

Lutheran Tidings

Volume XI

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St. Stephen's Lutheran Church and Parsonage, 8500 Maryland, Chicago, Ill.

St. Stephen's Lutheran Church 1875-1945

The urge to have their own church prompted a small group of Danish people living in Chicago's southside, and who had been attending services at Trinity church on the westside, to ask Rev. J. A. Hejberg (who at that time was serving Trinity) to serve them from time to time until they would be able to call a full time pastor. Rev. Hejberg consented and on July 19th, 1874, conducted the first services in a building rented from a Baptist congregation at 854 Butterfield St. (now known as Federal St.)

At the services on Christmas day the group present was asked to organize their own congregation. On January 10th, 1875, St. Stephen's Danish Evangelical Lutheran Church was organized with eighteen contributing members.

One year later the new St. Stephen's Church called its first minister, Jakab Holm, from Denmark.

In 1880 the records show a contributing membership of forty and the growth was not too rapid.

After renting for a few years the thought of having their own church became a reality. The year 1885 saw the purchase of a lot on Armour Ave. (now Federal) between 36th and 37th Streets, and Dec. 30th of that year the first St. Stephen's Church was dedicated.

The congregation changed pastors often, and the work was not furthered by that fact. Rev. Holm went back to Denmark as soon as 1881 and Rev. Kr. Anker served for only one year. Rev. P. Jensen and Rev. J. N. Jersild served less than a year each. Rev. P. Gotke then served for two years. Rev. O. L. Kirkeberg served from 1889 until 1900 but was at that time also pastor in St. Ansgar's Church on the westside and consequently made his home there.

Rev. V. O. V. Brockwerfer served from 1900 to 1902. After which time the well known poet and pastor, Rev. Adam Dan, accepted a call from St. Stephen's Church. He was installed on Sept. 7th, 1902.

Because the neighborhood was becoming more and more undesirable it was decided to look for a new location. The last service was held in the old church on January 14th, 1906, and people were on that day given the opportunity to begin a new building fund. Property was bought at 64th and Eberhart Ave., and on Sept. 27th, 1907, the new church was dedicated. The parsonage was built in 1910.

Rev. Dan described the years 1907-14 as the golden years in St. Stephen's. But it was largely an immigrant church and as such its membership was to a great extent made up of transients, as many as seven families moving away in one year.

More than once our little church has been tagged as a dying group, "en døende Menighed". As Rev. Dan grew older he was not capable of taking care of the many duties as he would have liked and toward the end had to be carried into the church to conduct the services. He was assisted from time to time by several pastors from the district, particularly Rev. A. Th. Dorf.

Refusal upon refusal was received in answer to our letters of call to pastors in our synod, but in the spring of 1929 Rev. Enok Mortensen accepted our call and was installed on April 7th. Rev. and Mrs. Dan moved to Clinton, Iowa, to live with his daughter, Thyra. Here he died on May 6th, 1931, and funeral services were held on May 9th from his old church on 64th and Eberhart Ave. He had truly been a faithful servant, and although I never knew him personally, I can still sense the deep imprint he made upon the lives of those with whom he came in contact. Many here speak of him while tears of gratitude course down their cheeks.

Rev. E. Mortensen served us for seven years, and they were seven fruitful years in our church; an awakening of "a dying group" took place under his able leadership. It was with deep regret that the congregation accepted his resignation in July 1936. At the time of Rev. Mortensen's departure in October, St. Stephen's had as yet not secured a pastor. John Christensen, student of theology from Maywood Seminary, was asked to serve during the vacancy, which he did — and he won many friends during this period.

Rev. V. M. Hansen, Racine, Wis., agreed to accept our call and was installed March 14th, 1937. His service with us was brief. He resigned in February, 1941, and on June 1st, 1941, Rev. M. Krog of Marquette, Nebraska, was installed and is as yet the pastor of our church. Sharing our Sunday mornings with him is a true inspiration and our daily tasks become lighter because of them.

While Rev. Mortensen was still with us we again found it necessary to look for "greener pastures". In June, 1935, we purchased three lots on the corner of 85th and Maryland Ave. A voluntary committee took charge of collecting funds for a new parsonage and in one month \$6,500.00 had been pledged. Work on the parsonage was begun on Oct. 22nd and on Nov. 18th we could already "hoist the wreath". Rev. Mortensen moved into their new home on Feb. 18th, 1936, and on Saturday and Sunday, Feb. 22nd and 23rd the small hall under the parsonage, which we were to use for our English services was dedicated.

Sept. 19th, 1937, we were gathered for the last time in our old church at 64th and Eberhart, the building having been sold to a colored Baptist congregation.

On Sept. 25th, 1938, we laid the cornerstone for our new church and on the 18th of December it stood ready for dedication. Through the untiring efforts of our building committee we were able to "burn our mortgage" on the 5th anniversary, December, 1943. It's not a large church, but a lovely home for Christian fellowship. May the "prevailing attitude here always be one of Christian love, kindness, forbearance and willingness to cooperate." May the servants here bear witness full of faith and through it all guided by the Holy Spirit.

Gleaned from old records and the 60th anniversary book by

Thyra R. Nussle.

SIN AND GRACE

Jesus was a realist. He knew what dwells in human hearts.

They were many who believed that all men are basically good. If they do wrong it is either in ignorance or from excessive, though misguided energy. Or else it is because of their environment or their heritage. There is always an excuse. If everybody had an adequate income, our earth would be a paradise.

In our day it is difficult to maintain such faith in humanity.

In old Christian countries where prolonged rule of law and order had marked the people's life and thought, individual conduct was generally good — at least superficially so. But when these restraining forces are set aside, the so-called civilized will commit misdeeds that would make a barbarian blush. This the world has now learned to its sorrow and horror. It is not extravagant now to speak of "the bloody earth writhing under its ever-increasing burden of sin."

It has now been revealed what the human heart can hold. Evidently Jesus did not exaggerate when He said that out of the heart come "evil thoughts, adulteries, murders, thefts, false witness, blasphemy."

This is abominable, but it is the truth. Men can become frightened by it when they discover that sin is guilt, and that they will be called to account. Then they learn to call upon God, and to pray with the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me."

How, then, shall men be enabled to again look up and to breathe freely because they have escaped from the bondage of sin? There is but one power that can change the human heart; that power is **love**.

That was the matchless discovery of the men who surrounded the Saviour in the days of His flesh — that in Him was manifested **divine love** as something incomprehensible and yet tangible; and this experience changed them completely. — Such is the power of love.

It is in the nature of love to make men humble. A man was never really in love who did not at some time say to his beloved, I am utterly unworthy of

BIBLE STORY SONGS

DAVID'S LAMENTATION OVER SAUL
AND JONATHAN

(2 Samuel, 1, 19-27)

Israel! Thy glory lies
Slain upon thy highlands
How beneath the murky skies
Are the mighty fallen!
Tell it not in Ashkelon
Lest Philistine daughters run
Through the streets rejoicing.

Let there be no dew nor rain
On Gilboa mountain!
There the mighty men lay slain,
Saul's great shield was broken.
There the bow of Jonathan
In his clenched and lifeless hand
Proved his strength and valor.

Jonathan and Saul were kind,
Noble, self-denying,
Swift as eagles, keen of mind,

Bold and strong as lions,
Fought together, side by side
And united there they died
In the bloody battle.

Weep ye maids of Israel
For the king who gave you
All the things you love so well,
Garments bright and dainty,
Sparkling ornaments of gold,
Weep while now the thunders roll:
Fallen are the mighty!

Jonathan! I mourn for you,
Friend above all others;
Greater love I never knew
Than your love, my brother.
Watchman! cry all through the night:
"Fallen are the men of might,
"Perished are their weapons!"

Copyright 1945 by S. D. Rodholm,
Grand View College, Des Moines, Iowa.

S. D. Rodholm.

Mel.: "Kommer hid, I Piger smaa."

you. And when that feeling subsides, love is dying, or is already dead. True love exalts the image of its object, because the lover has faith in the virtues of the beloved. Love makes a man strong and aggressive because he is anxious to do for his beloved, and he finds no effort or sacrifice too great.

This much we have comprehended, if indeed we have experienced true love, as many have not; and that makes them poor indeed. In our day many never experience true love for the simple reason that they have frittered away their emotions.

If human love can effect such humility and exaltation, how infinitely much more divine love!

It is usual to say that the gospel treats of sin and grace; and there are circles in which nothing else is heard. Yet it is worth noting that the word **grace** as an expression of God's relation to man is not to be found in the four Gospels. Jesus never used the word; He always spoke of God's seeking and beckoning love, and of mutual human relations. Love is something different from grace, though the difference may be difficult to express in words.

It is the Apostle Paul who literally revels in the concept **grace**; and it is not difficult to see how he came to view his relation to God from that angle.

Paul was highly intellectual, a man endowed with great capacity for human passion; but had evidently not experienced love as a vital force in his own life. In his writings there is no indication that his home had meant much to him. Toward woman and marriage he is cool and aloof. If a man is unable to control his passion, then let him take a wife; but on the whole the unwed state is best for the Christian life. Here Luther and he appear to differ.

Despite his extensive labors Paul remained a lone-

ly man; and he was ever obliged to defend his apostleship. The other apostles, who had lived with Jesus, found it difficult to accept him. Anxious to begin his missionary work but denied the opportunity, he spent three years in the Arabian desert. Then, after a brief visit to Damascus, followed a decade of retirement to his home in Tarsus.

A trying experience that must have been for a man imbued with a burning desire for action. But it afforded him opportunity for a thorough re-examination of his concept of the Christ in the light of Old Testament Scripture. He became the earliest Christian theologian, whose theology has ruled Christian thought for centuries. But when he speaks of **grace**, he is on Old Testament ground, and **God is the Lord Sabaoth**.

The Apostles who had known the Lord Jesus in the flesh found it hard to follow Paul. They were not theologians; but they had learned to think of God as Father. Their main concern was to tell the story of the Master, and to repeat His words. In Him divine love had been revealed to them, His words had warmed their hearts, and through Him they had entered into the fullness of life. That was enough for them. It is enough for us, too; and it is just what the world needs— hearts aglow with the sacred fire from on high. Cold hearts and clever heads we have aplenty. It is warm hearts humanity needs and quests for — pious hearts, good hearts — hearts that reflect the love of God.

(A free translation by H. Skov Nielsen of Dr. A. Th. Dorf's meditation "Synd og Naade", which first appeared in "Kirkeklokken").

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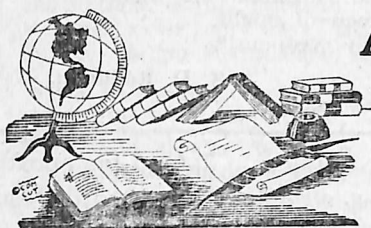
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Across the Editor's Desk

Beginning with the January 20th issue and in four successive issues we will be featuring a trial service of the "Religious News Service" in our "News Briefs" column. This news service with its office in New York city is undoubtedly the most comprehensive of its kind. Religious publications throughout the entire nation use this service very extensively as it brings religious news from all parts of the world and through its extensive facilities can give a continuous report of religious news of interest regularly.

We have for some time been anxious to use this service, but have found the price prohibitive. However, we realize that it may mean much to our readers if we can bring a good coverage of religious news which are up-to-the-minute and comprehensive in scope. The Church of today and tomorrow is facing more than ever before a challenge in the re-making of the post-war world. Many conferences will be held on this and related topics. It will be quite imperative for us to keep posted on the views and statements of church leaders throughout the world.

Although we can print only a small part of the news items released to us by this service, we shall endeavor to give our readers a fair sample of this service. We should like then to have the reaction of our readers as to your interest in this extended religious news coverage. Please drop your editor a card or letter to let him know if you would appreciate the continuation of the service. We are giving it a trial now in four issues through January 20-March 5th. Shall we continue the service beyond that date? Our readers are asked to help make this decision.

Vacationing in the South

By Nanna Goodhope
VIII

I Arrive at Kingsport, Tennessee

The pleasure of just watching the changing landscape as our train sped southward would have been to me sufficient anathema to boredom had my fellow travelers been much less communicative than they were. Perhaps the unreserved friendliness and cordiality one meets these days, even among strangers, are outward manifestations of an innate urge to share with one another gaiety and sorrow in times of universal catastrophe.

When planning my trip earlier in the summer, I had discovered on the map not far from Kingsport, Tenn., my immediate destination, a small town named Brasstown in western North Carolina. The name had arrested my attention; for was it not there, I asked myself, that Mrs. Campbell, a fine New England woman, had established a Folk School after the Danish Grundtvigian pattern, not long after the first World War.

Having at that time been much interested in Mrs. Campbell's venture, I now wrote her to find out if the school was still in operation, and, if it were, would she let me come there for a few days' visit while sojourning in that region.

The prompt answer from Mrs. Campbell's secretary was favorable. An invitation to visit the school was accorded me, and a couple of leaflets inclosed in the letter made it obvious that the school was very much "in operation".

Now, as I approached the city of Kingsport and inquired about the distance from there to Brasstown, I learned that it was much greater than I had led myself into believing by scanning the map; that it would require at least a full day's journey by bus, over mountainous regions, to reach the town.

With these facts impressed upon my mind, a mind already full to overflowing of impressions gained from my week at the Christian Work Camp in the eastern Kentucky mountains, where a new world had suddenly been opened to me, I was beginning to doubt the advisability of the proposed trip to the Folk School. Would it not be better, I asked myself, to spend the rest of my vacation quietly, allowing myself time to meditate on the experiences already gained.

But my doubts upon the matter were soon dispelled when, upon the arrival at Kingsport, I found among issues of "Dannevirke" and "Lutheran Tidings" a letter from Rev. Strandskov in which he invited me to share my travel experience with "L. T.'s" readers. He made it particularly emphatic that my visit to the Campbell Folk School, which I had mentioned to him as being among my tentative plans, ought to be of especial interest to "L. T.'s" readers.

I wrote Rev. Strandskov that I would try to meet his request, and decided to carry out my schedule as it had previously been planned. But first I would spend a week or so with my daughter at Kingsport, while at the same time exploring that so-called model city and its surroundings.

(Continued on page 12)

GRAND VIEW COLLEGE



Daily Life at Grand View College

The last two weeks at Grand View College have been busy ones. The students have been busy working on term papers, and in tying the loose ends of their courses together for semester final examinations which were held January 24-26.

On January 19 a farewell party was held for those students who would be leaving at the end of the semester: Lewis Nielsen, who has been called to serve in the armed forces; Naomi Jensen, Muriel Petersen, Mary Olsen Riber, Kenneth Woody, and the four seminary seniors. The feature attractions of the evening "Slothesky's Troupé with the year's resumé" and the orchestra who made up with enthusiasm what they lacked in polish in their unique presentation of Auld Lang Syne.

Formal graduation exercises were held for the seminary graduates, Marvin Nygaard, Harold Riber, Richard Sorensen, and Peter Thomsen, on Friday evening, January 26. After introductory remarks by Dr. Johs. Knudsen, Rev. S. D. Rodholm gave the main address, in which he elaborated on Aesop's fable of the birds who wanted a king, and in which he put forth the idea that he wished for the graduates that those with whom they worked might have success in the best sense of the term. He also mentioned that these young men were part of the younger generation coming who would carry on where the older ones leave off. After two numbers by the quartet, coffee was served in the dining room, after which a number of short and inspiring talks were given.

On Saturday evening, January 27, Kirstine Toft and Peter Thomsen were united in holy matrimony at Luther Memorial Church. Rev. S. D. Rodholm had charge of the double ring ceremony, which was given in the Danish language. A large reception was held in the college dining room after the wedding. Our congratulations to these members of our Grand View family.

New students at Grand View College this semester include Viola Frimand and Mildred Pagaard from Chicago and George Holmes from Des Moines. Two

students who have completed their junior college work and have entered the theological seminary are Oluf Lund and Gordon Miller.

Clayton Nielsen.

Aims in Education

The question of the aims of education is one which has been discussed for centuries, and, as a result of the discussion, much progress has been made. As we discuss the plans for the post-war world, I believe it is imperative that education should be included. It is one of the most pertinent questions of the day, and, as such, it must be given a place in our thinking. Education is one of the basic ingredients necessary in building a firm foundation for world security. We should, therefore, make an over-all survey of our educational aims to see if they are fitting for this dynamic age in which we live.

Let us first ask ourselves, "Do we wish to continue our present educational set-up as it is now constituted here in the United States; and, do we believe it is of such a quality that it can be used as an example to the nations who, because of the stringencies of war, will need a renovation of their educational systems?" My answer to both of these questions is firmly in the negative. The war has brought about some rather drastic changes in the educational aims of our country. We must be on guard to see that we do not embrace these aims as a permanent part of our educational set-up. If we do, we will be making a grave mistake which we and future generations will regret. I am referring specifically to the idea which the schools of America have adopted from the Army and Navy Specialized Training Programs. These programs are no doubt very beneficial in building up a well-trained military machine. From these programs, however, our educators have developed a new, compartmentalized education. Its underlying principle seems to be, "Get yourself a good, highly specialized education; and then be careful not to venture outside of your compartment!" Undoubtedly, it has its advantages, but I cannot agree with those who say it is appropriate for this complex age. Must we narrow our personalities, instead of broaden them, because of man's accomplishments in making the world smaller? To me it seems rather illogical.

What, then, should our aims be? I am firmly convinced that the foremost aim of education should be the broadening of the individual's personality. In a complex age such as ours, we must have an understanding in a wider range of subjects than ever before. Education should be one of the prime factors in developing this breadth of personality.

In studying the history of the world, we find that one of the most productive

periods in the entire stream of human events was the period of the Renaissance. The person who was most highly revered was the one who had developed himself to the greatest extent in a wide range of activities. Two of the outstanding men of the period, Lorenzo de Medici and Michelangelo, are remembered not only for their contributions in one field but for the contributions in several fields. Michelangelo was a first-class painter, sculptor, and architect. Lorenzo de Medici, who was rightly known as the Magnificent, is known as the possessor of one of the most well-rounded personalities in all human history. He spoke three languages, wrote eloquently in the fields of poetry and philosophy, and was a painter, sculptor, and architect as well. Beside these many and varied interests, he is remembered for his outstanding work in government and finance. If a fully developed personality was needed in that early age, it is much more necessary now.

Many eminent educational writers and thinkers have set further, with varying degrees of success, what they believe should be the aims of education. I have yet to find one which can compare with the words of our college song, written by Rev. Kr. Østergaard, and translated by Rev. S. D. Rodholm. To me, the lines, "Give richer lives to youth with true ambitions," is truly the most beautiful expression of the aim of education which has yet been written. Is not the very essence of education the creation of a fuller, richer life for the individual? And this richness cannot be attained if the individual is limited to a narrow sphere, completely isolated from the rest of the world.

Today there is much talk of ridding our nation of isolationistic idealism. However, we must also seek to rid ourselves of what might be called "personal isolationism"; that is, isolation to a narrow, specialized sphere of interest, with complete disregard for the surrounding world of events. National isolationism may be a threat to world security; personal isolationism is a threat to social solidarity, and without social solidarity there is little opportunity for any real world security.

Let us keep these facts in mind as we consider the reorganization of the world to insure security. We must remember that man is not a machine to be compartmentalized into a human factory, but that he is a living personality whose potentialities must be developed to the fullest extent, so that he may have a richer, fuller life.

Vernon Frost.

OUR WOMEN'S WORK

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

Postwar Planning For Our Home Front

For many years a man named Glenn Clark was connected with Macalester College, St. Paul. He is an unusual character in his philosophy of Christian living and in his whole outlook on life. He has written profusely. Often his writings come out in small pocket-size pamphlet form. It is the kind of reading material one likes to take out, off and on, and think about. With all the talk one hears now of Postwar planning the following excerpts from Glenn Clark's "The Land We Vision" seem especially significant to me. Is it not logical to believe that if enough of us really and truly desire and believe in the possibility of peace and good will among men, that that desire can become a force strong enough to have a bearing on the kind of postwar world we make for ourselves to live in? The power of prayer is just as real a force as that of truth, righteousness or love. Time and again our missionaries tell us that our prayers mean much to them. It is a natural help for them in their work—and can be it for us in our daily living.

Here are a few of the thoughts that Glenn Clark brings out: "Seeing a thing in one's heart means to see it with the heart of love. That which you love, loves you. If you look at beautiful ideas with love, they will come and be yours. If you look at a land with the heart of love, that land will be drawn in love to you and will belong to you. If you love a picture it belongs to you. Does this possession of yours impoverish the idea, the land, the picture? On the contrary. The more individuals these things belong to, the greater will be their power of spreading their good influence."

During the worst depression years, while thousands of unemployed wandered through the streets of the Twin Cities Glenn Clark envisioned a plan whereby help might be given these unfortunates. He hesitated to reveal it to anyone; but the plan became so urgent in his heart, that he finally laid it before a group of business men whom he led in an adult Bible class once a week. These men were taken up with the plan. Very earnestly they discussed it and prayed for a way in which to carry it out. It is almost miraculous to read how, when this group of men were seeking a leader to do the work which they had laid out, a man, a stranger to them, presented himself, seemingly out of the blue, and offered to help them. Through his capable leadership the resultant "Organized Unemployed, Inc." of Minneapolis was started. Although this organization wasn't a solution to the problem of unemployment it did alleviate untold suffering through the strenuous depression years. Glenn Clark points out that: "Here then was convincing proof that when two or three vision a project together in the spirit of love and harmony, even when their visions do not agree in all details, the fulfillment of their collective prayer is better than any of the individual visions."

And that leads us to the far reaching truth: "If

God can take our little visions which two or three give to him in the spirit of harmony and love, and bring fulfillment greater than any of us alone can bring, why cannot we use the same method in giving God our larger visions for the solution of our national and world problems in the same spirit and with the same faith."

Along the same line of thought, I'm reminded of a speech made by Queen Wilhelmina of Netherlands in 1938. This was following a letter written by Lord Baldwin in the London Times stating that "the real need of the day is moral and spiritual rearmament."

Queen Wilhelmina said: "We are filled with the same great wish, that of safeguarding the blessings of peace. All of us without exception can contribute personally to the growth and development of this wish by cooperating with all our hearts in moral and spiritual rearmament. Need I assure you that the deeper our conviction and the more our lives express this conviction, passing it on throughout our own circle and beyond, the greater will be the possibility of realizing a better future."

In simple words this all means that if each one of us individually will live as a good neighbor in our own small surroundings our lives will, in conjunction with all others, become a surging force for good spreading from street to city to state and nation — and on through the whole world.

Sometime ago I was asked to speak at a women's club. Shortly before this meeting there had been held a huge peace meeting in our city which had included folks of all nationalities; and the spirit of good fellowship had risen high. At the meeting in this particular afternoon the women were feeling very happy about the part they had contributed in making the Peace meeting such a success. But the subject changed presently, and a very unpeaceful harangue ensued concerning two broken cups. It seemed these ladies had loaned their dishes to another club and when the dishes were returned two cups were cracked. It took fifteen minutes to decide how unprincipled and hard to get along with other groups could be. I spoke then for about fifteen minutes. I had lost all enthusiasm for my subject: "What Can Women Do in Their Co-operatives?". I couldn't resist ending up with a statement: "We can never hope to become a force for peace among nations till we learn to work tolerantly and peacefully at all our small everyday tasks."

Certainly we can not hope to see clearly the good in our neighbors till the moat is out of our own eyes. That, it seems to me, lays the path for each of us to follow in our postwar planning.

How Is This For An Idea?

The following was tried out in a high school in Illinois. It sounds like a wonderful idea to me.

"In one school pupils in the high school and junior high school were sent home to do the work of parents for three days while the parents came to school for a

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IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

LET US HOPE FOR THE BEST AND BE PREPARED FOR THE SECOND BEST

No person can escape his past. A sinner may hit the sawdust trail a hundred times, but his past is still a part of him. Every man knows that. Every honest man will admit it.

Nations like individuals can't escape their past. If you would know a people study their history. Nations which have been able to govern themselves well in the past, stand a good chance of doing that today and tomorrow. But nations that have shown little capacity for self government in the past, are not likely to become masters in that art in the near future.

Greece has been in the news lately. The people of this country have suffered long and deserve our sympathy. But since they won their independence from the Turks in 1829 they have shown little capacity for law and order. Let me recite a few highlights of recent Greek history:

In June 1917 King Constantine was asked to abdicate. In 1920 he returned, but was again forced to abdicate in 1922, and his son became king as George II. In 1923 he was forced to leave Greece and in 1924 the country was declared a republic. In June 1925 General Pangalos set himself up as a dictator, but was overthrown in 1926. In 1928 Kondylis became dictator and invited King George to return. In 1935 there was a liberal uprising which was crushed. In 1936 General Metaxas with the consent of the king imposed a dictatorship upon the country.

These were certainly twenty years of hectic history. It is not going to be an easy task to establish peace and order. I do not envy the British or anyone else who tries it. But if the people of Greece can't do it for themselves, it is likely that it will be done for them by others.

There is trouble in Poland, too. There is one Polish government in London which is backed by Britain and the United States. In Lublin, Poland, there is another government backed by Russia. I don't know how the present difficulties will be settled, but I do know that in the past the Poles have shown little ability to settle anything well. In fact, never in Polish history have they shown any real capacity for government.

It will be recalled that Poland was re-established after World War I. In 1922 the first president of the republic was assassinated, and in 1926 Marshall Pilsudski became a dictator. There is very little in Poland's past to make one optimistic about her immediate future.

The sad fact is that in most European countries there was much internal trouble before this war broke out. Confusion in Italy and Germany gave Mussolini and Hitler their chances. In France class was arrayed against class and group against group. France was so disrupted by internal strife that no one should have been surprised when she fell in 1940.

If the European countries had difficulties before the war, it is not probable that things will be perfect when the Germans have been driven out. Naturally the people were united while the hated Germans were present, but once the enemy is gone they are certain to start quarreling as they are now doing in France, Greece, Belgium and Poland. In fact, the conditions will be so bad that it will try the spirit of the most perfect saint, and the ordinary people are not saints. They are afraid, hungry, cold and sick. People in this condition are not reasonable.

Furthermore, it must be remembered that the economy in the occupied countries will be nearly in chaos when the Germans leave. Think of the condition of their finances, credit, industry, transportation and food supply.

It is so easy to say, "Let the people decide what they want." It sounds sweetly democratic. But it is doubtful that it will work in many of these countries.

I know of no instance that democracy has worked where people have not had a reasonable degree of security. Parliament and freedom grew strong in England largely because England had security behind the English channel. Switzerland had the security of the Alps. Holland and Scandinavia have been permitted to live in security because of Great Britain.

There is no sense in talking about democracy for the masses of Europe until such elemental problems as food, clothing and shelter in a reasonable amount have been settled. Hungry people will steal and fight rather than wait for the slower procedure of democracy. Crisis demands quick action and quick action usually requires a dictatorship. Many European countries have been going from crisis to crisis for the past twenty years. Only those peoples who had had long experience with self government kept it, and it was kept precariously.

If the people are to rule they must have security first of all. If they have security there is a possibility of mass education and later democracy. History seems to indicate that when people have security and are fairly prosperous they will demand, and usually get, some measure of self government.

Security then is the basic problem, and there can be no more security anymore on a national scale. It must be by collective action. **The nations of the world must unite or disorder will continue.** World organization depends upon two things: Good will and adequate international machinery.

It would be well for us Americans to remember that the reason why Russia acts as she does in Poland, and Great Britain as she does in Greece is that they do not trust us. They are afraid that we will withdraw once more unto ourselves. They know that if there is no international security, each nation must look out for its own interests. That is what they are doing.

From the Synod Front

Neither by inclination nor by training do I rate myself a good correspondent. Consequently, people who look for full and satisfactory information concerning synodical affairs in our church papers have perfect right to be disappointed with my performance. Excuses can easily be found, but are like all excuses,—good, bad or otherwise,—futile. Any excuse is in itself an admittance of the fault, it is supposed to excuse. However, there are people who understand that traveling and being away from the home base do not tend to prove helpful in fulfilling one's obligation as correspondent on the synod front. During the last two months I have been absent most of the time helping the Perth Amboy congregation following the resignation of Pastor S. Baden early in December. I do not care here to go into the reasons for Pastor Baden's resignation from the ministry of our synod. I was glad that I had the time to help out under the circumstances. While in the East I attended the annual meeting of the Advisory Council of the American Bible Society Dec. 5-6 and of the annual meeting of the National Lutheran Council January 23-26. I do not pretend that the contribution my presence meant at either of these meetings was worth a great deal to the causes of these organizations. But I do know that I personally profitted much by being present to share in the proceedings and I do believe that, somehow, the synod I represent will gain in the long run by my presence there. I hope to be able in this paper sometime soon to tell about those two meetings.

The National Lutheran Council meeting was preceded by a meeting of representatives of the eight church bodies forming the direction of the Lutheran World Action appeal. Most of the editors of the synodical papers were also present upon invitation by the N. L. Council. Among these, Rev. H. Strandskov, editor of this paper.

The report as I have it from the receipt list published by Mr. Olaf Juhl, our synod treasurer, of the contributions by districts, looks like this:

District No. 1	\$ 727.03	or ca. 68%
District No. 2	765.27	or ca. 102%
District No. 3	1,002.65	or ca. 103%
District No. 4	1,286.15	or ca. 91%
District No. 5	850.35	or ca. 109%
District No. 6	920.02	or ca. 104%
District No. 7	771.22	or ca. 108%
District No. 8	398.75	or ca. 82%
District No. 9	455.80	or ca 111%

Total ----- \$7,177.24 or ca. 92%

The total received from our synod by headquarters in New York was as reported in last issue of L. T., \$7,188.49. The difference in the figures is caused by direct contributions made to the New York office.

The great majority of our congregations raised their quotas 100 per cent. It does seem a pity that not all congregations can be sufficiently warmed by the appeal to help the causes represented by Luth. World Action so that people simply will not rest until the goal is reached. Our synod asked to contribute on the same basis as all the other synods in the Nat.

Luth. Council. The complete results look like this:

	Quota	Received	Pct.
United Lutheran Church	\$664,534.64	\$738,470.26	111
Norwegian Luth. Church	226,618.45	252,281.64	111
American Luth. Church	218,389.36	322,470.01	148
Augustana Synod	151,721.08	160,459.57	106
Lutheran Free Church	20,084.60	20,229.69	101
United Danish Church	13,622.30	18,049.76	133
Suomi Synod	12,211.87	12,328.12	101
Danish Church	7,817.70	7,188.49	92
Undesignated	-----	3,097.83	--
Lutheran Student Ass.	-----	1,552.85	--
		<hr/>	
	\$1,315,000.00	\$1,536,128.22	117

The goal for this year was set at \$1,790,000.00. This was, however, a minimum figure. It is hoped that the appeal may reach \$2,500,000.00 for that is really what will be needed. With the possible conclusion of the conflict in Europe this year it is taken for granted that the \$300,000.00 set aside for that purpose will not reach very far. Therefore the larger figure of the goal desired.

What are these large sums supposed to be used for? Here is the budget as presented by Dr. Ralph Long:

Church Abroad:		
(a) Missions	\$540,000.00	
(b) European relief	300,00.00	
(c) Centers in China	60,000.00	\$ 900,000.00
Service Commission		600,000.00
Commission on American Mis.		175,000.00
War Prisoners' Aid:		
(a) Y. M. C. A.	\$ 25,000.00	
(b) Lutheran Commission	25,000.00	50,000.00
Welfare Dept. war emergency		25,000.00
American Bible Society		25,000.00
War-time Radio Ministry		10,000.00
Refugees		5,000.00
		<hr/>
		\$1,790,000.00

These figures are of such a size that they are apt to overwhelm most of us, that are not accustomed to handle such figures in dealing with church or synod matters. It would seem to some that our contribution is so small in comparison to the total that its significance is entirely lost. That may partly be true. The success of such an appeal does not depend on our synod doing its share, if by success is meant reaching the goal set. But the real success of the appeal is found in rallying around such objectives of worthy and Christian significance the members of Lutheran churches in order to accomplish unitedly what they individually could not do. We would be harming ourselves by not sharing in providing service centers for our youth in the armed forces, by not supplying our chaplains with prayer books, hymnals, field altars, etc., by not extending the help needed on all the Lutheran mission fields in Asia and Africa formerly supported by Denmark. Our support of Luth. World Action is shaping ourselves and our interests so that we may become more willing to share with other people the riches and blessings of the brotherhood in Christ. It is an object lesson in Christian stewardship and brotherhood which none of us can afford to reject for our own good.

It is with this in mind that I ask that we this year accept as our goal the sum which is our share of the joint endeavor: \$10,350.97 as the minimum goal and \$14,471.60 as the more desirable goal.

Broken down as to districts it looks like this:

	1945 Min. Goal	Des. Goal
District No. 1 -----	\$ 1,405.88	\$ 1,965.60
District No. 2 -----	1,196.97	1,673.36
District No. 3 -----	1,306.85	1,827.28
District No. 4 -----	1,985.40	2,775.70
District No. 5 -----	1,074.89	1,502.80
District No. 6 -----	1,216.95	1,701.50
District No. 7 -----	848.08	1,185.60
District No. 8 -----	717.85	1,003.60
District No. 9 -----	598.10	836.16

Total -----	\$10,350.97	\$14,471.60
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It is not my purpose here to explain the causes supported through Luth. World Action. Most of our members are familiar with them by this time. Folders and different sorts of literature explaining and illustrating in detail all of these causes are in the process of being sent to all the pastors of the churches in sufficient numbers so that all members can have a copy. The district presidents are in charge of the drive in their respective districts. I suggest that they either be invited or invite themselves to visit all congregations in their districts in order that they may through personal appearance make sure that the purposes of Luth. World Action be understood by all members. If there are those who think they can not afford to support Luth. World Action, perhaps there are others who can give more than their share. Why not aim at giving \$1.00 for each confirmed member? If we did, we would never miss that dollar but would give a real help toward keeping our chaplains and service pastors serving our boys and girls in the services, toward paying the \$100,000.00 which Luth. World Action each year has given toward the support of Danish Luth. Missions, toward rebuilding war torn Europe including our own mother country of Denmark. And besides these there are other important causes. None ever gave so much that he himself suffered want and poverty on that account. On the contrary we become richer the more we give and share with others. Giving and sharing create the only real fellowship, the kind that is needed desperately to rebuild the devastation of war.

The Synod Budget.

The contributions to the synodical budget are being made this year much in the same manner as in former years. The usual contribution lists have not been printed and distributed this year. Instead the message in former years printed on the back page of these contribution lists has been printed as small folders and distributed to all pastors or church presidents so that each contributing member may get one. I hope that in all congregations where the contribution lists are wanted, the church board will make such lists and circulate them as usual. The change made was for the sake of getting people to read the message explaining the budget figures and the work of the synod. It has been my experience that except in rare instances people who signed their names and the amount of their contributions to the list when this

was presented to them by one of the trustees of the church or a chosen solicitor, never read the message. It is my hope that in this way greater willingness to give to our causes may come because of better information concerning these. My only regret is that I did not manage to have those small folders distributed earlier in the year. Some congregations had already completed their ingathering of contributions when the folders arrived.

It has been a source of some satisfaction that more and more churches include the allotted quota to the synod as well as to Luth. World Action and causes like the Santal and Seamen's Mission in their annual budget. They may not always collect all of these needed amounts as part of the budget. Auxiliary organizations may be asked to contribute their share. It is nevertheless a gain for our entire church work, local as well as synodical, benevolent as well as missionary, when all these causes are recognized as being a regular part of the work of a congregation. It is a large step away from the idea that only the local work is of real significance. In this as in other respects the horizons are being widened and new opportunities and responsibilities accepted.

Commissioners and Committees.

The synodical convention last summer willed the appointment of several commissions and committees to the synodical board. The delegates to the Home Mission Conference in Minneapolis in October have been mentioned in these pages before. A real report from that conference has not been given chiefly because the transcripts of the three main addresses were promised us as well as a complete report of the proceedings. But so far these have not been forthcoming. I asked for 100 copies of them. They were exceedingly valuable.

It was decided by the convention to have a Service Commission of three members appointed by the synodical board "to investigate and carry on whatever task can be of benefit — now and after the war — to our church's men and women in the armed forces." Synod secretary, Rev. Viggo Hansen, volunteered to head this commission. Two more members, Mr. Chas. Lauritzen, Dwight, and Mr. Einar Christensen, Omaha, were appointed last fall and are serving on that commission with Rev. Hansen. I know that it is the aim of that commission to gather all the information necessary from the congregations in order to establish a service roster of all members of our congregations serving in any manner in the armed forces. Once this is gathered it will serve as a basis upon which to proceed. Naturally, there will be many changes and additions from time to time. It will, nevertheless, be very valuable when cooperation with such agencies as the Nat. Luth. Council's commission on Relief and Rehabilitation is called for. I am sure that any member of the Service Commission, mentioned above, will be glad to have the congregations make and send him a complete list of all names and addresses of members in the services, their present condition, service record, etc.

The convention also decided "to send a representative to be elected by the Synod Board with authority to investigate where and how we as a church group can do most for our people in Denmark." The Synod

Board last fall elected Dr. A. Th. Dorf, Brooklyn, to be our synodical emissary and he has accepted and is ready to carry out the assignment, whenever it is possible for him to do so. I know that Dr. Dorf is very eager to fulfil his assigned task and will represent our synod to great advantage in Denmark. Let us hope and pray that our fair mother country be not further laid waste before the hour of liberation comes, also that whatever trials and cruelties our brethren over there have undergone they may thereby have come to believe ever more firmly in God's mercy and justice.

The Synod Board was also charged by the convention with making an appointment of a Synod Historian. It was evident to all of the board members that Rev. Enok Mortensen, Tyler, was the logical choice for that position, since he has greatly interested himself in gathering books and material of a historical nature pertaining to the past life in our churches and Danish colonies. He was consequently prevailed upon to accept the appointment and is ready to ask for your assistance in collecting all of the different items which in due time will be making up a library, archives and perhaps a museum. For the time being space has been secured in the old, and in itself historic, stone hall at Danebod. With the expansion program becoming a reality at Grand View College, it is hoped that an additional building for that purpose can be had, or at least additional rooms be secured in the buildings to be erected.

May I ask that unstinted cooperation be given Enok Mortensen in gathering the books, manuscripts, pictures, etc., so valuable for the future generations in trying to understand past and pioneer generations. If he is going to succeed it will be because of your cooperation. He will also need funds. Many things must be bought, shipped, partly restored and suitable quarters provided for them as suggested above. Would not someone or perhaps a great many individuals feel like helping that cause by starting such a fund. I know that Enok Mortensen will render a good account of his conduct as Synod Historian. I believe that here and now is the chance waited for so long to get archives in support of the history of our synod and Danish immigration.

It may also interest our people that as requested by the convention, a third member of the Financial Advisory Committee has been appointed. The Synod Board has asked Mr. Einar Kramme, Des Moines, to accept that responsibility. Although very little is reported from time to time concerning the financial aspect of our synodical work, I know that many people realize the importance of those functions. The Annual Report carries a complete picture of those operations as well as a list of the securities and properties belonging to each of the funds placed under the control of the Synod Board. At this time all I think it necessary to report is that unless unforeseen and entirely unexpected developments occur the income resulting from the operation of these funds this year should equal and perhaps exceed that of last year.

Wills and Bequests.

As already reported to the convention last summer, the will of John M. Hansen of Clinton bequeathed to

the synod a house located on Pershing Boulevard in Clinton. The amount to be realized from the sale of that property will be for the benefit of the Ministers' Pension Fund. The synod is also beneficiary under the will of Kathrine Eriksen, Troy, N. Y., and of M. P. Nielsen, Manistee, Mich. There is reason to be grateful when those, who have been blessed through the ministry of our congregations remember their home church as well as one or more of the institutions of the synod, when deciding for what purpose the money and worldly goods are to be used after they themselves have passed on.

Convention 1945.

It is not possible at this particular time to state whether or not it will be possible and desirable to have a convention this summer. Some conventions, in the nature of conferences have been called off or some simply banned by authorities in Washington, while some, of a more representative and legislative type have been allowed. At the National Lutheran Council meeting last week in New York it was decided to have the president of the Council and its executive director journey to Washington and present the case for those synods, like our own, whose functions constitutionally depend upon decisions reached at the annual conventions. The answer will undoubtedly be forthcoming soon. Should it be necessary, the size of our convention, by common consent, could be limited to 50 representatives. It may be possible that VE day will come much sooner than foreseen by the authorities a few weeks ago, when a batch of very severe restrictions of various sorts were hatched. In all events, no invitation has been issued on the part of any congregation to be convention host. According to an agreement with Dr. Paul of the Union City Mission, Medicine Lake, it will be possible to have the convention there again this year. Due to the circumstances and to the nature of the facilities afforded at that place it will not be necessary to make a decision one way or another for some time.

Various Items.

As a part of the Home Mission Council's program Mr. Peter Thomsen, recently graduated from our seminary, and also recently married to Miss Kirstine Toft, has accepted an offer on the part of the Emanuel Danish Lutheran Church, Los Angeles, to serve as part time assistant pastor of that church and part time home mission pastor in the San Diego field. Mr. Thomsen will also seek to complete his studies toward his B.A. degree. Mr. Marvin Nygaard and Mr. Richard Sørensen will be ordained Sunday, February 4, in the Luther Memorial Church, Des Moines. The Synod Ordinator, Rev. A. W. Andersen, Tacoma, will officiate. They are called to serve respectively, the Fredsville, Iowa, and the Juhl-Germania, Mich., churches. Mr. Harold Riber, the fourth recent seminary graduate, has offered himself to serve the Santal Mission and will to that end further complete his training.

Two of our chaplains, Captains J. C. Kjær and Einer Romer have been assigned to hospital units, evidently with prospects of being sent overseas. Chaplain Romer is with a general hospital unit, while Chaplain Kjær has been assigned to a field hospital unit.

Sometime soon I expect that Synod Statistician, Mr. Hermod Strandskov, will send statistical blanks

Grand View College Jubilee Fund

For the last year Mr. Richard Sorensen, Grand View College, has served the Jubilee Fund Committee as executive secretary. On behalf of the committee I want to thank him for the very able work which he has done for the committee. Richard Sorensen has been selected as area chairman for the Michigan district and will also serve as statistician for the committee. He has accepted a call from the congregation in Juhl, Mich.

Dr. Johannes Knudsen, Grand View College, has consented to serve as executive secretary of the Jubilee Fund Committee. This means that all correspondence regarding the Jubilee Fund should be addressed to the Executive Secretary, Grand View College Jubilee Fund, Grand View College, Des Moines 16, Iowa.

In the near future the executive committee will have another pamphlet printed and distributed in which it is hoped that more specific information concerning the building plans can be given.

During the last three months of 1944 the Jubilee Fund received in gifts \$1,481.50 in cash and \$900.00 in bonds (maturity value). It is obvious that we will not reach our goal of \$100,000.00 at this rate. Only about 20 per cent of the contributing members of the synod have so far contributed to the fund. Let us individually take the responsibility of supporting financially the expansion plan for Grand View College. Let us have faith in the future of Grand View College, which means that we have faith in the future of our synod. A few days ago I received a \$1,000.00 bond for the Jubilee Fund from a Grand View Alumnus, Chicago Chapter. We are very grateful for this generous gift and hope there will be many more gifts in order that we may reach our goal soon.

Erling Jensen, Chairman.

LIST OF CONTRIBUTIONS GRAND VIEW COLLEGE JUBILEE DRIVE AS OF DECEMBER 31, 1944

District I	Cash	Bonds	Pledges
Brooklyn	\$ 37.50	\$ 725.00	\$ -----
Bronx	-----	125.00	25.00
Troy	43.75	-----	-----
Newark	25.00	-----	175.00
Hartford	830.75	850.00	25.00

to all congregations. It should be in the interest of every congregation and pastor to have these blanks correctly filled in and returned in time for the statistician to make a full report to the convention. Much unexplainable laxity has been allowed to impair the usefulness of our statistics. It is on the basis of incomplete and incorrect statistics that some more or less inaccurate conclusions as to the size of the membership of our synod has been published of late. If every pastor and congregational board will cooperate with Hermod Strandkov and make sure that the statistical blanks are correctly answered, we will at least have the satisfaction of knowing the truth about ourselves statistically speaking.

Alfred Jensen.

1232 Pennsylvania Ave.,
Des Moines, Ia.

Perth Amboy	60.00	625.00	-----
Portland	160.00	-----	-----
Bridgeport	75.00	225.00	-----
Washington, D. C.	-----	125.00	40.00

Total \$ 1,232.00 \$ 2,675.00 \$ 265.00

District II

Detroit	\$ 62.50	\$ 50.00	\$ 12.50
Grant	42.50	-----	-----
Grayling	232.30	25.00	-----
Muskegon	307.00	50.00	-----
Ludington	25.00	50.00	20.00
Manistee	46.00	75.00	127.00
Greenville	110.00	600.00	-----
Juhl (Marlette)	114.00	50.00	-----

Total \$ 939.30 \$ 900.00 \$ 159.50

District III

Chicago (Trinity and St. Stephan's)	\$ 8,087.00	\$ 950.00	\$ 195.00
Clinton	100.25	200.00	25.00
Dwight	1,007.75	150.00	50.00
Racine	193.75	350.00	25.00
Marinette-Menominee	25.00	50.00	-----

Total \$ 9,413.75 \$ 1,700.00 \$ 295.00

District IV

Cedar Falls	\$ 171.00	\$ 650.00	\$ 350.00
Waterloo	201.50	475.00	35.00
Hampton	84.00	400.00	-----
Kimballton	2,765.50	1,350.00	62.50
Fredsville	-----	1,025.00	50.00
Oak Hill-Exira	-----	625.00	-----
Ringsted	88.50	150.00	50.00
Des Moines	3,412.00	950.00	430.00
Newell	533.00	525.00	-----

Total \$ 7,255.50 \$ 6,150.00 \$ 977.50

District V

Withee	\$ 74.50	\$ 100.00	-----
West Denmark	25.00	75.00	50.00
Askov	163.75	300.00	155.00
Minneapolis	533.00	3,575.00	568.75
Alden	143.85	150.00	-----
Dagmar	945.00	-----	-----

Total \$ 1,885.10 \$ 4,200.00 \$ 773.75

District VI

Diamond Lake-Ruthton	\$ 202.00	\$ 100.00	\$ 18.75
Tyler	421.30	1,900.00	-----
Viborg-Gayville	100.00	75.00	75.00
Hetland-Badger	10.00	50.00	-----

Total \$ 733.30 \$ 2,125.00 \$ 93.75

District VII

Omaha	\$ 245.50	\$ 350.00	\$ 15.00
Marquette	70.00	100.00	-----
Nysted-Cozad	103.00	100.00	-----
Hay Springs	5.00	25.00	-----
Cordova-Davey	60.00	50.00	25.00
Dannevang	137.00	1,275.00	-----
Denmark	159.75	25.00	-----
Brush	373.70	-----	55.00
Granly	18.75	75.00	20.00

Total \$ 1,172.70 \$ 2,000.00 \$ 115.00

District VIII

Oakland	\$ 123.75	\$ 25.00	-----
Salinas	285.00	50.00	-----
Watsonville	100.00	-----	-----
Easton-Parlier	208.75	-----	-----
Solvang	126.00	100.00	-----
Los Angeles	263.50	-----	-----
Pasadena	17.75	-----	25.00
Fresno	75.00	-----	-----

Total \$ 1,199.75 \$ 175.00 \$ 25.00

District IX

Seattle	\$ 1,007.25	\$ 1,100.00	\$ 25.00
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Tacoma -----	130.00	-----	-----
Enumclaw -----	81.75	-----	50.00
Junction City -----	237.50	150.00	100.00
Wilbur -----	121.25	75.00	-----
Total -----	\$ 1,577.75	\$ 1,325.00	\$ 175.00
Miscellaneous -----	\$ 1,057.96	\$ 2,625.00	\$ 125.00
Totals -----	\$26,467.11	\$23,875.00	\$3,004.50

SUMMARY BY DISTRICTS

	Cash	Bonds	Pledges
District I -----	\$ 1,232.00	\$ 2,675.00	\$ 265.00
District II -----	939.30	900.00	159.50
District III -----	9,413.75	1,700.00	295.00
District IV -----	7,255.50	6,150.00	977.50
District V -----	1,885.10	4,200.00	773.75
District VI -----	733.30	2,125.00	93.75
District VII -----	1,172.70	2,000.00	115.00
District VIII -----	1,199.75	175.00	25.00
District IX -----	1,577.75	1,325.00	175.00
Miscellaneous -----	1,057.96	2,625.00	125.00
	\$26,467.11	\$23,875.00	\$3,004.50

Richard Sorensen, Statistician.

VACATIONING IN THE SOUTH

(Continued from page 4)

I learned, among other interesting facts, that the region in which Kingsport is located was, in the early history of our country, named the Gateway of the West. It lies on the west side of the Appalachian mountain range in the Holston River valley, amid the Blue Ridge mountains. The battles of King's Mountain, of Point Pleasant, and the Conquest of the Northwest Territory by George Rogers Clark, are only a few of the many important historical events which took place in this region. It was also the original home of the Cherokee Indians, with whom the early Scotch-Irish settlers fought many a bloody battle.

An inn, at which President Andrew Jackson and other notables frequently stopped on their way to the Western Territory, is still preserved in its original form in the old town just outside the Kingsport city limits. And another coveted landmark of that locality is a plantation home, Rotherwood, which lies on a terraced hillside at the fork of the Holston river, surrounded by beautiful flowering shrubs and trees. It was built in pre-Civil War times, and is at present the home of the commanding officer of the Holston Ordnance Works, which is one of the largest army munitions plants in our country, covering an area of several square miles. The natives also like to remind visitors that Mrs. Andrew Jackson, the President's wife, had as a young woman lived on a plantation near Kingsport.

Here also is the very center of the Anglo-Saxon population of America, with 98 per cent of the inhabitants American born. Until recent times, all who were not of Anglo-Saxon stock were regarded with suspicion, as foreigners — outsiders.

While the study of these facts, as I explored the city and its surroundings — including a half-day visit at the Eastman plant with my daughter, Ruth, a textile chemist — were of tremendous interest to me, there were, upon my arrival at Kingsport, rival attractions not far from the city, which for several weeks drew

thousands of spectators. It was the annual exhibition of a fanatical religious sect called Holiness Faith Healers, who claimed to heal all manner of disease without the aid of medicine and doctors. They came down from their mountain homes to Sycamore Grove on the shady banks of Stone Creek, where they proceeded to convert others to the belief that God protects the "faithful" from all manner of harm, even to the extent that burning torches and venomous snakes can't harm them.

To prove their point they had on hand lighted torches and a large collection of copperheads and diamond rattlesnakes, which their leader, Rev. Bill Parsons, amid preaching, praying and shouting, handed out to the "faithful". They in turn passed them from one to the other while these loathsome creatures were striking and plunging their forked tongues and long, venom spitting fangs in all directions. They singed their own flesh with the flaming torches, wound the serpents around their arms and necks, put them into their hair and bosom, while in trancelike condition they babbled in "tongues". Whenever the excitement began to diminish Rev. Bill Parsons would leap for more snakes and torches which he passed on to others, yelling as he did so: "Let's everybody stand closer to God."

There were also scorers and taunters present, some of whom had been bitten because of "lack of faith". Others, I learned, had died from bites received during similar fanatical rites. But all that did not diminish the ardor of the cultists, who kept up this unholy babel of confusion for hours at a time, or until people, tired of watching, left the grounds.

Journalists and reporters representing leading magazines, and their staff photographers, were occasionally on the scene, and pictures of the exhibition with accompanying text appeared in "Look" magazine and other periodicals.

The cultists who claim Biblical, yes, New Testament, authority for their beliefs and the execution of their rites, are, it seems to me, a striking example of what can happen when belief is founded on the letter of the New Testament instead of the person and principle on which it was founded.

(To be continued)

HOW IS THIS FOR AN IDEA?

(Continued from page 6)

three day institute. Parents and teachers ate lunch together, studied in groups together, listened to outstanding speakers on parents, school and community problems and participated actively in panel and group discussions."

F. S. P.

MY DAY'S ENDEAVOR

I expect to pass through this world but once; and any good, therefore, that I can do, or any kindness that I can show, to any fellow being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

Craft Shop at John C. Campbell Folk School Destroyed By Fire

Many of L. T.'s readers have undoubtedly heard of the John C. Campbell Folk School, at Brasstown in the North Carolina mountains, where a group of forward looking, social — cultural minded people under the able leadership of Mrs. Olive D. Campbell is aiming to put into practice the ideals and aims advanced by the Grundtvigian Folk School of Denmark. These, they believe, are not only of national significance but applicable as well here in America when adapted to the needs of the people and the soil of the region in which they are to serve.

I had the good fortune to visit Mrs. Campbell and her fine staff of helpers at the Folk School last summer, and am at present preparing to give an account of that visit in the columns of L. T. My objective in writing this short item today is to pass on to friends of the Folk School the discouraging news which reached me recently that the wood working or craft shop, of the John C. Campbell school, with all the wood working machinery and tools, burned to the ground just before Christmas. A large supply of seasoned walnut, holly and cherry wood, as well as shelves of their

famous animals ready for the Christmas market, was also consumed by the flames. It is believed that defective wiring caused the fire.

Although the building, which was erected in 1936, was insured, the loss is heavy, as the cost of replacing it today will be at least twice its initial cost, and much of the machinery and the tools will be difficult to replace.

Mrs. Campbell is determined, however, to have the building replaced as soon as possible, for not only is the craft shop a source of creative joy to many young and old of the community, but a source of income as well, which must, she feels, not be withheld from them.

It has occurred to me, as well as the editor of L. T., that friends of the Danish Folk School might be glad to lend a helping hand at this time to Mrs. Campbell and her co-workers, by sending a small donation toward replacing their loss, and thus prove that we mean to stand by them in their aim to accomplish that which we have thus far failed to do, namely to make the Folk School a success in America.

Gifts may be sent to me and I will account for same in L. T., or they may be sent directly to Mrs. Campbell at Brasstown, N. C.

Nanna Goodhope,
Viborg, S. D.

CHURCH and HOME

By REV. M. MIKKELSEN

The Christian Church grew out of God's love for mankind. Its mark is sacrificial love and unlimited service within the sphere of human need. Originally it was planted in the soil of a small Asiatic country, and its care and further development was entrusted to a few peasant missionaries who carried the message of their Master into every province of the land and later beyond its boundaries until gradually it has become the possession of all believing hearts and practically every nation on the face of the earth have been reached by this message.

The scope of the Church was never supposed to be limited to national traits and interests. Its life and service should not be handicapped by National boundaries. Special interests should never be allowed to impede its general progress. The Kingdom of God is a gift to all men.

It came big and strong, unlimited in power and aim, as a spiritual dominion and established itself in the world among men. "The kingdom of heaven is like unto a grain of mustard seed, which a man took and planted in the soil; it is less than all seeds; but when it is grown, it is greater than the herbs, and becomes a tree."

Being less than all seeds it is still too big for most nations, and they will reduce it to the size which they think will best fit their particular need. They may have quite a struggle to qualify the kingdom for their need and fit it into the different types of provincial-

ism and isolationist tendencies, but they are doing it nevertheless.

Jesus said it could not be done; that it would be easier for a camel to go through a needle's eye. In order to avoid open conflict between the political status of a nation and its Christian policy the kingdom had to be reduced in importance and power. For practical reasons the voice of the church should not be superior to that of the state. They should not be heard together. Each has its own proper place in which to speak and its proper time when it should be heard. Has it not? Or did the nations do the wrong thing when they decreed that the realm of the Spirit is in the churches, and that its voice should be heard there? The state is anxious to protect the churches. It can do so better if they are willing to remain within their own spiritual territory.

Yet the Church which is identical with the Kingdom was set here to protect, and not to be protected. When a choice is to be made between two evils the churches, like the state, might choose the lesser evil. But the Church which is one with Christ could never do this. Evil is not a problem, never a choice, it is always rejected. Christ would speak the truth from the house-tops every day, and not wait to preach a mild form of Christianity on Sundays when the churches are open; knowing the truth which is to set men free He would not wait to find out whether it would be expedient for His own safety and conforming with the accepted policy of good citizenship. He would simply go ahead and proclaim it, and take the consequences.

OUR CHURCH

The Board of Education for Grand View College will meet in Des Moines Tuesday and Wednesday, February 13-15.

Rev. Enok Mortensen will conduct a lecture tour in the various societies of D. A. Y. P. L. District V (the Iowa District) during the month of February. He is scheduled to be in Des Moines on Wednesday, February 7th.

Rev. Viggo M. Hansen, our synodical representative on the National Lutheran Council Commission on American Missions, attended a meeting in New York city on January 29th and 30th. He conducted the Sunday service in the Perth Amboy and Sayerville, N. J., churches on Sunday, January 28th.

Des Moines, Iowa—C. Johansen, a life-long and active member of the Des Moines congregation, died on January 23rd at the age of 84 years. He came to America in 1882 and has lived in Des Moines ever since, where he conducted a business through many years. When he was in his prime he was active not only in the local Des Moines church but also attended many of the synodical conventions. Mr. and Mrs. Johansen observed their 60th wedding anniversary last Sept. 8th.

At the quarterly business meeting of the Des Moines congregation on January 11th, 1945, the following resolution was moved and adopted: "Resolved that we remind the synodical board of its constitutional duty to send a report of its meetings to our papers."

Clayton Nielsen, student of the Theological seminary at G. V. C., served the Fredsville, Iowa, church on Sunday, January 28th.

Seattle, Wash.—A church concert was given in the St. John's Lutheran Church on Sunday, January 28th, in which the choirs from the Enumclaw, Tacoma and Seattle churches took part.

Rev. Ove R. Nielsen has regained his health to the extent that he has accepted a letter of call from the St. Stephen's Church in Perth Amboy, N. J., and will begin to serve the church on March 1st.

The Seattle friends of Rev. and Mrs. Ove Nielsen gave a farewell party for them on Thursday evening, January 25th. Rev. Nielsen was scheduled to speak in the Wilbur, Wash., church on January 29th and in the Junction City, Ore., church on January 31st. From there Rev. Nielsen and family will leave for a visit with relatives in Bakersfield, Calif., and in the mid-western states on their trip to the Eastern assignment in Perth Amboy.

The National Lutheran Council and **The Lutheran World Action** held their respective annual meetings in New York city during the week of January 22-26. Rev. Alfred Jensen, the synodical president, and Rev. Holger Strand-skov, editor of L. T., attended the meetings. Sessions were held in the new headquarters of the United Lutheran Church at 231 Madison St. in New York. This was formerly the home of the late J. P. Morgan and was purchased after his death by the United Lutheran Church at a price of \$267,000. It is a magnificent building and located in down-town New York.

Lutheran Tidings from 1936, 1937 and 1938 Wanted: In order to have a complete file of "Lutheran Tidings" in the archives at Grand View College the following issues of L. T. are needed: January and February 1936, Vol. II; January and February 1937, Vol. III (by mistake these may be dated 1936); May 5, 1938, June 20, 1938; Oct. 20, 1938. If you have these copies and would be willing to present same to the archives at Grand View College, the archive at Grand View College, please send a card stating which issues you can spare and mail same to **Mrs. Helvine Mailand, Grand View College, Des Moines 16, Iowa.**

Service Mailings

Our Synodical Board has sanctioned that our congregations may have Lutheran Tidings mailed to their members now in the U. S. Armed Forces without any charge for the coming year, provided they are stationed in U. S. A.

We will be happy to take care of such mailings, if the congregations will designate one of their members to keep the business manager informed of their desires.

This representative for L. T. service mailings should furnish the names and

News Briefs

(By Religious News Service)

Stockholm (By Wireless)—American-born Dean Arne Fjellbu, one of the Norwegian Lutheran Church's most militant opponents of Naziism, has been designated by the Norwegian Government-in-Exile as bishop of the liberated province of Finnmark in northern Norway.

Dean Fjellbu's jurisdiction will include the occupied provinces of Troms and Nordland as soon as these areas are regained from the Germans, and he has been given full authority to deal with any "extraordinary situations" which may arise as a result of the fighting there.

Prior to his selection as bishop, Dean Fjellbu had been appointed chief chaplain of the Norwegian military forces in northern Norway, and he will continue in that capacity.

As the ordination is considered provisional, no formal installation service will be held.

Regarded as Norway's No. 2 churchman, next to imprisoned Bishop Eivind Berggrav, primate of the Norwegian Lutheran Church, Dean Fjellbu is looked upon in church circles as the eventual successor to Bishop Støren of Trondheim.

The report of Dean Fjellbu's ordination, received with deep satisfaction by exiled clerics here, revealed that the former dean of Nidaros Cathedral at Trondheim, had escaped his German captors and reached Sweden. Dean Fjellbu was arrested by German authorities early last summer in a raid on headquarters of the Norwegian Missionary Society at Oslo, and his whereabouts had not been disclosed until he turned up here.

Prominent in the church fight against the Quisling regime in Norway since 1941, when he was fined heavily for protesting the persecution of Jews, Dean Fjellbu, in February, 1942, touched off the Church's opposition to the German invaders.

In protest against the appointment

addresses in duplicate. List each name on a separate card three-inch by five-inch, cards will be furnished upon request.

If mailings are through A. P. O. or Fleet Post Office a written request for mailing of Lutheran Tidings direct from the addressee will be necessary in order to comply with the postal regulations.

However, the congregations may wish to mail L. T. to these members. We will forward the requested number of copies to the representative for service mailing for further mailing. Our congregations in Canada no doubt will be able to use this form of service.

Axel V. Pedersen,
Business Manager.

NO "UNGDOM" SECTION IN THIS ISSUE

At the time of going to press copy material for the two-page "Ungdom" section had not reached the printers. Rather than further delay of publication the section is being left out of this issue.

—The Editor.

of Vidkun Quisling as puppet dictator of Norway, Dean Fjellbu preached to a handful of listeners at Trondheim Cathedral as police armed with clubs kept a huge crowd from entering the church. He took as his text the words of Peter to Jesus: "We have forsaken all, and followed Thee."

Shortly after the service, the Dean was dismissed for anti-Quisling activities, and three weeks later the seven bishops of Norway, headed by Bishop Berggrav, resigned their posts. On Easter Sunday all but 64 of the Church's 861 pastors announced their resignations.

Dean Fjellbu attempted to carry on his religious work at Hvitsen chapel at Oslofjord, south of Drammen, but was arrested and interned for a short period. After his release, his career became a series of banishments from one town to another.

In May, 1943, he was placed on the Nazi blacklist, with a recommendation that he be sent to forced labor in Germany. A month later, he was banished, with his wife and son, to Andøya Island in the Lofoten archipelago, north of the Polar circle, and no further news of them was heard until he was arrested in Oslo.

The son of an Iowa clergyman, Dean Fjellbu completed his theological studies in Norway, and took post-graduate courses in Berlin and Heidelberg. For a short time he was a chaplain in the German capital, and then served for three years as general secretary of the Student Christian Movement in Norway. He was appointed to Trondheim Cathedral in 1927, and became dean ten years later.

Important tasks await Dean Fjellbu in his new post on the northern tip of Norway, liberated by the Russians last autumn. He must provide church services for several localities, organize the chaplaincy for Norwegian troops that have been sent there, and minister to the people who have long been without a spiritual leader.

For Santal Mission

General Budget.

Ingeborg and V. G. Shrodemeyer, Annapolis, Md., \$5.00; Juhl Union S. S., Marlette, Mich., \$10.00; Bethania S. S. Birthday bank and Christmas offering, Racine, \$19.72; Oak Hill Church, Brayton, Iowa, \$22.00; Mr. and Mrs. J. P.

Jensen, Junction City, Ore., \$5.00; Mr. and Mrs. A. Henriksen, Askov, Minn., \$100.00; St. Peder's S. S. Christmas offering, Mpls., Minn., \$46.65; Niels Bande, Lake Benton, Minn., \$2.00; Mr. and Mrs. P. A. Nielsen, Lake Benton, Minn., \$5.00; Diamond Lake L. Aid, Lake Benton, Minn., \$17.80; Juhl L. Aid, Marlette, Mich., \$17.82; Mr. and Mrs. Albert Olsen, Ruthton, Minn., \$5.00; Marie Olsen, Ruthton, Minn., \$5.00; S. S. Christmas tree offering, Diamond Lake, Minn., \$12.10; Jens Bosson, S. Windsor, Conn., \$25.00; Bodil Strandskov, Dwight, Ill., \$5.00; Alice M. Hansen, Greenville, Mich., \$5.00; Mrs. Walter Nielsen, Greenville, Mich., \$1; S. Sidney L. Aid, Greenville, Mich., \$10; Mrs. A. J. Andersen, Greenville, Mich., \$15; Women's Mission group, Greenville, \$10; Settlement Church Circle, Greenville, Mich., \$5; Mr. and Mrs. Jerry Thomsen, Greenville, Mich., \$1.00; N. J. Lamb, Greenville, Mich., \$1.00; Trufant L. Aid, Trufant, Mich., \$15.00; N. Sidney L. Aid, Greenville, Mich., \$25.00; Hope Luth. Church, Enumclaw, Wash., \$50.00; St. Stephan's Church, Chicago, \$41.79; Bethlehem Church, Cedar Falls, Iowa, \$65.59; Gertrude Guild, Clinton, Iowa, \$10.00; Chaplain and Mrs. J. C. Kjær, Oklahoma, \$10.00; L. P. and Bertha Hansen Legacy, Withee, Wis., \$26.74; Our Savior's Luth. S. S., Bridgeport, Conn., \$5.00; Denmark S. S., Denmark, Kans., \$23.79; St. John's Congr., Seattle, Wash., \$27.00; Dannevang L. Aid Mission boxes, Dannevang, \$4.93; St. John's L. Aid, Easton, Calif., \$25.00; S. S. Birthday boxes and Christmas offering, Brush, Colo., \$4.50; L. Aid, Wilbur, Wash., \$15.00; St. John's Kronborg Church, Marquette, Nebr., \$25.40; West Denmark Church, Luck, Wis., \$13.45; Mr. and Mrs. Michael Jørgensen, Tyler, Minn., \$5.00; Christine Bondesen, Tyler, Minn., \$2.00; Miss Fold, Tyler, Minn., \$2.00; Askov S. S., Askov, Minn., \$15.00; St. John's S. S. Christmas tree offering, Hampton, Iowa, \$8.00; Mr. and Mrs. Peter Lund, Des Moines, Iowa, \$10.00; Fredsville S. S., Cedar Falls, Iowa, \$60.00; Bethania Church, Solvang, Calif., \$35.35.

In memory of H. C. Rasmussen and J. B. Christensen, Los Angeles, Calif., Immanuel's Church, Los Angeles, \$10.00; in memory of J. C. Paulsen of Tacoma, Wash., friends, \$2.00; in memory of Mrs. Thorv. P. Hansen, Troy, N. Y., the Rev. Bundgaard family, Withee, Wis., \$2.50; in memory of Mrs. Lorens Petersen, Arcata, Calif., Esther and Jens Jessen, Tyler, Minn., \$1.00; in memory of Mrs. P. O. Nielsen, Hetland, So. Dak., Mr. and Mrs. Henry Karlstad, Mr. and Mrs. Chris Andersen, Mr. and Mrs. Chris Kallesen, Mr. and Mrs. Carl Steffensen, Andrew Jensen family, a friend, \$6; Badger community friends, \$5.75; P. O. Nielsen, Mr. and Mrs. H. C. Nielsen, Mr. and Mrs. H. P. Nielsen, Mr. and Mrs. Jens Steffensen, Mr. L. L. Petersen, Mr. and Mrs. Marinus Nielsen, Mr. and Mrs. Harry Norgaard, Mr. and Mrs. Holger Nielsen, \$8.00; Mr. and Mrs. Ray Doesher, Mr. and Mrs. Art

Nielsen, Mr. and Mrs. Peter Damus, Adolf Christensen, and Mr. and Mrs. Albert Christensen, \$2.50.

In memory of Mrs. Bine Andersen, Badger, S. Dak., the children, \$9.00; grandchildren, \$5.00; great-grandchildren, \$2.00; the Ward children, Badger, S. Dak., \$5.00; Harry Norgaards and H. C. Nielsens, Mrs. Young and Mrs. Wright, \$2.00; Badger community friends, \$10.00; Frank Sours, Earl Millers, Chris Kallesen, \$3.00; Severt Andersen and K. V. Andersen families, \$3.00; Peder Andersen, Henry Andersens, Niels C. Jespersens, Dan Danielsens, Harl Holms and Chris. Wilsons, \$6.00; Anton Andersens, Howard Jutelsteds, Alfr. Steffersens, Paul Lepicks, Kermit Andersens, and Miss Vivian Anderson, \$5.00; Andrew A. Jensen family and Marie Callesen, \$2.00; in memory of Jacob Jørgensen, Tyler, Minn., Niels Jessen, Verner, Valborg and Alfred Jessen, \$2.50; in memory of Peter Jensen, Tyler, Minn., Esther and Wallace Berquist, Mpls., Minn., Victoria and Maurice Potretzke, Mpls., Minn., \$2.00.

For Lepers: Miss Laura Jensen, Mpls., \$5.00; St. John's Church, Seattle, \$10.00. Children's support: St. John's L. Aid, Hampton, Iowa, \$25.00.

For Dr. Ostergaard's work: Mrs. Effie Hansen, Greenville, Mich., \$5.00.

Total for January, \$1,016.09.

On behalf of the Missionaries and the people of the Mission Church—The Northern Lutheran Church, these gifts are gratefully acknowledged.

Dagmar Miller.

Acknowledgment of Receipts From the Synod Treasurer for January, 1945

For Budget.

Previously acknowledged	\$ 8,761.15
General:	
Rev. and Mrs. N. P. Hald, Solvang, Cal.	5.00
Ladies' Aid, Moorhead, Iowa	35.00
Congregation, Portland, Me.	75.00
Congregation, Troy, N. Y.	30.00
Congregation, Muskegon, Mich.	44.50
Congregation, Grant, Mich.	15.00
Congregation, Grayling, Mich.	68.95
Congregation, Racine, Wis.	101.50
Congregation, St. Stephan's, Chicago, Ill.	174.30
Congregation, Clinton, Iowa	100.00
Congregation, Des Moines, Ia.	25.00
Congregation, Moorhead, Iowa	40.00
Congregation, Withee, Wis.	78.46
Congregation, Minneapolis, Minn.	75.00
Congregation, Flaxton, N. D.	30.00
Congregations, Melfort, Clouston, Mayfair and Canwood, Sask.	141.00
Congregation, Cozad, Nebr.	172.00
Congregation, Omaha, Nebr.	30.00
Congregation, Kronborg-Marquette, Nebr.	430.00
Congregation, Los Angeles, Calif.	36.80
Congregation, Seattle, Wash.	71.82

Pension Fund:

Mrs. Anton E. Jensen, San Diego, Calif.	10.00
All Saints Church, Brush, Col.	10.00
Ladies' Aid Society, Perth Amboy, N. J.	25.00
Danish Ladies' Aid, Omaha, Nebr.	5.00
Danish Ladies' Aid, Kronborg, Nebr.	15.00
Congregation, Port Chester, Conn.	16.00
Congregation, Juhl, Mich.	25.00
Congregation, Marinette, Wis.	60.00
Congregation, Racine, Wis.	4.00
Congregation, Gardner, Ill.	17.00
Congregation, Dwight, Ill.	12.00
Congregation, Exira, Iowa	32.00
Congregation, Withee, Wis.	31.65
Congregation, Flaxton, N. D.	10.00
Congregation, Volmer, Mont.	9.00
Congregation, Dagmar, Mont.	45.00
Congregation, Kronborg-Marquette, Nebr.	20.25
Congregation, Viborg, S. D.	28.00
Congregation, Pasadena, Cal.	8.50
Congregation, Solvang, Cal.	21.05
Congregation, Los Angeles, Calif.	2.00
Congregation, Seattle, Wash.	57.00
Rev. James N. Lund	33.00
Rev. P. Rasmussen	5.00
Rev. Alfred Jensen	23.50
Home Mission:	
General:	
Congregation, Troy, N. Y.	42.00
Earmarked Lutheran Tidings:	
Women's Mission Society	50.00
Mrs. Marie Hansen, Grayling, Mich.	2.50
Congregation, Ringsted, Iowa	1.50
Earmarked Annual Reports:	
Congregation, Ludington, Mich.	3.75
Congregation, Kimballton, Ia.	3.25
Congregation, Ringsted, Iowa	5.00
Congregation, Flaxton, N. D.	.50
Congregation, Davey, Nebr.	.75
Congregation, Watsonville, Calif.	1.50

For Children's Home,

Tyler, Minn.	17.65
For Children's Home,	
Chicago, Ill.	17.00
In memory of Niels Petersen as follows: Friends at Ruthton, Minn., \$13.65; Reins family, \$5.00; Mr. and Mrs. Gilbert Gilbertsen, \$1.00; Orlo Gilbertsen, Mr. and Mrs. Thos. Thompson, Mr. and Mrs. C. P. Fredericksen, \$15.00.	
For Tyler Children's Home	1.00
For Chicago Children's Home	1.00
In memory of Mrs. Christine Thomsen, from E. B. Olsen, Tacoma, Wash.	
For Children's Home, Chicago, Ill.:	
From Sunday School, Denmark, Kans.	10.00

Total towards budget to date \$11,222.83

Received for Items Not on Budget:

For Lutheran World Action:
Rev. and Mrs. N. P. Hald,

LUTHERAN TIDINGS

Solvang, Calif.	5.00
Chaplain and Mrs. Jens C. Kjaer, Fort Sill, Okla.	10.00
From friends at Ruthton, Minn. in memory of Mrs. James Jensen	9.00
"A friend", Viborg, S. D.	10.00
Emergency Mission Group, Brush, Colo.	52.65
United Service Women, Kimballton, Iowa	25.00
Willing Workers Society, Dwight, Ill.	10.00
Oluf Jensen, Clinton, Iowa	5.00
Congregation, Perth Amboy, N. J.	2.00
Congregation, Dwight, Ill.	10.00
Congregation, Kimballton, Ia.	3.50
Congregation, Oak Hill, Iowa	45.80
Congregation, Viborg, S. D.	12.80
Congregation, Parlier, Calif.	20.00
Congregation, Seattle, Wash.	5.00

Total to date for 1945...\$ 225.75

**For Grand View College
Jubilee Fund, Cash
Contributions:**

Previously acknowledged	\$26,467.11
From Nysted, Nebr.:	
M. W. Nielsen	20.00
Mrs. Julius Jensen	5.00
Ove Jensen	25.00
Miss Frieda Jensen	2.50
From Chicago, Ill.:	
Martinus Fensholt	5.00
Nels S. Jensen	5.00
Einer Rosendale	5.00
Claus Ohlrich	5.00
Holger Petersen	20.00
S. N. Nielsen	2,000.00
From Ringsted, Iowa:	
Chris J. Nelson	50.00
Iver Nelson	20.00
P. G. Haahr	25.00
Niels J. Nielsen	20.00
Geo. W. Johnson	25.00
Peter B. Pedersen	25.00
P. C. Duer	20.00
Albert C. Nielsen	20.00
C. C. Bonnicksen	20.00
Jens C. Jensen	25.00
Armand Madsen	10.00

L. A. Petersen	20.00
Mr. and Mrs. Robert Jensen, Omaha, Nebr.	15.00
Mr. and Mrs. Henrik Hansen, Omaha, Nebr.	25.00
Mr. and Mrs. Martin Jensen, Dwight, Ill.	5.00
Mr. and Mrs. Chris Jensen, Muskegon, Mich.	18.75
Elise Larsen, Santa Barbara, Calif.	10.00
"A Friend", Los Angeles, Cal.	100.00
Wm. Jensen, Los Angeles, Cal.	25.00
Max Thue Bentzen, Minneapolis, Minn.	50.00
"Anonymous", Des Moines, Ia.	20.00
Ladies Aid, Alden, Minn.	10.00
Andrew Bendtsen, Seattle, Wash.	5.00
Mrs. Whittaker, Seattle, Wash.	50.00

Total cash receipts to date\$29,173.36

Contributions in Bonds (listed here at maturity value):

Previously acknowledged	\$23,875.00
Peter Søndergaard, Chicago, Ill.	25.00
Mr. and Mrs. Peter Iversen,	

Chicago, Ill.	25.00
Marie L. Sorensen, Chicago, Ill.	50.00
"A Grand View College Alumnus", Chicago Chapter	1,000.00
Aug. Sorensen, Ringsted, Iowa	100.00
M. S. Nelsen, Ringsted, Iowa	25.00
Misses Ethel and Marion Larsen, Manistee, Mich.	25.00
Thora E. Hansen, Manistee, Mich.	25.00
Mr. and Mrs. Herluf Bollesen, Grand Island, Nebr.	50.00
J. O. Johnson, Fredsville, Iowa	25.00
Ernest Jepsen, Fredsville, Ia.	100.00
Mr. and Mrs. Chr. Nygaard, Los Angeles, Calif.	25.00
James J. Haue, Minneapolis, Minn.	25.00
Miss Olga Jensen	25.00
Arnold Bodtker, Corvallis, Wash.	25.00

Total in bonds to date...\$25,425.00

Thank you all very much for these gifts.

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

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Write for Catalog — Johannes Knudsen.

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