduism is the advocate of innumerable idol worshippings so deeply rooted in the intricate rules of Caste.

According to Mohammedan prestige, one right they claim, is to build a Mosque, eventually, wherever a Mohammedan for some certain time has practiced calling upon Allah their God. In recognition of that often annoying fact, it will be understood how we were obliged to object, when the masons Mohammedan, engaged in building our Haraputa church, chose our garden for the plot to call upon Allah the prescribed number of times at sunset. To the Hindu and Mohammedan Bengalee speaking folks is a great number of Missionaries, men and women, zealous for the Master indeed, but their services are rendered outside the area intrusted to us. Hence, in preaching in Santali only, the "Word of Life" is denied those who have not learned that language spoken by only about 3,000,000. Truly these precious 3,000,000 souls were in God's plan when the great commission comprising "all the world" was given as also the Bengales.

H. P. H. Kampp having arrived in India in 1915; married in March 1918 to Miss Signe Konstantin Hansen, sister of the wife of the late Pastor Joh. Ravn, formerly pastor of Dannevang, Texas, and Hampton, Iowa, experienced a definite call to bring to these non Santali-speaking people the message of Jesus and His love." Upon completion of his Santal examinations, Kampp promptly set about to study the Bengalee language. All this during his first term of service shows zeal and ambition.

At the Missionary conference of 1922 the Kampps were released to take up Bengalee work exclusively. But where? Time in prayerfully preparing for this venture was so very important.

Before sailing to enjoy their first furlough, available land for the Bengalee Station had been decided upon. It was Narainpur about 10 miles from Ebenezer.

In 1874 the Scotchman, member of our Mission, Harrington Muston purchased this land for an Indigo factory which seemed unsuccessful. All through the 41 years Muston paid the taxes on it and when upon his death in 1919 his will was opened, it was discovered Mr. Muston had made the Mission beneficiary. Thus this faithful worker contributed the first Bengal Station in our Mission. On this property the Kampps started and on Dec. 15th, 1924, work commenced in building the foundation for the Mission Bungalow of Narainpur. This was definitely, difficult work as we all had expected and the Kampps fought on bravely—at first alone, later aided in distinct Bengalee work by Rev. and Mrs. Sigfred Johansen, and the Misses Anna Nødtvedt and Inger Malmstrøm. Rev. Johansen came out in 1935 studying Bengalee at Ebenezer, and Misses Malmstrøm and Nødtvedt in Nimasarai and all had the opportunity to attend the Bengal Language school operated at Darjeeling, one of the Hill stations on the Himalaya Mts.

Our Mission had previously been invited to take over the Bengalee work in the "Middle field" in North Bengal due north of Calcutta. When the Johansens had finished their language examinations Rev. Kampp offered to pioneer in the Malda Dist. in N. Bengal Province, and Rev. Johansens take over Narainpur where we find them laboring today.

Outstations for the Bengalee work have been built and in spite of many difficulties they too, have been given to baptize quite a number into this the Bengalee church now an integral part of the Santal Mission of the Northern Churches. In closing mention must be made of the Indian coworkers in this phase. Some were Christians, won through the means available in the Santali work, hence classified as "of our own" and some were Christian Bengalees of other Missions.

Dagmar Miller.

News Briefs

"Greatest Event Since Denmark Was Occupied"—A cable from the Danish Press Service, Stockholm, dated June 8, reports: "The invasion news was enthusiastically received in Denmark although the population exercised a certain amount of restraint not to provoke the Germans. The Danish people and the underground movement understand the motives for the instructions of the Allied High Command concerning the necessity for discipline, but the people's joy was expressed in various ways.

Telephone lines were blocked by people passing on the news, and people greeted each other by shouting 'Successful invasion!' The day passed quietly, but the people are convinced that Denmark's liberation is nearer."

The Danish fishermen along the entire Jutland west coast followed the Allied order not to go fishing, and it is reported that individual fishermen who were unwilling to comply with the demand were forced by their colleagues to remain in port.—(Svenska Morgonbladet).

Death Sentences: On May 31 an official German announcement states that seven persons have been condemned to death for sabotage.

Among these is a Lutheran minister,

Tage Severinsen. The Swedish **Dagens Nyheter**, June 1, comments: "There is nothing to prove that the Germans speak the truth when they say that Pastor Severinsen's death sentence is due, to sabotage. Danish circles interpret it as an attempt to terrorize the Danish church whose determined opposition to Nazism has increased during the occupation. This opposition is especially expressed in the 'Tidehverv' movement which is of a powerful Bartherian character, and of which Pastor Severinsen is a member."

Losses of Merchant Fleet: In 1940 five thousand Danish sailors reported for service with the Allied merchant marines. Today fifteen hundred of these have lost their lives. Of the 500,000 tons of Danish ships sailing for

England only two hundred thousand tons are left.

This information does not include the losses suffered by Danish ships sailing for the U. S. A. (Frit Danmark, London, May 5).

"They Did Not Shrink Before Terrible Suffering"—(Svend Otto Nielsen): One of the most respected of the Danish patriots, "a fervent idealist", was the mathematics teacher, Svend Otto Nielsen, who was executed by the Germans. They gave him crutches so that he could get himself to the place of execution, but as he was too exhausted to use them they dragged him along to it. He had been shot in the legs when he was arrested, and they let him lie in prison without medical attention, partly paralyzed. A prison guard took pity on him and called the German doctor, but the latter simply kicked Nielsen and shouted to the guard "No pity for a swine like him!"—(D. P. T. in Aftonposten, May 23).

Name Library For Novelist—The new library to be dedicated next fall on the campus of St. Olaf College, Northfield, Minn., will be known as the Rolvaag Memorial Library in honor of Ole Edvard Rolvaag, Norwegian-born American novelist, who at the time of his death in 1931 had been a member of the faculty at St. Olaf College for 25 years.

Rolvaag, whose family took its name from his birthplace in Helgeland, Norway, came to the United States as a child and was educated at Augustana College, Canton, S. D., and St. Olaf College, returning to Norway to study at the University in 1905 and 1906 and again in 1923 and 1924. From 1906 until the time of his death he was head of the Department of Norwegian Language and Literature at St. Olaf College. Author of numerous books in both Norwegian and English, he is best known for his "Gaints in the Earth", 1927 and "Peder Victorious", 1929, a sequel to the former. In both these novels the saga is told of an immigrant family who pioneered in settling the American plains, vanquishing many enemies and helping to establish a stable civilization.

Service Pastor's Wife Honored—Mrs. George Loftness, wife of the Service Pastor at Tacoma, Washington, has been honorably mentioned as one of the re-

presentative war-time mothers of 1944. Although she has three children of her own, with one now serving in the air corps, she has become the mother of thousands of service men and women who visit the Lutheran Service Center in Tacoma.

That Mrs. Loftness has won the respect and admiration of the men in uniform is shown by a group of men who were transferred out of the Tacoma area to the Aleutians earlier in the war. After seeing action there for many months, they returned to Vancouver, Washington, to recuperate from injury and exhaustion. While there they bought a round trip ticket and sent to Mrs. Loftness, with the request that she come and spend a week with them at the hospital.

Mrs. Loftness typifies the wives of Pastors who are serving so faithfully in Lutheran Service Centers throughout the country.

Her duties at the Center, like many other pastors' wives, are legion. She sews on buttons, shops for gifts, packs lunches for men taking furlough trains, makes appointments, arranges weddings, writes letters, wires flowers, finds work for service men's wives, and gives spiritual counsel to many who unburden their hearts to this understanding and sympathetic mother.

Who Is The Champion War Mother?

Her name is Mrs. Olivia Jones, and she is "an earnest, quiet Negro woman who never misses a service at her little Methodist church back home in Dancyville, Tenn." Before an assembled crowd of notables in Memphis in connection with the Fourth War Loan drive, Mrs. Jones was crowned "National Champion War Mother." She has seventeen living children, nine of whom are sons in the service. An incident like this does more to promote racial toleration and good will than any number of high-sounding resolutions at church conventions.—The Lutheran Standard.

To The Santal Mission

General Budget.

Mrs. Chr. Olsen, Tyler, Minn., \$1.00; Mrs. J. K. Petersen, Tyler, Minn., \$1.00; Mrs. P. H. Lind, Hampton, Iowa, \$1.50; Luther Mem. Church, Des Moines, Iowa, \$42.05; Mrs. D. Ingemann, Mpl., Minn., \$5.00; Dan. Ev. Luth. Church Convention, \$206.00; Viggo Nielsen, Bridgeport, Conn., \$3.00; Mr. and Mrs. Herald Jensen, Kimballton, Iowa, \$5.50; Bethlehem S. S., Brush, Colo., \$2.20; M. K., Mpls., Minn., \$5.00; Hans Lauritsen, Hartford, Conn., \$10.00; Danish L. Aid, Dannevang, Texas, \$5.08; St. John's S. S., Hampton, Iowa, \$3.83; Dalum L. Aid, Dalum, Canada, \$10.00; Bethania S. S., Racine, Wis., \$14.71; Anne Jacobsen, Hartford, Conn., \$20.00; Our Savior's S. S., Hartford, Conn., \$51.19; Rev. John Christensen, Hartford, Conn., \$15.00; Dan. L. Aid Birthday Bank, Seattle, Wash., \$10.00; St. John's S. S., Seattle, Wash., \$65.00; St. Peder's Y. P. Society, Mpls., Minn., \$25.00; offering Dist. III of D. A. Y. P. L., Tyler, Minn., \$153.53; in memory of Mrs. Rev. P. Vig, Blair, Nebr., by Rev. Bundgaard and family, Withee, Wis., \$2.00; in memory of Miss Johanne Møller, Chicago, a friend, Mpls., Minn., \$5.00.

Total for June, \$662.59.

Total since Jan. 1st, \$2,891.07.

Acknowledged with thanks.

Dagmar Miller.

Tyler, Minn.

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