

Lutheran Tidings

Volume XI

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Number 7



MARTIN LUTHER

FOR REFORMATION DAY

At Wittenberg in Saxony
Within its sanctuary
There rests a man whose memory
In grateful hearts doth tarry.
His earthly name is known and dear
To all who still God's Word revere;
But what his name is now with God
The hosts above shall sing abroad
When we with them assemble.

He opened up God's Holy Word,
Long sealed by Popish error
And read the counsels of the Lord
Reflected in its mirror.
He lent the Word the people's tongue,
And bore revilement, hate and wrong.
But all that rose against the Word
Was put to flight before its sword;
For God's own word is mighty.

In spite of hatreds, priests and kings,
The word was swift in motion.
It flew as upon eagles' wings
Across the farthest ocean.
On Danube's shores, in Saxon vales,
By Denmark's lakes, midst Norway's dales,
From Greenland's ice to India's palms
It rose in prayers, in hymns and psalms;
To live was then a blessing.

When he was called, this saintly man
To dwell with God in heaven,
The hearts of Christians once again
With grief and fear were riven.
The poor and rich, the learned and brave
With sadness bore him to his grave.
Yea, knights renown on bloody fields
With weeping stained their burnished shields;
God's Word was then their comfort.

When God has sown His fertile seed,
The foe is ever keeping
His watch to fill the field with weed
While careless guards are sleeping.
As people slept the learned men
Fought 'bout the book with mouth and pen,
And thus it came, as come it must,
The fields were filled with weed and rust,
The fruitful harvest withered.

O Luther! midst our Northern race
Thy prophet's mind expected
God's word to find a dwelling place
If by thine own rejected.
And should thy land the word deny,
God grant that thou could'st prophesy
And that with us, wh'er we roam,
Thy blessed word may find a home,
A warm though humble dwelling.

N. F. S. Grundtvig,
Translated by J. C. Aaberg.

LUTHER'S TRUE CHARACTER

When Hans and Margarethe Luther brought their day-old son for baptism to the Church of St. Peter and St. Paul in Eisleben, November 11, 1483, the child was named Martin, in honor of the saint whose day it was.

How appropriate the name was they did not know at the time; in fact, uneducated peasants as they were they probably did not realize that the name they gave him meant "warrior." But to us who still feel the impact of Martin Luther's work and teachings after over four hundred years, he has come to be known as the greatest Christian warrior since St. Paul.

Luther was a warrior for Christ in the strictest sense of the word. With the Scriptures as his authority, he challenged the kingdom of Rome and all that he believed to be out of harmony with Christ's teachings. His life was devoted to a search for the Truth, and one need not read much of history to realize the mighty opposition that was fired in the enemy camp the minute he began to question certain papal doctrines.

As a consequence, many of us see him only in this light: always the center of an angry debate with one of the pope's representatives; or as the writer of an impassioned treatise on Christian freedom; or as the author of fiery letters to the pope, questioning his claim to supremacy in the spiritual kingdom on earth.

Martin Luther was much more than a warrior and the enemy of papism. He was a warm-hearted, kind human being. He was a devoted husband and the happy father of six children. One need only read his letters after the death of his favorite daughter, Magdalen, to understand the depth of his human love.

All Wittenberg loved the family that lived at the end of town in the "black cloister," an old monastery which had been converted into a home. We know that the house was nearly always full, with relatives and friends and orphans and beggars. Luther was a man to whom people naturally turned for friendship and advice. His wife, Katherine, was always able to set another place at the table or fix up another room for some unexpected guest. Besides the Luther family, Katherine's aunt, three nieces, and four nephews lived there. Several widows and orphans were added to the group after the plague of 1527. The teachers of the Luther children lived there, too, and some of their other pupils.

Evenings, at the "black cloister," the family and friends always sat for a long time around the dinner table, discussing problems both temporal and spiritual. Friends who were present made notes of what Luther said and later published them as Table Talks. For a true picture of the real inner man, these talks are unequaled. In them we discover Luther as his friends and associates knew him — impassioned and sincere, quiet, searching for Truth in untruth, yet always the peacemaker.

In one of his Table Talks he said: "The world does not know the hidden treasures of God: It can not be persuaded that the maid working obediently and the servant faithfully performing his duty, or the

woman rearing her children, are as good, as the praying monk who strikes his breast and wrestles with the spirit." To us, these words seem thoroughly Scriptural, but to his enemies, who measured a man's progress toward salvation by his good deeds and pilgrimages and gifts of money, by his rank, and by his obedience to the edicts of the pope, they sounded like heresy.

Besides charging him with being a heretic, Luther's opponents accused him of being boastful, cruel, unkind, and bitter. But one look at the many beautiful letters he has written tells a different story. Where the table talks reveal his practical, homely, quiet way when he is not openly facing his enemies, the letters reveal a sympathy and tenderness almost unbelievably mild. One of the best indications of his true character is shown by the fact that when John Tetzel lay dying, Luther took time to write him a letter. One can hardly imagine that this man whose selling of indulgences had led to Luther's posting of the Ninety-five Theses, deserved the love and attention of Luther.

Perhaps the best known letter in Luther's vast correspondence is the one which he wrote to his young son, Hans. This letter reveals his own child-like faith in God, his intense love for the child.

To my darling son, Hans Luther:

Grace and peace in Christ, my darling son. I am very glad to hear that you are studying well and praying diligently. Go on doing so, my little son, and when I come home I will bring you a beautiful present.

I know a lovely pretty garden where there are many children. They wear golden coats, and pick up fine apples, pears, cherries, and plums under the trees. They sing and jump and are very merry. They also have beautiful little horses with bridles of gold and saddles of silver. I asked the man who owned the garden who the children were. He answered: "These are the children who gladly pray and study and are good." Then I said: "Dear man, I also have a son, named Hans Luther. Wouldn't he like to come into the garden and eat such beautiful apples and pears and ride such fine horses and play with these children!" Then the man said: "If he prays and studies gladly and is good, he too shall come into the garden, and Lippus and Jost with him. And when they are all here they shall have whistles and drums and they shall dance and shoot with little cross bows." And he showed me a beautiful meadow in the garden fixed for dancing. Gold whistles were hung there, and drums and silver cross bows. But it was still early and the children had not yet eaten, so I couldn't wait for the dance, and I said to the man: "Dear Sir, I will go as fast as I can and write it all to my dear son, Hans, that he may study and pray well and be good and so come into this garden. But he has an Aunt Lena whom he will have to bring with him." Then the man said: "Very well, go and write it to him."

Therefore, dear little son Hans, study and pray bravely, and tell Lippus and Jost to do so too, and you shall all come into the garden with each other. The dear God take care of you. Greet Aunt Lena and give her a kiss for me.

Your loving father,

Martin Luther.

While confined at the Wartburg, Luther had occasion to go on a hunt. He describes the chase in a letter which reveals much of his character:

Last week I hunted two days to see what the bitter-sweet pleasure of heroes was like. We took two hares and a few poor partridges—a worthy occupation indeed for men with nothing to do. I even moralized among the snares and dogs, and the superficial pleasure I may have derived

BIBLE STORY SONGS

Ruth and NAOMI

"Ruth and Orpah, you have been my daughters,
 "Kind and loving through these troubled years;
 "Joy and grief we shared with one another,
 "We were one in love, in hope and fears.
 "My two sons, your husbands and their father
 "We have lost, so now with broken heart,
 "Old and tired I long for my old country,
 "And the time has come when we must part."

Weeping, Orpah turned and left Naomi;
 Ruth remained. She said: "If go you must,
 "So must I, your country is my country,
 "Your God is my God in Whom I trust
 "I in Judah shall not weep for Moab
 "Where you live there I will live and die."
 Hand in hand to Bethlehem they wandered
 Where they came as harvest time drew nigh.

S. D. Rodholm.

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 Grand View College, Des Moines, Ia.

Mel.: Droslen slog i Skov sin klare Trille.

from the hunt was equaled by the pity and pain which are a necessary part of it. It is an image of the devil hunting innocent little creatures with his guns and his hounds, the impious magistrates, bishops, and theologians. I deeply felt this parable of the simple and faithful soul. A still more cruel parable followed. With great pains I saved a little live rabbit, and rolled it up in the sleeve of my cloak, but when I left it and went a little way off, the dogs found the poor rabbit and killed it by biting its right leg and throat through the cloth. Thus do the pope and Satan rage to kill souls and are stopped by my labor. I am sick of this kind of hunting and prefer to chase bears, wolves, foxes, and that sort of wicked magistrate with spear and arrow. It consoles me to think that the mystery of salvation is near, when hares innocent creatures will be captured rather by men than by bears, wolves, and hawks, i.e., the bishops and theologians.

Luther was also a musician. Protestant hymnody would seem lacking indeed, were we robbed of his beautiful hymns. Luther loved music, and there was always music in his home. He himself played the lute well, and we know definitely that some of the children played too. In the evenings, and especially on holidays, the family gathered with their friends to sing songs that Luther had written for them. Luther wrote many hymns which have been preserved for us. Music to him, was the highest and most precious of God's gifts, save His Word. He said that his heart overflowed if he thought of it. His greatest achievement in the field of music was giving congregational singing a secure place in the church service, and he has, therefore, been frequently called the "father of congregational singing."

Luther is considered one of the great writers in history. Carlyle said he could have been a poet had he chosen to be one. Aside from its importance to the Reformation, his literary work stands today among Germany's best. He was in his day one of the outstanding scholars of the classics, and we know that he had an exact knowledge of Latin authors who were being read at the time, including Virgil, Terence, Seneca, Ovid, Cicero, and many others. The form of the German language today is due, in great part, to the translation of the Bible made by Luther and his fellow workers. This German translation of the Bible became so widely read that it unified and molded the native speech to a definite standard. Under no circumstances can history forget Martin Luther. He was important in too many ways.

Luther was a friend of young people. He spent hours at a time giving counsel, helping them out of difficulties, inspiring them to their best efforts for the Lord. He was a friend of many people, and he in turn had a good many friends, some of whom sacri-

ficed much in order to remain loyal to him.

Not least of the factors which made Luther a great man was this that even after fame had come to him and he was sought after by kings and noblemen, when throngs came to hear him and to ask advice, when his opinion on matters of the day was accepted almost without question by thousands throughout Europe—Luther yet remained the humble servant of God, the loving husband and father, the friend of others.

"Lutheran Herald."

Vacationing in the South

By Nanna Goodhope.

VI

THE SHEPHERD AND THE ROCK
IN A WEARY WORLD.

Although Brother Deeter*, the founder of the Flat Creek mission, was around camp each day and we exchanged greetings, it was unusual to find him idle long enough for more than just a friendly chat. As one camper put it, he was constantly in his Father's business, exemplifying in word and deed the teachings of the Master. Now that he had turned over the major responsibilities of the work to a younger man, Pastor F. C. Rohrer, and his wife, he was himself at liberty to come and go as he chose. And he spent his time well, visiting in the homes of the sick and sorrowing, working in field and forest with other men; or he could at times be found with spade and shovel digging and excavating at a basement for a proposed new home of worship.

As it had been impressed upon me from time to time that the natives of the mountain region were hostile toward strangers, whom they suspected of being one of a number of evils, such as federal agent, commercial thief, or arrogant would-be reformer, I was naturally interested in knowing how Brother Deeter had gone about getting the foothold which had enabled him to open a field for Christian service. I had only to make known my desire for an interview with him, however, till he courteously proposed that I set the time and choose the place for a friendly visit.

We met the following day on Prayer Rock immediately after morning devotion, in the presence of a few other campers, who like myself were eager to hear our old friend's story.

Space here permits only that I give a few glimpses

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Rev. Holger Strandkov, 325 W. Chippewa Street,
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Business Manager:

Axel V. Pedersen, 3631 W. Vernon Ave., Los
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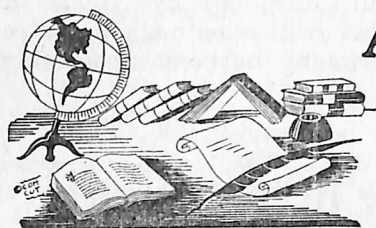
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Across the Editor's Desk

Not quite like home, but the next best thing for our servicemen away from home this Christmas. That's the aim of chaplains and service pastors who extend invitations to servicemen and women to become a part of a Christmas Lutheran "family", by observing Christmas together both spiritually and socially.

Some soldier missed out on Christmas fellowship last year. He missed out because someone in his home church neglected to send in his address to the service commission, so that he could be notified by his chaplain or service pastor as to Christmas services and other Christmas activities.

Now with Christmas again less than two months away, your church will be getting its servicemen lists up to date. Now is a good time to forward to the service commissioner any new names and addresses, together with the changes in addresses, so that your servicemen will not "miss out" this year. Whether it is made a project of the Luther League, Brotherhood, Laies' Aid, Missionary Society, or a special committee for the purpose, is a matter for your church to decide.

Please mail names and addresses of servicemen and women to: Service Commission, National Lutheran Council, 915 Metropolitan Building, Minneapolis 2, Minn.

We wish again to urge all pastors to arrange to have a copy of your Church Bulletin sent to the address of your editor. Ever so often we receive some information indicating a desire for more news items in L. T. from our various church groups throughout our synod. We are glad to bring such news, but it is necessary that we be furnished with the necessary material for same. Others can serve us by sending a letter or a card now and then stating briefly special

The District Convention At Askov, Minnesota, October 13-15, 1944

The first part of this report will deal with personal impressions of the general meetings and our trip to and from Askov, and the second part will attempt to give a report of the business session.

Wisconsin reflected all its fall beauty as we started from Withee at 7:30 Friday morning. We were four and two halves in the car and we thoroughly enjoyed the magnificent scenery of Wisconsin along the highways through Chippewa Falls, Rice Lake, Spooner and crossing the St. Croix River west of Danbury into Minnesota, along the State Park until we strike the highway leading to Askov at Hinckley where we take a hasty look at the monument reminding us of the historic fire of 1894 which laid all the land in ashes past the regions where Askov is now. They called the little village on the Great Northern Railroad Partridge at the time, but many years later, when the underbrush again had made the country look like virgin soil, Danes settled there and called it Askov, after the great Folk High School Center in Denmark. It is a cozy little village with good stores, a fine school, a large D. B. S. hall and the spire of the Bethlehem church pointing to the skies as the center of worship in the community.

Askov has, unlike many other villages of its size, only the one church. Some years ago there were few non-Danish speaking people in town; today it is different; two different languages are used now each Sunday in the same church. Here is a golden opportunity to give out to the community what I heard Prof. J. H. Kolb, University of Wisconsin, say this summer — "A marvelous heritage the Danes have, if we can only get them to share it with us."

We arrived at the farm home of Jes Larsen just in time to get a filling portion of Mrs. Larsen's delicious "Æbleskiver and Bygsuppe". It was like coming home from school again to be surprised with our favorite boyhood meal. We left two and the halves of our passengers there and went on to the parsonage where we found all the ministers of the district, Missionary Dagmar Miller and the president of the synod Rev. Alfred Jensen. After a short devotion we were

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news events in your church group.

We have in mind beginning in the near future a page in L. T. on which we shall endeavor to bring brief articles on various topics and possibly new ideas or plans tried out in the various groups and which may be a help for other workers.

We should like to have the help of all editors of Church Bulletins in this project. If there are items in your bulletin you feel might be worthy of consideration for this page in L. T., please mark such item in the bulletin sent to your editor. And likewise, if there may be items you prefer not to have reprinted, please mark same to that effect.

We believe that our paper in this manner could serve as a source of help to many workers in our many churches. It is at least worth trying.

GRAND VIEW COLLEGE



Daily Life at Grand View College

"Everybody talks about the weather" is a true statement here in Des Moines, because the last two weeks of activity have been set in a colorful background of Indian summer, falling leaves, and beautiful sunshine, and no setting could be more appropriate for guests and students alike.

The results of the Echo drive mentioned in the last issue may be of interest to several. There were more subscription sold this year than ever before, with 246 credited to Helen Stub's team and 220 to that of Lewis Nielsen; together with alumni and students, the paper will have 620 subscribers this year. The closing date of the drive was October twentieth, the evening of the annual fall dance, so everyone was in suspense during the first part of the dance before results were tabulated. Both teams did a great job, and they are to be congratulated.

A new innovation at Grand View College is the turning out of the lights in the dormitories every night except Friday at eleven-thirty. The zero hour on Friday is 12:30. Two of the seminary students who will graduate in January have accepted calls. Richard Sorensen will serve the Juhl-Germania congregations at Marlette, Michigan; and Marvin Nygaard has accepted a call from Fredsville, Iowa.

On October thirteenth, a National War Relief rally was held in the college auditorium, with special emphasis being given to Danish War Relief. A short movie was shown, and a talk was made by a local attorney. Several of the students assisted in the collections for the National War Chest in a door-to-door canvass here in Des Moines.

Rev. Enok Mortensen was guest speaker for two evening lectures and two lectures given during chapel for October sixteenth to nineteenth. A more detailed report of his lectures are given elsewhere on this page. Other chapel speakers the past two weeks have been Prof. Peter Jorgensen and Rev. V. S. Jensen. Rev. P. Rasmussen gave a very inspirational lecture on the twenty-fifth, leaving two words of advice for all the students: "Don't forget whose son you are," and "Don't forget your spiritual life."

The next day Miss Enid S. Pugh, traveling secretary for the Student

Volunteer Movement, an outgoing movement of students who have volunteered for work in foreign missions, gave a forceful lecture, reminding us that God can't do His work in this world without us. Her closing words were these, "I'm going; won't you come along."

On Saturday forenoon, October 28, Grand View College had the distinct honor of a visit from Henrik Kauffmann, ambassador from Denmark. After a word of welcome in Danish and the singing of "Der er et yndigt Land", Henrik Kauffmann spoke in beautiful English to the students and to quite a number of guests who had come to hear him. Several commented on his profound understanding of the situation in Denmark, and on the fine bearing of the man personally. He also visited the Old People's Home before he said farewell to what he called the most Danish spot he had found outside of Denmark.

FOUR INSPIRING DAYS

There are times in the life of every college student when he feels "Here is something I want to pass on to the folks," or, "That man really has something to say." The four days from October sixteenth to nineteenth gave one that feeling, because on those four days we were privileged to hear a lecture each day given by Rev. Enok Mortensen of Tyler. I am going to quote some of my notes, because I feel his message is worth sharing.

Though no titles were given to any of his lectures, I would call the first one "Realism and Post-war Problems". In reviewing the past twenty years, people say that this time we are going to be realistic in making the peace that follows the war, and not idealistic. The question of the realism of the Christian way is pointed up in E. Stanley Jones' book "Is the Kingdom of God Realism?" It shows that something is wrong if we contrast the Kingdom of God (Christianity) with the things that are real . . . The "idealism" of Wilson's Fourteen Points was contrasted with Clemenceau's "realism" — and look at the results today. The Scandinavian novelist Sigrid Undset calls Christ "hard as nails" in His demands. There was nothing wishy-washy about Him; He was a realist. The Sermon on the Mount is the most realistic of all His teachings; it is the most realistic thing that has ever been said. At the very root of murder is anger; at the root of killing is hatred. As long as you have hatred you are going to have war. The realism of Christ is to get at the root of things. As ye sow, so shall ye reap; all wars are caused by seeds sown earlier. If we would be realists, we would follow the realism of Christ.

"The Folk School, Past, Present, and Future" might be a title for the second lecture. America lacks songs that interpret the love of the land. We need to learn to sing about our daily life. It is nearly 100 years since the founding of the first Danish folk school (No-

vember 7, 1844). The folk school has taught people to sing behind the plow. We must give America that which will make her sing new songs. It has not been easy to sing behind the plow; there have been reasons for the city-ward trek in the past fifty years. After the war, what? There is today a movement back to the farm. We have to be able to teach our young people the value of the farming community and life in that community. Farming is, and has been, too hard work and too prosaic for us to write new songs. We must develop new conditions in the country; we must make the country beautiful, each community a center in rich and full living. One of the best means to this end is the folk school. There is a need for it in America. A folk school grows out of the need of a community — several examples were cited: Campbell Folk School in Carolina; Mount Eagle, Tennessee; Highland; Miles Horton; Cloverdale. It is important to remember that the most important thing is the farmer, not the soil. We need a place where the Word is spoken to meet the needs in the hearts of men. It will come in one place or another. "I believe in the future of the folk school in America."

In his third lecture, Rev. Mortensen spoke of the church as the center of the community. As such it should be a beautiful place, for it reflects the life of the community and exerts an influence on the kind of life people will lead. The church should not be drab. The old Gothic church was the center of the town and of community life; the church is still the most important. He continued by mentioning Christians as the salt of the earth. Salt acts as a preservative and it creates thirst — the church has to keep alive a thirst for something better. Lin Yutang says that to be discontent is divine. We are to be the light of the world, a lamp or a candle. You cannot put a candle under a peck measure, for it will not only be hidden, but it will go out. We have to let our lights shine before men; that doesn't mean, however, that the church is to cast its light on all issues. The "failure" of the church is that we haven't touched the real issues of life. The true church is to be a candle that shines in the darkness.

"The Church's Attitude on Post-War Problems" might be a title for his final lectures of the series. (At the close of his lecture, he defined the church as one or more persons speaking correctly on the "oughtness" of Christianity, and not some particular organized body.) Our real problems will begin after the war. It is encouraging that we are more sober this time; we are already facing the problems ahead. The church this time does not look on the war as a holy war. The church, a quietly burning candle, should be the nation's conscience . . . "Thus saith the Lord." There is a moral law in the universe; it is the business of the church to point out that law. The darker it is, the more

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OUR WOMEN'S WORK

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

Constitution of W. M. S.

Several requests have been made for having the constitution of W. M. S. printed on this page. So, in response, here it is:

Article I. The name of this organization shall be: Women's Mission Society of the Danish Evangelical Lutheran Church.

Article II. The purpose of this organization shall be to promote the mission activities of the Danish Lutheran Church in America with special emphasis on Home Mission Work and support of the Theological Seminary.

Article III. All persons friendly to the Danish Church are invited to participate in the activities of this organization.

All contributions are voluntary and shall be sent to the treasurer of the organization.

Article IV. The executive board of this organization shall consist of five members: A president, a vice president, a secretary, an assistant secretary, and a treasurer. They must be members of the Danish Lutheran Church. They shall be elected alternately for a term of two years at the annual synodical convention, the president and the assistant secretary being elected one year and the three other members the following year. There shall also be an advisory board, appointed by the executive board, consisting of one member from each of the nine districts of the synod, and one from Canada, each to serve for a term of three years.

Article V. Application for aid from this organization shall be sent to the president and acted upon by the executive board.

From the minutes of W. M. S. meeting at Minneapolis, Minn., June, 1943: Since the term of office of our district representatives is for three years and that term expires in June of this year, it is decided to let the present representatives carry on until the various district conventions meet in the fall, at which time the election of new representatives shall be held at their W. M. S. meetings.

Marie Møller was for many years a part of the life around our church at West Denmark. We are very happy to give you this picture by Aage Møller of his mother.

Mother

Mother came from a part in east Jutland where there were no hard sounds in the language. Even the syllables seemed to be rounded. There was much laughter in her people, not deep but light, like a creek running through a meadow. One of her choicest memories was of Whitsunday morning when everyone went to the woods to gather flowers and branches. They were quite pentecostal.

She loved the folk-lore of the peasants and workers. On a sunny summer day, F. L. Grundtvig visited West Denmark. He sat on the brink of the lake singing folksongs and telling stories. What a stinging grief it was to mother that she had to go home to help with

the chores. She sped home and back again to get another bit. Ingemann, Thyregod, Etlar, Blicher — these were her friends. At times she would verge on sentimentalism. Then she sang: "I fjerne Kirketaarne hist", "En Kokosnød", but she knew the hymn book from A to Z, and that is not sentimental.

Some of the gnarled people from Vestjylland thought mother and Moster Ano were soft. Yet, they were fiercely honest. Mother detested sham and pretense. Open your door if you desire the guest to come in, but close it should you prefer to see him outside. What is the use of rouge? God will see through it. Why play on the stage? Isn't life itself sufficiently interesting and dramatic with its flowers, trees, neighbors, children, heaven, hell, events and problems? Never did time pass more rapidly than when she had a chance to sit alone for a few hours.

She cried over lost opportunities. Why in the world had not she and father spent some time in learning the American language? Why had she not come closer to the stream of American life? Why had she not been able to give her children much more? Why did she at times become so impatient? In her old age she oftentimes feared death because she had so utterly failed in living the life of the spirit.

She carried that realism into the church and applied it. She sensed what was genuine. She was a keen listener. She was in heaven when she heard a hymn or a sermon which was qualitative; but she was in hell when a parson ran off on emotions and plagiarism. She was part and parcel of the church to the extent that it was a church — a congregation of people who came to hear the word of God. She could not adapt herself to the Ladies' Aid or any other "Forening" within the church.

Many sorrows did mother experience. Many trying experiences did she pass through. I dare say that her deepest sorrow, her cross, was caused by the fact that the church and the home drifted into materialism. It wrung her heart to observe that the hymn and discussions of spiritual matters were replaced by politics and inventions. Scrutinizing her own soul she found herself not better than the rest. That intensified her grief.

She also would have liked a finer house and a rug on the floor and a furnace in the basement. She was a bit disappointed when father bought a "democrat" instead of a surrey. She understood her sons when they argued with father regarding modern machinery. Could God forgive one for becoming concerned about so many things and for giving Sears Roebuck such a prominent place?

As far as I knew, mother never held an office in the church, and she belonged to no committee. But through her I came to see that man's destiny depends on God's attitude toward man. Salvation is God's work, but to man is given the great task of choosing between two masters. Mother's life was that of a witness who testifies as to the reality of a Faith.

Aage Møller.

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

PEOPLE LIVING IN GLASS HOUSES

Power corrupts and absolute power corrupts absolutely.—Lord Acton.

On the radio and in the papers one sees constant reference to the sins of our allies. Winston Churchill's frank and truthful statement that he did not become Prime Minister to preside over the dissolution of the British Empire has provoked much anger.

There is an old saying to the effect that people living in glass houses should not throw stones, and the Danes say, "Man skal feje for sin egen dør først."

It may not be so pleasant to hear, but we do live in a glass house and there is plenty of dirt around our door.

An honest confession is good for the soul. We need to look into our history a bit before we get too wrought up about the sins of our allies. I shall let the record speak.

In 1812 we went to war with Great Britain. At that time Britain was engaged in a life and death struggle with one of the great tyrants of history, Napoleon I, but we chose to fight on the side of tyranny. For what? Not for freedom of the seas as we said, but for territory. Some in our country wanted Canada and others wanted Florida. In the end we got neither.

In 1836 Texas declared her independence of Mexico. It is interesting, and perhaps significant, that fifty-six of the sixty men who signed the Texan Declaration of Independence had come from the U. S. A. In 1845 Texas was made a part of the American nation by a joint resolution of Congress, and the war with Mexico followed.

Mexico was defeated shortly and in addition to Texas we got a vast empire out of which were carved such states as California, Utah, New Mexico, and Arizona. It is true that Uncle Sam's conscience did hurt him so much that he paid Mexico fifteen million dollars in cash.

The story of the Spanish American War is also interesting. There was a revolt in Cuba, and soon the cry, "Cuba must be free," was heard from the Atlantic to the Pacific. Our battleship, Maine, was blown up mysteriously in the Havana harbor on February 15, 1898. The upshot was that we went to war to free Cuba, so it was said. But here is the strangest part of the sad story. Before we went to war with Spain, our minister to that country had cabled President McKinley that the Spanish government was quite willing to grant complete independence to Cuba, or even let the United States annex the island. That was really more than we had ever asked for, but we went to war with Spain anyway. Before the smoke had cleared away, we had in our grasp both Porto Rico and the Philippine Islands. That was imperialism on a grand scale.

Everybody knows that the Panama Canal zone is ours, but not everybody knows how we got it. It is a long and rather complicated story. These are some of

the bald facts. That land was owned by the Republic of Columbia. This country would not come to terms in selling the needed strip of land to us. Agents from Panama began to scuttle back and forth from that country to Washington. A revolution took place. Our gunboats were conveniently at hand to bolster the revolutionary forces, and within three days President Theodore Roosevelt recognized tiny Panama as one of the sovereign powers of this earth. This newly born government proved sweetly reasonable and we got the necessary land for the canal.

Naturally Colombia was not very happy about losing part of her territory. So when Woodrow Wilson became President of the United States he proposed that our government should pay Colombia for the loss she had suffered, but Congress refused; and nothing was done to soothe the wounded feeling of our southern neighbor.

Now it so happened that while Warren Gamaliel Harding was President of this country oil was discovered in the hills of Colombia. It will be recalled that Mr. Harding and some of his friends were very oil-minded. Naturally some of our big oil men rushed down to get in on the killing. But no, the rulers of Colombia were still in a peeve and refused to extend any privileges. Pressure was put on Congress. The lawmakers swallowed their pride and paid Colombia a huge sum of money. Oil flowed freely into American cars and profits into American pockets. Everybody was happy.

These are some of the naked facts of our history. One would hardly call them high Christian morality, but there they stand. This does not mean that our country and its government are and have always been evil in every way. Far from it. But it does mean that we should examine our own records before we feel called upon to preach to everybody else. Let us not forget that we too are sinners.

How It Works.

Practical statesmen will say that the test of imperialism (taking land from others) is whether or not it works. There is something to be said for this view, since all are guilty. At any rate, as soon as a nation has power it proceeds to use it in its own interest.

Our conquest of the southwest U. S. A. has worked well. So far as I know there never has been a movement in California and other southwest states to join Mexico again. Our adventure in the Philippines did not turn out so well. In fact, trouble was brewing there until we made definite promise of freedom and independence. In Porto Rico we have not done well. The people are very poor and apparently not too happy with our rule.

On a whole the British have been very successful with their colonies. It can be said that they have been the best colonizers in all history with the possible exception of the Romans. France has done well. The Germans and the Japanese have been notoriously poor.

I know that in connection with British imperialism the question of India comes to mind. Admittedly that

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VACATIONING IN THE SOUTH

(Continued from page 3)

into the many interesting incidents revealed to us on the morning as we sat in the shade of oak and sycamore, our feet dangling over the Rock and occasionally dipping into the cooling waters that rippled and rolled down either side of our perch. In the valley beyond us, the sun was causing the mist and dew of the night before to rise from the earth in cloudlike formation. Dark and fluffy those fleecy blankets draped themselves about the mountainside, leaving the summit and base clear and flooded in sunlight. The phenomenon thus enacted by nature brought to my mind one of the long unsolved mysteries of my childhood — the story of Moses going up into the clouds on Mount Sinai to be with the Lord. Had I chosen to do so, I might at that very moment have gone up into or even above, the clouds "to be with the Lord."

Brother Deeter seemed much younger than the 80 years he claimed for his age. He was tall and wiry. His predominant characteristics were, it seems to me, cleanliness of body and mind. His countenance reflected the inner light of one who, though he may have known sorrow and defeat, had not accepted these as punishment of God for his own shortcomings, but rather as kind reminders that come what may, all things would turn to good for those who love the Lord.

Being a very modest man Brother Deeter did not reveal much pertaining to his private life, except in so far as it had to do with his coming to Flat Creek.

We learned that he, Manly H. Deeter, was born at Pleasant Hill, near Dayton, Ohio; that his parents and their's before them, were members of the Society of Brethern; that among his ancestors there had been numerous teachers and preachers of the Gospel. He had himself in his early years studied for the ministry and consecrated his life to Christian service. While serving in rural communities he had also operated a small farm or sheep ranch. The fatal illness of his beloved wife made it necessary for him to retire from active service in the ministry. After her death (he was then 75 years old) his children desired that their father should retire permanently to live the rest of his life in well-earned ease and comfort. "But God would have it otherwise," he said, "for I had talked the matter over with Him."

He purchased a trailer house which he fitted out as a study and kitchenette. This he hitched behind his car and started toward the south. He had heard of large populous areas in the Cumberland Hills of eastern Kentucky where there were neither churches nor Sunday schools, for lack of workers.

He told some of the interesting experiences he had had on the way as he traveled leisurely southward. But as each episode would make a chapter we must skip that part of his story and follow him into the Cumberlands and to Flat Creek, for that was as far as it was at that time possible to bring his car and trailer house. And only by his own strenuous efforts of clearing the trail and improving bridges, had he been enabled to come this far.

Having set up camp our old friend asked the Lord for wisdom and guidance in his approach of the people that they may be convinced of his sincerity and good intentions. But they openly resented his presence.

He was humbled, rebuked, and grieved by the natives, who either shunned him or accused him openly, some of being a federal agent, others a German spy.

Day passed and our old friend seemed to be making no progress. He was disheartened and on the verge of breaking camp and moving on when in a moment of despair God seemed very close to him and told him in a special way that he must tarry yet a while. It came about in the following way.

One day as Brother Deeter had wandered about from place to place seemingly unsuccessful in making contact with the people, he chanced upon a man on the hillside sawing wood. He helped for a time and then the two men crossed a stretch of forest together. Here they came upon a flock of sheep browsing contentedly until they became aware of the proximity of human beings, at which they seemed frightened and hurriedly scampered away to a large clefted rock in which they hid from view. This demonstration of fear enacted by the sheep surprised Brother Deeter, who asked of his companion the name of the owner of the sheep. He was astonished to learn that they were the property of the man with whom he was talking.

"Do not the sheep know your voice?" he asked the man; "in all the years I had sheep I needed but to call and mine came as soon as they heard my voice, even though they were far away."

The man explained that the sheep of that locality were shy of human beings, as they were left to take care of themselves most of the time and were rounded up only for shearing and when they were sent to market.

A little later when Brother Deeter came back down the hillside deeply engrossed in thought, he began humming a tune, as was his custom, especially when his courage was failing him. Then taking up the words of the hymn, he sang in his soft mellow voice: "Jesus is the Rock in a Weary Land." To his astonishment he began hearing voices behind him as if he were being pursued. Looking back he found himself almost surrounded by sheep. They had come in response to his voice, from their hiding place in the cleft, prepared to follow him. He said that he was astounded and deeply moved at the manner in which the Lord had spoken to him. Words from John 10: 27-28 ran through his mind: "My sheep hear my voice and they shall follow me—neither shall any man pluck them out of my hand."

He was from then on more than ever sustained in the belief that God is ever present and that His love encompasses all things. With this assurance he was able to exercise more patience with himself and others, and to trust more fully in the Lord to find the way. And soon he began to sense a change of heart among the people. They now seemed willing that he should open a Sunday school for old and young. And it was not long until a preaching service was added also with promising result. The work thus well begun soon expanded until the field of service became too large and too exacting for one man to continue alone. It was then he sent a request to his church synod for a helper, preferably a young married man willing to establish a home in the community.

No one seemed at first willing to take up a work in a backwoods region on a small salary with little or

no chance for promotion. A man and his wife had been found who were well qualified for the work. But they were at the time established in a well paying business enterprise. And as some of their children were of high school age and desired a college education, they did not feel the urge to go into a district where their children's educational opportunities would be curtailed.

However, at the urgent request of Brother Deeter, the couple F. C. Rohrer and wife, both Bethany College, (Chicago) graduates came out to Flat Creek from their pleasant home in Ohio to look the mission field over. It was in the spring of the year and it had rained almost incessantly for weeks. The roads were near impassable, and the fog and mist made gloomy the otherwise beautiful scenery.

It was the last of the Rohrer's visit, and they had not yet been able to convince themselves that their Christian duty to others came before their obligation to their children. They had prayed much for guidance, but seemingly without avail. Finally the young pastor said to his wife, "Let us leave it to the Lord to decide for us. Shall we say that if He lets the sun shine upon the valley before the time of our departure we will take it as a sign that it is His will that we accept the call?"

Mrs. Rohrer agreed to her husband's proposal, being almost certain that the sun would not come out, for it had not shown itself while they had been in the valley. But the sun did come out. Within the hour the sky began to clear and the sun shone through the rifted clouds, flooding the entire valley in a golden glittering sunlight.

The speaker paused while he took out a clean white handkerchief and wiped his forehead.

He then told us that the work has now expanded under the faithful and tireless service of Brother and Sister Rohrer, so that many more workers are needed. And as to the children of the good pastor and his wife, he said that the two eldest, both sons, are now studying for the ministry, and that the daughters too are getting the schooling they desire by being among friends during the school year. "So you see," he added, "it has constantly been my experience that God never fails man. It is we who fail him when we rely on our own limited wisdom instead of trusting in His all encompassing love."

He said that the church they had established is not grand to the outward eye, with elaborate ceremonies and rituals. These, he believed, often hamper, rather than enhance true religious worship. To be a Christian was in his opinion not as complicated a matter as some people would have us believe; For, as the good book says, "What does the Lord require of thee but to do justly, to love mercy, and to walk humbly with the Lord."

After speaking the last sentence our old friend hesitated. His listeners sat in silence meditating what he had just said.

"You will please excuse me now," he said, as he rose from his seat on the Rock — If I can be of further aid to you later, you must let me know — and, let me say also that I want to thank you for your kind attention — God bless you all!"

With these words Brother Deeter left us and Prayer Rock. We watched him as he walked up the hillside toward the woods, realizing perhaps more than some of us had realized it before, that prophets and saints were not exclusive of past ages; that there are some among us even today.

I apologize for spelling Brother Deeter's name wrong in an earlier issue.

(To be continued)

Children's Home, Chicago

The 60th anniversary for the founding of the Danish Lutheran Children's Home in Chicago was celebrated Sunday afternoon and evening, October 22. The festivities were held at the Home with open house beginning at 4 o'clock. At that time the Home was filled to capacity with its many friends. A program of song and short talks had been arranged. The children sang several numbers and presented two skits. Mrs. Florence Marcussen, a friend of the Home, sang several solos, and short talks were given by the pastors, Krog and Jorgensen, and also by Miss Reva Nielsen, matron in charge of the Home. Part of the program was repeated after supper due to the fact that not all our guests could be crowded into the otherwise spacious living room and hall. It was 8:30 as we closed with evening song and prayer. I believe all of us went away grateful for the good hours we had spent together and for the privilege of having part in the support of the Home.

Over 200 guests were present. The ladies served "Smorgaasbord". The recreation room had been converted into a dining room so that 100 people could be seated at one time. The Home was beautifully decorated in fall motives and flowers. Friends and organizations had sent flowers, food and greetings. Gifts in money received totaled \$1500.00. These gifts had not been solicited but just came pouring in from friends.

The home has had extra expenses this year so these gifts were very welcome. Besides the ordinary maintenance expenses of painting, repairs and cleaning, we have had to install a new boiler and made other improvements in connection with the heating plant, the cost of which came to \$1500.00. The floors in the dining room, kitchen and back hall have been covered with a good grade of linoleum.

The Home is in good shape. But upkeep is no small item. We hope to improve the grounds around the Home as soon as help and material can be had.

The name cut in stone above the front door has been corrected to read: Danish Lutheran Children's Home. It used to read: Orphans' Home

In closing may I thank all those who were so kind to receive the children during the summer. The children returned refreshed and happy.

With greetings and thanks to all from the Children's Home.

Ottar S. Jorgensen.

DISTRICT V CONVENTION AT ASKOV

(Continued from page 4)

soon in a lively discussion about the implications of "being in our Father's hand." We can excuse a group of ministers for being more theological than practical and perhaps forgetting some of the pertinent matters that are surging through the minds of people both inside and outside the church. The afternoon was short — an enticing subject absorbs time quickly. Mrs. Mikkelsen served coffee and we spent some time on lesser important subjects before finding our hosts. We were happily located with our old faithful friends Mr. and Mrs. George Lindegaard — she is a Strandskov and George is a tailor and all-around handy man in the Arnold Sorensen implement store.

At 8:00 the church bell rang and Rev. P. Rasmussen from Dalum, Canada, conducted the opening service in the Danish language. It was a festive beginning and the important question that lingered in our minds was the searching question asked Simon Peter by his Lord: "Would ye also go away?" Peter answered: "To whom shall we go Thou hast the words of eternal life." We might be sure about that, but we are no more sure about our constancy than Peter until we have been gripped by the invisible power called "The Holy Spirit".

Next morning Rev. J. A. Holst conducted the devotion and meditation, centering his thoughts around the words: "Give us today our daily bread." He said that these days were days of strife and anxiety for the future; all over the world there are many waiting people and many of them have seen their homes reduced to an ash pile. But these times have also brought many homes in under the power of prayer. In comparison with many others we have found it easy to pray this prayer for there is an abundance all around us of what we pray for. This is not a prayer with a long range. We are praying for one day at the time, that each day may be of service in our homes, our calling and our work. Many have had their daily labor blessed by praying: "Give us today our daily bread."

We were to have started our Sunday School institute at 4:15 but it was near 5:00 before we got started. After a short introduction by the undersigned we began a discussion of a number of questions that had been passed out to teachers and others. We did not finish this discussion and neither could we do full justice to each question. The purpose was to open up for a number of situations that may turn up relative to discipline, teaching methods and situations prompted by the lesson.

Each evening at sundown the church bell rings in Askov to remind the community, in prayer, of the many boys who are serving in armed forces on the several continents. We bowed our heads in silence while the church bell rang, and our thoughts went on long journeys east and west.

At eight o'clock Rev. J. C. Aaberg continued the discussion for Sunday School teachers. He stressed particularly the difference between the historical method, which he favored, and the subjective. A few remarks were added by some of the ministers, and we closed the day with prayer.

It's a fairly large church at Askov. When time came for the service in the Danish language Sunday

morning at 10:00 there were still more than half of the seats empty. From a block away we could hear the busy interests of rutabagas; the rumble was quite evident as the delicious eatable rolled down the wooden pit. It's an ugly habit this Sunday work; it's beautiful to see men in their various tasks on the days given us for that purpose, but it is like throwing mud upon the blessings of rest and worship when we go on as usual on Sunday morning with our business as if God was short of time for supplying our various needs.

Those who were absent might never have asked themselves the question which Rev. J. A. Andreassen asked, on the background of John 1:35-41 — "What is your aim, what are your desires, what do you seek in the crowd?" It is a question that we eventually will have to answer. It became clear to a group of men who saw Christ what should be the termination of their search. But he who has been found, and has found, must go out and find others. We might not be sitting here except for what happened on the day when Peter found his brother and Christ found Peter.

We were able to begin the English service just about on time. Rev. Alfred Jensen was in charge. He took his text from Luke 19:1-10 and said in part: "We need not overpraise Zacheus, but we do need to be reminded that it does make a difference when Jesus comes to a man, and it does make a difference in a community. Some think that because salvation has come to a house then we are freed of all obligations. The Reformation was once to some people a beautiful spring morning. We forget the implications in a gospel of grace. It is true we are saved by grace, but grace is not to be without its incentive. Luther's followers said: "From now on we must work in the kingdom of God. It's a great mistake to believe it is easier to live under the gospel than under the law. The law is an edge beyond which we do not go. Regimentation may steal from us the sense of responsibility." "The presence of Christ in the house of Zacheus came to him as a mighty drive to go into the world and act different than he had before. — Is it possible that Paul is doing penance for what he did to the church? — It's certain that he found himself under obligation just as did Zacheus. — How can we expect to be blessed if we accept our blessings like the one who owed his master 10,000. — We are under obligation that's what Zacheus preaches to me. — When you are in bondage to Jesus Christ then you are free. — The only people who should know what a free world is are the Christians. — Let us be obligated under the gospel because we have been given so "great a grace".

It struck me while we sang the hymn: "Holy, Holy, Holy" that language is no barrier to the spirit. There was something gripping in it. Eight young people sang in beautiful harmony, "O, Jesus in my heart instill". It does not take a large group to make song beautiful if they are sung together. Ruth Hansen had done a fine job in preparing this little group.

There was a large communion attendance. Rev. J. P. Andreassen and Rev. Mikkelsen, the local pastor, assisted at the communion table. While the attendance was small at the Danish service the church was almost filled for the English service.

During the service in the Danish language Missionary Dagmar Miller spoke to the Sunday School in

the assembly hall, adjacent to the church. Following the service dinner was served in the large basement to a large crowd. It was a beautiful fall day in North-eastern Minnesota and the fellowship on the lawns, in the homes and the church parlors was enjoyed until we were called together again by the church bell at 2:30 when Rev. P. Rasmussen, Canada, spoke in the Danish language. He began by saying that when the Belgian government a few days ago came back to their homeland and saw the desolation of war, there were tears in their eyes. He compared this with the time when the Israelites came back from the Babylonian exile. The first thing they looked for was the foundation of the temple. There is this note in scripture: "Look forward", but there is also a voice saying "Look backward," "remember the days of old"; but the stronger voice is "look upward". Here historians part ways. Some have only seen accidental events in what happened, others saw God. God is silent until people will listen. Some may be a bit surprised to hear Rev. Rasmussen say that God awoke "A Churchill, Roosevelt, Stalin and Chiang Kai-shek." After the singing of a hymn in the English language, Rev. John Enselman, Dagmar, Montana, spoke, prompted by John 1:1, on the meaning and deep significance of words in speech; in writing and in print. (By the way, did you know that most of the sounds in the Danish language are found in "Rødgrød med Fløde"?) It often takes a lot of sad experiences before we learn to say thank you in a spirit of gratefulness and in the sunshine of a smile. — We can appreciate this now when letters are so costly. What a transformation the written word has gone through. What an immensity the printed word brings us into. Many times it is only a form in a Bible, in a hymn book or a book of sermons, but sometimes this "form" may become a message to us. We wonder sometimes what the results are of "the foolishness of our preaching". But words do something to us at times and when they do they have become "living words" and it is only the "living word" that affects us.

At the close of the afternoon meeting Miss Ruth Hansen sang very touchingly "The Lord's Prayer". Supper was served in the church parlors, and there was time for visitations and at 8:00 we gathered again in the church for the closing meeting where Missionary Dagmar Miller spoke on the question: "Is it enough?" I imagine your correspondent was tired by this time, or it might have been the oriental way of thinking that made my thought go off on a tangent so that I failed to register very much on either paper or memory. But mission experiences are always heavenly and even if we fail to grasp "the story" we are washed in its words.

After the closing prayer we gathered, after a somewhat tedious march around the serving tables, at the coffee tables, and a number of short talks were given by visitors and ministers in appreciation for the days of beneficial fellowship. The weather had been marvelous during the three days and it was still marvelous when we Monday morning took a different route back to Wisconsin. We stopped at the beautiful rock formations at St. Croix Falls, a place that reminds one so much of the Hudson river pallsades. As we had left in a smile of sunshine and the glory of fall colors

so it still remained as we arrived home Monday afternoon. Thanks to the congregation in Askov for providing in abundance the results of their hands, labor and for hospitality in homes, in the church and in the parsonage.

The Business Meeting.

The annual business session of district No. 5 was opened by the district president, Rev. M. Mikkelsen, in the Bethlehem church at Askov, Saturday morning, October 14th. The secretary of the district read from Lutheran Tidings the report from last year's meeting in West Denmark, Wisconsin. Rev. Mikkelsen reported that there were 50 delegates and visitors present at the 1944 convention.

Eligible votes were: Withee, Wis.—Rev. L. C. Bundgaard, Mrs. Einer Larsen and Mrs. Anna Bundgaard; West Denmark, Wis.—Rev. J. P. Andreasen, Mrs. Frederikke Johansen and Olida Hope; Bone Lake, Wis.—Mrs. Geo. Mohnsen; Askov, Minnesota—Rev. M. Mikkelsen, Chr. Sorensen, Sigurd Støvring, Sigurd Lunde, K. L. Lund; Minneapolis, Minn.—Rev. J. C. Aaberg, Mrs. Marie Dirck, Erling Muller, James Houe, Olaf Juhl; Alden, Minn.—Rev. J. A. Holst, Mrs. Axel Skov, Johannes Pedersen; Dagmar, Montana—Rev. John Enselman; Dalum, Canada—Rev. P. Rasmussen. (Mrs. Rasmussen was there too but the congregation had forgotten to elect her a delegate.); Hutchinson, Minn.—Mr. Hans Jensen, district treasurer; president of the Synod, Rev. Alfred Jensen.

Rev. John Enselman was elected to report to Dannevirke and Rev. L. C. Bundgaard to Lutheran Tidings.

The district president read his report and stated that our quota to the Synod for the ensuing year was \$2,600.00. This was later apportioned as follows: Withee, \$416.00; West Denmark, \$175.00; Alden, \$270.00; Minneapolis, \$491.00; Dalum, \$118.00; Dagmar, \$266.00; Volmer, \$90.00; Bone Lake, \$52.00; Askov, \$595.00; Flaxton, \$48.00; congregations in Saskatchewan, \$109. The district president reported the good news that our district had over-subscribed its quota to Lutheran World Action for the past year. Mr. Hans Jensen reported that the district treasury had spent no money during the past year except for traveling expenses of the pastors, which is covered largely by the collection at district meetings, and that we have a balance of \$29.25.

A brief report was given by one of the delegates from each of the congregations represented. A brief summary follows:

Withee, Mrs. Einar Larsen: Progress is being made in gathering a building and organ fund. The congregation is gradually reaching out to more people with its every Sunday English services. There are still two services each month in the Danish language as well as on festival days. There are about 50 children in the Sunday school. Summer school was conducted by one of the congregation's ladies as we were unable to obtain a teacher. It is difficult to get youth to stay in the church choir. Congregation is keeping contact with the men and women in service. A monthly public forum is held in the assembly hall from May to November.

West Denmark, Mrs. Frederikke Johansen: A Sunday school of about 25 children, divided into four classes. The new parsonage is finished and paid for.

Services are held in alternate languages.

Bone Lake, Mrs. Geo. Johnsen: Have a large Young People's Society called Lutheran Endeavor; meetings are held in the homes. They have been active in sending packages to the men in the service. There are four class in the Sunday school.

Askov, Chr. Sorensen: Last year was an experimentation period in the arrangement of the services. For a while it was tried to have the English services in the forenoon and the Danish services in the afternoon. We are now trying to have both the English and the Danish services in the forenoon. The annual harvest and Grundtvig festival was a festive day with Rev. V. S. Jensen as a speaker. Two ladies' aids, Danish and English, are very active. Collection plates were used at the services for a while; they are now discarded. The congregation's constitution has been translated to English. We had two weeks of summer school.

Minneapolis, James Houe: The language question has been pertinent for some time. There are now English services every Sunday at the same hour and there are still two Danish services a month. There are 80 pupils in the Sunday school and they had a successful summer school with 25 pupils. A Men's club has just been formed and they keep in contact with the soldiers through a bulletin called "The Bugle". A 60th anniversary in March was a memorable day. The congregation is fathering funds for a new organ. We find it difficult to keep a choir of Junior members together. The constitution has been translated and the congregation is to be incorporated.

Alden, Johannes Pedersen: A summer school with 24 pupils was successful. We still have a young people's society but the young people are definitely on the move. Rev. Holst has resigned and the congregation so far has not been successful in calling a pastor to take his place. We have bought a new parsonage near the church. We are still alternating services in two languages but when there is a fifth Sunday the service is in the English language. The Ladies' Aid is active.

Dagmar, Rev. Enselman: "I fell in love with Dagmar community and congregation when I saw them, and thought this is a place where I would like to live. The long, open spaces can make one lonesome, but there is warmth from the people toward both the minister and the congregation which makes up for it. The congregation gave the minister \$700.00 toward a new car. There is Sunday school only during the summer months. There are active Ladies' Aids in all the church belonging to the Dagmar parish. We have bought war bonds as a reserve against lean days which may return, and forget that we have them, and that makes the balance in the treasury look smaller. We have a combined Danish and English service each Sunday but never tell people which is first, thus there are always good crowds and those who cannot understand one of the languages are always patiently present. The congregation in Flaxton was contemplating joining with the United Danish church but have decided not to dissolve.

Dalum, Rev. P. Rasmussen: "Her alt er lavt og sent det gaar." The congregation is not large but many more come to the service than belong to the congregation.

The attendance is good. There is one English service a month. The Danes did not come to the services in the English language at first which gave the appearance of two groups, but this situation is now much better. At the seasonal festivals we have a service in two languages. We have had special evenings for the young people. An open policy has increased the attendance in the Sunday school. The summer school was in the Danish language. One woman has gathered \$300.00 for a Thorvaldsen statue of Christ for the altar. A building fund has been started for a parsonage near the church. One man alone has gathered \$1,000.00. It had been planned to gather wheat in the old assembly hall for the benefit of the building fund but the harvest failed this year, but we are hoping for a better harvest next year.

North Saskatchewan, by letter from Rev. Wilhelm Larsen: This very extensive congregation composed of small groups reports a new interest from the group in Mayfair which formerly, at least for some time, had not been active, but now shows a decided improvement in attendance and interest.

It was now noon and we adjourned for dinner to the church parlors. At 2:00 we resumed the meeting by prayer led by Rev. Alfred Jensen. The floor was given to our synodical president who spoke about the scope and meaning of the Home Mission Council authorized by our national convention at Medicine Lake. He urged that our work might be done creditably before God and not primarily according to man's likes or dislikes. Christianity cannot thrive without the constancy in home and church. Festivity has its place but we must insist that our duty goes beyond that. Lutheran Tidings is a necessary and vital messenger of information among us. We in the Danish church need not apologize to anyone for our existence, and we need not be humble beyond the best sense of that word to anyone. He called particular attention to soldiers who upon their return might want to attend our school in Des Moines. The government stands ready to help them and it is up to us to call their attention to our own school.

The Santal mission was briefly discussed as was also the general aims of Lutheran World Action, and we were complimented for the good results in our district. Particular mention was made of our aims for the future. One of the projects that Lutheran World Action is considering is a service center in Chungking, China.

The question was raised by the Minneapolis delegates: Is the district board appointed or are they elected? They recommended a rotation of the district president's office in order that they might get better acquainted with new men in the district. Results of the election of district board: President, Rev. L. C. Bundgaard; secretary, Rev. John Enselman; treasurer, Mr. Hans Jensen.

A motion was made by the Minneapolis congregation that the chairman or district president appoint a committee to make plans for a Sunday School Teachers' Institute to be held in Minneapolis this year. The motion was carried. This committee was later announced to consist of Rev. J. C. Aaberg, Mrs. Erling Muller and Mrs. Fylla Petersen and the district president as ex-officio member. The institute will, if possi-

ble, be held in Minneapolis the last week in November.

It was moved that the district should pay the expenses of its president to the Home Mission Council meeting in Des Moines, Iowa, November 15th and 16th. The motion was carried.

The next district convention will undoubtedly be in Alden.

A rising vote of appreciation was given Rev. M. Mikkelsen for having served efficiently and faithfully as district president since 1933.

Mr. Hans Jensen spoke touchingly about his loyalty to the Danish Church. Although the congregation has been dissolved where he lives he still feels that he must be loyal in his love as a member of the Danish Church.

We closed our business session by singing one verse from No. 12 in the Danish Hymn book. (Salmebog for Kirke og Hjem).

L. C. Bundgaard.

Withee, Wisconsin, October 23, 1944.

To All California Members of the Danish Church

This appeal is directed especially to all our members in California. If someone in the other Districts of our church should read — and heed — this I will not object.

For some time now I have had resting upon me the task of organizing the ingathering for the Grand View College Jubilee Fund in our District. I have written to all of the congregations and asked various people to act on behalf of the committee and help with the ingathering. I have not yet seen any of our congregations take hold of this matter. This may have many reasons. I am quite certain that it is not because we here in California are more poverty stricken than other Districts in our church. There may, as stated be many reasons but whatever these might be I am directing to each individual member here in California a suggestion that we be through with our hesitation.

We are asked to support to the best of our ability, the educational work of our Synod as it is represented by our college and seminary. Some people tell me that we are too far away from the school to derive the benefit that other states closer by would derive, hence our support should not be as great. The facts are that proportionately, Calif., has had as many students at our school as any other part of the country. Furthermore, in the days that lie ahead Des Moines is not going to be as far away from us as it used to be. Likewise our churches are going to continue needing pastors, which we like to see educated in our own school so that they will be at home among us.

During November the sixth War Loan Drive will be conducted. Why don't we get that \$25.00, \$50.00 or \$100.00 bond we are going to buy made out in favor of the Jubilee Fund? Then California will be over the top! And we will all feel that we have not been satisfied with riding along letting others push the load but that our shoulder is at the wheel along with many others who see that the church must teach as well as preach!

Have the bond made out as follows: The Danish Evangelical Lutheran Church in America, a corporation (Grand View College Account) Des Moines, Iowa.

Send the bond (or your contribution) to Mr. Olaf R. Juhl, 4752 Oakland Ave., Minneapolis, Minn., or give it to your local committee chairman.

A. E. Farstrup,

Member of the Jubilee Fund Committee and representing California.

WORLD CONVENTION MAKES DECISIONS

As soon as practicable the Lutheran World Convention will send a representative from the United States to Geneva, Switzerland, "to cooperate with the Geneva staff of the World Council of Churches in the reconstruction program where Lutheran interests are involved," according to decision made by the American Section of the Executive Committee. This mission will not interfere with the special mission given approval some months ago whereby, after certain preliminary details have been taken care of, Dr. Ralph H. Long and Dr. P. O. Bersell, representing the National Lutheran Council churches, and Rev. Lawrence Meyer, representing the Missouri Synod churches, will proceed to Stockholm there to confer with European Lutheran representatives concerning the course it will be necessary to follow in the postwar reconstruction period.

Concerning Tanganyika Territory mission, the committee adopted resolutions recognizing the responsibility of the Lutheran World Convention to care for former German missions in that country for the duration, delegating authority to the Augustana Synod and its Board of Foreign Missions for the discharge of this responsibility and appointing Dr. George Anderson, superintendent of the Augustana mission, as director of the former German mission, assuming a portion of his support. It was estimated that about \$65,000 of Lutheran World Action funds would be needed annually to finance the project.

IN THE WIDE, WIDE WORLD

(Continued from page 7)

situation is bad. In fact it is so bad that any solution will be difficult. I have made it a point to talk to all missionaries I have met and so far I have not found one who has favored immediate independence for that country.

No colony anywhere should be held by any power, great or small, for exploitation. All backward peoples should be under international control. Furthermore, all strategic spots in the world should also be under international control. That means that Suez Canal, Panama Canal, Singapore and Pearl Harbor should be surrendered by Great Britain and the United States. Are we willing to do that?

How I should like to see the American people through their government announce to the world that they would renounce all forms of imperialism; that they would surrender the control of Panama Canal to an international body. Furthermore that their colonial possessions would be given immediate independence if in the opinion of a world court they were ready for that. And if not ready for that, they would surrender them to an international body.

All this the United States would do if France, Great Britain, Russia and others would do the same.

This would be the big and Christian thing to do. It would clear the air as could nothing else. It would inspire and unite the decent forces of mankind. It would put imperialism on the defensive everywhere.

Until we, individually and collectively, are willing to do this, we had better quit preaching to other people.

CHURCH and HOME

By REV. M. MIKKELSEN

By the time this reaches you through the columns of Lutheran Tidings I shall be at home again. But even so a greeting from us is most appropriate. We have been enjoying some very fine meetings during the past week. The Danevang community has been celebrating its fiftieth anniversary. In the fall of 1894 the first Danish families bought land and built their homes in what is now a model community. In the center is located a church, school, stores, cotton gin, telephone exchange, etc., all community owned or cooperative enterprises; scattered throughout an area of approximately 15,000 acres of some of the best Texas land, are the homes of the pioneers and their children. Very few, however, of the first homes have been retained; new and more modern structures adorn the sites where the old buildings once stood in groves of beautiful trees and well kept rose and flower gardens.

The former Askov pastors, Rev. Rodholm and Rev. Frost, were invited as speakers for the occasion. The celebration opened Sunday morning with church services and community dinner; throughout the week there has been a lecture in the afternoon followed by coffee and again a lecture each evening. It was concluded on Sunday with church services and communion service in the morning and a farewell meeting in the afternoon where not only the pioneers but also representatives of the second generation expressed their appreciation.

I am so happy that it was possible for us to share these days with friends and relatives in Mrs. Mikkelsen's home congregation. Thanks for you at home granting us this favor.

Permit me to quote from a greeting we sent some time ago in order to have it printed with other greetings of a similar nature:

"We have never told you how much we appreciate the effort you have put into the building of that which is the real Danevang; that was built, not in the soil of Texas, but implanted deeply in the hearts and minds of the children to take with them and profit by wherever they go: Armed for the battle of life. We have not told you how much we owe you people in Danevang; perhaps it can never be adequately estimated, and it cannot be paid back, because we have used it as we went along from day to day; but we are deeply grateful; we have profited — so have others. It's always so with a goodly heritage that it must be cashed in by sharing with one's fellowmen and neighbors, and the more we share the happier we are.

"The Danevang church, because it is a vital part of the homes and the people which we love, has been a great blessing to us through the years of our life. Even our children who were

Our Church

Des Moines, Iowa.—"Smørgasbord" was served to over two hundred in the Luther Memorial church parlors on Thursday evening, October 19th. At the regular monthly sandwich supper a special program was presented in honor of the youth from the congregation in the U. S. service. The program was arranged by the Young People's society of the church and consisted of songs, the reading of historical documents from the various wars, including the American Revolution.

Rev. Alfred Jensen, synodical president, was the guest speaker at the annual Fall Festival in Racine, Wis., October 20-22. He spoke in Rosenberg, Nebr., Sunday, October 29th, and in Cordova, Nebr., Tuesday evening, October 31.

Portland, Maine.—November 12th was the opening date of a series of "Family Nights" to be held during the fall and winter. Three families are in charge of the arrangements for each evening, and the responsibility for the program and the arrangements is thus carried in turn by all who attend. The young people enjoyed a "Halloween party" on Thursday evening, October 26th.

The Home Mission Council, consisting of the District presidents of the synod and the synodical board will meet in Des Moines, Iowa, November 15 and 16. The synodical board will be in session on Tuesday, November 14th.

D. A. Y. P. L. leaders will also meet at Grand View College during the days of November 15 and 16. Rev. Harald Ibsen, Kimballton, Iowa, president of the national D. A. Y. P. L. board has extended an invitation for this meeting to all the District presidents in our young people's work and to other leaders who in various respects have a direct responsibility in the youth program in our church.

Askov, Minn.—At a recent quarterly meeting of the church a decision was made to change the schedule of Sunday morning services. According to the new schedule there will be two services every Sunday, English, at 10 a. m. and Danish service, 11 o'clock. At the same meeting the congregation decided to discontinue the passing of the collection plates during the church services. An English translation of the church constitution was adopted.

Seminary Students from Grand View College are constantly in demand to serve vacancies in congregations, and serve when some pastor is away from his parish. Marvin Nygaard served the Omaha church on Sunday, October 15; and on Sunday, October 22, Harold

there only on occasional visits treasure in their hearts memories which have become unforgettable impressions of these visits."

Riber served in Fredsville, Richard Sorensen in Waterloo and Gudmund Petersen in Ringsted, all in Iowa and not so distant from Des Moines.

Greenville, Mich. — Rev. Anders Malme, who through many years was in the service of the Santal Mission in India, visited the Greenville congregation on Sunday, October 8 and spoke in the Greenville, North Sidney and Trufant churches.

Rev. Marius Krog, pastor of St. Stephen's Church, Chicago, spoke in the United Danish Church in Kankakee, Ill., Sunday afternoon, October 8th.

Chaplain J. C. Kjaer stationed at Fort Sill, Okla., was injured in an automobile accident on October 9th. The car in which he was a passenger had made a stop to permit a troop of soldiers to cross the road. Another car came up from behind and not being aware of the sudden stop crashed into the car in which Chaplain Kjaer was a passenger. He was thrown against the windshield and was consequently confined to bed for about a week.

Rev. Aage Møller, Solvang, Calif., conducted a worship service in the Emaus congregation in Oakland, Calif., Sunday afternoon, October 22. A fellowship dinner was served in the Danish hall and in the evening Rev. Møller spoke again to the group that gathered. A similar gathering was held in Santa Barbara, Calif., earlier in the month.

Tyler, Minn.—On Thursday evening, Nov. 2nd, a meeting was held to commemorate the 100th anniversary of the founding of the first Folk School in Denmark, the Røding Folk School which was opened on Nov. 7th, 1844. Rev. Enok Mortensen was the speaker. Similar meetings are being held twice a month through the winter, alternating in the use of the Danish and English language.

Rev. P. Rasmussen, pastor of our church in Dalum, Alberta, Canada, attended the District meeting in Askov, Minn., October 13-15. His wife accompanied him to this meeting and on a speaking tour visiting the following congregations: Minneapolis and Tyler, Minn., Hampton, Kimballton and Des Moines, Iowa, West Denmark and Withee, Wis., and possibly other churches.

Seattle, Wash.—Harvest Festival was observed in the St. John's Church on Sunday, October 15. Rev. Ove R. Nielsen of Enumclaw, Wash., was the guest speaker in the evening. Mr. Aage Andersen showed several films from various Danish celebrations in Seattle.

Newark, N. J.—The Ladies' Aid of the Bethesda Church recently donated \$50 toward improvements in the church. Ten large package cases of new and used clothing were shipped recently to the Danish War Relief in New York. A drive for fifty new members before Christmas is under way in the Bethesda church. Rev. Swen A. Baden of Perth Amboy is the pastor.

Golden Wedding

On a particularly bright fall day, October 10th to be exact, Mr. and Mrs. W. N. Hostrup celebrated their golden wedding at their home, 1022 E. 63rd Street, Seattle, Wash. Cards, letters, flowers and gifts came from all over the United States and gladdened the couple. All five of the children were home for the occasion, besides five other relatives from Iowa and California.

Rev. and Mrs. A. V. Andersen came from Tacoma, and ever so many Seattle friends came to greet the couple. Mrs. Hostrup was not able to be around, but she could be up during the reception and so she sat in her chair greeting all who came and helped direct the arrangements that gave a festive atmosphere. All were so pleased to see Mrs. Hostrup looking so well in spite of her paralysis, and Mr. Hostrup as fine as usual. Rev. A. E. Sorensen closed the festivities with a short devotion.

To the many friends who thought of them that day, Mr. and Mrs. Hostrup wish to extend their appreciation and say that many blessings were felt that day and the warmth of the sunny skies and of the many sincere wishes made October 10th really a Golden Wedding Day for them.

G. H. M.

District IV Convention Program

**CEDAR FALLS, IOWA,
NOV. 10-12, 1944**

Friday, Nov. 10

- 2:00 p. m.—Worship service (Danish),
Rev. A. E. Frost.
- 3:00 p. m.—Business meeting.
- 6:00 p. m.—Meals served to guests in
the homes of the congregation.
- 8:00 p. m.—Worship service (English).

Saturday, Nov. 11

- 9:00 a. m.—Bible Hour (Danish).
- 10:00 a. m.—Business meeting.
- 12:00 a. m.—Noon recess.
- 2:00 p. m.—Prof. Ernest D. Nielsen:
"Christian Education and
Training".
- 3:00 p. m.—Discussion.
- 6:00 p. m.—Evening meal served in
church dining room.
- 8:00 p. m.—Women's Mission Society
meeting in charge of Mrs.
Ernest D. Nielsen and Rev.
V. S. Jensen.

Sunday, Nov. 12

- 9:30 a. m.—Worship service (Danish),
Rev. Harald Ibsen.
- 10:30 a. m.—Worship and Communion
service (English), Rev.
Harald Petersen and Rev.
Hakon Jørgensen.
- 12:00 a. m.—Dinner served.
- 2:30 p. m.—Rev. Alfred Jensen will
speak.
- 5:30 p. m.—Evening meal served.
- 8:00 p. m.—Lecture by Dr. Johannes

Children's Hymnals for Sale

Because of an increase in our Sunday school we have had to purchase a larger quantity of the new edition on the Children's Hymnal. We have on hand 30 copies of the old Hymnal which we wish to sell at a price to be agreed upon. The books have stiff binding; have been in use for about one year and are in a good condition.

St. Stephen's Sunday School

Marius Krog

8500 Maryland Ave.
Chicago, Ill.

Acknowledgment of Receipts From the Synod Treasurer for October, 1944

For Budget:

Previously acknowledged ---\$ 2,308.85

General:

Congregation, Hartford, Conn. -----	\$ 100.00
Congregation, Manistee, Mich. -----	85.00
Congregation, Muskegon, Mich. -----	24.95
Congregation, Menominee, Mich. -----	15.25
Congregation, Racine, Wis. ---	39.56
Congregation, St. Stephens, Chicago, Ill. -----	88.70
Congregation, Clinton, Iowa ---	50.00
Congregation, Des Moines, Ia. ---	25.00
Congregation, Minneapolis, Minn. -----	66.00
Congregation, Tyler, Minn. ---	4.00
Congregation, Los Angeles, Calif. -----	23.10

Pension Fund:

Congregation, Diamond Lake, Minn. -----	11.00
Congregation, Ruthton, Minn. ---	8.38
Congregation, Parlier, Cal. ---	21.25
Congregation, Easton, Calif. ---	30.50
Rev. P. Chr. Stockholm ----	7.00
Rev. Vagn Duus -----	12.00
Rev. Svend Kjaer -----	20.10

Home Mission: Earmarked Lutheran Tidings:

Congregation, Minneapolis, Minn. -----	5.00
Congregation, Danevang, Tex. ---	5.00

Knudsen.

Closing meeting in dining
room, coffee and lunch
served.

The Bethlehem Lutheran Church in Cedar Falls, Ia., extends a most hearty invitation to attend the convention of District IV which because of an emergency has been transferred to our city. Though time for preparation is quite short we shall do our best to meet the emergency.

Please register as early as possible and inform us on what bus or train you will arrive.

Richard Sears, President,

1905 Iowa St.

H. O. Nielsen, Pastor,

1410 Main St.,

Cedar Falls, Iowa.

Annual Reports:

Congregation, Hartford, Conn. ---	4.00
Congregation, Bridgeport, Conn. -----	5.00
Congregation, Detroit, Mich. ---	2.50
Congregation, Muskegon, Mich. -----	2.50
Congregation, St. Stephens, Chicago, Ill. -----	5.00
Congregation, Clinton, Iowa --	4.00
Congregation, Racine, Wis. ---	6.25
Congregation, Askov, Minn. ---	6.25
Congregation, Dalum, Canada ---	2.00
Congregation, Ruthton, Minn. ---	1.00
Congregation, Hetland-Badger, S. D. -----	2.00
Congregation, Nysted, Nebr. ---	1.25
Congregation, Easton-Parlier, Calif. -----	4.50
Congregation, Junction City, Oregon -----	3.25
Administration, President's Travel:	
Congregation, Portland, Me. ---	17.05
Congregation, Fredsville, Ia. ---	15.00
Congregation, Askov, Minn. ---	15.00

Total towards budget to

date ----- \$ 3,047.19

Received for Items Not on Budget.

For Lutheran World Action:

Previously acknowledged ---\$ 4,662.59

Congregation, Bridgeport, Conn. -----	86.50
Congregation, Hartford, Conn. ---	100.00
Congregation, Perth Amboy, N. J. -----	74.73
Congregation, Moorhead, Ia. ---	13.00
Congregation, Clinton, Iowa ---	114.15
Congregation, Tyler, Minn. ---	15.00
Congregation, Los Angeles, Calif. -----	3.00

Total to date ----- \$ 5,068.97

For Eben-Ezer:

Congregation, Racine, Wis. ---	31.02
Congregation, Dalum, Canada ---	24.75
Congregation, Ruthton, Minn. ---	8.38
Congregation, Diamond Lake, Minn. -----	11.00

Miscellaneous contributions to Santal Mission and Seamen's Mission will be receipted for by Miss Dagmar Miller and Rev. A. Th. Dorf.

Grand View College Jubilee

Fund — Cash Contributions:

Previously acknowledged ---\$24,985.61

From Denmark, Ks.:	
S. B. Wollesen -----	\$ 25.00
Mrs. C. C. Nielsen -----	20.00
H. P. Nielsen -----	25.00
George Enebo -----	5.00
Edward Larson -----	5.00
Paul L. Nielsen -----	5.00
Niels Andersen -----	5.00
Viggo Andersen -----	5.00
Alvin Andersen -----	5.00
Martin Jensen -----	5.00
C. B. Rasmussen -----	10.00
David Knudsen -----	5.00
John Anderson -----	1.00
Wm. W. Andersen -----	5.00
John Errebo -----	10.00
Rev. S. Mogensen -----	18.75
P. W. Holm -----	5.00
From Cozad, Nebr.:	
Andrew Boilesen -----	10.00
Luther Jensen -----	1.00
Henry Jensen -----	10.00

Alfred Houborg	5.00
G. H. Viig	5.00
Mrs. O. L. Lindgren	2.00
Carl R. Knudsen	2.50
Soren Knudsen	2.50
Miscellaneous:	
Mrs. Rasmus Jensen, Brookings, S. D.	25.00
Mrs. Betty Laursen, Enumclaw, Wash.	10.00
Mr. and Mrs. Carl L. Laursen, Enumclaw, Wash.	18.75
Mr. and Mrs. Viggo Jorgensen, Wilbur, Wash.	15.00
Jens Gregersen, Santa Barbara, Calif.	25.00
Congregation, Juhl, Mich.	70.00
Rev. L. C. Bundgaard, Withee, Wis.	5.00
Roy Ammentorp, MoMM 1/c, (Withee, Wis.)	5.00
Mr. and Mrs. Hans Hansen, Detroit, Mich.	25.00
Wm. Due, Exeter, Nebr.	25.00
Anna Marie Skov, Des Moines, Iowa	15.00

Total cash receipts to date ----- \$25,422.11

Contributions in Bonds (listed here at maturity value):

Previously acknowledged	\$22,975.00
Congregation, Juhl, Mich.	50.00
Otto Schjotz, Detroit, Mich.	25.00
Louie H. Olesen, Fredsville, Iowa	25.00
Herbert V. Lang, Omaha, Nebr.	25.00

Total in bonds to date --- \$23,100.00

Thank you all very much for these contributions.

Sincerely,

Olaf R. Juhl, Treasurer,
4752 Oakland Ave.,
Minneapolis 7, Minn.

FOUR INSPIRING DAYS

(Continued from page 5)

the candle will shed its light. Rev. Mortensen quoted several excerpts from Paul Hutchinson's "From Victory to

LUTHERAN TIDINGS

Peace". What the church does is to call attention to the fact that when man sins, something is bound to happen. This world must be one world — the Christian Church has always believed that. It must be a community of believers; it must be one humanity. Chiang Kai-shek says world cooperation should replace imperialism and isolationism . . . Speaking of the Atlantic Charter, he said that whenever the world's leaders are face to face with crisis they say what the church has always said, though they often forget at the peace table. Taking the guns away from the axis nations to prevent war is fallacious. If they are disarmed, why should we arm heavily? The church has reaffirmed belief in disarmament; there can be no lasting peace without it. If one nation is armed, other nations will get arms, too. With regard to Germany, he said the church has not laid aside on the shelf the idea of forgiveness. God is a God of Love, and is a God of Justice. The

church has not declared a moratorium on the Sermon on the Mount or on forgiveness. There is an "oughtness" in dealing with our enemies. We try to be true to the "Thus saith the Lord". We are free men; we have a choice . . . Instead of living under the laws of God (love), we choose to live under the laws of force.

They were inspiring lectures, positive and optimistic. I wish that everyone might have heard them in their entirety.

Clayton Nielsen.

News Briefs

Christmas issue of "UNGDOM" comes off the press early this year. Will the societies please order from Rev. Howard Christensen, Cozad, Nebraska!

AN IDEAL CHRISTMAS GIFT

The Christmas Unit of A World Of Song

Single unit 35c 10 or more, 30c per unit

Complete books \$2.30

41 Christmas Hymns and Carols. New and Old Danish Translations.
Old Traditional Favorites. Complete Music Score.

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Write for Catalog — Johannes Knudsen.

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