

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XII

August 20, 1945

Number 2

Morning Without Sunshine

The morning sky is cloudy, the cold wind sobs and sighs,
No happy noise is heard as day advances;
The flowers stand like children with tears in their eyes,
The song-birds are silent on the branches.

We, too, are nature's children, like flowers and the birds,
The shadows and the cold we feel depressing,
But let us listen thoughtfully to the Master's words
And we shall see light and find a blessing.

He said: "Behold the birds and the lilies of the field
And learn from them to trust your heavenly Father;
He gives them what they need and He is their sun and shield
Though they can not spin nor harvest gather.

But let us not forget that He said that we are more
Than birds and flowers: that the wings of spirit
Can lift our hearts above to behold and adore
The Kingdom of Heaven and draw near it.

So we will not let clouds nor the cold and dreary days
Depress our hearts, but we will rise above it
And sing a song of praise for God's goodness and grace
Revealed in His Son, the Well Beloved.

S. D. Rodholm.

Melody: "Nu titte til hinanden."

This song was dedicated to the second Junior Camp of 1945 and was sung there for the first time.

WORD AND LIFE

"My words are spirit and life," Jesus said. And among those who really follow Him, word and life, thought and conduct, faith and action are verities belonging together like soul and body. They are like Siamese twins that cannot be separated.

In the world it may be different. It is full of words, thoughts and imaginings sometimes called beliefs which mean nothing. In its philosophies, literature, poetry and the life one often meets with words and thoughts that neither do nor are meant to influence life and conduct. They are simply put forth for pleasure, for entertainment, for a sort of mental gymnastics in which many delight. Even in religion one often meets with a craving for that kind of word jugglery. Words are appraised not according to what they say or engender but according to the pleasure, mental or sensual satisfaction they afford. Preachers have become famous by putting even vain and wordly thoughts together in attractive words and pleasing phrases. Our age has made a god out of its own intellect and even Christian teachings are often judged not by its faithfulness to God's word, but by the measure in which it appeals to its own mental inclination.

This is, of course, not wholly new. It is, like all sins, an old sin. It is rooted in the old sin of wanting to master God's word instead of being mastered by it. Jesus met it. There were whole flocks of people who went away and "walked no more with Him" because "they couldn't stand to hear Him." And Paul met it. There were strife and opposition to him in the church at Corinth. He wasn't as eloquent, they said, as his philosophically trained Greek co-worker, Apollo. Criticism went so far that it was breaking up the congregation, and Paul had to remind them that it wasn't for lack of ability that he hadn't come among them "with excellency of speech or wisdom," for he could talk wisdom among those who were mature enough spiritually to receive it, but "he had determined not to know anything among them save Jesus Christ and

Him crucified," so "that their faith should not rest upon the wisdom of men but in the power of God."

It is naturally important that even the Word of God shall be presented attractively. Jesus Himself employed all the beauty of word and imagery to present His teachings. But even the Word of God separated from life is but an empty sound. "Many shall come to me on that day," Jesus said, "and say to me, have we not preached in Thy name, have we not driven out demons in Thy name, have we not done mighty works in Thy name, and I shall tell them I know you not. Go away from me all ye that do unrighteousness."

The Word of God is spirit and life, and they must work in man a new spirit and a new life or prove to be like the good seed which fell by the roadside. For as the body is dead without spirit, so is faith dead without work. And though I speak with the tongues of men and of angels, and though I have the gift of prophecy, and understand all mysteries and all knowledge and have not charity, I am nothing.

Thus to be real the Word of God must become in us what they are in themselves, spirit and life. It is well for a Christian to have high thought, to be in love with lofty ideals, to be endeared with profound observations; yet by their fruits ye shall know them. Unless these things are brought down and bodied forth in spiritual living and active Christian work they are like fleecy clouds in the sky on a hot and dry summer day—they look pretty but they bring no refreshment and they produce no fruit. The greatest need of God's church today is not for spiritualized dreams, acute perceptions and interesting views, but for men and women who reverence God's word in their daily living, who are loyal to His church, faithful to its services, constant in their use of its means of grace, and active in every work to honor His name and succor the people He loved and redeemed with His blood. "My children, let us not love in word, neither in tongue; but in deed and in truth." John 3:18.

J. C. Aaberg. From "Bud og Hilsen."

Judases of Democracy

HOLGER M. ANDERSEN, Viborg, S. D.

The story of the life of one Judas Iscariot, which, according to the scriptural record, is one of the saddest tales that has ever been written, stands out among the accounts that we have of men who were directly associated with the man, Jesus, not only as the saddest tale, but as the biography of history's most diabolical character. His entire life is judged by one incident; not because of the enormity of the sin itself, but because of its far reaching repercussions.

Leslie Weatherhead, eminent British Pastor-Psychologist, in a book entitled, "Personalities of the Passion," treats the case of Judas from the psychological point of view. He does not exonerate Judas, but he helps us to understand that Judas was not a predestined criminal whose every move in life was directed toward the betrayal of the Master.

Following the interpretation of Weatherhead, Judas was a good man. He was an ardent patriot and a fanatical nationalist who believed very strongly in the prophetic promise of a Messiah for Israel. He was convinced that this Jesus who went about with strange powers at his disposal was the promised Messiah, and so, he forsook all to follow the sorrowful man of Galilee. But when Jesus failed to bring about a political regime, and instead catered to the underdog or the common man, Judas lost his patience. With fanatical zeal he went about seeking to force the hand of Jesus and make him do things his way—the Jewish way. The result was: betrayal, arrest and crucifixion of his ideal—and suicide for Judas. He never dreamed that the Messiah would permit himself to be tried and executed.

Let us look briefly at the life of the Master, and at his betrayer. One of the reasons that Jesus has been called "the sorrowful man of Galilee" is, not that he did not have a following, but that those who did follow did not understand the nature of his mission. Even among His disciples we see that there was very little understanding. Many followed but few understood. Surely there was any number who believed Him to be the Messiah, but they lacked the necessary understanding which would bring about the Kingdom. Judas was no exception—he was a zealous follower. His difficulty was not that he did not recognize Jesus as the Messiah, but that he totally misunderstood the nature of the Kingdom, and did not share the vision of a Universal Savior.

Judas is not the only man in history who has betrayed a great cause by failing to understand its nature and implications. Nor is he the only man who through a narrow, selfishly nationalistic and racial view of life, has been an impediment to the progressive establishment of a world order.

The attitude of Judas is one that is quite prevalent among us. It is a view and a belief that is fostered, partly because America has been labeled, or "set apart," in the words of Ralph W. Emerson, "the last effort of Divine Providence in behalf of the human race." This idea is misconstrued as was the place of Israel in the Providence of God, aided and abetted by the Judases

of Democracy and their vicious propaganda is slowly but definitely making its inroads upon the thinking of Americans. We are being taught that we are superior to other peoples, that all Japanese are fanatical monkeys, that the German people is a sadistic lot of mass-murderers. We too are likely to lose sight of that greater vision, in favor of a hyper-nationalistic concept of democracy, thinking that by lowering all others, we are being elevated.

George W. Truitt once said: "America is afflicted with the bad citizenship of good men." I think this statement is profoundly true, and worthy of our most serious consideration in a day when the democratic ideal is being contested and tested on the proving grounds of the world's right to freedom and equality.

The basic principles of democracy, like the principles of Christianity, are not limited by geographic boundaries or political allegiance. It is not the equality of Americans, nor the equality of Christians that is referred to—it is the equality of ALL men. It is true that Christianity had to have its embryonic beginning with geographic boundaries and among a people who had political and racial allegiance, just as democracy had to have its beginning within a like people. But no growth can be penned in by visible or invisible boundaries. A seed, dropped into a crevice in cliff of sheer rock, can, through its natural growth, split the rock asunder. Truth cannot be confined to crevices—it must by reason of its nature and strength exceed all limitations—even the human mind.

Yes, America is afflicted with the bad citizenship of good men, in more than one sense. There are millions upon millions of citizens who are good; who mean well, but who, through failure to understand thoroughly the nature and implications of democracy, are the ones who, unwittingly, will betray the ideal and cause it to be sacrificed on the altar of bigotry, prejudice and intolerance.

Many outstanding exponents of the democratic way of life have expressed the belief that America as the political exemplification of equality, is the one remaining hope, the leaven which will permeate the mind of humanity. Thomas Mann, a native of Germany, now a naturalized citizen of the United States, says, "Democracy is nothing but the political name for the ideals which Christianity brought into the world as a religion." — Josiah Strong writes, "He who does most to make America thoroughly Christian, does most to Christianize the world and hasten the coming of the Kingdom." Rightly understood, the belief that American Democracy is the means by which the world will know and have brotherhood and equality, is a great challenge to us. Wrongly conceived, it can mean just what "misunderstanding" meant to Judas, to Christ—and to the world—crucifixion and suicide. The eyes of the world are focused upon America!

One cannot imagine a greater challenge to any people than to be regarded by the rest of the world as the embodiment of principles of salvation. Nothing is more obvious to us, than the failure to accept that challenge. Looking at our domestic problems, looking

to all within our national life and international relation that is contrary to the fulfillment of the ideal—we see much evidence of the sin for which Judas has been called the most horrible and diabolical criminal in history! And, it can happen here! We have not understood the full implications of that which we proudly proclaim to be our tradition and our destiny. It is as impossible for us to fulfill the challenge before us by our forefathers and by the hopes of the oppressed through military conquest and national selfishness, as it was for Jesus to bring about the Kingdom of God through Jewish Nationalism!

The life of Judas is indeed one of the saddest stories that has ever been recorded,—and the story of Americans may too become one of the tragedies of blindness. Not because they weren't good people, and not because they didn't believe in democracy, but because they, like Judas, were prone to limit their ideal to a narrow nationalistic and racial application. Judas found a hope for salvation, but he wished to preserve it for his own people. He wanted to use it as a means of elevating one people at the expense of another, rather than for mutual benefit. The result, as always, was crucifixion of the ideal and suicide for the betrayer.

It is not just the eyes of the hopefuls throughout the world that are focused upon America. It is the eyes, too, of the vultures and the looters, waiting hawkishly for the first signs of death. Many skeletons of individuals and groups of individuals have already

been picked white by the bonepickers. In some the maggots and the germinating bacteria of selfish interest have begun their nasty business of breaking down—and the vultures have begun their ominous spiral over the places where democracy appears to be in death throes . . . waiting, hovering until the nauseating stench of internal decay rises above the earth as an invitation to the feast. We may momentarily, in feeble pretense, stave off the dreaded onslaught by an outward show of flag-waving and military music, but it will fool neither the vultures nor the hopefuls, for the unmistakable presence of death cannot be camouflaged.

In spite of its Judases, the pulse of democracy is not yet stilled. It beats out with metronomic precision the cadence of freedom and equality. It calls upon the peoples of all nations and races, not just to wait, marking time, but—to march; to feel once more a unity of purpose other than desperation; to feel the intrinsic worth and integrity of human souls, and to catch a glimpse of the greatness of mankind's destiny.

The soul of America shall awaken, not to the music of military bands, but to the throb of the greatness of its people and its contribution . . . knowing that, to be FOR something that is greater than itself is to be true to itself, and that to BE something, of and by itself, is to betray the ideal—crucifixion for it, and—suicide for us.

From "The Vanguard American."

Eben-Ezer Mercy Institute Brush, Colorado.

As the years roll by, changes occur. That is true all over, but at places like Eben-Ezer it is especially true. People are brought to our doors, and they are taken away. Yes, they are brought. Only a few of the guests at Eben-Ezer come, others bring them, and most of them stay with us until they are taken away. Some are less feeble than others, but age, or sickness, has left its impress on all our guests. And we welcome them as long as we have room. But so many have been turned away because there is no room. We would like to be able in the future to say: Come, there is room. Among those who come there are some who can pay for their stay with us, others cannot. Free work during the past year amounted to well over two thousand dollars.

Thirteenth Sunday after Trinity calls to our mind the story of the Good Samaritan, and Jesus' words to the lawyer: Go and do thou likewise. We plead with the pastors of our churches to make this gospel practical by reminding the congregations of the work of mercy, and constrain them to support and expand it through their gifts and through the service of those who may be free to give themselves to it. We plead with the members of our churches to lay aside on that day a gift for the cause. You may designate your gift for some special part of the work, or send it and we will place it where most needed.

Ingvard M. Andersen.

Christian Sand of Junction City, Oregon

The other day the mailman brought me the message of Christian Sand's death. He had suffered no illness and was seemingly in good health when death overtook him.

When I first met Sands in 1937, Mrs. Sand was mostly confined to her home. Occasionally, they would both get into the old car and venture away from home for a few minutes. But during the last years of her life, Mrs. Sand never left the house and Sand watched and cared for her with great patience. He was ever near the bed of his helpless wife.

After his wife passed away, it was interesting to observe how Sand again found his place in church and community life. He loved to sing and had a fine voice for a man nearly eighty years of age.

In a small congregation a minister can almost tell who is in church by listening to the congregational singing. I always knew without looking at the pews whether or not Christian Sand was in church. He seldom failed us.

One Sunday afternoon I baptized several of Sand's great grandchildren. It was beautiful to see the smallest child in great grandfather's arms, and the manner in which he answered for the child one could only be strengthened in the faith of our baptismal covenant.

Christian Sand was not a man of wealth. I have reasons to believe that what little he owned and what he earned he generously gave away. Most of our pioneers were by necessity disciplined to become saving and frugal, and that trait stayed with them even if they

became ever so wealthy. Mr. Sand, at least while I knew him, exemplified the passage: "Do not be anxious, therefore, about tomorrow, for tomorrow will bring its own anxieties."

I can still see Sand coming to town in his old car, a "model T," 1916 Ford. It produced a remarkable symphony of noises! The motor was not always too willing to start and more than once I have come out of the church to give him a hand in cranking the ancient vehicle. After the motor had started the preacher would josh him about his "rattling good car;" and Sand with a twinkle in his eye would chuckle in a deep bass voice; take a fresh supply of Copenhagen snuff, climb into the car, settle heavily back on the hard cushions and drive off. Soon the coupe would disappear in a cloud of blue smoke and clattering sounds.

When we laid to rest in the cemetery some of the old folks of the community, we would always end the

commitment service by singing the old Danish hymn: "Klokken slaar, Tiden gaar." The pastor would start the verse and listen for his old friend to join him. If he was there, he never failed.

Now his voice has been silenced. Christian Sand sleeps in the cemetery on the hill where tall, erect fir and pine trees grow. No king has ever had a finer sentry than the pine. It guards and shelters those that sleep at its roots. No matter how still the day might be, the whispering of the wind playing with the needles can always be heard. What they sing and say perhaps only the dead know. Have the pines too, listened so long that they know the old hymns?

Hence, as now the day is softly ending,
Shadows fall and birds have found their nest,
With the flow'rs my head in silence bending,
I am chanting with my soul at rest.

August 7, 1945.

Holger O. Nielsen.

Grand View College Jubilee Fund Drive

Our annual convention at Medicine Lake, Minn., made a number of important decisions in regard to the Jubilee Fund drive. I am writing this article so that all members of the synod may be informed of the actions of the convention with respect to the Jubilee Fund drive.

In order to put the contributions to the Jubilee Fund on a more equal basis and to emphasize the responsibility of all the congregations toward the Jubilee Fund drive the Jubilee Fund committee made certain recommendations to the convention. The following were adopted by the convention:

1. Approved the quotas for congregations as set up by the Jubilee committee. These quotas were included in my report to the convention and are printed elsewhere in this issue.

2. "... we recommend that the congregations should be encouraged to reach the proposed quota as suggested by the Jubilee Fund committee."

3. Only the first \$500.00 (cash) of an individual's contribution is to count towards the quota of a congregation of which he is a member.

4. "... that an offering to the Jubilee Fund be received Oct. 21, 1945, in all congregations."

5. "... recommends that each congregation appoints a local committee to make personal contacts to solicit funds from the members and friends of the Danish church."

First a word of explanation concerning points 1 and 3. On the basis of point 3 there has already been contributed about \$15,000.00 which cannot be counted toward congregation's quotas. This means that the quotas of all congregations in the synod must total \$85,000.00. The \$85,000.00 is apportioned to the districts on the same percentage basis as the synod budget for 1944-45. Within a district each congregation's quota is determined on the basis of the number of contributing members as given in the statistics of the report of the 67th annual convention (1944). The quotas

given in the table printed in this issue are those figured on this basis. This table also gives the cash value of actual contributions for all congregations in the synod as of June 30, 1945. You can readily determine the record of your congregation from this table.

The above points passed by the convention necessarily means that the local congregations are now more directly responsible with the local Jubilee committee in each community for putting forth maximum effort in order that the goal of \$100,000.00 by June 1, 1946, may be accomplished. In regard to point 5, I strongly recommend that in all congregations the local pastor, the church board and the local Jubilee committee spend an evening discussing plans and methods whereby you will be able to reach the quota for your congregation. It is obvious that the committee appointed must make personal contacts in order to make the drive a success. Be sure that all members and friends are contacted. A few congregations have already reached their quota. Certainly your congregation will want to be in the 100 per cent column in the very near future. Remember, this is to be done by June 1, 1946.

In regard to point 4 I want to emphasize one thing in particular. It is not intended that this offering is to take the place of individual contributions. The offering on this Sunday should be in addition to all individual contributions. This offering is to count toward the congregation's quota. The Jubilee committee will furnish material concerning this matter at a later date. I think it is very much worth while that all members of the synod unite on this worthy project on a certain day. Remember the date—October 21, 1945.

The convention also passed the following: "... that the Board of Education be permitted to proceed with the construction and expansion of all or any part of the Grand View College building program as soon as the necessary funds are available." This means that the building program can proceed as soon as the money is available. Let's get busy right away. We can right-

fully expect all members of the synod to contribute to the Jubilee Fund. At present less than 25 per cent of the total number of contributing members in the synod have contributed to the Jubilee Fund. There is still a lot of work to be done. We are building for the future of Grand View College and our synod.

Erling Jensen,
Chairman, Jubilee Committee.

Contributions

Sask., Canada	28	382	50.00	13.1
Total	695	9,520	4,033.47	42.4

DISTRICT VI

Diamond Lake, Minn.	45	640	394.25	28.6
Ruthton, Minn.	52	740		
White, S. D.	18	256	48.75	19.0
Tyler, Minn.	298	4,242	2,123.30	50.1
Viborg, S. D.	70	996	82.50	8.3
Gayville, S. D.	41	584	73.75	12.7
Hetland, S. D.	69	982	66.25	6.7
Total	593	8,440	2,788.80	33.1

DISTRICT VII

Omaha, Nebr.	121	1,464	558.00	38.1
Kronborg, Nebr.	124	1,500	197.50	13.2
Rosenborg, Nebr.	37	448	0.00	0.0
Nysted, Nebr.	20	242	107.50	44.4
Cozad, Nebr.	53	642	123.00	19.2
Hay Springs, Nebr.	8	97	23.75	24.5
Davey, Nebr.	27	327		
Cordova, Nebr.	68	823	97.50	8.5
Dannevang, Texas	85	1,027	1,093.25	106.5
Denmark, Kans.	50	605	178.50	29.5
Brush, Colo.	50	605	373.70	61.8
Granly, Miss.	10	120	122.50	102.0
Total	653	7,900	2,875.20	36.4

DISTRICT VIII

Oakland, Calif.	16	177	161.25	91.2
Salinas, Calif.	108	1,192	352.50	29.6
Watsonville, Calif.	14	153	115.00	75.2
Easton, Calif.	51	562	303.75	34.5
Parlier, Calif.	29	320		
Solvang, Calif.	100	1,104	278.50	25.2
Los Angeles, Calif.	110	1,214	551.00	45.4
Pasadena, Calif.	28	308	42.75	13.9
Total	456	5,030	1,804.75	35.8

DISTRICT IX

Seattle, Wash.	130	1,348	2,154.84	160.0
Tacoma, Wash.	27	280	155.00	55.3
Enumclaw, Wash.	99	1,028	81.75	8.0
Junction City, Ore.	72	747	350.00	46.8
Wilbur, Wash.	18	187	177.50	95.0
Total	346	3,590	2,919.09	81.4

For entire synod 6,609 \$85,000 \$36,885.36 48.0

Contributions above \$500 (cash) limit:

Chicago, Ill.	\$ 7,750.00
Des Moines, Iowa	2,000.00
Kimballton, Iowa	425.00
Marinette, Wis.	512.50
Minneapolis, Minn.	1,750.00

\$12,437.50 \$12,437.50

Miscellaneous 3,904.68

Cash value of all contributions \$53,227.54 53.2
Outstanding pledges \$ 2,300.75

1. Cash value of all contributions. This does not include outstanding pledges.

Richard Sorensen, Statistician.

Lutheran Tidings --- PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Office of Publication: Lutheran Tidings, Askov, Minnesota.
Editor: Rev. Holger Strandkov, 325 W. Chippewa Street, Dwight, Ill.
Circulation Manager: Svend Petersen, Askov, Minnesota.

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

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

	Contributing members	Quota	Total contributed	% of Quota
DISTRICT I				
Brooklyn, N. Y.	135	\$1,309	\$586.25	44.8
Bronx, N. Y.	60	582	93.75	16.1
Port Chester, Conn.	35	339	0.00	0.0
Newark, N. J.	23	222	25.00	11.3
Troy, N. Y.	136	1,318	62.50	4.7
Hartford, Conn.	130	1,260	1,468.25	116.5
Perth Amboy, N. J.	220	2,130	533.75	25.1
Portland, Maine	95	920	165.00	17.9
Bridgeport, Conn.	93	900	243.75	27.1
Total	927	8,980	3,178.25	35.4

DISTRICT II

Detroit, Mich.	219	2,280	268.75	12.4
Grant, Mich.	18	185	42.50	23.9
Grayling, Mich.	57	592	251.05	44.5
Muskegon, Mich.	90	935	363.25	40.7
Ludington, Mich.	60	620	62.50	10.5
Victory, Mich.	21	218	0.00	0.0
Manistee, Mich.	55	572	231.75	40.6
Big Rapids, Mich.	8	80	0.00	0.0
Greenville, Mich.	231	2,400	578.75	24.1
Juhl, Mich.	72	748	171.50	22.9
Total	831	8,630	1,970.05	22.8

DISTRICT III

Trinity, Chicago, Ill.	144	2,543	3,877.00	86.8
St. Stephens, Chicago, Ill.	109	1,927		
Clinton, Iowa	147	2,600	316.50	12.2
Dwight, Ill.	126	2,226	1,162.75	52.3
Sheffield, Ill.	23	407	0.00	0.0
Gardner, Ill.	18	318	0.00	0.0
Racine, Wis.	185	3,270	475.00	14.5
Menominee, Mich.	47	830	600.00	46.5
Marinette, Wis.	26	459		
Total	825	14,580	6,431.25	44.2

DISTRICT IV

Cedar Falls, Iowa	199	2,937	714.75	24.3
Waterloo, Iowa	121	1,784	582.75	32.7
Hampton, Iowa	72	1,062	384.00	36.1
Newell, Iowa	180	2,655	936.75	35.3
Kimballton, Iowa	169	2,490	3,449.25	139.0
Fredsville, Iowa	184	2,712	1,050.00	38.8
Oak Hill, Iowa	66	973	620.00	48.3
Exira, Iowa	21	310		
Ringsted, Iowa	98	1,445	624.50	43.2
Des Moines, Iowa	115	1,696	2,522.50	149.0
Moorhead, Iowa	18	266	0.00	0.0
Total	1243	18,330	10,884.50	59.3

DISTRICT V

Withee, Wis.	108	1,480	154.50	10.4
West Denmark, Wis.	57	781	137.50	17.6
Bone Lake, Wis.	16	219	0.00	0.0
Askov, Minn.	146	2,000	435.50	21.8
Minneapolis, Minn.	124	1,700	1,843.37	108.0
Alden, Minn.	77	1,054	323.85	30.7
Flaxton, N. D.	15	205	0.00	0.0
Dagmar, Mont.	70	959		
Volmer, Mont.	24	329	1,038.75	80.5
Wayne, Canada	30	411	50.00	12.2

HOME MISSIONS

Right Here At Home

Carl Sandburg has a poem about a young mother who moved into a slum and hung clean white curtains in her windows. Curtains "clean as the prayer of Jesus" he calls them—here in the "faded ramshackle" . . . it was pitiful gesture. "Dust and the thundering trucks won. The barrages of the street wheels and the lawless wind took their way. . . Was it five weeks or six that the little mother, the new neighbor, battles and then took away the white prayers in the windows."

To some it is just like that. The odds are heavy against them. In New York City alone, in 1937, there were 500,000 families living in slums; 700,000 jobless; 1,000,000 victims of venereal disease; 7,000 children arrested; 5,000 cases of neglected children brought into court; 1,163 suicides; 1,200,000 children untaught in any religion; 5,000,000 unassociated with any Christian church.

The above is taken from Frank S. Meade's book, "Right Here at Home." It is a book about the Christian church on the march. Some of us remember how Halvdan Helweg in Denmark stirred a few of us with his book, "The Church on the March" some years ago. There were some who wanted to blur our seeing eyes. — A young Ensign in the United States Navy is stirred by the realities he is facing each day; he writes a fervent book which is a plea for a revitalization of the Christian religion in America; some church people read the book and their only reaction is to get mad at the book, and in holy isolationism—or is it not paganism—exclaim, "the world is not that bad." No, few of us know how bad the world is, its Master was never too optimistic about it . . . "When the Son of Man returns will He find faith on Earth" . . . will he find people who are really concerned about the implications of what they say they believe? I do not mean to say that I enjoy looking through befogged spectacles. The fact is that there is a tremendous mission field right here at home for all of us. We in our church must get ready for it, and this, and many more articles will have to be written and read, before we can become stimulated with a nerve power which will make us a bit more willing, to see and act, after we have seen and understood.

After the last World war, Ejnar Skovrup, who was connected with the Danish Folk High School for about twenty-five years, described how he rudely awoke from some idle dreaming.

First he pictures an age of Grundtvigianism; it was a wonderful age, popular in the minds of some of those that understood very little about it and in those who understood it better. Everything went to the tune of:

"Singing we pass along
To these fair lands to paradise."

We thought we were evolving a better world. Then came the war and those that lived in dreams were horrified. Confusion came to former ideals of culture and for many years we were making Gods to fit all kinds of philosophies. Later many were forced to accept radical changes in religious and political view-

points. The result to Skovrup's thinking was his exclamation: "Oh, how small we are, and how powerful evil is. Almighty God stand by us and show us the way." Just now a United States senator is speaking over the nation's radio hook-up, and he is saying that unless we can experience a spiritual revival in our nation we are not going to be fit to lead. That is a common opinion by thinking men; but are you impressed by the number of so-called leading people in your community that are thinking? We are a congenial likeable people but a different generation must nevertheless be educated and that is a cooperative task of school, home and church.

Dr. Albert Schweitzer said after the last war: "We are living in a period of cultural depreciation. Anyone thinking about this age and its conditions must suffer when he sees our lack of righteousness and humanity. Every wide awake spiritual minded person, must let that faith be part of his life that there shall be a renewal of culture. The individual must get a new mind, which is independent and contrary to what the majority might think at present."

I have just come back from a long trip to Canada, I have seen from train windows unnumbered homes that are struggling to win a battle over a barren prairie; perhaps some day, when we will have the faith, that we don't need thousands of acres to exist, the Lord of the Universe might give us moisture enough upon the vast stretches of land that is now crying for the grace of rain. I know this sounds superstitious to the natural mind, and some years ago I would have laughed had anyone told me I would talk that way now; but I have come to see too many parallels in the world of nature and man to believe otherwise. Even the black soil of North Dakota, Montana and Canada must come in faith to attain a fruit and expression which will be worthy of that faith.

The fields that are ripe unto harvest are not far away. When I think of the many places where we have failed to scatter the seed, though the fields have been open to us, and have sent the Macedonian call to us, I lower my head in humility and shame over how little we have heeded the great commission to go into that part of the world which was first entrusted to us.

A speaker once closed his address by saying: "I'd like to get my hands on the man who invented the term 'foreign missions.' There is no such thing. Strictly speaking you can't make any such division of missions, for all Christianity everywhere is a mission. Your own local church is just as much a mission as a young church in China; your preacher is just as much a missionary as the minister who is preaching in a grass hut in the deepest jungles of Africa. To the founder of Christianity there were no 'foreigners'; they were all one; all the children of one common God. So it is with the preaching of the gospel; it is a universal, world inclusive job; it cannot possibly be done in spots, now here and now there. 'Missions is one great picture, not two separate ones.' (Mead)

We are part of the universal brotherhood in a land where this call of humanity is most vividly symbolized.

L. C. Bundgaard.

OUR WOMEN'S WORK

W. M. S. Officers:

MRS. IDA EGEDE, President,
Hampton, Iowa

MISS YRSA HANSEN, Secretary,
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MRS. AGNETA JENSEN, Treasurer,
1604 Washington St., Cedar Falls, Iowa

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2351 Chilcombe Ave., St. Paul 8, Minn.

"I breathed a song into the air.
It fell to earth, I knew not where.
But—long long afterwards, in the heart of a friend
I found the song from beginning to end."
—From Longfellow.

We have not dared for two days to turn off our radio for fear of missing the great news: The war is over! With one ear glued to the radio corner all the time, I have tried to do my work. Meanwhile, I have for some unknown reason kept repeating to myself: There's a song in my heart. It was so persistent, this little phrase coming out of somewhere to me, that I finally had to analyze its presence. It was really very simple. With the good news in the air, a long pent-up load was being lifted from my heart through joy and thanksgiving. And what better expression of these can one give than through that opened up in song? A singing world could never be a cruel, hard world such as we have lived in these last years. When peace from war comes to us now, we, who have been so richly blessed with beautiful songs, can contribute much to our country's welfare by singing them. I think it would be a grand mission for the women of America to awaken the songs in our hearts to such a degree that the world would have to feel the effects of it.

Maybe this sounds idealistic to some of you; but let us say, f. ex., that as we tuck our children to bed each night we sing a song for or with them. For a child's first eight years that would mean close to 3,000 songs. They would not be fancy but very real in his life. And you should feel what it would mean both in your child's and in your own life.

The best memory I have of my father is when I see his face raised and hear him singing—and how he could sing! There are many in the central states who have known Dr. and Mrs. P. N. Fenger. The memory of their physical ministry among us will not live longest; but the music which they so happily shared with their friends when the grand old doctor set just the right music at the right time before Mrs. Fenger so she could bring "songs to our hearts" will live on and on.

A short time ago one of our young friends, who has begun soloing in his flight training, wrote to his parents that it is a wonderful feeling to climb up above the clouds, straighten out your ship and then glide along. "It makes me open up, and I sing at the top of my voice," he writes.

"Sangen har Lysning, og derfor den gyder
over dit Arbejd Forklarelsens Skin!
Sangen har Varme, og derfor den bryder
Stivhed og Frost, saa det tøj'r i dit Sind."

Read the whole song of Bjørnsen's in your old Danish songbook. It will do you a world of good.

The singing in our little church was exceptionally

good last Sunday. I think it possible that there was a rising "song in the hearts" of the whole congregation. May this feeling soon fill the whole world! At least we can do our share to bring it about.

F. S. P.

A GREETING FROM OUR W. M. S. PRESIDENT

It has been a pleasure to find on the Women's Page in the two issues of Lutheran Tidings, edited since the church convention, reports of the extensive work accomplished by W. M. S. during the past year. Also there was an interesting report of the meeting held under its auspices on Friday evening during the convention. (Should you have overlooked these reports, please find the June 20th and July 5th issues and read them carefully. They deserve it).

It was not only inspiring but encouraging as well to be one of the large audience assembled that evening, when the center of interest was the work of the women of the Danish Lutheran Church of America as it is being done through the Women's Mission Society. It was a renewal of the confidence placed in them by the church as they launched out into the work of a new year as co-workers under the Banner of God.

Soon our nine (9) districts will gather for their annual district meetings. (One has already met). It is our hope that the district representatives of W. M. S. may meet cheerful and wholehearted support as they plan and conduct the Women's Mission meeting of the district session. Sing with them, pray with them and help them in their discussion of the future work to be done.

A strong women's mission group in every congregation will bear fruit in the future of our Danish Lutheran Church. Let us dedicate something to that unknown future.

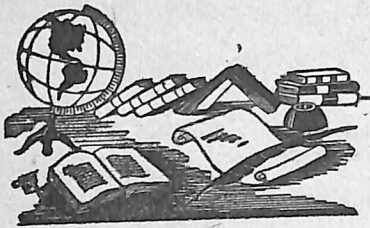
In most cases this work will perhaps be done through the Ladies' Aids, which is a very good medium. If there be no special mission circle in your congregation, will you try this year to have at least one of the Ladies' Aid meetings centered on Home Mission or Foreign Mission or perhaps on both?

I would like to take this first opportunity I have had, to thank the retiring officers of the National Board of W. M. S., Mrs. Ingeborg Ness and Mrs. Esther Petersen, for their years of untiring effort for the advancement of this phase of the work in the Great Vineyard.

The board now in office invites, yes, urges your assistance in continuing the advancement of our work into even greater and more helpful channels than ever before.

Greetings,

Ida Egede.



Across the Editor's Desk

Peace—To most of us the events of the past week will stand out in our memories through many years to come. The announcement of the atomic bomb caused such mingled feelings in the minds of people in all parts of the world that no other event in history of similar nature may be compared with it. The reactions in the world press were many and varied. Although we marvel at the scientific discovery and the far-reaching efficiency of the atomic bomb, we at the same time ask the question: Do we have the moral strength to channel this power for the benefit of mankind? As we ponder about the atomic bomb, many of us undoubtedly agree with the statement of one American leader who said: "I don't think we shall be any better off because of the bomb, but the alternatives seem clear. One alternative is world suicide. Another is agreement, among sovereign states, to turn more earnestly than ever before to the creation of a permanent peace based on honesty and justice."

There seems little doubt that the use of the atomic bomb caused the Japanese to surrender at an earlier date than otherwise was expected. The question will, however, still linger in the minds of many: Will we as a nation be able to carry the responsibility of having in our hands this most terrible of all weapons?

Now that Peace has come the relief and the joy all over the world are inexpressible. The celebrations on the streets, etc., of our cities, large and small, after all is only a meager expression of the happiness in the heart of every American man, woman and child. To all of us it means life and health to us as a nation instead of the fear, the constant threat or possibly the loss of someone dear to us. We all know something about the sorrows, the bereavements and the miseries this greatest and most horrible of all human calamities leaves behind it.

We join with all peace-seeking people in all parts of the world in giving thanks to God and man for the day of Peace that has come. The American people will solemnly remember and pay tribute to its great leader, Franklin Delano Roosevelt, and the many others who gave their lives in the struggle for a better world to live in. There are many wounds to heal, many a sorrowing heart to comfort, and through it all we must regain as a people as well as individuals our faith in mankind as a brotherhood.

To those who gave their lives we are forever indebted. With those returning we are privileged to continue to live and build a world in which we shall enjoy the many privileges God has in store for all His children if and when we are ready to accept the gift of life as He is anxious to share it with us.

If we are to create a world worthy of the innumerable sacrifices made during these trying years of war, we will get it only as we as individuals dedicate our-

selves to a task of constructive living. This may prove to be a task in many ways more difficult and more challenging than the grim discipline of organized war.

The United Danish Evangelical Lutheran Church met for its 49th annual convention at Albert Lea, Minn., June 19—24.—One of the major matters before the convention this year was the proposal voted on a year ago that the name of the synod be changed to **United Evangelical Lutheran Church** (eliminating the word Danish). Although there had been some objection voiced, the proposal was adopted by a unanimous vote.

Realizing that our sister synod has through many years stressed and encouraged the exclusive use of the English language, and also that the special Danish heritage of "Dansk Folkelighed" has not been cherished in general in our sister synod as in our groups, we can well appreciate the desire to eliminate from the official name of the synod the word "Danish."

We feel confident, however, that there are still quite a number of individuals in our sister synod, who are not willing to erase in their minds the many happy memories of rich spiritual experiences found in the field of the special heritage of Danish culture and folk life. To such individuals the decision of change of name will undoubtedly cause some sorrow, although they may admit that the change of name was expedient to the general growth of the synod.

We of our synod are now the only Danish Lutheran Church in America. Our responsibility in transmitting some of the heritage which is ours to the American Lutheran Church will be greater than ever before. It seems only natural that after the action has been taken in the elimination of the word "Danish" in the name of our sister synod, it will be only a matter of a few years until there will be little or no direct relationship between the Danish people and Church of Denmark and the United Evangelical Lutheran Church.

Undoubtedly the new name will cause some confusion for some time to come. It resembles in our estimation, too much the name of the large United Lutheran Church in America.—At least in our synod we are very apt to speak of our sister synod as the United (Danish) Church. It seems more natural to us.

Pension Fund Envelopes

For a number of years the treasurer for the Ministers' Pension Fund has been mailing out collection envelopes to congregations wishing to use these for the collection for this cause on the first Sunday in November or some other Sunday better suited to their congregation. But we have found that some congregations have been receiving such envelopes without any intention of using them, while other congregations have not been getting enough for their use.

We are about to order a new supply printed but we want to avoid unnecessary waste. May we therefore request that the pastor or chairman of each congregation wishing to use such envelopes send a card to Mr. J. K. Jensen, 4837 N. Bernard St., Chicago 25, Ill., at once, stating how many envelopes they wish

to use. We will then keep a record of the congregations making such requests and will only mail envelopes to them. A number of congregations have adopted the budget plan during the later years thus eliminating the need of envelopes.

But will you please let us know at once as it requires some time to get a supply printed and mailed out.

A. E. Frost, Pres.

MRS. ELSE JOHANSEN OF CLINTON DANISH CHURCH REACHES CENTURY MARK

Mrs. Else Johansen, Clinton, Iowa's oldest woman, celebrated her one hundredth year Wednesday, July 25, with her four children, sixteen grandchildren and twenty-two great-grandchildren present for the event.

Open house was held in the "Dansk Folkesamfunds" hall from two until five o'clock in the afternoon and again, following a family dinner, from seven until nine o'clock. A short program was held with the Rev. Harris A. Jespersen speaking, followed by appropriate songs and verses.

Mrs. Johansen was the recipient of many bouquets of flowers, a huge cake from the congregation and numerous other gifts and good wishes.

Other festivities were held on July 27, when the Ladies' Aid of the St. John's Danish church helped celebrate Mrs. Johansen's birthday in place of their regular meeting.

Else Marie Gertsen was born in Frorup, Denmark, July 25, 1845. At the age of 24 she was married to Peter August Johansen. Two daughters, Dorothea and Johanna (Mrs. W. N. Grumstrup) were born in Denmark. In 1874 the family sailed for New Zealand where the British government offered land grants to pioneers willing to make the voyage, clear the wilderness and establish colonies. The trip required sixteen weeks in a sailing vessel.

These colonists built and occupied earth huts until clearings were made, logs hewn and houses erected. The Johansen family lived in Norsewood, New Zealand, for ten years, Norsewood being the birthplace of two sons and two daughters: Julius Alfred, John E., Marie (Mrs. Henry Johnson, DeKalb, Ill.) and Nita (Mrs. H. S. Hansen). Dorothea died when thirteen years of age and Julius died at the age of one year and a half, both children are buried in New Zealand.

In 1884 the family sailed for America, stopping enroute at the Hawaiian Islands and landing in San Francisco, Calif. They came directly to Clinton and established a home here. Mr. Johansen died August 23, 1924, at the age of eighty-three.

Mrs. Johansen is the only surviving member of a family of nine children. She is remarkably alert, lively, interested in current events and particularly interested in her flower garden at her home with her son-in-law and daughter, Mr. and Mrs. W. N. Grumstrup, 831 N. 2nd Street.

She is a faithful member of the St. John's Lutheran church and the Aid Society. Mrs. Johansen not only walks the six blocks to church every Sunday, but even refuses assistance in climbing the numerous steps there.

She may not understand every word or thought

spoken in church, but after looking at the familiar faces around her pew she says, "I know where I am." Contributed.

District VI Convention, Gayville, S. D.

The Trinity Lutheran congregation of Gayville, S. D., extends its invitation to all pastors, delegates and friends of District VI of the Danish Evangelical Lutheran Church, to attend the annual meeting of that group, to be held at Trinity Lutheran Church, Gayville, S. D., during the days, September 14-16.

It is our hope that each congregation will be represented by its full quota of delegates and by their pastors, so that we may have a good meeting.

Reservations should be sent in as soon as possible to: Arthur Junker, Gayville, S. D. Train or bus connections can be had direct to Gayville or to Volin (G. N.) It is advisable for you to state the time and mode of your arrival. If you are traveling by car it should be quite simple to find your way. The church is located about 5 miles southeast of Gayville, on the county road running north and south between Clay and Yankton counties. Proceed east out of Gayville to the first road going south, turn south and proceed until you come to the church.

There will be no charges of any kind at the convention. Except of course, the usual collections taken for the work of the church.

Nels Nelsen, President Congregation.

H. W. Andersen, Pastor.

Enok Mortensen, District President.

Red Cross To Cheer G I's At Christmas

Looking months into the future, the American Red Cross has announced its plans to bring Christmas cheer to American servicemen around the world. A million and a quarter individual gift boxes will be sent overseas for distribution to servicemen in front-line units, camps and hospitals.

Each box, in traditional Christmas design, will contain hard candy, chewing gum, milk chocolate with a special sugar-coating capable of withstanding extreme temperatures up to 120 degrees fahrenheit, memorandum book and calendar, identification folder, waterproof pocket case, miniature atlas, comb and case, pencil, six printed postcards and a booklet of short stories or mysteries.

Groups and individuals desiring to help America's fighting men who may be in hospitals at Christmas time may send supplementary packages to them through the Camp and Hospital Council of their local Red Cross chapters.

One, prepared by the Junior Red Cross, will contain Christmas cards, tray favors, icecream decorations and three-dimensional cut-outs of Christmas motifs. The other, designed for use in Red Cross clubs and hospitals, will contain Christmas stickers, ribbon and gift wrappings, silver and gold paint and construction paper of different colors. This kit also will contain victrola records of Christmas carols, a complete recording of Dickens' Christmas Carol and other materials.



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 47 young men.	Easton, Calif., 15 young men.	Nysted, Nebr., 18 young men, 2 young women.
Askov, Minn., 114 young men, 5 WACS and 1 nurse.	Enumclaw, Wash., 36 young men, 2 cadet nurses.	Newell, Iowa, 69 young men, 2 nurses, 3 cadet nurses.
Badger, So. Dak., 22 young men, 1 WAC.	Exira, Iowa, 10 young men, 1 WAC.	Oak Hill, Iowa, 25 young men.
Bone Lake, Wis., 10 young men.	Fredsville, Iowa, 46 young men, 2 WAVES, 2 cadet nurses.	Omaha, Nebr., 39 young men, 1 nurse, 1 SPAR, 2 Cadet nurses, 1 Gold Star.
Bridgeport, Conn., 29 young men, 1 WAC, 1 nurse.	Gardner, Ill., 6 young men.	Pasadena, Calif., 8 young men.
Bronx, N. Y., 8 young men, 1 Wave, 1 nurse.	Gayville, So. Dak., 8 young men.	Perth Amboy, N. J., 51 young men, 1 WAVE, 1 Cadet nurse.
Brooklyn, N. Y., 62 young men, 2 WAVES.	Granly, Miss., 13 young men, 1 WAC, 1 WAVE, 1 nurse.	Portland, Me., 24 young men.
Brush, Colo., 27 young men, 1 WAC, 1 cadet nurse, 1 Red Cross worker.	Grant, Mich., 12 young men.	Racine, Wis., 58 young men, 1 WAC, 2 WAVES, 1 chaplain.
Cedar Falls, Iowa, 80 young men, 1 WAVE, 2 nurses.	Grayling, Mich., 11 young men.	Ringsted, Iowa, 58 young men, 1 WAVE.
Chicago, St. Stephen's, 26 men and 1 Marine.	Greenville, Mich., 77 young men, 1 WAVE, 3 nurses.	Rosenborg, Nebr., 15 young men.
Chicago, Trinity, 63 young men, 1 Red Cross worker.	Hampton, Iowa, 14 young men, 1 WAC.	Ruthton, Minn., 30 young men, 1 nurse, 1 Spar.
Clinton, Iowa, 15 young men.	Hartford, Conn., 41 young men, 2 WAVES.	Salinas, Calif., 25 young men.
Cordova, Nebr., 22 young men.	Hetland-Badger, S. D., 19 young men.	Seattle, Wash., 67 young men, 1 nurse.
Cozard, Nebr., 17 young men, 1 nurse.	Juhl, Mich., 16 young men.	Solvang, Calif., 50 young men, 4 young women.
Dagmar and Volmer, Mont., 26 young men.	Junction City, Ore., 36 young men, 2 WAVES, 1 nurse.	Tacoma, Wash., 26 young men.
Danevang, Texas, 48 young men, 1 WAC, 1 WAVE, 2 nurses.	Kimballton, Iowa, 72 young men, 5 nurses.	Troy, N. Y., 46 young men, 3 WAVES, 1 Gold Star.
Davey, Nebr., 14 young men.	Kronborg, Nebr., 30 young men, 1 nurse.	Tyler, Minn., 130 young men, 1 nurse.
Des Moines, Iowa, 41 young men, 1 nurse.	Lake City, S. D., 5 young men.	Viborg, So. Dak., 29 young men, 1 Navy nurse.
Detroit, Mich., 64 young men, 1 nurse.	Los Angeles, Calif., 31 young men.	Victory, Mich., 13 young men.
Diamond Lake, Minn., 22 young men, 1 WAC, 1 WAVE.	Ludington, Mich., 46 young men, 1 chaplain.	Waterloo, Iowa, 52 young men, 1 Spar, 1 nurse.
Dwight, Ill., 61 young men, 1 WAC, 3 cadet nurses, 1 chaplain.	Manistee, Mich., 14 young men, 1 chaplain.	West Denmark, Wis., 30 young men.
	Marinette, Menominee, Mich., 21 young men.	White, S. D., 3 young men.
	Minneapolis, Minn., 48 young men, 1 WAVE.	Wilbur, Wash., 17 young men.
	Muskegon, Mich., 35 young men, 1 WAVE.	Withee, Wis., 51 young men, 1 WAC, 1 Cadet nurse.

Total: 2447 young men, 93 women, 4 chaplains.

Also send us the number of Gold Stars on your Service Roll.

We recommend that the number given us be for **all** who are in service or have been in service (whether discharged or also listed as Gold Star).

From Saskatchewan

Our annual summer meeting was as satisfying this year as it has been the previous years. After a cold and rather rainy spring we at last had warm and nice weather promising a good crop for this northern district.

Our new president for District 5, Rev. L. C. Bundgaard, came to Canwood Thursday evening, July 19, and in the next 3-4 days he visited many of the Danish families of the Canwood congregation. On Friday night most of the congregation assembled at the home of Mr. and Mrs. Niels Bundgaard, Polwarth. Their little girl, Ane Kristine, was baptized that night, and Rev. Bundgaard gave an address, speaking of baptism.

The summer meeting was held at Clouston on Sunday, the 22 of July. The weather was warm with a fresh wind and very comfortable. Some of our people were a little late; the reason was flat tires. Nearly all our people from Canwood and Clouston came to the meeting and a few families from Melfort, Birch Hill and Spruce Home. We enjoyed our lunch on the

little bluff surrounding the home of Jens Nielsen, and coffee was brought out from his kitchen.

At 2 o'clock the Anglican church was filled with Danish people. Rev. Bundgaard conducted the service, preaching on the text for 7th Sunday after Trinitatis. After the service a greeting from our president, Rev. Alfred Jensen, was read, and a teacher, Nielsine Nielsen who has served in the R. C. A. F. for 2 years, was welcomed home again.

After the service in the church we assembled outside under the shade trees, where Rev. Bundgaard again spoke to us. He told us part of the history of the Danish church in America, dwelling especially upon the leaders at the time he first came to this country: F. L. Grundtvig, Thorvald Helveg, C. P. Højbjerg, Thorvald Knudsen, etc. It was a lecture of great interest to all of us.

The meeting closed with thanks to Rev. Bundgaard, to the Anglican congregation for use of their church and to Mr. and Mrs. Jens Nielsen who opened their home for the many guests.

Vilhelm Larsen.



HARRIS JESPERSEN, Editor
405 N. 4th Street, Clinton, Iowa

VOLUME XXXVI,

August 20, 1945

NO. 25

To Our Youth

My Neighbor

My neighbor, old Pat is a stick in the mud
And sometimes I think he has ice in his blood.
If I, full of fire, for a cause go to bat
He growls: "What's the use, there's no profit in that!"

I work in my garden and if I am sad
My beautiful flowers can make me feel glad;
Along comes my neighbor, the grouchy old Pat,
He snorts: "What's the use, there's no money in that!"

I always was fond of sweet music and song
And often I hum as I'm walking along;
But if I should meet him, the grumpy old Pat,
He sneers: "What's the use, there is nothing in that!"

The birds in the morning are singing with joy,
He never has heard them since he was a boy.
To live is to slave for a living to Pat;
A bird that just sings—he has no use for that.

This life would to me be a senseless pursuit
Had God not made beauty and goodness and truth;
I'm glad that our world was not made by old Pat,
It might have been useful, but ugly and flat.

A. Berntsen by S. D. Rodholm.

"mi Naabo, Pe Sme".

Hear Ye! Hear Ye!

Denmark, that busy little village in north central Kansas with its stone church and its community hall as the hub of activity, continues to progress although the local congregation is at present without a permanent pastor. Under the leadership of Clayton Nielsen, student pastor from the Grand View College Seminary, the activities of the Young People's Society which was re-organized last October, are progressing upward. The present membership is 22 and the number holds promise of increase. In addition to the regular monthly meetings held in the homes, the young people enjoy meeting weekly at the hall for folk dancing and singing. To inflate the treasury and to pay for the copies of "A World of Song" which the society recently purchased, plans are going forward for an exhibition of the folk dances learned this summer to be given as a program preceding a basket social. This program to be held August 15 will climax the summer's activity. About half of the members of the society are planning to attend the district camp-convention.

Greetings to members of D. A. Y. P. L. everywhere from the society at Denmark, Kansas.

Faye Rasmussen.

Eternal Faith

Far away from the city's busy din stands a little country church, surrounded by the flat, rolling plains of the midwest. As we drive through the quiet countryside, still sweet-smelling from the early morning's dew, we come upon a scene which holds us spellbound. Directly ahead on the next incline, we observe a modest, white country church, which appears to have been touched by the magic hand of beauty and serenity, with an air of cheerfulness. We can faintly hear the soft tolling of its sturdy bell calling the Danish folk to worship. Stopping outside, we watch the families filing into the church to take their places in their accustomed pews. A few elderly men stop to chat about the weather and the height of the corn.

Our curiosity is aroused while we cross the gravel-coated road by the solemn little cemetery which surrounds the church. The headstones on one side are very old fashioned, and the inscriptions quite illegible while those on the opposite side present quite a modern atmosphere. Here and there we see a familiar name reminding us that here in this quaint charm, resting among the petunias and geraniums, are many of the early settlers of this region, the pioneers of the midwest, who broke the virgin soil of this great new land. Among them is a man who brought the

first cream separator to this country from his Denmark homeland.

Men like these, unknown, but still living in the memory of their friends, are under markers as old as "Born in 1828; died in 1888." Looking beyond the headstones and over the rich farm lands, we have the feeling of hope for better days ahead.

The droning of the old pump organ brings us back to reality, so we step lightly through the petunias, which spring up wild from the gravel-coated path, and walk slowly to the open door of God's little country church.

Evelyn Christensen,
Waterloo, Iowa.

"Gee, Soon We'll Be Going Home To Stay!"

Everett A. Streit, CMBA

My fingers seem tongue-tied as they grope over the keyboard of my typewriter in search of words to express a serviceman's reaction to the miracle of world peace which we witnessed on this memorable day.

I'm humble and exhilarated; I'd like to pray and I'd like to blow horns and throw confetti; I'd like to sit in my easy chair at home and dream and I'd like to dance in the street; I'd like to slug Hirohito with a monkey wrench and I'd like to pat him on the back for not being bullheaded about the Allied counter peace proposal.

But there is nothing jumbled or uncertain about one mental reaction. It glows like the mighty torch in the hand in that Grand Gal of Liberty which soon will be sending its message of freedom out over the sea again. It represents the fulfillment of a cherished dream. It is the knowledge that—

SOON WE'LL ALL BE GOING
HOME TO STAY.

Believe me when I say that this is the predominant thought today in the minds of your fighting men out on the decks of those mighty warships, in the hellish jungles of the Phillipines, on shell-pocked-Okinawa and on other Pacific outposts, in China, in the ruined cities of Europe and in hundreds of military camps throughout the United States.

It was this burning desire to climax the nasty business of war and return to a normal life of tweed suits, malted milks at the corner drug store and auto rides on Sunday afternoons which proved to be a driving force behind our fighting men. It was this sentimentality, which the Nips so often scoffed at as a sign of our decadence, which helped U. S. troops to defeat the enemy on the

field of battle, in the air and on the sea.

Not long ago I saw men cry unashamedly when from the deck of our transport they viewed for the first time the Golden Gate bridge after spending two years in the Solomons islands. One ex-boxer, whose face bore the scars of many a ring battle, turned to me and in a choked voice said, "My God, isn't this wonderful."

And now with the coming of peace there are millions more out there who soon will be thrilling to the sight of the United States again. Demobilization will not be completed in a matter of weeks, and many will be required to serve with occupation forces in Japan even as so many now are doing in Europe, but still they can find comfort in the fact that the turning in the long road to foreign battlefields at least is in sight.

If we should seem selfish in our attitude as to just what peace means to us, bear with us, please. We do understand that peace also means the end of many trials and tribulations which beset those who fought for us on the home-front, in the factories and fields. We know something of the anguish and loneliness which gripped so many homes, how hearts were wrenched daily by the sight of those empty places around the dinner table. We know about the families who "sweated out" every battle, always pushing aside the dread thought that perhaps a loved one had been among those to fall in the face of enemy fire. We know about the bitter tears which spilled from wretched eyes upon receipt of war and navy department telegrams for we have seen those crosses row on row.

Yes, we know what peace means to every American but all we can think about right now is—

"GEE, SOON WE'LL BE GOING HOME TO STAY."

GRAND VIEW COLLEGE

G. V. C. Scholarships

A faculty committee has awarded sophomore scholarships to the following students:

Norma Due, Exeter, Nebr.
Vernon Frost, Withee, Wis.
Anitra Kruse, Tyler, Minn.
Kathrine Utoft, Tyler, Minn.

Freshman scholarships have been awarded to the following students:

Esther Andreasen, Withee, Wis.
Erling W. Clausen, Lindsay, Nebr.
Viola Frimand, Chicago, Ill.
Elin Jensen, Ringsted, Iowa.
Agnes Kildegaard, Gowen, Mich.
Selma Kildegaard, Gowen, Mich.
Donald O. Osterby, Grant, Mich.
Mildred Pagard, Chicago, Ill.
Bodil Strandskov, Dwight, Ill.
Theodore J. Thuesen, Cedar Falls, Iowa.

Alfred C. Nielsen, Dean.

Grand View Junior Camp

It is my belief that Rev. Rodholm's wish has been fulfilled when he hoped that the junior camps of 1945 would be like the sections of a Sunrise Express and not a Sunset Limited. I'm sure that every one of the many campers from Iowa, Minnesota, Illinois, South Dakota, Nebraska, Wisconsin and Michigan, who were at Grand View between July 30 and August 12, have experienced something which they will carry with them the rest of their lives. The theme for the camps this year was "Human Brotherhood." Not only did the campers hear about it, but they had the real opportunity to live together in that spirit. It was our good fortune to have a number of people from various races and nationalities speak on the subject of "Human Brotherhood." The Jews were represented by Rabbi Mannheim; the Negroes by Rev. McCallister. One evening two Japanese Nisei spoke and Rev. Holger Nielsen of Cedar Falls, Iowa, also was a guest speaker. S/Sgt. Howard Hansen of Des Moines, who recently was liberated from a German prison camp, also held our attention with the story of some of his experiences. On both Saturday nights a program expressing the idea of "Human Brotherhood" was presented in the form of a voyage taken around the world. Various countries were represented through songs and dances by the campers, poems read by Rev. Ammentorp, and the spirit of "Human Brotherhood" through an impressive tableaux.

Of course, there were the regular camp activities from "back-breaking" exercises in the morning to campfire at night. Devotion was held every morning and separate Bible classes were taught by Rev. Ammentorp, Rev. Rodholm, Gudmund Petersen and Prof. A. C. Nielsen. There were many exciting softball games during the weeks, and on the days it rained, which were quite frequent the first week, basketball and volleyball were enjoyed in the gym. Mrs. Mailand and Mrs. J. Knudsen had a large supply of craft materials available and campers enjoyed textile painting, weaving and working with wood, cork and leather. Every afternoon the campers went swimming and they really had fun—well, maybe the girls didn't enjoy the numerable duckings which the boys insisted in giving. Lusty voices sang out both old and new songs every evening. Following singing, which was under the direction of Mrs. Nussle, Junior Echo created many laughs. A song was dedicated to each camp by Rev. Rodholm and these songs were sung often. Folk dancing, under the direction of "Knuttty," was perhaps what made the campers warmer than ever, but that didn't detract from the fun of dancing the many favorites.

Then there were the many watermelon parties, trips to "Pigeon," the trip to the Capitol and Historical Building, picnics in Union Park, where the leaders were defeated by a scrapping

boys' team the first week, ping-pong and the much patronized pop stand. There was the usual rushing down the stairs to the delicious meals prepared by Mrs. Rasmussen and Mrs. Eriksen, and the perhaps not so pleasant task of dishwashing with the help of Anitra Kruse, Kathrine Utoft, Boots Rix, Ingrid Christensen and Ellen Bollesen.

Here's hoping you campers had a wonderful time and that you will return again to Grand View for many more pleasant and worthwhile experiences.

Ellen Bollesen.

First Week Campers

Andersen, Dorothy, Minneapolis, Minn.
Andreasen, Harry, Cedar Falls, Iowa
Ammentorp, Virginia, Des Moines, Iowa
Brog, Leona, Des Moines, Iowa
Christensen, Dona, Newell, Iowa
Christensen, Don, Newell, Iowa
Christensen, Svend, Kimballton, Iowa
Christoffersen, Edna Mae, Kimballton, Iowa

Dahl, Nona, Cedar Falls, Iowa
Egede, Solvejg, Hampton, Iowa
Esbeck, Eddie, Kimballton, Iowa
Faaborg, Otto, Elk Horn, Iowa
Frost, Herluf, Waterloo, Iowa
Frost, Kenneth, Withee, Wis.
Grau, Ardyth, Newell, Iowa
Haahr, Monita, Newell, Iowa
Handrup, Nathalie, Cedar Falls, Iowa
Hansen, Donald, Cedar Falls, Iowa
Hansen, Homer, Cedar Falls, Iowa
Hennings, Marion, Detroit, Mich.
Hermansen, Gladys, Cedar Falls, Iowa
Hoiien, Lorraine, Ringsted, Iowa
Jacobsen, Billy, Audubon, Iowa
Johansen, Yvonne, Yankton, S. D.
Johnson, Raymond, Cedar Falls, Iowa
Jorgensen, Karma Jean, Des Moines, Iowa.

Juhl, Gordon, Cedar Falls, Iowa
Kirkegaard, Sonja, Minneapolis, Minn.
Langskov, Rita, Cedar Falls, Iowa
Marcussen, June, Cedar Falls, Iowa
Magnussen, Douglas, Audubon, Iowa
Muckey, Marcine, Yankton, S. D.
Muller, Paul A., Minneapolis, Minn.
Nielsen, Byron, Cedar Falls, Iowa
Nielsen, Kathryn, Minneapolis, Minn.
Nielsen, Paul, Harlan, Iowa
Paulsen, Richard, Yankton, S. D.
Pedersen, James, Newell, Iowa
Petersen, Carl B., Albion, Nebr.
Petersen, Gunnar, Newell, Iowa
Petersen, Rita, Ringsted, Iowa
Rasmussen, Alice, Des Moines, Iowa
Rasmussen, Catherine, Des Moines, Iowa
Rasmussen, Kent, Kimballton, Iowa
Sonnack, Amy Ruth, Cedar Falls, Iowa
Sorensen, Shirley, Withee, Wis.
Strandskov, Sonja, Dwight, Ill.
Sylliasen, Larry, Yankton, S. D.
Thompson, Joan, Dwight, Ill.
Thomsen, Ruth, Minneapolis, Minn.
Thomsen, Tommy, Minneapolis, Minn.
Thuesen, Paul, Cedar Falls, Iowa
Vithen, Jeannine, Kimballton, Iowa
Winther, Lowene, Audubon, Iowa.

Evening Prayer

Tired and sleepy, by my bed
I kneel down and bow my head
Praying: Father from above
Look upon thy child with love!

If I said and did today
Things I should not do or say,
Please, forgive me by the cross
Of Thy Son who died for us!

Lord, protect our home this night!
We will trust your love and might,
Send Thy angel-host to guard
Every sick and trembling heart;

Wipe the tears from eyes that weep!
Send us sweet and restful sleep!
Give us all the peace that came
To the world in Jesus' name!

K. Arntzen,

by S. D. Rodholm.

"Jeg er træt og gaar til Ro."

This song was dedicated to the first
Junior Camp of 1945 and was sung
there for the first time.

Second Week Campers

Andersen, Ardis, Cedar Falls, Iowa
Andreasen, Ottar, Luck, Wis.
Beck, Joan, Waterloo, Iowa
Bollesen, Edwin, Tyler, Minn.
Bollesen, Lief, Tyler, Minn.
Frederickson, Audrey, Huron, S. D.
Frederickson, Donna, Huron, S. D.
Frost, Evelyn, Waterloo, Iowa
Gantries, Jean, Minneapolis, Minn.
Gravengaard, Beverly, Des Moines, Iowa
Hansen, Cordell Ann, Atlantic, Iowa
Hansen, Ejvind, Luck, Wis.
Hansen, Elizabeth, Hampton, Iowa
Hansen, Elton, Dwight, Ill.
Hansen, Esther, Tyler, Minn.
Hansen, Evelyn Marie, Hampton, Iowa
Hansen, Glenn, Dwight, Ill.
Hansen, Kenneth, Luck, Wis.
Hansen, Lee, Omaha, Nebr.
Hansen, Leona, Hampton, Iowa
Hansen, Lois, Tyler, Minn.
Hansen, Peter, Askov, Minn.
Hansen, Ramona, Waterloo, Iowa
Hansen, Richard, Dwight, Ill.
Hansen, Virginia, Cedar Falls, Iowa
Henriksen, Elaine, Chicago, Ill.
Jacobson, Allan, Audubon, Iowa
Jensen, Armin, Ruthton, Minn.
Jensen, Bud, Des Moines, Iowa
Jensen, Ellen, Des Moines, Iowa
Jensen, Jeannine, Ruthton, Minn.
Jensen, Jimmy, Omaha, Nebr.
Jensen, Margaret, Tyler, Minn.
Jensen, Mary Ann, Hampton, Iowa
Jepson, Myron, Cedar Falls, Iowa
Johansen, Aage, Lake Benton, Minn.
Johansen, Arild, Tyler, Minn.
Johansen, Milda, Tyler, Minn.
Johnson, Beverly, Waterloo, Iowa
Jorgensen, Helen, Tyler, Minn.

The Stork

Stork, Stork, Long-Legs!
Where have you been roaming?
Did you from Pharaoh's pyramids
Fly o'er the Nile in the gloaming?

Stork, Stork, Long-Legs
In the meadow yonder,
Standing for hours on one red leg,
Where is the other, I wonder

Stork, Stork, welcome back!
On the housetop landing,
Flapping your wings, by your nest you
clack
Gossiping, calling, commanding.

Stork, Stork, tiny tots
You will bring to mother,
Maybe the sister we want so much
Maybe a cute little brother!

Stork, Stork, summer-guest!
When you leave we miss you.
You bring us luck: we will keep your
nest!

Safe, happy journey we wish you!

B. S. Ingemann.

by S. D. Rodholm.

"Stork, Stork, Langeben!"

This song was not dedicated to either
camp, but it was translated during camp
and was sung there for the first time.

Jorgensen, Lars, Tyler, Minn.
Jorgensen, Valborg, Tyler, Minn.
Knudsen, Joanne, Tyler, Minn.
Langskov, Alice, Cedar Falls, Iowa
Larsen, Ann, Tyler, Minn.
Larsen, Darell, Tyler, Minn.
Lerche, Greta, Chicago, Ill.
Lillehoj, Eivind, Kimballton, Iowa
Marcussen, Evelyn, Cedar Falls, Iowa
Miller, Armond, Hampton, Iowa
Miller, Leo, Hampton, Iowa
Mitchell, Irwin, Lake Benton, Minn.
Mortensen, Greta, Tyler, Minn.
Mortensen, Hartvig, Luck, Wis.
Mortensen, Norval, Tyler, Minn.
Nelson, Elaine M., Exira, Iowa
Nielsen, Signe, Ringsted, Iowa
Ostrup, Esther M., Chicago, Ill.
Pedersen, Ann, Chicago, Ill.
Pedersen, Erik, Luck, Wis.
Petersen, Carol, Tyler, Minn.
Petersen, Donna Mae, Luck, Wis.
Petersen, Irene, Tyler, Minn.
Petersen, Joan, Tyler, Minn.
Petersen, Marian, Tyler, Minn.
Petersen, Nancy, Maywood, Ill.
Petersen, Norman, Tyler, Minn.
Petersen, Oda Ann, Tyler, Minn.
Petersen, Paul, Tyler, Minn.
Rasmussen, Edward, Latimer, Iowa
Rasmussen, Jeanette, Kimballton, Iowa
Ravnholt, Gerda, Luck, Wis.
Rubel, Colleen, Kimballton, Iowa
Schrupp, Arla, Des Moines, Iowa
Sondergaard, Helen Jean, Hampton,
Iowa

Sorensen, Joy L., Audubon, Iowa
Svendsen, Shirley, Tyler, Minn.
Thomsen, Ellen, Minneapolis, Minn.
Thorup, Alice, Chicago, Ill.
Thorup, Marion, Chicago, Ill.
Thuesen, Harlan, Cedar Falls, Iowa
Utoft, Joan, Tyler, Minn.

District II Convention

**Pleasant Hill Bible Camp, Gowen, Mich.
Sept. 7, 8 and 9, 1945.**

District II will hold its annual convention at the Pleasant Hill Bible Camp near Gowen, Mich., Sept. 7, 8 and 9, 1945. The Greenville congregation is sponsoring the convention. Guests will be lodged in cottages, meals will be served in the dining room and all meetings held in the chapel on the grounds. Please note the correction from the previous announcement which stated that people could choose private lodging. This was a misinterpretation. Lodging will be in cottages on the camp grounds. Registration must be in early and can be sent to Rev. C. A. Stub, 907 N. Lafayette, Greenville, Mich.

Following is the program for the meeting:

Theme: Heaven and earth shall pass away, but My words shall not pass away.—Mk. 13, 3; Lk. 21, 33.
Therefore these questions must be answered by each individual.

Friday:

2 p. m.—Pastors' meeting at the parsonage in Greenville.
6 p. m.—Supper at the Bible camp.
8 p. m.—Opening service. What is Truth? Rev. Richard Sorensen, Juhl, Mich. John 18, 38.

Saturday:

9 a. m.—Morning devotion. Whom say ye that I am? Matth. 16, 15. Rev. Willard Garred.
10:00 a. m.—Business session.
12:00 noon—Dinner.
1:15 p. m.—Business concluded.
3:00 p. m.—The Work of Our Synod, Rev. Alfred Jensen.
6:00 p. m.—Supper.
7:00 p. m.—W. M. S. business session.
8:00 p. m.—Evening meeting. Sire, what must I do to be saved? Act. 16, 30, Rev. Holger P. Jorgensen.

Sunday:

10:30 a. m.—Morning worship. Sermon by Rev. Alfred Jensen; Communion by Rev. C. A. Stub.
12:30 p. m.—Dinner.
3:00 p. m.—Afternoon meeting. Will also ye go away? Joh. 6, 67. Rev. Svend Holm.
6 p. m.—Supper.
7:30 p. m.—Evening meeting. What shall it profit a man if he gain the whole world and lose his own soul? Mk. 8, 36. Rev. Svend Jorgensen.
Holger P. Jorgensen,
District President.

District III Convention Program

September 21 to 23.

Friday:

8:00 p. m.—Opening service, Rev. Holger Strandskov.

Saturday:

9:30 a. m.—Devotional, Rev. Harris Jespersen.
10:15 a. m.—Discussion, "Modern

Marriage and its Problems," introduced by Rev. Marius Krog.
 2:00 p. m.—District business meeting.
 8:00 p. m.—Lecture, Rev. Edwin Hansen.

Sunday:

10:30 a. m.—Worship service, Rev. Viggo Hansen. Communion service, Rev. Marius Krog.
 2:30 p. m.—Lecture, Prof. Ernest D. Nielsen.
 4:00 p. m.—W. M. S. meeting.
 8:00 p. m.—Closing meeting, Rev. Ottar Jorgensen.

District IV Convention

The congregation of District IV will meet for their annual convention in Immanuel Church, Kimballton, Iowa, on September 14, 15 and 16. The opening meeting will be on Friday at 2 p. m. Pastors, delegates and as many of our church people as possible are urged to attend. Delegates will please bring a brief written report of the work in their congregation and present any problems they may have for discussion.

A. E. Frost, Dist. Pres.

Immanuel congregation of Kimballton, extends a hearty welcome to all who wish to attend the yearly meeting of District IV.

Please enroll as soon as possible.

Anton Christensen, President.

Harald Ibsen, Pastor.

District V Convention

The Carlston-Alden congregation cordially invites delegates and members of the fifth district to attend the annual convention of district five of the Danish Evangelical Church of America to be held at Alden, Minn., September 21-23.

Delegates and others will please register at least a week in advance with one of the following:

Wallace Hemmingsen, Alden, Minn.

John Jensen, Rt. 3, Wells, Minn.

Wallace Hemmingsen,

President of the congregation.

In accordance with the above invitation, we shall meet in Alden, God willing, for our District meeting, September 21 to 23 inclusive. May we ask all congregations to send as many delegates and guests as possible. The meeting will commence with a service Friday evening.

L. C. Bundgaard, District President.

District IX Annual Convention

Wilbur, Wash., Sept. 1 and 2, 1945.

Saturday:

10:00 a. m.—Bible hour, Rev. Alfred Sorensen. Business meeting follows.
 2:00 p. m.—Business meeting continued.
 3:00 p. m.—Discussion on Home Mis-

sion introduced by Rev. Alfred Jensen.

8:00 p. m.—Evening service by Rev. A. W. Andersen.

Sunday:

10:30 a. m.—Worship and Communion service by Rev. Alfred Jensen and Rev. Charles Terrell.

2:00 p. m.—Trip to Coulee Dam.

4:00 p. m.—Lecture by Rev. C. S. Hasle. Discussion on Youth work introduced by Rev. Charles Terrell. Discussion on Sunday school introduced by Mrs. Martha Falk.

8:00 p. m.—Evening service by Rev. Alfred Sorensen.

A. W. Andersen,
 District President.

OUR CHURCH

(The following news items were squeezed out in the print shop for the August 5th issue):

Askov, Minn.—Rev. M. Mikkelsen and family have been away in the northern part of the state on vacation. Rev. O. S. Jorgensen, also on vacation, conducted the service in the Bethlehem church Sunday July 29.

Detroit, Mich.—Dr. Johannes Knudsen from Grand View College preached the Danish sermon at St. Peter's Church, Sunday, July 29. He spoke at a special G. V. C. Jubilee Fund meeting the previous Friday evening in the church parlors.

The annual summer picnic of the church was scheduled to be held Sunday, August 5, near Romeo.

Ringsted, Iowa.—Rev. J. A. Holst is scheduled to preach at the Danish service in St. John's Church, Sunday, August 26.

Greenville, Mich.—Rev. C. A. Stub, pastor of the First Evangelical Lutheran Church of Montcalm county has during the past two and a half years held weekly early Sunday morning services in the city of Greenville. This fifth group in the large and wide-spread congregation has now organized itself as an independent parish under the name of the Trinity Parish. Rev. Stub thus has three services every Sunday, the early service in Greenville at 9 o'clock; a service at 11 o'clock and one at 3 in the afternoon. The latter two services are held alternately every other Sunday at the four older parish churches of the congregation.

District II will meet for the annual convention at Pleasant Hill Lutheran Camp at Bass Lake, Mich., September 7, 8 and 9.

District III will upon invitation from St. Stephen's Church in Chicago gather there for the annual convention during the week-end, September 21-23.

Portland, Maine.—Rev. John Christensen of Hartford, Conn., was the guest speaker in the St. Ansvars Church, Sunday, July 29. More than 1,000 pounds of clothing has been shipped from the Da-

nish Relief chapter of the Portland church to the New York office and ready to be sent to Denmark.

Seattle, Wash.—A summer school has been conducted again this summer in the Seattle church. We hope to be able to report more about the school later. The final week of the school will be held at the Lutherland Camp in conjunction with the annual summer camp held there for a number of years. The camp program this year has been arranged in such a manner that parents and friends are invited to join the children in the camp life and activities. It is known as "Dana Week at Lutherland." Friends and members of the churches and organizations in Tacoma, Enumclaw, Junction City, Wilbur, St. Andrews and Ballard and other parts of the northwest have been invited to attend. Lutherland is a camp site secured a number of years ago by the Lutheran Churches of Seattle and located on Lake Killarney. L. C. Larsen, former pastor in our synod, will be the Dean of the camp. The following program has been arranged: The children begin their classes and other activities Monday and will go on with a complete program through the following Sunday. The following speakers are scheduled: Rev. A. W. Andersen, Bible Studies; Rev. Charles Terrell, "The Church of Today"; Rev. A. Rundstrom of Enumclaw, "Why we confirm our youth"; Rev. Alfred E. Sorensen, "Who's Who and Why"; Dr. L. Frolund, "Salmebogens Digtere"; Rev. Jorgen Nielsen, "Caring for Maimed Children."

Wilbur, Wash.—The District convention of the Oregon-Washington District of our synod will be held in Wilbur, September 1 and 2.

Chaplain Verner Hansen is attending the school for chaplains at Fort Oglethorpe, Ga. His address is: School for Chaplains, Fort Oglethorpe, Georgia.

Rev. Clemens Sorensen, Vancouver, B. C., and his family have left Vancouver enroute to Denmark where Rev. Sorensen has accepted a call from a church in Denmark. Another pastor from Denmark is expected to arrive soon in Vancouver.

Christmas Mail for members of the armed forces overseas is again to be mailed between September 15 and October 15. During this period overseas parcels may be sent without request provided they are endorsed "Christmas Parcel". In some instances it will take up to 90 days to make delivery, so it is not advisable to send perishable food articles. Size and weight limits are the same as last year.

Solvang, Calif.—According to reports received, more than 100 children attended the summer vacation school at Atterdag College this year. More than half of this number came from outside of the Solvang community. Mr. and Mrs. Viggo Tarnow, who for several years have conducted these summer vacation schools for children, were again this year in charge of the program and the housing of the children. They were assisted by Rev. Aage Møller, Miss Agnes Brøns,

Mrs. Svend Svendsen and others. On Sunday, July 15, Miss Hedvig Collin, noted Danish artist was a guest. She gave an illustrated talk on Denmark and also showed a number of sketches she had made while in California. The school closed August 4 with the usual closing program and many parents visited the school.

Sheffield, Ill.—Rev. Edwin E. Hansen, Racine, Wis., conducted services in the Sheffield church Sunday, July 29. Rev. Holger Strandkov visited the congregation and preached at an afternoon service Sunday, June 24.

Racine, Wis.—At a recent congregational meeting the members of the church decided to make quite a radical change in the program of Sunday services. Through the latter years two services have been held every Sunday morning, one in Danish and one in English. Realizing that this program was not in harmony with the present need in the congregation the church board had decided to present a motion for the congregational meeting to the effect that some of the Danish services be eliminated. However, when this motion was presented it was voted down and another motion was offered from the floor and adopted giving the following result: In the future there will be two Danish service a year one at Christmas time and one at Easter.

Granly, Miss.—Rev. Vagn Duus of Danevang, Texas, visited the Granly congregation during the week-end of July 27-29. Rev. Duus serves the congregation regularly four times a year on the fifth Sunday of the months having five Sundays. The Home Mission Council endeavors to supply a pastor to the Granly congregation once a month during the balance of the year. Andrew Christensen, president of the church board of the Granly congregation, had the misfortune to fall from a scaffold on his job in the Ingalls Shipbuilding Yard at Pascagoula, Miss., about a month ago suffering a fractured skull. He is slowly regaining his strength at the shipyard hospital.

Bridgeport, Conn.—The Sunday school of the church is taking a vacation during the summer months and will reopen again Sunday, September 9. Vacation school was conducted during the period July 9-27 each forenoon from 9 to 11:30.

Waterloo, Iowa.—The annual summer "Out Door Service" was scheduled for Sunday, August 5. It was to be held at the Chris Langskov home near Cedar Falls.

Rev. A. E. Farstrup, Los Angeles, Calif., and family have been vacationing in "The High Sierras" at Mono Hot Springs, Calif.

Dr. C. Arild Olsen has been appointed to the Allied control staff for Germany as chief of the evangelical unit of education and religious affairs division. The Evangelical Unit will be concerned with

the religious affairs of the major protestant groups of Germany. Dr. Olsen was formerly president of Grand View College and has for the past several years been chief of education and organization in the national office of the farm security administration with work extending into all areas of the United States. He has served as lecturer, organizer and discussion leader at institutes, conferences and schools conducted by national and local church bodies, educational institutions, rural life organizations, cooperatives, recreation associations and others.

Clinton, Iowa—St. John's Danish Lutheran Church recently concluded a three-week period of summer school with a picnic sponsored by the Ladies' Aid and Gertrude Guild at Eagle Point Park.

The school program, which consisted of a devotional period, Bible instruction, singing of hymns, folk songs and stories, was under the direction of Rev. and Mrs. Harris Jespersen. They were assisted by Mrs. Jens Juhl, Mrs. Alfred Holgaard, Miss Ingrid Bornhoft, Mrs. Einar Hansen and Miss Irma Hansen. The total enrollment of pupils, ages four to fourteen, was 41 with a daily average attendance of 37.

Rev. Harris Jespersen and family are enjoying a vacation the second and third week in August.

Ludington, Mich.—Rev. Sven Holm of Grayling, Mich., was the guest speaker on Sunday, July 22. On Sunday, August 19, Rev. C. A. Stub of Greenville visited the congregation and conducted the worship service.

Rev. John Christensen, who has accepted the call to return as the pastor of the Ludington and Victory churches, is expected about October 1.

Rev. A. E. Frost, Waterloo, Iowa, on August 1 observed the 25th anniversary of his ordination into the ministry. Rev. Frost was ordained in the Withee, Wis., church on August 1, 1920, Rev. K. Bodholdt officiating.

Kimballton, Iowa—Rev. Harald Ibsen and family have been vacationing at Twin Lakes, Iowa. From Twin Lakes they traveled to Cedar Falls, Iowa, for a meeting of the D. A. Y. P. L. National Board and the Youth Convention held there August 17 to 19.

Minneapolis, Minn.—Rev. J. C. Aaberg has offered his resignation as the pastor of St. Peder's Lutheran Church. Rev. Aaberg has served the Minneapolis church during the past 19 years. On August 8 a meeting was scheduled by the congregation to vote on the acceptance of Rev. Aaberg's resignation and to consider the choice of a new pastor.

Germania, Mich.—The Sunday school has purchased two new flags, the American and the Christian flag which have been placed in the front of the church. The church floors were recently re-finished, the work being done by members of the church.

Santal Mission

General Budget.

Mrs. Hansine Laursen, Enumclaw, Wash.	\$ 2.00
Luth. Memorial Church, Des Moines, Iowa	36.55
Mr. and Mrs. Peter Beier, Dwight, Ill.	5.00
St. John's Church, Seattle, Wash.	14.00
Luth. Mem. Sunday School, Des Moines, Iowa	5.55
St. Stephen's Sunday School, Chicago, Ill.	25.00
Laura Boose, Chicago, Ill.	10.00
Anna Jacobsen, Hartford, Conn.	25.00
Our Savior's Sunday School, Hartford, Conn.	15.00
Rev. John Christensen, Hartford, Conn.	15.00
J. L. Jorgensen, Kimballton, Ia.	15.00
P. H. Pawn, Flaxton, N. D.	5.00
Dan. Luth. Church, Flaxton, N. D.	11.50
Mrs. M. Mathisen, Minneapolis, Minn.	5.00
In memory of Mrs. Hjalmar Madsen, Volmer, Mont., Sigrid and Fred Winther, Dagmar, Mont.	2.00
In memory of P. K. Petersen, Tyler, Minn., Mrs. Dortha Johnson, Mrs. Vernon Johnson, Chr. Johnson, Andrew Johnson, Mrs. Carl Oleen Kenneth, M. Wm. Lahey, Mr. and Mrs. N. C. Johnson	5.50
In memory of Mrs. Amalie Aaberg, Chicago, Ill., Mrs. Sara Petersen, Chicago, Ill.	5.00
In memory of Mrs. Sofie Rasmussen, St. Paul, Esther Diken	1.00
Sara and Rev. O. A. Borge ..	5.00
Anna and Dagmar Miller ..	2.08
In memory of N. Seir Petersen, Askov, Minn., Ragnhild, Ingerd and Nanna Strandkov	3.00
Trinity Church, Chicago, Ill.	10.00
In memory of Sgt. Holger Christensen, overseas, Mr. and Mrs. Volmer Jensen, Ruthton, Minn.	10.00
Mr. and Mrs. Harry Jensen, Ruthton, Minn.	1.00
Mr. and Mrs. Sigurd Petersen, Ruthton, Minn.	1.00
In memory of Viggo Sandager Hansen, overseas, Signe and Victor Jensen, Tyler, Minn.	1.00
Toward Children's Support:	
In memory of Bernice Klinkby, Del Rey, Calif., Christine and Walter Klinkby, Del Rey, Calif.	100.00

Total for July\$ 336.18
Total since Jan. 1\$4,259.30
For every gift a sincere thank you.

Dagmar Miller.

P. S.: In the June contributions the total should read \$800.10.

D. M.

CHURCH and HOME

By REV. M. MIKKELSEN

"Blessed are the eyes that see the things ye see." Thus spoke Jesus to His disciples.

But our eyes today are not so blessed unless they see other things than the visions of horror and grief which follow suppression and devastation of war. Although there is no way in which these unblessed sights of war's desolation may be deleted, they should not prevent us from turning our eyes to the things the disciples rejoiced in seeing.

As I am writing this we are waiting for the answer from Japan that may end this terrible conflict. It is the sincere hope of practically the whole world today that this nation, although dominated by inhuman and senseless military leaders, may have sense enough and courage to surrender. The demands of the peace terms may appear rather stern and excessively rigorous in the eyes of the defeated nation. It is necessary for the peace of the world that Asiatic Imperialism comes to an end. Therefore the terms demanded by the Allied Powers must be accepted by Japan. Today Imperial Japan is seeing only itself. Its eyes have been focused upon passing pomp and folly. They see horror and grief everywhere. The common people are terror stricken. Through tear dimmed eyes may they look upward and see the Savior of mankind who would be also the Savior of Japan. To be a Christian is to learn of Jesus to have faith in God. The soldiers of peace must not give up the fight.

When the firing ceases on the battlefronts there will still be a long and hard battle to be fought for the ideals of peace. The war, says Dr. Bersell, "has seared and poisoned and polluted the souls of men. It has bred lies and hatreds and bitterness. The harvest is appalling."

Our problems will not be economic and political problems only, also personal and religious problems. Injustice must be condemned, falsehood exposed and poison analyzed. If men, after the war, be permitted to go about their "peaceful" tasks with these things unattacked and undefeated they will breed more of their own kind and bring more pollution.

Dr. Gullixen says in Christus Emptor: "Eyes in proper focus can see the smile of God in nature, whether in the storms of winter or on the gentle hillsides of summer. They see the best in folks all around them. A good Christian neighborhood is a fine place to live. They see better the signs of affection in the face of a friend and read more sympathetically the smiles of little children. Such eyes are good to live with."

Though it be with ears deafened by the din of war and eyes blinded by false glory we will turn to hear and see the things we have so long refused to consider.

Those are the blessed eyes that see and strive for "Peace on earth, good will toward men."

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(All contributions and gifts to be sent to the synodical treasurer, Olaf R. Juhl, with the exception of gifts to the Santal Mission and the Danish Seamen's Mission).

JULY FOURTH FESTIVALS TO BE REVIVED

Continuing a 33-year old tradition of celebrating the American Independence Day, the Rebild National Park Festival was resumed this year in Denmark. The Rebild Park area was deeded to the Danish government in 1912 by Danish-Americans with the proviso that the park be reserved for a celebration every American Fourth of July.

The leading speaker at this first festival since the occupation of Denmark, was the Crown Prince Frederik, who emphasized the strong bonds between Denmark and America. Other speakers included the American Minister to Denmark, Monnett B. Davis, Prime Minister Vilhelm Buhl and John Hansen, chairman of the Danish Brotherhood of America.

Pastor Niemoller said he thought it was easier for an Italian to remain Fascist than for a German to remain Nazi, because the Italians were never fooled into expecting as much from Fascism as Germans were from Nazism. "Furthermore," he added, "Fas-the extent that Nazis did." Describing the Nazi atrocities as of "a kind that has created an unbridgeable gulf between the German people and Nazi officials," he pointed to the example of the suicide of a Nazi burgomeister when he saw the Buchenwald camp.

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Write for Catalog — Johannes Knudsen