

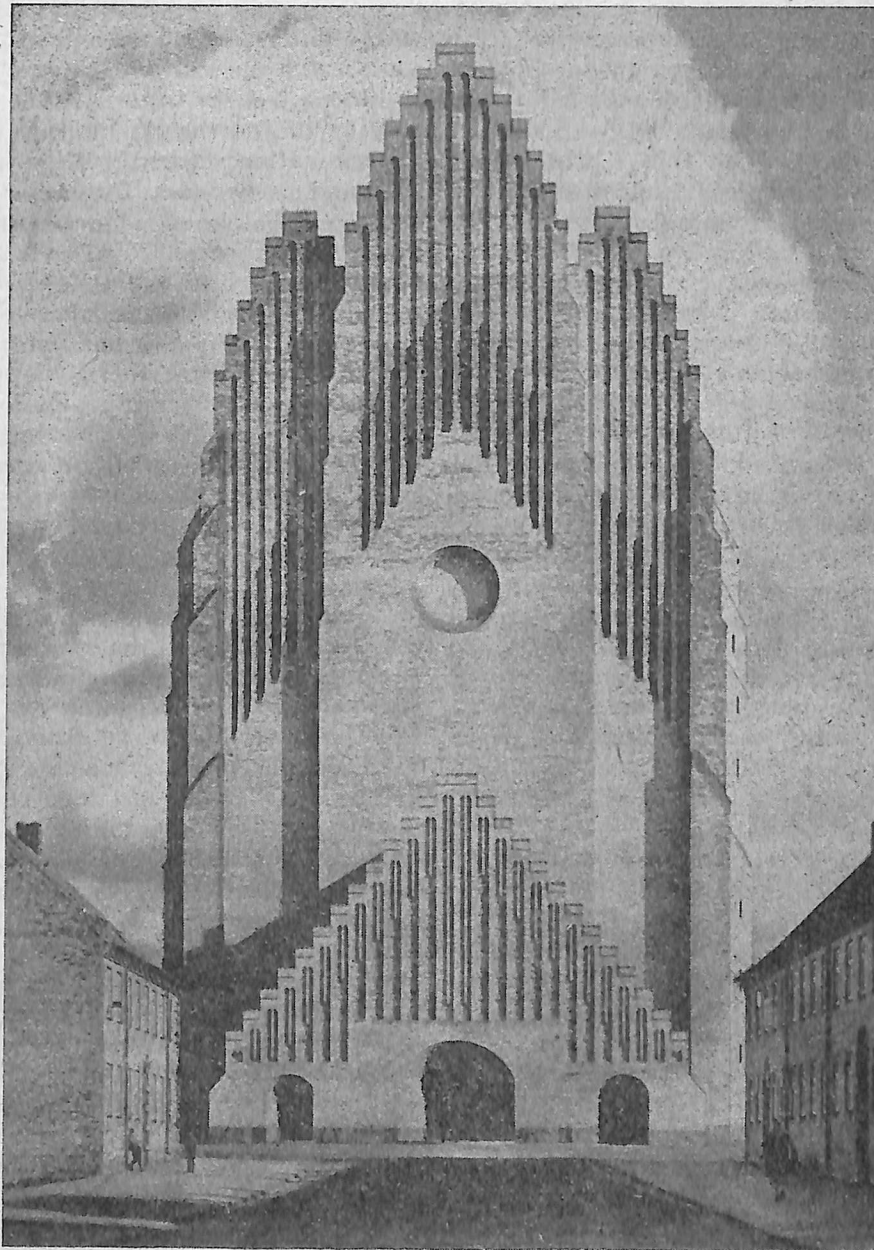
Lutheran Tidings

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(Courtesy of "Lutheran Herald")

Victory Is Ours! -- What Will We Do With It?

At last! The official news has come; hostilities have ceased, the war is over, over there. Thank God it is true, though we may have to pinch ourselves tomorrow to believe it and it will take some time before our children get through playing soldier and dig fox-holes or our servicemen can forget.

From September 1, 1939 to May 8, 1945, Berlin back to Berlin; from December 7, 1941 to August 14, 1945, Pearl Harbor and Bataan and back to Tokyo, have

been long, hard roads of agony, despair at times, suspense, suffering, death and destruction, sorrow and grief. With us will long remain the sobering memory of the more than one million casualties (161,000 in the Pacific alone) on our side, to say nothing about the casualties of other nations. The total accounting in lives sacrificed, in wounded beyond recovery among servicemen and civilians will be staggering. To this must be added the trials and sufferings of those mil-

lions, who went through it all, and the sorrow and suffering in those homes to which loved ones will never return.

Yes, the scars of war are deep. The physical and mental wounds, the sorrow and agony, all this will be with us for years to come.—But thank God, the fighting and the killing and the destruction has ended.

As we think back over the 193 weeks since Pearl Harbor it seems unbelievable that the mountains of supplies could be produced in factory and on the farm, and be transported over land and sea in so short a time. It has been an amazing feat of men all along the line from the home to the front.

As I today contemplate on all this, I wonder, if all this could have been accomplished and the writing of the peace terms intrusted to us and our Allies, "If the Lord had not been with us," as David states in the 124 Psalm. Would the victory have come to us, if the Eternal had not been with us? I am not thinking in terms of honor but rather in terms of responsibility. Has God, in spite of all our short-comings, all our sins, succeeded in bringing forth something in our way of life which He would have us further elsewhere? If so, victory has indeed left an enormous task with us.

Victory is ours and our Allies, but what a terrific price we have had to pay to bring the aggressors to utter defeat and end their evil purposes. Their lands are laid waste, their people in want and misery.

Has all this then taught them and us all, that greed, aggression and war-making does not pay? "That he, who digs a grave-trap for another, will himself sooner or later fall into it?" That war is the most stupid way for intelligent human beings to seek solution of their problems? War solves none of the fundamental causes for war but leaves with us greater problems and even the potential seeds for future wars.

Let us not be deceived as we tomorrow ask: "What next?—Where do we go from here?" The war is won, but the peace still remains to be won. The roots of war lie deep in human nature. They are not easily eradicated.

The struggle for peace has to do with the winning of the victory in the soul of man and must go on in every generation until the end of time. The will to peace, to sacrifice, understanding and cooperation among men are traits of character. "Character is caught, not taught," said one of our educators.

Drew Pearson stated it well in his editorial August 13, 1945, when he wrote: "The problem of preventing future wars is very deep and very difficult. It goes much deeper than the United Nations, which, though a start in the right direction, has very severe limitations. It gets down to education, to the church, (and we might add the home), and to carrying out the basic rules of Christ's sermon on the Mount.—How we can do it, I don't know. But we must do it, or see civilization vanish from the earth."

It is sheer folly to think that fear of present or new weapons of warfare as the Atomic bomb will insure against future wars. It is futile to believe that we can keep the secret for ourselves very long. We have no monopoly on Uranium and scientists of various nations perfected this weapon. It is indeed terrifying to contemplate as to what might happen if this thing falls into hands governed by depraved minds.

But fear of consequences did not prevent depraved minds from using what we thought were dreadful weapons after the 1st World War. You cannot instill conscience in man by means of fear or frighten a sense of justice into depraved minds.

Nor will a higher standard of education alone suffice as some learned men, discussing on the radio recently how to control the Atomic bomb, seemed to think. If only we would spend the cost of one bomb (three billion) on education, so that the social sciences could catch up with the natural sciences, then the one would control the other.

Was it knowledge, intelligence, etc., that the aggressor nations lacked? They had brains and knowledge and shrewdness. But either they willfully ignored or lacked that knowledge which comes out of "reverence for the Eternal." "If I have all the knowledge—but have not love, I am nothing," was Paul's word of warning to the learned Corinthians.

Winning the peace and controlling the passions of men so that Atomic energy is put to constructive use, will require something which dollars and cents cannot buy. It will require God fearing souls, "God controlled lives," however learned or unlearned they may be. Peace on earth can only be promoted and maintained by good will reigning among men.

"Victory is ours. What will we do with it?" was asked by one person the other day. There has been no ceiling put on the cost of all out war. Will we now put a ceiling on the cost of peace? Will we skimp on funds, buildings and equipment for furthering peace and good will while we go on spending lavishly for war purposes? The contrast was quite evident in Washington, D. C., back in 1932. Will the Allied nations also go all out together for peace removing the potential seeds or the roots of war? Fortunately a framework at least has been agreed upon that will provide a forum for the nations.

McClenahan asks the same question in *The Christian Century*, June 13, 1945: "When we, the Allies, put our heads together 'to establish peace and justice for all the people in all the world,' will we mean just that? Or will we have in mind **certain** peoples, **certain** areas, **certain** nations only?" How about India?

"Is the continent (Africa) to be left a pawn, the property of outside governments to own and exploit until some new great global movement comes along to blow them out?"

Will it be true, what another person stated, "that when the war ends in the Far East, trouble will begin" as to Russian and Chinese sphere of influence?—The testing of the unity of the nations in peace is yet to come, now that the common enemy no longer unites us.

The economy of the world is upset. I believe it was Wilson who said in St. Louis, Mo., "That the

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cause of wars is economic." A number of other leaders are keenly aware of this. Dr. Bersel was aware of this upon his return from Europe. "The winning of lasting peace will require our all out efforts as much as the war.—It is no less important to win the war against starvation this winter than it was to win the military victory."

Our President returning from Potsdam, impressed by his first hand knowledge of the conditions over there, made it clear, that we must do our utmost to alleviate the suffering of the masses so as to prevent them from following corrupt leaders and once more set the world on fire.

I am also happy to note our President's awareness of the economic implications on the home front and full recognition of the great task before us here. It is indeed gratifying to note, that we have such leaders in our nation as in some other nations, who apparently will not forget the common man this time. They do not intend to have another recurrence of the gay twenties to be followed by depressive thirties. Nor are we likely to find it impossible to find a few millions of dollars to tide over reconversion and resulting unemployment where we have readily found billions for war purposes. Surely we will not admit, that the only

way intelligent men can create full employment is by means of war. All this is encouraging. The world has advanced in some ways. May we hope that we have advanced far enough to meet the challenge of our day.

Of all this we are to be as much a part as in the war. Perhaps we need to be reminded of this in the words from a soldier published in the "State Observer," Austin, Texas: "Some one asks, who are we to try to be giving the world these things? And the answer is. We are an integral part of this world . . . So come not asking for whom the Bell Tolls.—It tolls for thee. Remember?" Yes, tomorrow, and the next day, and the next. May we keep faith with those who died in foreign fields.

So as we take time off to celebrate, rejoice, and to be grateful because the war is ended, and we recall the sacrifices made, may we seek that source of wisdom that may constantly lead us upon the paths of righteousness, heeding His advice, who said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Better advice could not be given to the war torn world of our day.

A. E. Frost.

V-Day Service, August 15, 1945, Waterloo, Iowa.

The Church Of Denmark

By the Rev. John M. Jensen, Editor,
The Ansgar Lutheran.

I

Thrusting into cold gray waters, Denmark knows the flicker of northern lights and the strong smell of the sea. The compact mass of the Jutland peninsula and some 500 islands make up this nation, the oldest kingdom in Europe. With a land mass of approximately 16,575 square miles, the country is half the state of Maine.

The shores of the Jutland peninsula are washed by the sea on three sides and only on the south is there a connection with mainland Europe. Here a narrow neck of land joins the peninsula with the Kiel area of northern Germany. Shaped like a spearhead, the tip which points north toward Norway and Sweden, Jutland is separated from the two nations by two salt-water straits called the Skagerrak and the Kattegat. The larger Danish islands lie east of Jutland, while below them flows the Baltic sea. East of the largest island, Zealand, lies Sweden.

The Faroe islands, a small group north of Scotland, are also a part of Denmark. Denmark's only colony is Greenland, but there the proportion of Danes to natives is low.

Denmark itself is a low country, its undulating plains scarcely ever rising more than 500 feet above sea level. The South Jutland coast is laced with flat plains recovered from the sea and protected by huge dikes similar to those of the Netherlands. The extreme western portion of this coast has been made uninhabitable by drift sand which has formed a long line of sterile downs called *klitter*. These run for almost 200 miles.

But most of Denmark is fertile land, and more than three-quarters of it is under cultivation. Although not particularly favored by nature, a climate surprisingly temperate for a northern country, plus warm summers, have made Denmark an extremely productive nation.

There is comparatively little manufacturing in Denmark, although its Diesel engines, earthenware, and industrial arts products are well known. But as a maritime nation with large food surplus for exports, the country developed a great merchant marine in the years before the war. In 1938, Denmark could boast of 1,865 merchant vessels, of 1,116,000 gross registered tons.

The fishing vessels ranging the banks are manned by the same stock of hardy people who till the soil and care for the cattle. The great majority of Danes are native born, forming an independent and freedom-loving race known throughout the world for its kindness and hospitality. Denmark's population was 3,844,312 in November, 1940. About a million live in the capital, Copenhagen.

Education is well developed with an excellent free school system. Elementary education has been compulsory since 1814. There are two universities, one at Aarhus and the oldest and most famous, at Copenhagen. Denmark is also the home of the Folk High Schools. In the field of social security, progressive acts were early passed to secure such benefits as child welfare and old age pensions.

Denmark's government is a constitutional monarchy, the legislative power lying jointly with the king

and parliament, which is known as the **Folketing**, or House of Commons, and the **Landsting**, or Senate. The present King, Christian X, succeeded in May, 1912.

II.

The church of Denmark had its beginning in the ninth century, when Archbishop Ebo of Reims in 823, visited Hedeby in South Jutland. But little if any came out of this mission. In 826, Ansgar, a French monk, was sent to the same town. He was a very zealous missionary, who also visited Sweden in 829, where he worked more than a year. After that he was made Archbishop of Hamburg and directed the Nordic mission from that city. Ansgar is rightly called the Apostle to the North.

Christianity gradually spread during the next few centuries. The most notable century is the twelfth when no less than 2000 stone churches were built in Denmark. More than two-thirds of these churches are still used every Sunday. The period up to the Reformation was dominated by several very able archbishops who organized crusades to Christianize the Baltic countries. Archbishops such as Absalon and Eskild organized the church into parishes and dioceses. This work was so well done that it remains substantially the same today. The income for the maintenance of the Church was one tenth of the crops of the members.

The Reformation swept into Denmark very soon after Luther had nailed his famous 95 theses to the church door at Wittenberg in 1517. Already in 1536, all of Denmark was declared to be Lutheran. The Reformation was so quick because the church life at that time was on a very low plane due to the life and graft of the clergy. Herman Tast was the first Lutheran preacher in Denmark, (1522-24). However, it was Hans Tavsén, a monk, who at Viborg in 1526 started the movement that finally swept the country.

Some very able men led the Church during these crucial years. Hans Tavsén was later made Bishop, and Bishop Peder Paladius, a very evangelical minded man, did much to mould the life of the Church. His book on visitation is still read with profit. Kristian Pedersen translated the Bible, which was published in 1550 and which became the Danish Bible for generations. In 1569 Hans Thomisson published a hymnbook.

It was natural that the years after the Reformation should be characterized by a period of orthodoxy, but about the year 1700 the movement of pietism began to entrench itself in Denmark. It emphasized a deeper personal religious life, and on the whole it had a healthy influence on the Danish Church. One of the influences of pietism was new interest in foreign missions. The first Lutheran missionary to India was Bartholemew Ziegenbalg, who was sent to Tranquebar in 1705. In 1714, a mission college was established at Copenhagen, which was to guide the work in India, but which also started foreign mission work in northern Norway. Thomas von Westen visited the Laps in 1716, and Hans Egede was sent to Greenland in 1721.

That period produced a number of famous hymn writers, such as Thomas Kingo (1634-1703), and Hans Adolf Brorson (1694-1794). Interest in public education was started during that period; 240 public schools were established by an order of 1721. The influence of these schools can hardly be over-estimated.

The Pietistic period lasted about 100 years, but toward the end of the 18th century it had developed into a rationalistic view of life and religion. Faith in God was replaced by faith in man.

The man who was destined to break with rationalism was N. S. F. Grundtvig (1783-1872). In 1810 he preached a sermon, which later has become famous, in which he broke with the rationalistic view of life, and the dead orthodox interpretation of Scripture. He emphasized "the Living Word" as he found it in the Apostolic Creed confessed at the rite of baptism. Grundtvig's sermons, hymns and other writings created a great stir, and he brought a refreshing spirit of spring into Danish church life. He was not only a student of theology but also of history and Danish folk lore. A spiritual revival took place in Denmark especially among the rural folks. The revival was accompanied by a new national spirit with much interest in the folk life of the nation. The well known folk high schools came out of that movement. These schools are boarding schools which conduct a winter course for young men and a summer course for young women. The main object of the schools is to develop the personality of the student and create within him new interests rather than to give him merely knowledge.

Grundtvigianism, however, was not able to appreciate the small pietistic lay groups here and there in the country. These groups met for prayer and Bible study in private houses. In 1851, a small group of lay people established a society with the object of doing home mission work or evangelistic work among people who had no spiritual interest. Lay people were sent out to witness and preach. The first ten years were rather discouraging. In 1861, the society held an annual meeting and invited a young pastor, Vilhelm Beck, to preach the sermon, and he preached on Peter's Draught of Fishes, about the pastors and the lay people fishing. The result was that a new society, "Indre Mission" Society was organized and within six years forty colporteurs were engaged to distribute tracts, sell books, and to preach in houses and public places if possible. Vilhelm Beck was the president of the society till his death in 1901, and he was the guiding genius in the work. Within 35 years 158 lay missionaries were engaged to go about preaching, and several hundred mission halls (somewhat like the American parish halls) were built. Often these halls drew great crowds, while the churches, where rationalism or dead orthodoxy was preached, very empty. The preaching was a definite call to repentance and faith. Much personal work was done, and great revivals swept the country. "Indre Mission" became the source of the life which today characterizes much of the church of Denmark, resulting in social welfare, youth work, and foreign missions. Both the "Indre Mission" and the Grundtvigianins started to interest themselves in the Danish people migrating to the United States.

While these two groups were working in Denmark several men outside these groups influenced Danish church life, including Bishop Peter Mynster and Bishop H. L. Martinsen, noted theologian. Søren Kierkegaard (1813-1855) theologian, writer and philosopher has had, especially after his death, much influence upon the Christian leaders of Denmark.

The intense work of "Indre Mission" produced a

very active youth work, especially under the leadership of Olfert Ricard, 1872-1929.

In 1890, a movement which was to greatly influence the church in Copenhagen, got under way. As the city grew the churches became too small, and sometimes a parish had 40,000-50,000 people with only two or three pastors to serve them. The Copenhagen Church Fund was organized and built more than 50 churches in Copenhagen during the past 50 years. Its aim is to have at least one church with two pastors for every 10,000 inhabitants.

To bring the history up to the present day, it should be said that during the last 25 years a number of younger pastors have made a new study of Soren Kierkegaard and some of them have also been under the influence of Karl Barth. They have been rethinking the work of the Church and also its theology. This has had a refreshing influence. During the last five years of German occupation it seems that these men have been the most active in resisting the invaders.

III.

The Church of Denmark Today.

1. Its Confession.

The Constitution of Denmark states that "The Evangelical Lutheran Church is the Danish Church and as such it is supported by the State." The king must belong to the Lutheran Church. He appoints the pastors through the minister of the Church.

The confessions of the Church of Denmark are the three ecumenical creeds, the un-altered Augsburg Confession and Luther's Small Catechism. The pastors all take a vow to uphold these confessions when they are ordained.

Of the 3,844,312 people only about 75,000 belong to other faiths. Of these 25,000 are Roman Catholics, 5,000 Methodists, 7,000 Baptists, 4,000 Irvingians, 3,000 Adventists, 6,000 Jews, and 15,000 without any confession, besides a number of smaller groups belonging to different sects.

2. Administration.

The church is divided into nine dioceses each with a bishop. The Bishop of Zealand, or Copenhagen, is *primus inter pares*. He ordains the other bishops. The Bishop of Zealand at present is H. Fuglsang Damgaard. The dioceses are divided into a total of 90 deaneries. There are about 1280 pastorates with 1530 pastors. There are also 29 free and independent congregations of the Grundtvigian church views. There are 2132 churches and about 1400 parsonages. In 1926 there were 1,081,435 who took communion. Through the state tax the church receives most of its income for the salaries of the pastors and for the upkeep of the church buildings. The pastorates are divided into three classes with respect to salary. The better pastorates are in the first or second class.

The local congregation has a council of 6-15 members elected for a term of four years. When a pastorate is vacant this is announced in the church press, so that pastors may send in their applications for the call. When the time of application has expired the council meets to study the names of the applicants and it nominates three men for the charge. If one of these men gets all the votes of the council, the minister of the church must appoint him as pastor. If not, he must

appoint one of the three men proposed to him. The bishops are also appointed according to the vote of the combined councils of the dioceses.

3. Religious Education.

The pastors must all be trained at the University of Copenhagen. A few exceptions are made by permitting men who have been trained elsewhere such as in the seminaries in America or at mission colleges to apply for a call. The training at the university continues about five years after the student gets his college degree.

The religious training of the children is given at the ordinary common schools. Each child gets from 1-3 hours a week of religious training for a period of eight years. Confirmation instruction is given to all children by the pastors. The instruction is two hours twice a week for at least three months. In 1925 there were about 1300 Sunday Schools with 92,000 children. But the fact that all children are instructed in religion in the common school lessens the need of Sunday school.

4. Life and Activity.

In the historical review above, the Grundtvigian and "Indre Mission" were mentioned. These two movements or trends still dominate Danish church life today. The "Indre Mission" adherents are orthodox Lutherans even though they are less rigid than some of the Lutherans in America today. Their preaching is strongly evangelistic. They are the most active Christians in Denmark both in home mission and foreign mission work. The home mission work is guided by the nation wide society of "Indre Mission" organized in 1861. It has about 190 lay missionaries at work and 550 mission halls scattered throughout the nation.

The Grundtvigian movement is centered in an organization "The Church Convention of 1898." This group is not as active in mission work as the "Indre Mission," but its constant broader emphasis on the life of the Church especially through the many folk high schools is a living force. In this connection it may be stated that "Indre Mission" also has a number of folk high schools staffed with men of its own church views.

The third large group comprising the Lutherans of Denmark call themselves "Centrum." This is a group emphasizing the orthodox Lutheran view with much emphasis on the Church. There is a slight high church tendency among these men, but "Centrum" has many consecrated pastors even though they are not as vociferous as those of the other groups.

Since 1920 a fourth group of young men have made themselves felt. They are men who have been influenced by all three groups and by their association with the youth work in the Danish Y. M. C. A. Some of them are disciples of Soren Kierkegaard and Karl Barth. Their influence in the church press and in a number of books has been pronounced.

The youth work of the church is done by two organizations which have sprung out of the Grundtvigian and "Indre Mission" movements. The Grundtvigian youth work is organized in about 500 societies with about 50,000 members young men and young women. These organizations have an annual income of about \$100,000.00. The program of these societies consists of lectures, dramatics, and Bible study.

The other large youth work is that of the Y. M. C. A. and Y. W. C. A. The Y. M. C. A. has about 28,000

members and the Y. W. C. A. 30, 000. These organizations have sprung out from "Indre Mission". There are a total of 1250 societies; 72 societies own their own building and 82 meet in rented buildings. The other groups meet in the church parish halls or private homes. Both organizations have several full time workers, and they sponsor many Bible camps in the summer time. These two organizations are affiliated with the world organizations of the same name. They are very active, publishing 66 local monthly papers and sponsoring a very progressive publishing house. The local societies gave to the central office over \$50,000.00 in 1922.

Foreign mission work of the Danish Church is conducted by a number of organizations, among which the Danish Missionary Society is the main one. It does Mission work in China and India, maintaining over 135 Danish missionaries and over 475 native workers in these fields. Other organizations do extensive work in foreign lands. The work among the Santals in India has been especially successful. Work is carried on in Syria, Arabia, Sudan and elsewhere.

The Christian press in Denmark is very active. Besides several local monthly papers there are 75 church papers in Denmark, of which the most important is a daily paper, **Kristeligt Dagblad**. Most of the daily papers have a weekly church page edited by a pastor. Religious books are published in great numbers by several large publishing firms.

The Church's influence on the social and political life is profound. The social welfare of Denmark is to the writer's knowledge the best in the world. The cooperative spirit in Denmark is carried by a Christian social consciousness. Many pastors take active part in the social and political life of the nation. The Germans

learned that the Church had strong influence during their five years of occupation. Those that were tempted to compromise were strengthened by the Church to stand fast. The voices of Pastor Kaj Munk, who was brutally murdered by the Germans in 1944, and of other pastors such as Tage Schack, who was killed this spring, kept faith and hope alive within the heart of the nation. (*) The record of the Danish Church during those five years shows a courageous faith and a willingness to sacrifice. But the exact story of these years will be revealed during the next few months.

* * *

(*) A typical episode was when Danish pastors were asked by the Ministry of Church Affairs not to mention the conflict in the Norwegian Church. Among countless protests which the bishops and the clergy sent to the Ministry was a letter from Kaj Munk in which he said:

"I permit myself to inform the Ministry that I propose not only not to obey the decree which I have received, but to act directly contrary to it. I am supported in this decision by my ordination vow. I feel myself very closely bound up with my Norwegian brethren in the faith. They are fighting for the same ideals for which I, too, have sworn to fight. If I sit down as passive spectator because of fear of men, I should feel myself a traitor to my Christian faith, to my Danish spirit and to my ordination vow.

"It is better that Denmark's relations with Germany should deteriorate than its relations with the Lord Jesus.

"We clergymen exist to proclaim the Word and not to keep it silent. To compromise with unrighteousness would have the most serious consequences for the country and its people.

"If the Ministry for Church Affairs does not immediately withdraw its inconsiderate circular, I shall feel obliged to approach all my brethren in the ministry, calling upon them to designate a certain Sunday for a joint Christian demonstration in our Church for our dear and brave sister church in Norway."

He closed his letter with the well known words of Luther: "Here I stand, I cannot do otherwise. For it is not safe for a man to act against his conscience."

Sunday School Institute In District VII

Our Sunday School Institute in District VII was held in Kronborg, Marquette, Nebr., August 9—12.

To us who have been privileged to attend several of these annual gatherings, the institute has become something in the nature of a retreat from which we go home refreshed and inspired to new effort and work with the children in home and Sunday school. Much credit is due our district superintendent, Miss Emilie Stockholm, who carries the greatest share of the burden of planning and arranging the program.

This year an invitation had been extended to the Nebraska District of the United Danish Church to share the meeting with us and this arrangement proved so satisfactory that it was agreed to try it again next year when we meet in Cordova.

Among the highlights of our meeting was the course of studies on the life of the apostle Paul, as presented by Rev. S. S. Nielsen of the United Ev. Church of Denver, Colo. He brought forth the various characteristics of the great apostle and dwelt particularly on his faith which was so living and real. Rev. Nielsen sounded a direct challenge to us to strive for a similar strong faith, courage, diligence, humility and conscientiousness in our growth as Christians.

I wish also to mention Rev. Stockholm's daily studies on the mystery of the cross. He emphasized the tremendous power of the cross in changing human nature. At the conclusion of the last of these meditations Rev. Stockholm expressed the hope that he had succeeded in inspiring us to go home and study the scripture and draw our own conclusions. It seemed to me that the keynote sounded by our leaders in various ways was this hope that we might go home and continue these studies.

Rev. Erik Moller's daily "Practical Aids in Presenting the Lesson" proved so absorbing that we found it hard to stop when the allotted hour had passed. It was pointed out again and again that we must teach a gospel which is of our own personal experience. It is not a question of what a child learns but what he becomes through our teaching. Only to the extent that one loves and understands a child can one influence him. That which comes from the heart goes to the heart. The importance of thorough preparation was also stressed. We became children again when three of our leaders, Miss Stockholm, Rev. Ole Larsen and Rev. Erik Moller told Bible stories, each using a different method of presenting stories and parables from

the Bible. One of the pastors gave the following advice: "Tell the children about God in such a way that they will plead, 'Tell it again'."

Rev. Ole Larsen of the United Ev. Church of Hampton spoke each day on "The Origin of the Bible" and presented slides to illustrate his lectures.

Rev. Howard Christensen's two lectures on Child Psychology demanded close attention from the audience. He had spent a great deal of study on this subject and we felt that his subject was well chosen.

Rev. R. Jespersen's talk on Religious Art presented a plea for the use of more and better pictures in our work with children. He emphasized the value of good pictures in portraying the truth and beauty of the Bible stories and also because children, especially the younger group, grasp the illustrated story more readily. A beautiful Bible picture may give the child a more receptive mood than many descriptive words.

Other speakers from our group were student pastor, Clayton Nielsen, Rev. J. J. Lerager and Mrs. Lerager. Rev. and Mrs. Lerager had come all the way from Brush, Colo., to be with us.

The Kronborg church choir sang for us on several occasions. Many of the members of this choir under the direction of Mrs. Solvej Thomsen have been singing together for 30 years or more. Personally I can only express its effect on me with the words from one of our Danish hymns: "Sjælen af By over Stjerne foer."

Kronborg also has a great deal of musical talent

among its young people. Saturday evening the young people and the Sunday school children presented a pageant in song: "We are Building for Tomorrow." It was compiled and directed by Mrs. Weston Birdsall (formerly Ann Wodder.) America's development was portrayed through a dramatic reading interpreted with the singing of American Folk songs, hymns, negro spirituals and several of our own well loved translations from the Danish.

Sunday was Parents' Day, and we gathered in the spacious Kronborg Church for worship and Holy Communion services in the morning.

Rev. S. S. Nielsen spoke in the afternoon on the influence of the Home in Christian Education. He described the home as the place where the heart is educated. Our responsibilities as Christian parents in shaping our children's characters was strongly emphasized.

Some of us departed for our homes following the afternoon meeting, so we missed the lecture in the evening by Miss Swissholm of the Nebraska State Department of Child Welfare.

We wish to thank the Kronborg congregation, its pastor and his family for their hospitality and friendliness. Though the delayed harvest was in full swing they found time to entertain us royally and to attend many of our gatherings. We did indeed share much in those four days for which we are deeply grateful.

Agnes Nelson.



Across the Editor's Desk

"The Church of Denmark" is the title of an article appearing in this issue written by the Reverend John M. Jensen, editor of "Ansgar Lutheran" of the United Evangelical Church (formerly the United Danish). This article was written upon a request from the office of the Lutheran World Action in New York in a series of articles presenting a brief picture of the Lutheran Church in various parts of Europe. We have had all these articles come to our desk, but have not had room to print same in L. T. However, we feel that this article on "The Church of Denmark" has special interest to our readers and would be to many of our younger readers especially a source of information of church conditions in Denmark, the land of our forefathers.

Church Christmas Packages sponsored by 19 leading Church bodies in America and which has the approval of our synodical president, Rev. Alfred Jensen, has sent out an appeal for Church Christmas Packages to be sent to the various devastated areas in other parts of the world.

We quote from a pamphlet on our desk: "Christmas bells—long silent—this year can ring out again in many lands, pealing forth their good story of good will

toward men.—Christians of America plan to send out that same joyous message to a half million Christian families in the devastated areas by sharing our Christmas with them through Church Christmas Packages.—Help and renew the Christmas joy of Christians overseas. Pack and send a gift box."

The special Christmas carton (12x6x4 inches) may be obtained from Church Christmas Packages, 297 Fourth Ave., New York 10, N. Y. Complete instructions and lists of approved items will be sent to you with the cartons. You may fill boxes for children, babies and adults. A personal greeting card from the church group or individual may be included in each box. Filled boxes must be returned to our warehouse by October 15th to assure arrival overseas by Christmas. It is essential that a remittance to cover cost of handling and overseas shipping be received with the order. The cost is as follows: \$1.00 for a single carton, \$5.00 for six cartons, and \$15.00 for twenty-four cartons. It is requested that no articles be sent other than as listed in the instructions. If you care to you may designate the country to which your package will go. Your name and address can go in, a picture if so wished and thus have a personal touch.

Undoubtedly many will be happy to give such a present. It is recommended that Ladies' Aids and other groups consider the matter soon.

The Lutheran World Convention represents the Lutheran Church on a world-wide basis in the same manner as the National Lutheran Council represents the eight Lutheran bodies in the United States which constitute this organization. Although the two organi-

zations are two separate functioning entities, several of the leaders in the National Lutheran Council are also members of the Lutheran World Convention and thus represent American Lutheranism in matters pertaining to the entire world.

It is a well known fact that the Lutheran Word Convention has not been able to function since the beginning of the war in 1939. On March 17, 1945, a meeting was held in Sweden where Swedish and American representatives of the Lutheran World Convention discussed the possible procedure which ought to be followed in undertaking relief and rehabilitation of the churches in the post-war period. It was decided to form a Lutheran World Convention Liaison Committee. This committee was to 1) study and survey the problems of the reconstruction of the Lutheran Churches in Europe; 2) on the basis of these studies to make recommendations and propose plans for operation to its constituencies.

Archbishop Eidem of Sweden was made honorary chairman; Bishop Edv. Rodhe of Sweden, chairman; and Direktor Thore Borgvall also representing the Swedish church. The two American members on the committee are Dr. Franklin Clark Fry, president of the United Lutheran Church, and Dr. Ralph H. Long, Director of the National Lutheran Council.

Since representatives on the committee have been appointed in Denmark, Norway and Finland. Another important step was taken when Dr. S. C. Michelfelder, pastor of St. Paul's Lutheran Church, Toledo, Ohio, was called to be the representative of the American section of the Lutheran World Convention under the program of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches at Geneva, Switzerland.

Reports From This Liaison Committee are coming through now regularly and some of these are quite lengthy. We shall endeavor to give some excerpts. On June 11th Mr. Borgvall of Sweden had a meeting with Bishop Fuglsang Damgaard in Denmark. From this report we quote: "Denmark today has very great internal problems, partly due to the delicate situation concerning traitors, who hourly fill our prisons, and partly to all the civilians who, in Germany's final struggle, were, by Hitler, presented with Denmark as a suitable place of sojourn. The latter whose estimated total is about 300,000, on account of transport difficulties in Germany, and partly also in Denmark, cannot be repatriated within the next 6 months. In the meantime they are billeted in schools and hospitals. Their attitude to the Danish population is however singular. Within the closed areas allotted them they spit at and mock Danish passers-by."

"At the conference with the Danish national committee of the 12th of June at which various matters were the subject of long and detailed discussion, and at which complete unity was reached on every point, Bishop H. Fuglsang Damgaard and Dr. Alfred Th. Jørgensen were unanimously elected as Denmark's representatives on the Liaison Committee."

From Norway the following report was received in July: "Bishop Berggrav was in the best of health, and deeply engrossed in work. On the day previous to our visit he had been chairman at a meeting of bishops where numerous matters of a varied nature were handled in detail. It was with joy agreed that the hardest test of the years of struggle in Norway has led the Norwegian people nearer to the Church. The Norwegian people, from youthful workers to the wealthy middle-class collected during three years of underground activity, not less than 12 million kroner for increments and expenses of the clergy forced from their posts by the Norwegian Nazi government. The sum was so ample that, despite the fact that many priests with large families have received support to a sum greater than their former salaries, a sum has been reserved which it is now judged appropriate to place at the disposal of families of Home Front men who have fallen."

Martin Niemoeller has been extended an invitation to visit the American Lutheran Churches. We have on our desk a copy of his answer to this invitation. We find this letter interesting and challenging and gladly share it with our readers, as it reveals something of the spiritual status of this well known Christian leader:

In response to an invitation to visit America Dr. Niemoeller writes the following:

"Leoni (Starnberger See Obb.), 9th July 45.
Assenbuch 6.

Dear Sir,

The day before I left Naples to be brought to Versailles, I got a copy of your cable, inviting me to come over to the United States as a guest of the American Lutherans. At the same time I was told to postpone my answer until I would be back. — Now in the meantime I have been dismissed of the American custody and sent home at last to the rest of my family, whereas my return to Naples has been cancelled. — For several times I tried to get the permission to get out of the occupied territory in order to go with my wife to Switzerland at first, because both of us need a time of recovery, but there is only little hope to get this permission for the next months, and so I must part with all my wishes to be of any use in the task of getting into personal contact with you and the American Lutheran Churches. — My own parish in Berlin being held by the Russians, I too have no hope to be of some help in re-establishing church affairs here at home, and in this way I shall have to wait until God calls me for some work, of which I can't yet see an intimation. — After all, I had no personal wish for the last years than to come back to my wife, who has suffered more than I myself and who is in a very bad condition of health, and to be allowed to see her once more. That wish has been granted to me, and I hope that my mind will become peaceful and content in the midst of all turmoil and disaster. My hope that the ruin of Europe might be avoided is very small. I thank you most heartily for your kindness, and as soon as there should be any chance to, come over, I shall let you know. I am well aware that the Christian fellowship and your prayers have supported me as well as all my suffering Christian brethren in this country for the bygone years, and I may ask you to continue praying for us in the times to come.

Yours very sincerely,

(signed) Martin Niemoeller D. D."

DANEVANG DISASTER

Today came sad news from the Texas storm front. The president of the Ansgars Danish Lutheran Church at Danevang, Texas, sent me the following telegram:

**"Danevang church demolished by storm.
Much property damage. No lives lost." —
Viggo M. Andersen.**

I immediately wired the following reply: "Deeply regret misfortune befallen your congregation. Sincere sympathy to all sufferers on behalf of Danish Church. May God give you courage and faith to carry on. Would appreciate being advised what the synod can do to help."

We are thankful to God that no lives were lost and let us hope that a more complete report will serve to reduce rather than increase our concern for our friends in Danevang.

Alfred Jensen.

August 30, 1945.

DAYS OF REMEMBRANCE

"For with my staff I crossed over this Jordan; and now I am become two bands."—Genesis, 32, 10 last part.

Jacob was returning home. Twenty years had passed since he as a young man had left his father's and mother's home and an angry brother. Two reasons were given for leaving. The neighbors were told he had left home in order to take a wife from the daughters of his mother's land, but he and his mother knew better: His brother, Esau, purposed to kill him.

Many and varied had been his experiences these many years since he left home. He remembered everything as plainly as if it were of yesterday. His coming to the well outside of Haran where Elizer had met his mother, Rebekah; his first meeting with Rachael and how he had loved her, so he was willing to work seven years for her and they seemed unto him but a few days for the love he had for her; and then his great disappointment on his wedding day, and Laban's poor excuse—yea Laban, his tricky uncle. How he had struggled nights and days for the stock he now owned. We have his own words for it face to face with Laban: "This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bore the loss of it; of my hands did thou require it, whether stolen by day or stolen by night. Thus I was; in the days the drought consumed me and the frost by night, and the sleep departed from my eyes." He had indeed been a hard working man as so many immigrants to our broad and beautiful land.

But first and foremost he remembered God's manifold blessings. He remembered especially the wonderful dream on the way out—the stairs leading up to heaven, the angels going up and down, God himself speaking to him: "I am the Lord, the God of Abraham and the God of Isaac, your father, and I will be your God, too. The land where you are lying shall belong to you and to your children after you; and your children shall spread abroad over the lands, east and west and north and south like the dust of the earth: and in your family all the world shall receive a blessing.

And I am with you in your journey, and I will keep you where you are going and will bring you back to this land. I will never leave you and I will surely keep my promise to you."

Had not God told him to return to his father's home and land, had God not warned Laban when he pursued Jacob: "Take heed that thou speak not to Jacob neither good or bad." And as Jacob went on his way the angels of God met him. And when Jacob saw them, he said: This is God's host. As he stood there by the river Jordan and looked back on his life's journey so far he remembered all this: God's promise, His blessings, the protection by angels so many times and the covenant with Laban. And it humbled Jacob: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant."

Let us take a look at the blessings we have received in the past years. Many immigrants have been blessed wonderfully in coming across the ocean and by living in the new land.

But then there was something more. Although the shadows of the past had been broken by sun light from above and even God Himself had told him to go on, there was something about a bad conscience and a brother that had been harmed. For we are many times weak of faith and slow in depending solely on God. So when Jacob heard that Esau was coming to meet him with four hundred men, he was sore afraid.

And therefore the first day of remembrance ended up in a nightly prayer. Jacob had made all possible preparation. And now at nightfall he is alone behind the broad Jabbok. He is alone with God. What happened during the night is described in Genesis 32,24-32. There wrestled a man with him. Was it God in the form of a man? Was it Christ or an angel? Under all circumstances it was a meeting with God. The keynote of the prayer is this: "I will not let thee go except thou bless me." As God had blessed him before in so many years, so he felt that night that God's blessing must be renewed, that it was his only salvation. Something broke in Jacob, his self-confidence; we see it so clearly in the meek way he meets his brother the next day. He came in front of his families but he bowed himself to the ground seven times, until he came near to his brother. It was the confession of his sin the many years before; it was his asking for forgiveness; it was also his faith in God's blessing from the night before. An Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. It was not only that Jacob received a new name that night, Israel, that is: "He who wrestles with God," but in many ways he was a new man. A new day dawned upon his future. It can never be told any better than the Bible tells it: "And Jacob called the name of the place Peniel: for I have seen God face to face and my life is preserved."

People at that time thought they would never see God face to face and live. But we believe that meeting God in earnest prayer is to receive everlasting strength and life.

And as he passed over Peniel the sun rose upon him, the sun of his soul. What a wonderful sunrise, what a beautiful morning and then a new and bright day. Day of remembrance not only by him but by all of us.

P. Rasmussen.

OUR WOMEN'S WORK

Dean Virginia Gildersleeve

U. S. Woman Delegate at San Francisco

Virginia Gildersleeve, head of Barnard College (a part of Columbia University) in New York city, was the only American woman delegate to the great international conference at San Francisco. "I am deeply concerned," she has said, "that my country, which I love, should play a great role as a citizen of the world. There is no conflict between true internationalism and true patriotism."

A founder and twice president, of the International Federation of University Women, she knows Europe well. As a delegate from the American branch, she has taken active part in meetings in Vienna, Paris, London, Oslo and Stockholm. She was chairman of a board running a residential club for American girls studying in Paris. She has brought many professors from other lands to teach at Barnard and has encouraged foreign students to come here. During the last war-torn year, with a peak enrollment of over a thousand girls, there were 68 foreign students.

Dean Gildersleeve's father was a justice of the Supreme Court of New York state. Something of his judicial temperament seems to have been handed on to his daughter. She is always calm, self-possessed, dignified and a little aloof. She knew that the charter to be worked out at San Francisco would not be perfect. "It will be made by imperfect human beings," she said. "It will not completely satisfy anyone." She realized that many of the delegates meeting there were certain to be suffering from nervous strain because of the suffering and humiliation their homelands had experienced. The graduate of a private school of high standing, the Dean continued her studies at Barnard College and took her M. A., and Ph. D., degrees at the parent institution, Columbia University. She began her teaching career by giving courses in English literature at Barnard and became dean in 1911. An independent Democrat in politics she believed that the United States delegation to the San Francisco conference had been greatly strengthened "by the agreement of the two main political parties on the general idea and on the Dumbarton Oaks Proposals (drawn up in Washington by this country, the U. S. S. R., China and Great Britain last fall) as a good foundation." Dean Gildersleeve was one of the farsighted members of the Commission to Study the Organization of the Peace, which began its work early in the war.

The Dean believes that, apart from her experience in international affairs, one reason she was chosen as a delegate, was to provide representation for the women of this country. "Women," she said "have certainly played a great part in this modern and terrible total war, not only in this country but even more beleaguered Britain, in invaded Russia and in the heroic resistance movements of the occupied countries. Women can claim no monopoly on hatred of war — But I think that in general women's hatred of war is perhaps

more profound and instinctive — Might they not find it easier to accept, for example, the inevitable limitations upon our country's freedom of action required by any effective world organization?" In the Dumbarton Oaks plan for an Economic and Social Council there will be opened "an immense field of human welfare, of health and happiness, of the well-being of children and of the family, subjects peculiarly to concern of women." Because she has "worked happily" all her life surrounded by youth, she hopes that in some modest way she can speak "for all the youth of our wide land." She promised to "carry into our deliberations something of their spirit — and the generous heart of youth — its faith in the vision of a better world." "We shall need to borrow some of that spirit at San Francisco," Dean Gildersleeve concluded, "if war-weary mankind is indeed to pass through the City of the Golden Gate into the opening of a new era."

This sketch of our U. S. Woman Delegate to the San Francisco Conference was scheduled to go on our page several months ago; but space has not permitted.—Editor.

School Days Are Here

In a few short days, Young America will start its yearly trek — back to school. For the first time in many years, we, in our home, have no one to join the march. How I envy the mothers who these days are busy looking over the school wardrobes, finding rules and pencilcases, buying tablets and books — such wonderfully exciting days! Even though John says he doesn't like school, I think there are very few youngsters who do not look forward to that opening day.

Of course parents' responsibilities grow when school begins. In some cases it just means that the children are out from under foot. But there are the homes where this is the start of a period of a new and enjoyable fellowship with their boys and girls. This is where the parents follow the work of their children from day to day.

For 7-8 hours (and often more) five days a week, your children are under school influence. That runs into many years by the time they have finished high school. Many parents never meet their child's teacher, never look at his textbooks, never discuss his work with him and consequently haven't the slightest idea of what he is doing from day to day. I think this is especially true in regard to our teen agers. Small children talk more freely and insist on passing on their experiences; but older youngsters have to be prompted sometimes. What a golden opportunity we pass up, if we don't do that prompting!

Could it be one of our missions this school year to acquaint ourselves better with the work carried on for our children in our schools. And then, knowing what is taking place, to lend a helping hand when—and wherever possible. It will ease the teacher's work, stimulate the child's interest and will open a whole new world of enjoyment to us parents.—F. S. P.



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

AS ONE MAN . . .

By H. M. Andersen, Viborg, S. D.

Most of us today are amazed at the tremendous, not to say miraculous, feats that have been attained by the Allies, united in war. As Roosevelt put it: "The people shall rise as **one man** to accomplish the tasks that lie before us. We can, we will, we must!" Since then we have seen to a degree just how much has been accomplished by the one-ness of a given people. Mountains, seemingly insurmountable, have not only been scaled, but literally moved.

Some of us who have been aware of the greatness and magnitude of it all have wondered at the uses to which the results have been put, and we frequently hear it said — "Just think what could have been done for the good of humanity if this gigantic effort had been directed into other channels." To even consider the result is staggering beyond human comprehension. One commentator, **two years ago**, estimated the cost by stating that it would have bought a modern home, complete with all fixtures, a garage and a new car for every family in the world! And that is apart from the cost in lives and in suffering!

This outrageous cost is being paid for because people by common consent have agreed that it is necessary.

So we see that where there is a will there is a way. Where people are united in a great cause, the cost is secondary. We also see that the impossible is accomplished through united effort. When people are united by singleness of purpose we can expect miracles. When a single thought grips a whole people—they rise up as one man.

For years and years, ever since I can remember, we have heard complaints and criticism of our church and our young people's work. There is no doubt but what some complaining is justified since there definitely is something lacking. But we do not need anyone to tell us that something is wrong—we know that. Each individual acts independently, and no one **cares** to do anything. When once in a blue moon someone does get enough initiative to go ahead with a project, he stands alone, and try as he might, he is licked for lack of mutual interest.

A house divided against itself cannot stand! All members are pulling in their own direction without considering where the group is going. The result is, usually, a standstill—and stagnation.

This thought is nothing new to any of us, I am sure, but it needs desperately to be re-emphasized. We need to re-discover the central purpose of all our striving. Not the purpose of our par-

ents, or other authoritarian voices, but our own voice and our own ideals. We are tragically in need of an integrating force that will bind us all together in a common weal. We **must** have a purpose about which to gather; about which to unite, so that we too may rise—**AS ONE MAN**.

Haven't we been giving our Y. P. S. artificial respiration long enough? Isn't it time we learned to breathe the fresh, life-giving ozone of our own accord? We have set up all kinds of rules and schemes in order to keep and attract members—but no one is really interested in mechanics—not if they're alive.

I have dared to hope and believe that under the surface of it all there is a harmony of spirit that needs only to find expression in order to bring about a unity of purpose so that we may have a guiding principle or a philosophy that will weld us into unanimity. If we once can successfully probe into that deeper source of unity we will find that the forms of expression will be quite natural and non-synthetic. It won't be necessary to inject intermittent hypos in a dead body to stimulate life, for it will have its own virile stimulus.

I would like to suggest to all of you that you individually and collectively consider this very seriously and sincerely. Is not our difficulty that we have not formulated in our own minds, and accepted with our own hearts a true goal; a guiding principle?

NEWS NOTES AND COMMENTS

The editor has had little trouble editing the news this month since Tyler and Alden were the only two heard from.

Activities seem to be at a low ebb, and the interest corresponds. Tyler writes: "A group of young people took part in a folk-dancing exhibition on the lawn at Danebod on the eve of 4th of July. Several also sang in the mixed choir, which sang two numbers at this occasion, under the direction of Einar Andersen." A letter was received from the Tyler board member, Emery Thomsen which is reserved for comment by the editor.

Viborg-Gayville haven't been too active since convention time either. A joint picnic was held between here and Gayville and a fine time was enjoyed by all who attended. Viborg's officers have all departed from our midst, leaving us rather high and dry, but we expect to have election at our next meeting. Gayville is expecting to begin meeting in the homes of the members due to shrinkage in numbers.

To Our Youth

VOLUME XXXVI,

September 5, 1945

NO. 26

NATIONAL D. A. Y. P. L. BOARD MEETING IN CEDAR FALLS, IOWA, AUG. 17

Only two members of the board, namely Harold Ibsen and Harold Petersen were present at the meeting. Richard Sorensen was not able to come but submitted his opinion in writing in respect to the discussion of Ungdom which occupied much of the meeting. Rev. Harris Jespersen was at the request of Ibsen, also present at the meeting.

A letter was read from Rev. V. S. Jensen who is the chairman of the committee investigating the possibilities of a new youth paper. He submitted plans which the committee had discussed. However, the plans which he submitted are not for the board to act upon, but for a national convention.

The immediate question before us was to decide whether or not we should continue the Youth page in Lutheran Tidings. Rev. Ibsen favored that it should be discontinued feeling that such a move would hasten an actual decision for or against a new Youth paper. Rev. Sorensen and Petersen favored the continuation of the Youth section in Lutheran Tidings, at least, for the present.

Harris Jespersen wished to be relieved of the editorship. Harold Petersen promised to take over this work, at least temporarily. He will take over the editorship with the first issue in November.

Since Ungdom is in reality no longer a separate publication involving separate financial backing it was decided to ask Howard Christensen to forward his financial statement on Ungdom to date to the D. A. Y. P. L. treasurer Richard Sorensen so that we could better determine the exact financial status of D. A. Y. P. L. It is to be remembered that there still is some debt on Ungdom which must be paid. An appeal was made to all societies some time ago to share in this responsibility. Only a few have responded. However, some gifts have been received and the remaining debt is no longer very large. I believe a statement will be forthcoming soon which will reveal exactly how much debt remains.

The new Christmas publication was discussed. It will be larger than the Christmas issue of Ungdom but the general style will remain the same, paper to be of somewhat better quality. We plan to make this an annual publication independent of any youth paper which might be considered in the future. Rev. Harris Jespersen is the editor for the 1945 publication. More details will be brought to you soon. We hope all will work to make it a success.

We are planning for a national con-

vention in 1946 and welcome invitations for such a convention. It must, according to our incorporation papers, be held the third week in August.

By this time our annual district conventions have been held. We request that each district submit the names of your district officers to Rev. Harold Petersen, Ringsted, Iowa. The contact between the national board and district boards has been too little for any good discussion of our young people's work.

Respectfully submitted,

HAROLD PETERSEN,
Secretary of D. A. Y. P. L.

CHURCH and HOME

By REV. M. MIKKELSEN

Blessed are good eyes to live with. "Eyes that see the smile of God in nature, and see the best in folks all around them." But eyes are not blessed merely because they are seeing eyes. It depends on what they see and how they see it. Some eyes delight in seeing one thing, others in seeing other things. The blessed eyes are truly those seeing, as His disciples did, the healing hand of the Lord extended to heal the wounds of suffering humanity.

Their eyes were privileged to see God and all the glory of His majesty which was revealed to them in the life of Jesus. But they were not therefore lifted so high above the things on earth and in this world that they never saw the less attractive sights of human misery and despair. Life has a dark side as well as a brighter side. It is important that we are informed about both sides and know what goes on on either side.

As much as we delight in the good things of life, and our desire is to see these things and live on the bright side, the reality of life in this world occasionally requires that we turn our eyes to the less desirable things and look at them too. One cannot close his eyes to the misery of the sinburdened world and be happy, although it might be possible for him to stay away from it and live his own life in obvious comfort. You cannot live in one reality and close the other one out completely. The world is closing in on us from all sides; apparently it is gaining ground, invading the homes through the radio, newspapers and magazines.

If asked whether we think our eyes have been especially blessed, many of us undoubtedly would have to admit that it has been our bad fortune to see many things that were not so pleasant to behold, and it has not always been so easy, under the circumstances to keep the chin up and retain the necessary calmness in faith.

Seeing misfortunes and sorrow, despair and suffering all around them the disciples saw more than that; — sin, disgrace, depravity, are not necessarily ends in themselves, there is a way out of the darkness that grieves humanity;

evil can be conquered, and sickness can be healed—they saw the Grace of God at work in a sinburdened world, they saw death and destruction, but they saw also the power of resurrection as an active force in the life of Jesus of Nazareth. Beyond the vision of horror and grief they saw the glory of the kingdom Jesus had come to build in the hearts of men. Having such a range we can understand that their eyes truly were blessed eyes.

Seeing that the world is evil, it is important that we shall also see that God is good. If God is obscured by visions of grief and despair so we see only evil, all we can talk about and hope for is evil. In order to talk convincingly to our fellowmen about God we must have a clear vision of the destiny He holds securely in His hand.

GRAND VIEW COLLEGE

WHY A STUDENT RETURNS TO G. V. C.

Someone said to me this summer: "There must be something about Grand View College that makes you so enthusiastic about going back." There is—I am certain I could not find another college that would satisfy me as completely as Grand View does. I know that there are many places I could go to obtain knowledge, but Grand View stands for something more than just that.

I like the people I meet there, people so much like myself, with homes so much like mine. We are from many different places, yet we have a common background and it is that background which draws us to Grand View.

I like the small informal classes where the instructor knows us as an individual, not just as another name on a long list. I appreciate the guidance we are given in making out our schedules to suit us in our chosen line of study.

I like the way we enjoy things together—the change of seasons with our fall and spring picnics, Christmas time with our large tree in the living room, the U. K. meetings on Saturday nights, our special parties for different occasions, Studentfest and the fun you have preparing for it.

I like the evenings at Grand View—the way we meet for coffee at 9:30, and then, as an eventful day draws to a close, we gather in the comfortable living room for songs and an evening prayer.

I want to go back and enjoy these things once more. I know that Grand View will give to me what I put into it and more. I am looking forward with eager anticipation to September 10th, for I know that worthwhile experiences are waiting for me, and others like me, behind those doors.

KATHRINE UTOFT.

OUR CHURCH

Fredsville, Iowa—Dean Alfred C. Nielsen of Grand View College was the guest speaker at the annual Harvest festival held on Sunday, August 26th.

The Quarterly Sunday School Teachers Institute of the two Danish Lutheran synods of the Chicago area will be held in the Ebenezer Lutheran Church in Chicago on Sunday afternoon and evening, September 30th. The pastor of the church is Hans C. Jersild, 2027 Humboldt Blvd., Chicago 47.

Nysted, Nebraska—The annual "September Fest" was observed Saturday and Sunday, September 1 and 2. Rev. Enok Mortensen of Tyler, Minn., was the guest speaker.

Brooklyn, N. Y.—District I will gather for the annual convention in Our Savior's Church in Brooklyn during the days of October 5th-7th.

Rev. A. C. Kildegaard, Bronx, N. Y., will observe his 40th anniversary in the ministry on September 10th. Rev. Kildegaard was ordained in the Denmark, Kansas, church where he had also been confirmed. Rev. Kildegaard's father served the Denmark, Kansas, church until his death.

On September 10th Rev. and Mrs. Kildegaard will observe also the 39th anniversary of their wedding day. They were married in St. Peter's Lutheran church, Dwight, as Mrs. Kildegaard's home was near Dwight, her home belonging to the Gardner church, where her mother is still a member and has her home in Gardner. We extend congratulations!

Detroit, Mich.—A thanksgiving and prayer service was held in the Detroit church after complete announcement had been made of the surrender of the Japanese army.

Minneapolis, Minn.—"The Bugle" is the name of a monthly bulletin published by the St. Peter's church for the youth in U. S. service. We have had a number of copies come to our desk and we consider this publication one of the best of its kind of those that have come to our attention. It brings brief news from the home church, about extra activities in the church and the Danish community of the Twin Cities. It has a "Chatter" section, where one finds brief news items about the various youth in the service, taken either from letters or from the visits made at home. It also has a "letter bag" which brings letters from various boys and girls in the service, and from all parts of the world. There are always new addresses, changes, etc., and a page of "Humor." "The Bugle" is edited by the always active V. S. Petersen.—A good job, well done V. S.!

Pastor Carl P. Højbjerg, a former president of Grand View College, and who with his wife moved to Denmark in 1936, has during the war resigned from his pastorate at Ringe, Fyn, Denmark,

and now resides at Holte, near Copenhagen. His address is: Grønnevej 45, Holte, Denmark, Europe. Dr. Otto Hoi-berg informs us that his parents are both well and have not been deprived of any necessities of life (with the exception of coffee and tobacco).

Chaplain Jens C. Kjaer evidently has been sent overseas. We recently received the following change of address: c/o Postmaster 14986, San Francisco, California.

Exira, Iowa—The St. John's Church observed on Sunday, August 26th, its 50th anniversary. Rev. M. Mikkelsen of Askov, Minn., a former pastor of the church, was the guest speaker.

Askov, Minn.—Dr. Johannes Knudsen, president of Grand View College, who with his family enjoyed a brief vacation in Askov and in other parts of Minnesota, spoke Sunday evening, August 26th, in the Bethlehem Church.

The Danish War Relief project in Askov has now been terminated. Over 600 articles, consisting of knitted sweaters, scarfs, garments made from new material, reconditioned clothing, etc., have been sent from the local unit.

Rev. Alfred Jensen, synodical president, preached Sunday, August 26th, in the Bethlehem's Church, Cedar Falls, Iowa, in the absence of Rev. Holger O. Nielsen.—The Alfred Jensen family are, during this week, vacationing at Lake Okoboji in northern Iowa.

Chaplain F. O. Lund was scheduled to serve the Granly, Miss., congregation Sunday, August 26. Chaplain Lund is stationed at Ruston, La., at a War Prisoner's Camp.

Tacoma, Wash.—The ladies of the St. Paul's church in Tacoma tendered a surprise party on Mrs. A. W. Andersen, wife of their pastor, on August 8. The party was in the form of a food shower, bringing also flowers and a gift of money.

The Committee Preparing a Book of Sermons, Rev. Holger Jorgensen, Rev. Holger O. Nielsen and Rev. L. C. Bundgaard, met during the days of August 23-27 in Withee, Wis.

The two visiting pastors were invited to speak afternoon and evening at the Harvest Festival arranged for the Withee church Sunday, August 26.

The Committee on Publications met recently in Des Moines, Iowa. We call attention to the advertisement in this issue of L. T. for the sale of the new book, "Hymns and Hymnwriters" by Rev. J. C. Aaberg which merits a large sale within our entire synod.

The Eben-Ezer Mercy Institute was host to the 42nd annual meeting of the Institute during the days, July 12-15. Present as members of the Board from our synod were Rev. A. W. Andersen and Rev. Alfred Jensen. At the business session Rev. Alfred Jensen was re-elected Vice-chairman for one year. As Rev. A. W. Andersen asked to be relieved of his duties Rev. Ottar Jorgensen of Chicago was elected to serve the unexpired term of Rev. Andersen.

TO THE MINISTERS

In filling out the blanks with biographical data, please give the **dates**, not just how many years of schooling you have had. In other words: don't write GVC. 6 years; but 1905-11; otherwise your information will have no historical value whatsoever.

And please send in your information as soon as possible.

ENOK MORTENSEN.

DISTRICT VI CONVENTION

SEPTEMBER 14-15-16, 1945

GAYVILLE, S. DAK.

CONVENTION THEME: JOURNEY-
ING TOGETHER
(From Gr. "Synodia"—SYNOD)

FRIDAY EVENING—

8:30—Opening meeting.
Welcome, Rev. H. M. Andersen.
Address, Rev. Enok Mortensen.
"Faith of Our Fathers"

SATURDAY MORNING—

9:00—Morning devotion period, Rev. Eilert Nielsen.
9:45—Business session.
12:00—Dinner.

SATURDAY AFTERNOON—

1:30—Business session continued.
3:00—Coffee.
3:35—Address, Rev. Enok Mortensen.
"Nature of Our Work"
6:00—Evening meal.

SATURDAY EVENING—

8:30—Address, Mr. Harold N. Riber.
"Missionary Imperative"

SUNDAY MORNING—

10:00—English communion service,
Rev. Eilert Nielsen.
Sermon, Rev. H. M. Andersen.
"Journeying Together"
12:00—Dinner.

SUNDAY AFTERNOON—

1:45—Address, Rev. Eilert Nielsen.
"Reconstruction Era"
3:00—Coffee.
4:00—W. M. S. meeting, Mrs. Eilert Nielsen.
6:00—Evening meal.

SUNDAY EVENING—

8:30—Closing meeting.
Address, Rev. H. M. Andersen.
"Need for Unanimity"
10:00—Coffee.

FAREWELL.

Submitted by:

H. M. ANDERSEN,
Vice-Pres., Dist. VI.

DISTRICT VII MEETING, OMAHA, NEBRASKA

September 21—23, 1945

FRIDAY—Registration.

8:00—Opening service, Ronald Jesper-
sen.

SATURDAY—

8:45, Devotion, P. C. Stockholm.
9:45, business meeting.

NOON

2:00, business meeting resumed.

Those present of the Women's Mis-
sionary Society, and all those inter-

ested therein, will have opportunity
to meet about 4:00.

Evening meal

8:00, lecture, Howard Christensen.

SUNDAY—

9:30—Danish service, J. J. Lerager.

10:30—English service with Holy
Communion, Alfred Jensen, Erik K.
Moller.

NOON

2:30—Lecture, Erik K. Moller.

Evening meal.

8:00—Lecture, John Schultz.

RONALD JESPERSEN,
District President.

Our Savior's congregation invites
members and friends of District VII to
attend our convention September 21—
23. Please enroll early.

Write to Erik K. Moller, 730 So. 50th
Street, Omaha 6, Nebraska. The church
is located on 819 South 22nd Street.

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," intro-
duced by Rev. Marius Krog.
2:00 p. m.—District business meeting.
8:00 p. m.—Lecture, Rev. Edwin Han-
sen.

Sunday:

10:30 a. m.—Worship service, Rev.
Viggo Hansen. Communion serv-
ice, 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.

The annual meeting of District III
will be held at St. Stephen's church in
south Chicago beginning Friday eve-
ning September 21. The membership
of St. Stephen's congregation hereby ex-
tends its invitation to all pastors, dele-
gates and friends of the District to at-
tend the convention.

One delegate for every 25 voting mem-
bers or fractional part thereof may be
sent from every congregation. It is our
hope that each congregation will be
represented by its full quota of dele-
gates and its pastor, that the convention
may be profitable and inspirational to
all.

Reservations should be sent at least
a week in advance to Mrs. Thyra Nussle
2615 West 104th Place, Chicago 43, Ill.

J. M. Jensen,
President of St. Stephen's
Marius Krog, Pastor
Edwin E. Hansen,
District President.

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 CONVENTION

The District Meeting at Wilbur must be postponed on account of the harvest not being finished to the 15th and 16th of September.

Program.

Saturday, 10 a. m., there will be a Bible hour by Pastor Alfred Sørensen, followed by the business meeting which will continue after lunch, and then Pastor Alfred Jensen will speak about Our Home Mission. 8 p. m., opening service by Pastor C. S. Hasle and A. W. Andersen.

Sunday, 10 a. m. Confirmation by Pastor Alfred Sørensen. 10:30, service, with Communion, Pastor Alfred Jensen being the guest speaker, assisted by Pastor Alfred Sørensen at Communion.

2:30 Afternoon Session: Pastor C. S. Hasle, lecture on: The Message of the Church to the World of Today. Pastor Charles Terrell will introduce a discussion about Youth of today and what is the Church of Today doing for its Youth.

Sunday school work will be introduced by Mrs. Karen Rasmussen of Enumclaw.

Closing services by Charles Terrell.

A. W. ANDERSEN,
President Dist. IX.

Delegates and visitors kindly send in their names to Viggo Jurgensen, Wilbur, Wash.

ACKNOWLEDGEMENT OF RECEIPTS FROM THE SYNOD TREASURER FOR THE MONTH OF AUGUST, 1945

Towards the budget:

Previously announced ----- \$ 1,679.15

General:

Congregation, Marlette, Mich. 50.00
Congregation, Muskegon, Mich. 20.31
Congregation, Manistee, Mich. 85.00
Congregation, Des Moines, Ia. 25.00
Congregation, Askov, Minn. 31.30
Congregation, Omaha, Nebr. 30.00
Congregation, Seattle, Wash. (July) ----- 5.00

Pension fund, misc:

Congregation, Manistee, Mich. 19.50
Canada Mission:
Congregation, Newell, Iowa -- 24.68
Home Mission:

"In Memory of Carl Andersen," Mr. and Mrs. George Damn ----- 1.00

"In memory of Christ Nelson, Gayville, S. D.," Ladies' Aid, Gayville, S. D. ----- 3.00

Nels Nelson family, Mr. and Mrs. Harry Ebbeson, Mr. and Mrs. Jens Jorgensen, Mr. and Mrs. M. A. Slocum, Mr. and Mrs. Herman Nelsen, Mr. and Mrs. Gabriel Nelsen, Mr. and Mrs. George Lohre, Mr. and Mrs. Harlan Olsen ----- 8.00

Misc. subscriptions and gifts to Lutheran Tidings ----- 14.00

Annual Reports:

Congregation, Newell, Ia. --- 3.75
Congregation, Minneapolis, Minn. - ----- 3.25

Congregation, Exira, Ia. --- 2.00

Congregation, Cozad, Nebr. -- 3.00

Congregation, Oak Hill, Ia. --- 2.75

Congregation, Rosenborg, Nebr. ----- 1.00

Congregation, Withee, Wis. --- 7.50

Congregation, Manistee, Mich. 2.00

Congregation, Viborg, S. D. -- 2.50

Towards President's trav. exp.

Congregation, Davey, Nebr. --- 10.00

Congregation, Cozad, Nebr. --- 13.40

Congregation, Marquette, Nebr. ----- 10.00

Tyler Children's Home:

"In memory of Carl Andersen," the Chris Andersen, Walter Andersen, Andrew Andersen, and Mrs. Anna Johnson children, Lake Norden, S. D. ----- 7.00

"In memory of Tony Pedersen" Mrs. Anna M. Johnson, Thyrea Nielsen, and the Andrew C. Andersen, Christ Andersen, Walter Andersen, Ed. Ward, Lloyd Fenning, and Prof. Q. L. Wright fam-

ilies ----- 25.00
Mrs. Carl Andersen and children ----- 10.00

Total towards budget this fiscal year ----- \$ 2,100.09

Rec'd for items outside budget:

For Lutheran World Action:

Previously acknowledged (1945) ----- \$ 6,333.27

Congregation, E. Port Chester, Conn. ----- 27.00

Congregation, Newark, N. J. --- 37.00

Congregation, Muskegon, Mich. 143.41

Congregation, Manistee, Mich. 87.03

Congregation, Marinette, Wis. 145.00

Congregation, Cedar Falls, Ia. 318.40

Congregation, Hampton, Ia. --- 115.00

Congregation, Des Moines, Ia. 163.75

Congregation, Newell, Ia. --- 53.00

Congregation, Askov, Minn. --- 11.25

Congregation, Bredette, Mont. 15.00

Congregation, Solvang, Calif. 60.00

Danish Ladies' Aid, Solvang, Calif. ----- 25.00

"In memory of Carl Andersen" Mr. and Mrs. C. R. Pedersen, Arlington, S. D. ----- 1.00

"In memory of Elvin J. Dahl, killed in action on Luzon, Feb. 24, 1945", uncles, aunts and grandparents, Gayville, S. D. ----- 6.00

Total ----- \$ 7,541.11

Less over-credit to Seattle in July ----- 5.00

1945 Total received to date \$ 7,536.11

Grand View College Jubilee Fund, Cash Contributions:

Previously acknowledged ---- \$35,335.04

Svend Bidstrup, Des Moines, Iowa ----- 10.00

Rev. L. C. Bundgaard, Withee, Wis. ----- 5.00

Roy Ammentorp, U. S. Navy --- 25.00

Rev. and Mrs. Verner Hansen, Ludington, Mich. ----- 10.00

Mr. and Mrs. Tage Ketelsen, Detroit, Mich. ----- 25.00

Jens Jensen, Troy, N. Y. --- 10.00

Mr. and Mrs. Einar Haugaard, Cumberland Center, Me. --- 19.00

Mr. and Mrs. Richard Sears, Cedar Falls, Ia. ----- 20.00

Mr. and Mrs. Wm. Christensen, Menominee, Mich. ----- 18.75

Mr. and Mrs. John Jorgensen, Menominee, Mich. ----- 2.00

Mrs. Mathilde Jensen, Menominee, Mich. ----- 5.00

S. P. Sondergaard, Tyler, Minn. ----- 25.00

Mr. and Mrs. C. R. Pedersen, Askov, Minn. ----- 25.00

Total cash to date ----- \$35,534.79

G. V. C. Jubilee Fund, Contributions in bonds (maturity value)

Previously acknowledged ---- \$28,900.00

Rev. and Mrs. S. D. Rodholm, Des Moines, Ia. ----- 25.00

Mr. and Mrs. Rudolph Utoft,

Tyler, Minn.	25.00
Mr. and Mrs. Peter Petersen, Tyler, Minn.	25.00
Dagny and Howard Frederik- sen, Huron, S. D.	25.00
Arthur M. Sorensen, Arco, Minn.	25.00
Mr. and Mrs. Jorgen Christen- sen, Tyler, Minn.	100.00

Total bonds to date\$29,125.00

Greetings and good wishes to all with a sincere thank you for these contributions.

OLAF R. JUHL,
4752 Oakland Ave., Minneapolis. 7, Minn.

News Briefs

REVEAL CLERGY ROLE IN DANISH UNDERGROUND (RNS)

Lutheran Bishop Hans Oellgaard of Odense was a member of Denmark's secret Freedom Council, the editor of the newspaper, "Church Front," revealed.

"The Bishop's appointment to the council," he said, "was a practical proof of the importance attached to the part played by the church in the resistance movement."

Altogether some 50 clergymen were known to be actively associated with the Danish underground. About 30 pastors were arrested during the German occupation and sentenced to prison, six being sent to Germany. Eleven other pastors were forced to take refuge in Sweden.

The editor stated that circulation of "Church Front" reached a high of 35,000 copies. Many topics banned from the regular church publications were freely discussed in the columns of the underground journal.

BISHOP MANNING SAYS WAR MUST END (RNS)

New York — Development of the atomic bomb "makes absolutely imperative the ending of war," according to a statement by Bishop William T. Manning, of the Protestant Episcopal Diocese of New York. The statement said:

"The development of the atomic bomb is one of the greatest events in all time in the world of science and in human life as well as in warfare. It makes absolutely imperative the ending of war.

"This discovery gives man a frightful power for evil, but also an unprecedented power for good. If the faith and conscience of mankind are correspondingly awakened by this mighty event, a new day of hope will open for the world."

MEMORIAL CHAPEL TO HONOR LUTHERAN UNITY PIONEER (RNS)

Northfield, Minn.—A \$400,000 memorial chapel is planned here in honor of the late Dr. Lars W. Boe, pioneer in Lutheran unity movements in this country, under whose leadership St. Olaf College became the largest Lutheran

educational institution in the United States.

Dr. Boe was president of St. Olaf from 1918 until the time of his death on his 67th birthday, December 27, 1942. During his tenure, St. Olaf's enrollment increased from 500 to 1,200 students.

At the time of his death, he was a member of the executive committee of the Lutheran World Convention and a commissioner of the National Lutheran Council, which he helped organize.

A drive to raise funds for the Boe memorial chapel will be conducted throughout the Norwegian Lutheran Church of America from October 14 to November 11.

St. Olaf College is the home of the world-famed St. Olaf Lutheran choir.

THEOLOGICAL SEMINARY LAUNCHES \$60,000 SCHOLARSHIP PROGRAM FOR RETURNING SERVICEMEN (RNS)

NEW YORK—Union Theological Seminary here has inaugurated a \$60,000 program to provide scholarships for returning servicemen interested in training for the ministry, it was announced by Dr. Henry Pitney Van Dusen, president of the Seminary.

Dr. Van Dusen also disclosed that a series of refresher courses for returning chaplains will begin during the coming academic year. Among the subjects offered will be Christian theology with special emphasis on trends in contemporary thought, Christian ethics, pastoral counseling and homiletics, the Bible and problems of reorientation to civilian life.

Dr. Van Dusen said an intensive effort to "present the claims of the ministry" to veterans was being undertaken by Union Seminary and that a series of leaflets were being published for distribution through chaplains and other channels. Chaplains, missionaries and outstanding churchmen are writing articles for the pamphlets, which are entitled "Service Men in the Ministry."

SHARE THE FOOD

A gift of 250,000 eggs, 100,000 kegs of

SYNODICAL OFFICERS, ETC.

Rev. Alfred Jensen, President,
1232 Penn. Ave., Des Moines 16, Iowa.
Rev. Holger O. Nielsen, Secretary,
1410 Main St., Cedar Falls, Iowa.
Mr. Olaf R. Juhl, Treasurer,
4752 Oakland Ave., Minneapolis, Minn.
Mr. Herluf L. Hansen, Trustee,
111 Pershing Blvd., Clinton, Iowa.
Dr. F. N. Thomsen, Trustee,
Tyler, Minn.

Miss Dagmar Miller,
Santal Mission, Treasurer,
Tyler, Minnesota.

Dr. A. T. Dorf,
Danish Seamen's Mission,
193 Ninth St., Brooklyn, N. Y.

(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).

oatmeal and other foodstuffs presented to the Dutch people from the people of Denmark was unloaded from three Danish ships in Rotterdam July 27. No shipping expenses were incurred as the owners of the three ships had donated the service of their ships and the crews of the vessels had served without pay. (Allied Press Service, July 27)

DANISH-SWEDISH TRADE AGREEMENT

A trade agreement has been signed between Denmark and Sweden for the second half of 1945. Denmark is to export to Sweden goods worth about 22,500,000 Kroner (\$5,700,000) and will import from Sweden 30 million (\$7,500,000) Kroner's worth. Denmark will import among other things iron and steel, wood pulp and paper, Swedish timber exports have already been contracted for and are not included in this agreement. Among the goods that Denmark will ship to Sweden are pharmaceutical products, machinery, zinc and foodstuffs. For the balance, previously granted Swedish credits which have not

HYMNS AND HYMNWRITERS OF DENMARK

By J. C. Aaberg

Excellent biographies of the leading hymnwriters of Denmark with many beautiful translations of their hymns.

"Discerning readers who are interested in hymnology will be happily surprised by the contents of this little book. It is a masterpiece."—Rev. Marius Krog in *Lutheran Tidings*.

Price \$2.00

ORDER YOUR COPY NOW FROM

COMMITTEE ON PUBLICATIONS

GRAND VIEW COLLEGE — DES MOINES, IOWA

been used up will be transferred to the Swedish-Danish clearing.

(Swedish Radio, July 24)

DENMARK THANKS AMERICANS ON GREENLAND

The Danish vessel "Heimdal" left Copenhagen July 27 for western Greenland sailing via Torshavn on the Faroe Islands. This will be the first Danish ship to follow this route since 1939. Starting with Godthaab, the "Heimdal" will visit as many Danish settlements as possible. The purpose of the trip is to convey Denmark's thanks to the American authorities on the island for the assistance which they rendered Greenland during the war.

LUTHERAN LAYMEN ORGANIZE COOPERATIVE MOVEMENT (RNS)

PITTSBURGH, PA.—Voicing the belief that "these times require the constant cooperative efforts of the best that Lutherans can offer to combat a secularized nation and world," 15 laymen of three large Lutheran bodies met here and organized a movement to be known as Lutheran Men in America.

Those present at the two-day session were members of the American Lutheran Conference, a federation of five Lutheran groups; the United Lutheran Church and the Lutheran Synod of Missouri, Ohio and Other States. Together, these bodies represent almost 90 per cent of Lutherans in America.

According to spokesmen of the movement, its aims will be:

"1. To develop better understanding and fellowship among all Lutherans.

"2. To help meet the great challenge which has come to all Christendom as the result of the world crisis arising out of the war.

"3. To foster publicity looking toward

LUTHERAN TIDINGS

a wider dissemination of the Christian philosophy of life.

"4. To encourage local fellowship and cooperation among all Lutherans.

"5. To encourage Christian education at all age levels."

PLEASE NOTE

All material for publication in Lutheran Tidings should be sent to

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

All matters pertaining to the circulation and distribution of Lutheran Tidings, including subscriptions, renewals, address changes, etc., should be sent to

Svend Petersen,
Lock Box 265,
Askov, Minn.

September, 5, 1945

HELP NEEDED

Several women are needed at Eben-Ezer Mercy Institute about September 1 to help in the kitchen and with the care of old people. This is an opportunity for steady employment at reasonable wages to women who wish to help in the work of the church among the old and the infirm. Write to

EBEN-EZER MERCY INSTITUTE
Brush, Colorado.

VALBORGSMINDE

The Old People's Home of the Danish Church

1101 Grandview Avenue,
Des Moines, Iowa

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

Grand View College

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Pre-seminary two years. Seminary three years.

JUNIOR COLLEGE (Accredited)

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The school year opens September 10, 1945 and closes May 31, 1946

Write for Catalog — Johannes Knudsen

HYMNS AND HYMNWRITERS OF DENMARK

By J. C. Aaberg

"The title indicates the contents of this fine book, which was written by a man who knows and understands Danish hymnody, and who can make his subject understood by American readers. . . . Those who may not understand the Danish language will find this book a welcome source of information and inspiration on the Danish hymnbook, certainly one of the greatest collections of hymns in the world."—L. S.

Price \$2.00.

DANISH FOLK DANCES

Translated by Viggo Bovbjerg

This group of folk dances are representative of the national style of Denmark. Originally published by the Danish Folk Dance Society of Copenhagen, Denmark, they are authentic and accurate translations of the descriptions of native dances. Published in two separate books . . . one devoted to the descriptions and directions . . . and the other devoted to Danish melodies in playable arrangements for the piano. Price: Book of Music, 75c; Descriptions, 75c.

LUTHERAN PUBLISHING HOUSE

Blair, Nebraska

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to AMERICAN PUBLISHING CO., Askov, Minn.

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2