

Lutheran Tidings

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Chaplain J. C. Kjaer Sends Greeting From Luzon

RAIN CLOUDS are drifting up the blue green mountains and native boys are riding their carabaos, water buffalo, to muddy rice fields. Now and then there is an explosion in the jungle-like thicket across the road where our men are detonating unexploded bombs and checking the smashed planes. The great rain-god of Luzon appears to have had his say and we are drying our mildewed belongings in the tropical sun. In a few days we shall be scattered over the Philippines, Japan and Korea.

Last Sunday I flew in to Manila and back in a C-47. The flooded rice fields, swollen rivers, banana and sugar plantations, bamboo groves and picturesque stilted native huts painted their own charming pattern in the rain.

As the extinct volcano, Mount Arayat, vanished on the horizon, we glimpsed the destroyed city through the mist that brushed the wings of our huge plane. Some of the us had previously hitch-hiked by land to Manila and wandered through filth and rubble into the Intramuros with its flooded graves, smashed Spanish forts and crumbled modern buildings. Now we could spot the water-filled craters of bombs that had missed and the armada of sunken ships in the Bay.

Soldiers and sailors of the United Nations were crowding the Red Cross Canteens and gulping down the free lunches, only to get in line again. Of course we could have eaten at the primitive restaurants and have two fried eggs for a dollar, a carabao hamburger and a can of beer for two dollars ;or we might even have had a half a dried up little chicken for three dollars. Oh yes, there was a pair of sleazy Chinese silk pajamas, but I did not have the \$125 handy.

Looking back to our voyage in a heavily armed transport, I wish some of my friends could have visited the Marianas and the Carolines with us. We encountered no hostile craft, though a ship ahead of us hit a mine. Fortunately it was able to continue at reduced speed. I noticed seven little Jap planes painted on the bridge, silent evidence of our gunners' marksmanship.

I would like to have taken our young people and my children to the Island of Mog Mog and had them listen to the unceasing hissing of the surf, visit the native cemeteries and linger on a coral reef in moonlight with liquid silver splashing at their feet and a trade wind humming a lullaby in the tall palms above them. We did.

On an early Sunday morning we passed into Manila Bay. A few flying fish shot out of the waves, glided about a hundred feet and crashed into foam crests. Smiling native fishermen waved and shouted their welcome from outriggers bobbing furiously in our wake. The sun was splashing gold on Luzon. Corregidor's rocks and knolls and the jugged mountains of Bataan blanketed in angry thunderclouds hushed a deep silence from deck to deck. We saw where valiant men swam to the Rock in their last hours of heroic agony and remembered.

A spirit of worship was already upon us when church call was sounded. Old glory looked just right behind the altar cross. God and home were still there.

JENS CHRISTIAN KJAER,
Chaplain, U. S. Army.

Northern Luzon, P. I.
September 25, 1945.

The Santal Mission—A Work of Faith

The Santal Mission is above all a work of faith. That, of course, is more or less true of all fruitful works for God. But it is especially true of the Santal Mission. Borresen, the foremost founder of the mission, was eminently a man of strong faith. He was not an especially gifted man. And although he was a trained engineer, his book learning was quite limited. He had constantly to rely on his intellectually far more gifted co-worker, Skrefsrud, for providing the mission with the literary material it needed. Yet Borresen

always stood out as the foremost of the two because of his unshakeable and childlike trust in God. His favorite saying was invariably, "Fear not only believe."

It required a strong faith for him even to follow the call to go out as missionary. He was almost forty years old when the call came. Born among the poorest of the poor, he had struggled valiantly to educate himself as an engineer and had attained a good position with a locomotive manufacturing company in Germany where he, no doubt, could have remained economically

secure for the remainder of his life. Yet when the call came he followed it unhesitatingly, trusting that He, who had called him, would also provide for him.

He was sent out to the field by the Goszner Mission Society with the promise that he and Skrefsrud, who had been sent out a year earlier, should work together at the same station. But when he arrived there, the leader of the mission, a Rev. Batsch, told him bluntly that he could not work at the same station as Skrefsrud. The war between Denmark and Germany had just ended, and Rev. Batsch, the German patriot, appears to have been afraid that the two Scandinavians might hatch some plot against the beloved fatherland. Borresen appealed to his home-board reminding its members of their promise. But when the answer came that they could do nothing with Batsch, he resolutely broke his connection with them, saying that he felt certain that God had called him and Skrefsrud to work together, and that, if they were not permitted to do so in their present field, He would find another for them.

This break with the mission appeared to many like a rash deed. For how could the missionaries and their families even hope to live without support from their home lands. Batsch at once retaliated by driving them out of the mission bungalow, a house which Skrefsrud himself with immense labor had just completed in the wild jungle. He even threw such furniture as they had out of the house and into the open where it soon rotted. And the missionaries were fortunate to find even a temporary shelter in the home of a Norwegian railroad worker in the vicinity.

It was a trying time. People told Borresen that he ought to return to Europe with his family while he still had money enough for tickets. Skrefsrud, being young and gifted, might conceivably make his own way in India, but Borresen was too old, there was no hope for him out there. To all this, Borresen said no! He was certain that God had called him to go to India, and, if He had, He also had something for him to do there which He would show him in His own season. Why, if he was too old to be a missionary, he could still work with his hands and support Skrefsrud. Besides, he could pray in three languages, and what had greater promise than prayer? Hence they should not fear but only believe.

The apostle Paul says that they who trust in God shall not be put to shame; and neither was Borresen. When he and the others, after a short stay with the railroad worker, moved to Calcutta, they almost at once became acquainted with a native Christian who offered them a house to live in and for more than a year provided for their daily needs so that they could use their time for study and to look for a new field of labor.

When they decided to settle among the Santals, their decision was hailed by many as an act of extreme foolishness. The Santals, they said, were more like animals than humans. They were too degraded, ignorant and shiftless to receive the Gospel. The government had just completed a victorious campaign against them for a violent and murderous rebellion against their landlords, and it would be extremely dangerous for any white man in their present mood to live among

them. Besides, what would the missionaries live on? They had no connection with any organized mission society and very little money of their own.

But Borresen brushed aside all these worries with the question, where is your faith? God had shown them the field, would He not know how to support their work in it?

The name Ebenezer, so far has the Lord helped us, which he gave to their first station, is a fitting expression of that trust. So was the name, Indian Home Mission among the Santals, which was given to the mission itself, for it showed his trust that if their homelands would not support them, India would, even if at the time there was no organized effort at all for the maintenance of such an enterprise.

Yet in this too, his faith was not put to shame for people in India did for many years provide the missionaries with every penny they needed for the fast growing mission. It looked dark and hopeless many times, and Borresen had frequent need for his favorite motto, "fear not, only believe," but the help always came, and often in what seems to us miraculous ways. They never had any security but their trust in God. And when the mission became so large that the missionaries felt a pressing need for obtaining not only financial but even more the spiritual support of Christians in their homelands, the Lord also seemed in an equally unexpected way to open the hitherto tightly closed door for them there.

When Borresen after many years in India for the first time visited his native land, he was not at all well received. He had lived abroad for so many years that he appeared like a stranger. His language was strongly marked by the foreign languages he had habitually spoken, and he was almost wholly unfamiliar with the various trends of religious opinions among Danish Christians. "They asked me so many questions about this and that, that I could not answer at all," Borresen tells us, "If they had asked me how God saves a humble Santal, I could have told them. But they asked me if I was high church or low church, Grundtvigian or Inner Mission, and I didn't even know what they meant. I was just a plain Lutheran Christian and thought that was enough." But it wasn't, not to many of the leaders in the church at least. And so they received him with suspicion, doubting even that his story about the great work of God among the Santals could be relied upon. Borresen felt rebuffed and helpless and decided to shake the dust of his homeland off his feet and go to England where he had many friends.

He had hardly left the country, however, before the church leaders somehow experienced a complete change of sentiment. An urgent invitation for his return was hastily dispatched to him. Borresen accepted the invitation and was most heartily received. "I didn't know my countrymen," he says. "Where I had before been received with suspicion, I was now received with open arms by all factions in the church. The good Lord had indeed most miraculously opened the door for me among my own people."

A great banquet was arranged in his honor at which most of the leaders for the various church groups were present, and so flattering things were said about him

that Rev. Vilhelm Birkedal felt called upon to warn him not to become too exalted by all this commendation. "No," said Borresen, "I am like a rock standing in the surf of the sea. The sun shines upon it, and storms rage about it but it remains unmoved because it is firmly anchored. Thus I too have experienced both good days and evil days, been criticized and praised, and remained firm because the grace of God, in whom I trust, has held me fast."

And it was upon this unshakeable faith in God that Borresen and Skrefsrud with the smallest of means built one of the most fruitful missions of the Protestant church. And this did not cease with the death of the founders. The Santal Mission has throughout the years continued to build upon this sure foundation of faith, and never more so than during these last years. When Denmark and Norway, the countries which normally contributed four-fifths of the mission's support, were cut off by the war, few, if any, expected that it would be possible to continue the work in more than at most a skeleton form. Yet our missionaries remained at their post working as usual. Salaries were reduced and retrenchments made where they could be made without too much hurt, but the work as a whole was kept going in the faith that God as so often before would find ways and means to provide for it. And He did. He opened up new sources of support. He increased the flow from such old sources as were still open, and the result is that the mission has come through the war with all works intact and with hundreds of Christians added to its congregations. By the Lord has this been done, and it is wondrous in our sight.

With the war happily over, we can again begin to plan for the future. And there is much to do. New missionaries must be sent out to relieve those who have worked throughout the war, established works must be strengthened, and new fields waiting and ready for us must be developed. We should with a firm faith

in God look forward to a new season of growth and wonderful blessings.

There are yet, it is true, many problems to be met. Communications are restricted and it is still difficult to send workers out to the field. Although Norway and Denmark are now happily liberated it may take considerable time before friends there are able to assume their former share of the work, and with the flood of war-money drying up, there is a tendency even in this country to curtail contributions. If we go forward, however, with a firm faith in Him who has helped us hitherto, we shall overcome these and other difficulties as we have overcome them in the past. With three new workers preparing to go out from our synod and with hopes that Dr. and Mrs. Ostergaard after a period of rest may be able to resume their labor, we too have a great opportunity and a blessed responsibility before us if we remain faithful.

The year is now again drawing toward its end, and we have yet a considerable way to go before we have contributed our share to the work for this year. But we can reach it, if we all put our shoulders to the wheel. And may I call on all friends of the mission to be increasingly active and see to it that the group and congregations to which they belong makes its contribution to the work.

Rev. Helland just lately told me about two parents who had sent him a check for a hundred dollars for the mission as a thankoffering to God for the safe return of their son from the war. And that would seem to be so very appropriate. Other parents have sent in sizeable gifts as memorials to sons who will not return, reminding us that if their hearts are turned toward God, Christians find occasions in all things for thanking Him in the name of our Lord Jesus Christ. And what better way is there of thanking Him to than work and give for the extension of His kingdom. With greetings to all.

J. C. AABERG.

Ninth District Convention

The 9th district held its convention September 15—16 at Wilbur, Washington. To some, who in the past have been privileged to attend these annual gatherings, the district convention has become something in the nature of a brief vacation from which they may return refreshed to new efforts in their home circles. This was also the case this year. Although great distances had to be covered, the meeting was well attended.

The district is by far the smallest in our Danish Lutheran church. The confirmed membership is about 750. And we have only five active churches served by four pastors. From the district president's report we notice that the work in the Pacific Northwest was started at Tacoma in 1891. Rev. J. Jensen-Mylund was the first resident pastor. He organized and served also a church at Enumclaw, and visited and conducted services occasionally at Everett, Bickleton, Winlock, Ballard, Seattle, and Portland, Oregon. In 1902 the Junction City church was organized. Later, in 1917, the work was begun in earnest at Seattle. The Wilbur church is probably the oldest in the district, as several

Danish families settled in that vicinity already in the middle eighties.

On account of the shortage of pastors the struggling congregations of the Pacific Northwest suffered greatly from long vacancies during the first decades of their existence. However, conditions have improved now, and the work is well established by this time.

The convention opened Saturday morning, September 15th with Bible hour by Rev. Alfred Sorensen. Immediately after the Bible hour the convention was opened and organized by Rev. A. W. Andersen. Rev. Terrell was elected as chairman of the meeting and Hasle to serve as secretary. The following delegates answered roll call:

Seattle—Mrs. H. Falck, L. C. Larsen, Rasmus Hansen, Chris Kjær, Jacob Nielsen.

Tacoma—Mrs. A. W. Andersen, Mrs. A. Carstensen.

Wilbur—Viggo Jurgensen.

Enumclaw—Mrs. Fred Weston, Fred Weston, Niels Rasmussen.

Junction City—Godtfred Jensen, Mrs. Hans Skow.

With four pastors present there were altogether 17 votes.

Mrs. A. W. Andersen was elected to send a report to Dannevirke. Later Mrs. Andersen was also elected to take charge of the Women's Missionary work in the district.

Rev. Andersen read his report to the convention. This was followed by the secretary reading the minutes from the last convention. L. C. Larsen, Viggo Jurgensen, and Rev. Alfred Sorensen were appointed to consider the president's report.

The treasurer's book showed a cash balance a year ago of \$72.10. Income during the year \$199.85. Expense \$189.84. Cash on hand \$82.11. Jacob Nielsen and Fred Weston were appointed to serve on the auditing committee. They reported later that the treasurer's books had been found correct.

A motion that the district treasurer keep a separate account for Home Mission funds was adopted.

A greeting from Rev. Ove Nielsen, Perth Amboy, N. J., was read at this time. The secretary was instructed to recognize this letter.

It was reported that the district quota to the synodical budget was increased to \$1150.00 for the coming year. The allocation committee reported this amount to be distributed as follows: Junction City, \$249.84; Enumclaw, \$249.84; Tacoma, \$138.80; Seattle, \$450.10; Wilbur, \$62.46.

Reports from the congregations showed no great gains in members. There have been vacation schools at Seattle, Enumclaw and Junction City. Approximately 200 men and women have served in the armed forces during the second world war. The Ladies' Aids have been active in all congregations. Luther League work has slowed up with most of the young men serving in the armed forces. Sunday school is conducted in all congregations but Wilbur.

A lengthy discussion followed the committee's findings on the president's report. Wilbur still is without a resident pastor, and if the proper man can be found he may in addition to the work at Wilbur develop the field which will come about in connection with the Columbia project. When this irrigation project finally opens there will be room for many thousand families in this section. The convention finally adopted the following motion: "District 9 will, through its Home Mission funds, support the work at Wilbur and at the Columbia project under the auspices of the Home Mission Council."

Rev. Alfred Jensen, synodical president, who was present at all sessions, spoke in detail about Lutheran World Action. He appealed to all congregations to support this undertaking. He also called attention to the budget for 1946-67 which has been set at \$10,-

000,000 for the reconstruction and re-establishing of religious work in Lutheran countries in Europe. Our share of this amount will be \$56,000 or \$4.00 per member.

Rev. Jensen also spoke about the Grand View College Jubilee Fund, and explained in detail the future plans with the college.

Rev. Sorensen recommended that the local congregations support the Associated Lutheran Welfare and also the Seaman's Mission of Seattle. He also called attention to the fact that Rev. Andersen had celebrated the fiftieth anniversary of his ordination just a few days previous to the convention. This information caused the following resolution to be adopted: "The convention goes on record expressing its sincere appreciation to Rev. Andersen for his long service as pastor in the Danish Lutheran Church, and also wishing him years of continued service."

Rev. Andersen spoke briefly, but feelingly, of his fifty years of service in the Danish Lutheran church. He thanked the convention for the expression of appreciation voiced in the resolution.

As this closed the business session the convention adjourned till in the evening when we reassembled for a worship service which was in charge of Rev. Sorensen and Rev. Andersen. The Seattle pastor conducted the liturgical service while Andersen preached the sermon.

The Sunday morning service opened with confirmation. Rev. Sorensen confirmed two young people who had been instructed by the local German Lutheran minister. After the confirmation there was regular worship service with communion. Rev. Alfred Jensen preached the sermon.

In the afternoon Rev. Hasle addressed the convention on the subject: "The Church and the Future of Civilization." The speaker stressed that only if the church will remain the church can it hope to help an ailing civilization. This lecture was followed by Rev. Jensen who spoke on synodical matters. This talk was detailed and clarifying. One could not help but feel that synodical matters have become altogether a part of Rev. Jensen's life.

The closing session was concerned about Sunday school matters. This session was enlightening to many. After all it may mean something for a Sunday school teacher to discover that her worries are only typical of other teachers' worries. Some aired their local problems, and judging from several expressions the difficulties are about the same all over.

The meeting Sunday night was a worship service at which Rev. Terrell had charge of the liturgical part, while Hasle delivered the sermon. After the service we all went to the Danish Hall for refreshments served by the Ladies' Aid.

The meeting can hardly be classed as a great convention. But words, weighty and full of content, were spoken at the different sessions. One can hardly help but bring at least some pleasant memories home from this annual gathering of the 9th district.

CHRISTIAN S. HASLE,
Convention Secretary.

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District VII Convention

Friday evening, September 21, was set for the opening of our annual District convention, of which Our Savior's Lutheran Church at Omaha was host. It was a bright sunny afternoon when I stepped onto the train at Central City. The train was filled to capacity, most of the passengers being soldiers. There were many different faces and personalities. Some seemed to be clean young men who promise a good future for this great land of ours, while others have suffered defeat and are overcome by intoxicating drink. It is a sad contrast.

From this we turn to the world out of doors—a beautiful harvest day. The trees are not yet giving way to autumn. Spring and summer seem to have come late, but we know that fall is coming for the fields are ripening for the harvest. We have had a very ideal summer in Nebraska this year. It was not too hot, but the summer brought plenty of rain so that Nebraska is green again and prospering well. Our cornfields promise a good harvest. May we be thankful for it. Farmers are now busy preparing the fields and are sowing wheat.

With these impressions we arrive at Omaha, the Key City of the West. How strange to think of the great progress. In my youth I met an old rancher out in Oregon, who told me that his father and family crossed the plains in a prairie schooner in 1849. He was then a child nine years old. At that time Omaha was merely a block house, which served as a fort against the Indians.

The opening services of the convention were conducted by Rev. Erik Møller. Rev. John Schultz of Rosenberg delivered the sermon, having selected as his text: Matth. 11:4. He delivered a good sermon that brought near to our heart the need of Christ as the Savior of today and reminded us of our duty as the Church to **go and tell** of His work.

Saturday morning the devotional services opened at 9 a. m. They were conducted by Rev. P. C. Stockholm, who used as his text Psalm 84. After a short pause the business session was called to order by the District President, Rev. Ronald Jespersen. Six pastors and 32 delegates answered roll call. The minutes of the previous convention were read and approved.

The District President read his report in which he gave a very good review of the work in the district and of the tasks that confront us. Rev. Jespersen had visited all the congregations with the exception of those far to the south—Granly, Miss., and Danevang, Texas, and had made himself personally acquainted with the problems at hand.

The report of the District President is quoted below:

There is no need to go into statistical details in this report; they, as usual, will very likely be reported in full at the rear of the annual report in the section covering the over-all statistics of each district. Moreover, all statistics did not pass through my hands and therefore it is impossible to give any exact percentages. One may say that it appears that there has been no notable decline in baptized membership in any congregation, and as a whole the membership has increased within the district. Activity and contributions have been correspondingly increased, so as to show a general gain here also.

In the past year two men have been installed within the district, namely, Rev. John Schultz at Rosenberg (with Lindsay), and Steven Mogensen at Denmark, Kans. Unfortunately, Rev. Steven Mogensen found it necessary in March 1945, to take a leave of absence because of illness. We hoped that he would soon be able to return again. We now know he is not returning. Student Pastor, Clayton Nielsen, served the congregation faithfully during the past summer.

At Rosenberg, near Lindsay, Nebr., the new pastor, Rev. John Schultz, who is a graduate from Dana, is doing a good work for the Kingdom of God and for our church there, and hence for the Synod. The work that is being done there is a fine example of the fact that two churches of different synodical affiliation can be well served by one man and do not need to lose their identity.

Nonetheless, we have a tendency to promote our own groups regardless of the cost. Sometimes it may even be that the final cause is not served as it should be. As pointed out at the Nebraska Regional Lutheran Home Mission Committee of the Division of American Missions of the National Lutheran Council, the Lutheran churches and the Christian churches as a whole have far too much to do, especially now, to be wasting man-power, time and money in duplication of effort at the same place. The "Danish Church" may be so jealously guarding a heritage that it becomes hermit-like and fails to make a contribution to American church life. Also, we can spread out our efforts so thinly that the effect becomes only of little worth. (3/22/45 — Christian Century) "Every large denominational project should be held in suspension until there is evolved an ecumenical plan which will eliminate competition on a community level, insure maximum cooperation among the churches of the nation and strengthen the world witness of the Christian faith."

There is an honest endeavor to meet the special desires of various groups. Granly (Hurley, Miss.), by action of the DELCA Home Mission Council is now receiving at least 12 services per year by pastors of the Synod as a whole. The expenses are shared by the congregation and the Synod. Rev. Vagn Duus of Danevang, Texas, it should be added, now as in the past, is the one who helps Granly most often.

At Hay Springs it appeared, for the time, as if they would have a resident pastor. However, the plans of the Home Mission Council did not here materialize. If a resident pastor can be secured before too long we may still be able to build up a field there and have a church which fills a community need. There is as yet no other Protestant group within or near the irrigation project, which has been finally approved.

Nysted and Cozad, a hundred miles apart, continue to be served by one pastor, Rev. Howard Christensen. These congregations are both so situated that they each serve a community need and could both take a full-time resident pastor.

The writer has recently resigned from Davey. He sees no future in a situation wherein there is such great distance and unnecessary duplication involved. (In Davey there are two "Danish" churches. Both of them have about 65 baptized members and both are served by a non-resident pastor. The one lives fifteen miles distant and the other, sixty miles distant.)

The other unmentioned congregations to this point of the report, namely, Omaha, Kronborg, Cordova, Danevang and Brush, have no special problems out of the ordinary. This statement is now obviously untrue. We have all heard how the hurricane has destroyed the church at Danevang and caused further great damage in the community. The convention will very likely wish to make some direct recommendation concerning this.

One of the outstanding problems that is found everywhere is, of course, the absence of so many young people and the matter of planning for a post-war church right at home. Rural churches, as predominate in District VII, will find that not all of those who left will intend to come back. However, on the other hand, there will be others who will move in and who come from elsewhere. In so far we will have a mission challenge right at our own doors.

We are but a part of a small church body. But as long as we do a work, a positive work, for the Kingdom of God, we have a right to continue. However, we must examine our peculiarities and determine in how far we do that which we must do to be a living part of the Church of Christ — and remember that the smallest may be precious in His sight!

The report, as given in the 68th Annual Report, is generally optimistic. This is probably justifiable if it is not wishful thinking. We have things to be thankful for, but we also have much right in our midst to challenge us. Let the following two comments suffice.

One man who travelled through our District wrote to me: "Nebraska — and I beg your pardon — was, excepting a congregation or two, a disappointment to me — or so it seems at this writing. At least I felt all about me wherever I came, the sensation of death."

And then this: In the 68th Annual Report, page 180, I notice that the average salary given by the ten congregations with pastors was \$922.50 ('44-'45). Now, because of various irregularities, this average might actually be somewhat higher. But unless the actual average were raised to at least \$1000, it would appear that the congregations do not only expect their pastors to preach about miracles; they expect their pastors to perform them!

There are several items of distinct interest which might have been added to the national report. Mention could have been made of our 1944 Sunday School Institute, the District Convention last year at Davey, the District Young Peoples work and its 1944 convention. At this time one could now also well mention the 1945 Sunday School Institute and Young Peoples Camp-Convention. Suffice it say here that all of these meetings and attendant work have been ably executed. Possibly there is a special report regarding Sunday School Institute.

Also, in this report it is necessary there be some reference to the Nysted Folk School. We should seriously consider what future there may be and what program might be carried on there. Do we wish to make it a District center or meeting place and to give direct aid to the newly formed (Nysted school) association?

Another district consideration is our Home Mission Budget. To what use will we put the sums aside? Will we and how can we help our vacant congregations?

In the past year the newly printed constitutions have been distributed. Any congregations wishing more of them may have them for the asking.

Regarding Synodical matters, the synod budget was increased \$3,750. Hence, the allocation of District VII was increased. Just how much the increase for each district should be was a matter not easily decided. Last year's distribution plus a uniform 56c increase per contributing member is the plan at present. This makes our share \$2,600 or only \$3.96 per contributing member. The average for the synod is only about \$4.08 per contributing member.

It might be well to state here that the synod no longer sends out a list formerly known as a "samfund's liste," or synodical contribution list. The collection method is now left with each congregation to decide.

Other considerations might here be included, such as the G. V. C. Jubilee Fund. However, this already has special handling and can be left at that. Likewise Lutheran World Action and the Pension Fund.

In concluding, I wish to thank all who have helped improve the District. Because of conditions, some of which were beyond my control, especially in the past three months, I have not carried out all of my travel obligations within the district. I trust no harm has been done by this.

I have now served as District President for three and a half years. Therefore I feel that some one else should now take the position. Furthermore, my present work as teacher makes it inadvisable for me to be re-elected.

Rev. Erik Møller has upon more than one occasion commented upon the spirit and harmony within District VII. This observation is well founded. My hope is that this spirit and harmony may continue — and continue in the love of God.

REV. RONALD JESPERSEN.

The president's report was referred to the following committee: Rev. John Schultz, O. C. Olsen, S. B. Wollesen, Claus Clausen, and Thorvald Olsen. A financial report was given by the treasurer, L. Lauge-sen, Brush, Colo. Rev. Erik Møller gave a report for the Sunday School Institute. The reports of the Reading Circle and the Young People's work were given by Rev. Howard Christensen. These were all accepted with thanks.

During the afternoon session Rev. Alfred Jensen spoke about the various activities of the Synod.

The above-named committee summarized the president's report in the following points:

1. How can we best use our efforts to forward the work in the Christian Church.
2. How to win the young people for our church.
3. The pastor's salaries.

In summarizing the general view of the report given by the president, we find that the work within the district is progressing. We find ourselves, however, in a somewhat critical period, where many of the old faithful members are laid to rest, others are getting older and must withdraw after a long day's work. Will the younger generations fill their places, and will they be able to measure up to the tasks and carry on into a new day?

The many activities or problems that lie before us remind us, that we are called to work as well as to enjoy the blessings of the church.

Every time a child is brought to baptism, we are reminded of one of our greatest problems, i. e., that of the Christian training of our children. The Church has received the divine calling to "teach them to observe all things whatsoever I commanded you." It is evident that the Sunday school is not adequate no matter how well the work is carried out. There is, therefore, all the more reason to strive to make our Sunday schools reach a higher standard. The purpose of our Sunday School Institutes, of which we have now had four, is to instruct our teachers in Biblical materials, to give them help in teaching methods and to strengthen them in Christian fellowship.

Rev. Howard Christensen, as the District President of DAYPL, District I, is successfully leading the activities of our young people. The annual Camp-Con-vention, held at Oak Park, Seward, was well attended.

The thought of utilizing Nysted Folk high school as a district center has now become more than wishful thinking. A sum of money has been gathered for reconditioning the building. The following resolution was passed by the convention: That the District use Nysted Folk School, in so far as possible, for Sunday School Institutes, eight-day meetings for lay people, children's camps, etc.

The W. M. S. held a meeting on Saturday evening under the direction of Mrs. J. J. Lerager. This was followed by a very worthwhile lecture delivered by Rev. Ronald Jespersen, who spoke on the progress of the Roman Catholic church. (Topic "Can Catholicism Win America?")

Sunday was a very festive day. It began with Danish services conducted by Rev. J. J. Lerager. This was followed by English services at which Rev. Alfred

Jensen delivered the sermon and Rev. Erik Moller conducted the communion services.

Rev. Vagn Duus, Danevang, Texas, lectured Sunday afternoon. He also gave a detailed description of the hurricane which had recently struck the colony at Danevang and laid their church in ruins. Many homes and crops were destroyed. The congregation in Danevang has our sympathy. During the business session of the previous day, the convention voted to send 50% of their funds to Danevang.

On Sunday evening Rev. Howard Christensen delivered the final lecture of the convention.

Our Savior's Ev. Luth. Church in Omaha deserves a sincere and heartfelt thanks for the hospitality extended toward their many guests, for their efficient preparations and, not least, for the delicious meals they served to us.

In closing we extend a sincere thanks to Rev. Ronald Jespersen for his efficient leadership as our district president during the past three and a half years. Rev. Erik Moller was elected to succeed him. To our new president we offer our full cooperation.

P. C. STOCKHOLM.

HOME MISSIONS — — This We Must Face

There was a time when the Lutheran churches were so inconsiderate of one another that they camped on each others doorstep, so to speak, and engaged in a break-neck competition to outdo the other. It also happened that the pastors of neighboring Lutheran churches walked around the block to avoid meeting. Thank God, we have somewhat grown out of that silly narrowminded selfishness. We have now learned to pool our efforts so as not to duplicate each others work, but to share fields so that we can serve more efficiently. The Lutheran bodies affiliated with the National Lutheran Council no longer establish Home Mission projects promiscuously, nor relocate churches wherever they please. Through the Reginal Home Mission Committees they consult one another about new fields and assign fields to the bodies interested and capable of doing the home mission work.

The other day I attended the Lower Michigan Home Mission Council meeting in Detroit, Mich. This is the third one I have attended as the representative of our synod. I am impressed by the home mission activities of the other synods. Every synod, except ours and the United Danish, are constantly asking for new fields to survey or to occupy.

When our two Danish synods are not in the race for asking for new fields, it is not indicative of a total lack of home mission interest. There is a great handicap in being small. There are not the funds nor the manpower to expand our work. We just cannot get into the race. This pooling of our efforts through the Reginal Councils unquestionably makes it hard for the small synods. Our work seems to be a holding project, that is holding on to the little we have.

I think of some of the new fields assigned in the Detroit area. A mission can be established around a nucleus of members from some older church who have moved into the new territory. Almost from the start the mission has about 100 members, or more than many of our congregations that are 60—70 years old.

These new mission churches must, of course, be community churches in scope. That is another handicap we labor under in our synod. Very few of our congregations are yet willing to be community churches. They are definitely Danish. Home mission work under such conditions is very difficult if not impossible. For example: Should our church in Detroit relocate, it would have to have its new location cleared through Lower Michigan Reginal Home Mission Committee. It would have to go into a territory at least seven tenths (0.7) of a mile from any other

Lutheran church. It would then have to serve that territory. But our congregation there is still so Danish in language and character that it would find it hard to become a community church and serve others than Danish Lutherans.

We are losing out to these other Lutheran churches, to say nothing of the other denominations. Many of our people move into these new sections of the large cities. Once there was a loyalty to the Danish that overcame the distances and held these people to our churches. That loyalty is mostly gone. Therefore these people are lost to us and gained by the others.

We do not stand a chance to have home missions in the larger cities. We simply have not the resources to do it. The possibilities we have lie in the smaller communities. The following figures prove my contention of the difficulties we have in getting into the race. During the last 20 months in the Reginal Home Missions councils, nationally, about 247 new fields have been cleared, 104 assigned, and 58 occupied. Of these 41 to the United Lutheran, 48 to Norwegian Lutheran, 49 to Augustana and 2 to the Danish. I cannot guarantee the accuracy of these figures. They were given in a talk by Rev. Hoyer who spoke very rapidly so that I had difficulty in following him and copying down the figures. However, they are accurate enough to show what is happening in the Lutheran Home Mission field in our country. The three larger bodies are well balanced in occupying new fields. The two Danish synods are, in effect, not in it at all.

From Rev. Hoyer's figures, it seemed, too, that the largest growth in home missions is in Washington and California. The field is large there. In the state of Washington only 10% are churched; in California 19%. It seems to me that we should have an opportunity in both those states, because there are many Danes there to form a nucleus for new work. We cannot continue long to exist as mere holding companies. We will have to put forth some real effort in re-establishing our dying congregations in many communities and establish new ones where we have a chance. There is no argument about that we should. The question rather revolves around: Can we? Do we have the disposition to do it, the funds, the men? I think we are now in a crucial period in the life of our synod.

We have now a Home Mission Council. We hope and pray that through it we can begin what we should have done 20 years ago.

HOLGER P. JORGENSEN.

Muskegon, Mich., Sept. 24, 1945.



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

VOLUME XXXVI

October 20, 1945

No. 29

YULE

If the name is not copyrighted and thus already in use on some other publication unknown to us "Yule" will be the title of the new D. A. Y. P. L. Christmas publication. The name was suggested by Rev. Harris Jespersen and chosen by the National Board over other names such as Christmas Bells, Christmas Light and Christmas Star.

We expect the publication to be out before December 1. We are anticipating a good sale. While we cannot promise definitely, it is probable that we will be able to allow a small discount where 10 or more copies are sent to one address. This, of course, will depend on how large the orders received will be. If discount is allowed it will be deducted in the statement later sent out by the national treasurer, Richard Sorensen.

We urge that all in our church communities who wish to purchase "Yule" will contact their local agent. Those who are interested in the publication and who cannot purchase it locally can get it by enclosing 50c and mailing it to "Yule" D. A. Y. P. L., Grand View College, Des Moines, Iowa.

HAROLD PETERSEN.

Learning To Know One's Neighbors

Many schools and communities throughout the United States are testing new ways to better inter-group relations. One way is to encourage young people in the schools and older people in the communities to share and appreciate one another's cultural experiences. Educators are discovering the importance of such an exchange in a country like ours, which represents so many of the cultures of the world. One of them, Dr. Rachel Davis DuBois, is an expert in inter-group education. In her two books, "Get Together Americans" and "Build Together Americans" she gives examples of her methods.

"American culture is in the making," Dr. DuBois writes. "Each person, each home, each neighborhood has an opportunity to make it richer — in so far as all of us share with one another the best of our traditions, family customs, and folkways." She has found that people like to come together on such a basis if they do so in homes, in small community centers, in schools, or anywhere friends might be expected to gather. However, those who make one another's acquaintance in such circumstances are often people whom differences in background have previously kept apart.

A pioneer in this field of human relationships, Dr. DuBois has had the cooperation of leaders of a number of nationalities and religions — Chinese, Italian, Polish, American Indian, old-stock American, Protestant, Jewish, Catholic, among others — and also of teachers and school administrators. Working first by

the trial and error method, it was found that such universal interests as memories of childhood, home customs, special ways of cooking, of celebrating harvest and other festivals, when shared at informal gatherings, encouraged both old and young of varying backgrounds to become acquainted with one other and to make friends.

Dr. DuBois's story of one such gathering, representing a cross-section of nationalities and religion of a given neighborhood shows how her ideas work in practice.

The setting is anyone's living room, or a meeting place in a school, a clubhouse or a church. Not more than 25 or 30 people are there and they are as mixed a group as can be found in almost any American neighborhood. They introduce themselves, telling where they were when they were 10 or 12 years old and what they liked to do at whatever season of the year their meeting takes place. It is amazing what happens to adults when they begin to talk of their youth. Dr. DuBois reports. At one such gathering a member of the Daughters of the American Revolution society was describing her memories of the sheep being brought into the fold on a western ranch. Suddenly a Rumanian woman said in broken English, "Oh, I remember a song we sang when we used to bring the sheep in from the mountains." And then she sang the song. The D. A. R. woman was deeply moved, realizing that although they spoke in different languages, they both cherished memories of the same experience. At another time a Protestant woman, after discovering in conversation how charming a Jewish woman guest was, wondered why she had not met her before. When the answer came that the Jewish woman and her children had been treated so coldly that the family was considering moving away, the Protestant woman said: "Well, we'll have to do something about it. We can't afford to lose her." She happened to be one of several who previously doubted there were people in town who discriminated against others.

Under the guidance of Dr. DuBois, who has tested her idea in more than a hundred schools, the school assembly has been developed as a means of creating more understanding attitudes among high school boys and girls, and among their teachers as well. After about a month study in the classrooms, the students present a program or a dramatic sketch of their own making which shows some phase of the particular group they have been studying. For example, students who played the role of immigrants, telling why they came to America, actually lived in imagination the lives of these new Americans. Gentiles who acted with their Jewish fellow students in a play depicting Jewish experience became, while they were acting, a part of the ways of thinking and feeling of that culture group.

White students who with Negroes, planned and performed in a program on the cultural contributions of the Negro, become more sensitive to what members of this group face in American life.

Other educators in other schools are testing similar plans for bringing young people together under circumstances that help them not only to appreciate the cultural heritages of others but also help them to bring out the values of their own traditions, folkways and family customs. One sign of the progress of such inter-group education is the increasing number of "workshops" which colleges and universities in different parts of the country are conducting in order to help teachers and community leaders develop programs in their own schools and neighborhoods. School boards are also taking an active interest in inter-group programs for the schools of their cities.

COMMON COUNCIL.

More About A Winter Course At Grand View College

"Know thyself," said Socrates. "Know thyself and thy God and you have more than gold," said Grundtvig. Knowledge may be gained through a formalized process, but far more important is the knowledge gained through ears and eyes that are opened. This may happen in the field or in the workshop, but it may also well happen in a class room. It is even quite important that it does happen in a class room, for life knowledge through a living word is a necessity without which no man can live.

We invite the young men and women from the fields or the workshop, with or without a high school diploma to seek knowledge and inspiration at Grand View College through the winter. Our faculty will place its experience and insight at your disposal; it will be happy to guide you through those weeks. Their names are Alred Nielsen, Peter Jorgensen, Valdemar S. Jensen, S. D. Rodholm, Mrs. Louise Carlson, Harald Knudsen and perhaps others. The subjects they will offer are Bible, Literature, Social Problems, Historical Biography, Danish, Composition, Bookkeeping, Civics and Gymnastics. They will teach you, inspire you, and make you work. Their interest is not credits or examinations but life values.

Besides these classes you will be invited to share the devotions, the talks, the fellowship and the special interests of the student body. The school life at Grand

View College will be yours for three months, November 26 to March 1. The price, which will be in line with our other prices, will be announced next month. But the realization of the course depends on you. If there are enough of you, we will go through with it. So write in and let us know about your interest, the sooner the better.

JOHANNES KNUDSEN.

Grand View College
Des Moines 16, Iowa

Sunday School Teacher's Institute For District V

Minneapolis, Minn., November 9-11, 1945

FRIDAY:

8:00 p. m.—"The Challenge of Christian Education to the Adults in our Congregations" introduced by Rev. L. C. Bundgaard and Harold Riber.

SATURDAY:

9:00 a. m.—Devotions

9:30 a. m.—"A Challenge To The Teachers" Rev. Edwin E. Hansen, Racine, Wis.

10:30 a. m.—Recess.

10:45 a. m.—"Examining and Rating Ourselves as Teachers," Rev. Edwin E. Hansen.

11:45 a. m.—Noon Recess.

1:00 p. m.—"Preparing The Lesson," Rev. Edwin E. Hansen.

2:00 p. m.—"Teaching THE LESSON," Rev. Edwin E. Hansen.

3:00 p. m.—Recess.

3:15 p. m.—"What Can We Do About Teacher Training?" Rev. Edwin E. Hansen.

4:30 p. m.—Question Box, Rev. L. C. Bundgaard.

6:00 p. m.—Dinner.

8:00 p. m.—Lecture, "A Journey Through Hymnland," Rev. J. C. Aaberg.

SUNDAY

9:30 a. m.—Sunday school for the group led by Mrs. B. A. Helland.

10:45 a. m.—Church services, Rev. L. C. Bundgaard. Rev. Jens Andreasen at the Communion service.

12:00 Noon—Dinner.

2:00 p. m.—Lecture by Rev. Edward Hansen of the United Danish Lutheran Church in Minneapolis.

5:00 p. m.—Supper.

8:00 p. m.—Lecture by Rev. Edwin E. Hansen.

All Sunday school teachers, prospective teachers and others interested in this work are heartily invited to meet with us these days. We will secure lodging for you, if you enroll in good time. There will be a charge of \$3 for the entire Institute, 75 cents for single dinners, 50 cents for lunch. We hope that all Sunday school teachers of our district will be present.

Please send your enrollment to

Mrs. Fylla Petersen,
2351 Chilcombe Ave.,
St. Paul 8, Minnesota.

OUR WOMEN'S WORK

W. M. S. Officers:

MRS. IDA EGEDE, President,
Hampton, Iowa

MISS YRSA HANSEN, Secretary,
Aurora, Nebraska

MRS. AGNETA JENSEN, Treasurer,
1604 Washington St., Cedar Falls, Iowa

MRS. FYLLA PETERSEN, Editor
2351 Chilcombe Ave., St. Paul 8, Minn.

Women's Mission Meetings DISTRICT II

An informal meeting of the ladies attending District II Church Convention at Pleasant Hill Bible Camp on Bass Lake near Greenville was called on Saturday eve-

ning, September 8, 1945, by our district representative, Mrs. Holger P. Jorgensen.

We opened our meeting by singing, "Work for the Night is Coming," after which Mrs. Jorgensen called for oral reports from each individual Women's Mission

Group. It was noted that some of our groups have their Women's Mission Society in connection with Ladies' Aid meetings while others have their separate organizations. Some of the groups reported with interesting accounts.

A discussion followed with regard to sending the money taken in at our meetings directly to our national treasurer, Mrs. C. B. Jensen. It was stressed by Mrs. Elmer Ness that we accomplish most with our money when it is sent to a central treasury. She also explained some of the projects which have been carried on by the national board with funds received in this way. Several suggestions were then made for the use of the money which would be donated during this coming year. After some discussion, the meeting decided to recommend to our board that they purchase a washine machine, ironing boards, and other essentials for our girls' dormitory at Grand View College. The ladies felt that this would be a good project since there is a real need for these items at the dormitory.

The president now called for nominations for district representative. Mrs. H. P. Jorgensen was nominated but refused re-election since she is busy teaching school in Muskegon and felt she could not do justice to the work. Mrs. Svend Holm was then nominated and elected as our District II Women's Mission Society representative.

Our meeting adjourned by singing "Lord I Wish to be Thy Servant."

MRS. RICHARD SORENSEN.

DISTRICT IV

The women of our district met for a short business meeting at Kimballton, Iowa, before the mission program Saturday evening, September 15.

Mrs. Ernest Nielsen, district representative, was unable to be present. Mrs. Agnete Jensen, Cedar Falls, had been appointed chairman and opened the meeting by reading Matthew 28:1-11.

A letter from Mrs. E. N. was read. She asked us all to pray for spiritual strength and guidance in our missionary work. As her special greeting to us, she asked us to read together the 34th Psalm. We decided to take up a collection during the evening and send it to our national W. M. S., treasurer to be used as the board might think best. Mrs. Carolina Jorgensen of Kimballton was elected representative of our district for the next year.

No written reports had been asked for this year, but every congregation was represented and someone from each group told about the mission work carried on in her community. Every group has had at least three mission programs during the year.

A short discussion on "Why have Mission societies when we have Ladies' Aids?" arose. Mission societies be carried on in either group, but Ladies' Aids have so many things to work for besides missions, while in our mission groups we have more time to educate ourselves and to arouse interest in the work and care of those who are less fortunate than we are.

At 8 o'clock the mission program opened with song.

There was a word of welcome to all (a full house) by our chairman. Dagmar Miller led us in prayer and read the 34th Psalm. She then told us that because of ill health she will not be permitted to return to her beloved Santals. She says she is deeply grateful for the years she has spent in the mission work and if she were given a second life to live she would again choose to work among the Santals. We feel grateful to Dagmar Miller and ask God to bless her work so that it may continue to live and grow through the lives of those among whom she has worked. A piano-organ duet was played by Mrs. Harald Ibsen and Mrs. Bender Christensen of Kimballton.

Dr. Erling Ostergaard gave us a good description of their life on the mission field especially of the work at the hospital. Though there are 70 beds in the hospital they never had room for all the patients who came to seek their help. They always tried to spread the message of love, by gaining the confidence of the patients and creating in them a desire to learn more about God and the Christian way of living. Dr. Ostergaard made our individual responsibilities very clear to us by asking: What if one soul is lost because you failed to do your part?

Let us all do what we can to keep up the work in our mission fields, which has been built through sacrifice and loving service. It is important that we realize what we can do through prayer, work and generous giving.

MARIE B. THOMSEN,
Acting Secretary.

DISTRICT VII

A group of women from the congregations in District VII, attending the convention at Omaha, met Saturday evening, September 22, at 6:30 in the church with the district representative, Mrs. Emilie Lerager, presiding.

We opened the meeting by singing. Rev. J. J. Lerager read Acts 9:36-43 to us and led us in prayer. Rev. Erik Miller gave a short talk on the value of having a Women's Mission Society and Mrs. Lerager recalled the founding of D. K. M. and traced the work done by this organization in years past. This was followed by a discussion on how to enlarge our contribution in the coming year. Most of the members present had sent a gift through the local Ladies' Aid. Only one congregation, Brush, has a special mission study group. Cozad had arranged a "silver tea" with a special program for W. M. S., and had received a substantial sum this way. Two suggestions were made during the meeting to be passed on to the board of W. M. S.: 1. That W. M. S. give Danevang congregation something for their new church, for instance, communion silver, and 2. That the board consider publishing an annual in the English language, similar to the one published in the Danish language years ago. Several voiced the opinion that this little publication had done much to awaken interest in mission work.

We closed our meeting by singing: "Work for the Night is Coming."

EMILIE P. LERAGER.

Report of District III Convention St. Stephen's Church, Chicago

SEPTEMBER 21—23, 1945

At last year's convention the Third District decided to start future conventions with an opening church service Friday evening and that the Saturday morning discussion should be open to all, instead of for the ministers only. It proved to be an excellent change.

The Friday evening service, at which Rev. Holger Strandkov delivered the sermon about "The Church in the 'Stream of Life,'" was well attended. After the service, coffee and cake were served in the dining hall of the church. Here friends from different locations were able to become reacquainted and new friendships were kindled. Fellowship was off to a good start.

Saturday morning Rev. Harris Jespersen conducted the devotional service. This was followed by a meeting where the subject "Modern Marriage and its Problems" was introduced by Rev. Marius Krog. An interesting discussion of the subject was held and many good thoughts were brought out.

At 2 p. m., the business meeting was called and opened with the singing of our wonderful hymn, "Beautiful Savior." The first item in organizing the meeting was election of a secretary for the convention. Ellen H. Andersen of Chicago was elected. Roll call was then held indicating 32 delegates and six pastors present.

Minutes from the 1944 convention were read and accepted. Charles Lauritzen read his treasurer's report, showing a balance of \$110.49 on hand. Report was accepted.

During the forenoon Rev. Edwin Hansen, president of the District, had asked a committee composed of Mrs. Ted Beyer, Alfred Holgaard and J. K. Jensen, to study his report and submit suggestions. Rev. Hansen read his report to the meeting and the reviewing committee moved that it be accepted as read. Before acceptance a discussion was held about the work in Sheffield. The Reverends E. Hansen, Holger Strandkov and Harris Jespersen reported on their work and visits with the members of that Church. Their opinion is that the people of Sheffield are content to go along as they are now doing and are not especially interested in attempting to build up a larger congregation. A motion was passed that the District Board get permission to hire an experienced worker to make a survey of Sheffield to determine whether it would be advisable to place a full time pastor there, with a view of gathering a Lutheran congregation. There is no other Lutheran congregation in Sheffield.

A letter from Rev. Alfred Jensen, to the District, was read; before any action could be taken on the points mentioned, the call for afternoon coffee was sounded.

We met in the church again during the singing of a hymn. The first point in Rev. Jensen's letter was the synodical budget allocation. A motion was passed that we accept our apportionment of \$4,300. In discussing

the G. V. C. Jubilee Fund, mention was made that in accordance with decisions at the annual synodical convention all congregations in the synod are to receive an offering on October 21, for the G. V. C. Jubilee Fund. A motion was passed that we reaffirm support of the G. V. C. Jubilee Fund.

All the congregations in District III have been striving toward the larger goal of \$1,828, several have not completed it yet. We have reached 110% of the minimum goal for the District, a total of \$1,496.25.

Regarding representation at the synodical convention by the outlying Districts. The three solutions suggested by Rev. Jensen were discussed at some length and a few suggestions were made. A motion was then passed, that District III does not favor any plan that will increase the synodical budget.

Rev. Jensen's letter suggested "—the possibility of each District looking toward a camp or a central place for week-long meetings and camps." After a short discussion a suggestion was made that the delegates bring this subject home for local discussion.

Rehabilitation of the returning veteran was also mentioned in Rev. Jensen's letter. Inasmuch as this was the subject of the lecture scheduled for Saturday evening we decided to postpone any discussion until after the evening lecture and to set a time limit of 9:30 p. m., to the discussion.

A letter from Rev. A. E. Frost, president of the Pension Fund, was read. We all recognize the importance of the work done by the Pension Fund and feel that it merits our best support.

A constitution had been submitted to the member congregations for their review and discussion, in accordance with action taken at the 1944 convention. Rev. Edwin Hansen read the proposed constitution and during the reading some changes were made. It was then accepted with the changes.

A motion was passed that the offering to be received at the Sunday morning service would be used for Home Mission work in our District. This offering amounted to \$94.92.

Arrangement was made to send telegraphic greetings to two other Districts in convention at the same time, namely District V at Alden, Minn., and District VII at Omaha, Nebr.

A motion was passed that the District give \$25 to the Lutheran Charities of Chicago. This organization acts as a central bureau in Chicago for all the Lutheran Charities in the city.

At the election of officers we asked the Vice-President, Secretary and Treasurer to remain in office until 1946 which is the regular election year according to the new constitution. Rev. Edwin E. Hansen of Racine was elected president of the District for a two year period.

The Menominee congregation asked to have its turn as host to the District convention postponed from

1946 to 1947. As Racine was to follow Menominee as host, the Racine delegates agreed to be host in 1946 instead of 1947.

Earlier in the meeting it had been decided to dispense with the local congregation reports to see whether there would be time for them. At this time they were given. Most of the congregations reported somewhat similar programs, both special and general. A few of the outstanding items mentioned were:

Clinton reported the 100th birthday celebration of one of its members. Dwight reported entertaining a speaker from the Gideon Bible Society with the collection taken at the meeting being given to that organization. Next year will be Dwight's 70th anniversary and all are invited to join them for the occasion.

St. Stephen's in Chicago reported its 70th anniversary this past year. The Ladies' Aid of that church feels it has taken quite a step forward in outlawing bazaar. At another time during the convention we were told that the congregation's debt in building the new church, was completely cleared. This is quite an accomplishment in the few years the members have been working for the new church building. Trinity Church in Chicago reported that two young ladies of the church have been sending out a mimeographed paper to its men in the armed forces. This paper quotes letters from the men and keeps them informed of what others in the service are doing and where they are located, as well as what is happening within the church.

Racine reports that in March of 1946, Bethania congregation will be 50 years old. That congregation has recently agreed to have Danish services only for Christmas and Easter. Menominee reported that its Men's Lutheran Brotherhood has been somewhat inactive the past year because of wartime conditions. It has become active again this fall and they hope it will go ahead now. Marinette reports that its Ladies' Aid has dispensed with the annual sale this year and is giving a dinner instead, as a means of creating an income. A Women's Mission Circle was organized last year, in conjunction with the Menominee Women's League.

A motion was passed that we suggest to the Synod-

ical Board a provision be made for the pastors to discuss the problems of modern marriage at the next synodical convention.

The secretary was instructed to send greetings from the convention to the Chaplains who had been connected with District III. The meeting then adjourned.

Saturday evening Rev. Edwin E. Hansen gave a very interesting lecture about the problem of our returning servicemen. An enlightening discussion followed. Many good thoughts were brought out in this discussion, including these: We are magnifying the problem, most of the men will want to take the place in our church groups that they had before. We who have carried on at home are the ones who should make adjustments, that so many of us have remained as we were while the young men have been living new experiences and learning new things. The Dwight congregation is offering its returning men one year's free membership.

At Sunday morning service the sermon was given by Rev. Viggo Hansen on the subject of "Fellowship." Communion Service was conducted by Rev. M. Krog. Sunday afternoon Prof. Ernest Nielsen spoke about "Luther's Decisive Rediscovery." It was an interesting and educational lecture. After a short recess the Women's Mission Society held its meeting, in a somewhat different form than usual. It began with "Sing-piration" under the leadership of Mrs. Harris Jespersen and it was truly an inspiration to sing the hymns selected. Mrs. Holger Strandskov led the balance of the meeting which included a panel discussion about "Christian Education and W. M. S.," and a short talk by the resident superintendent of our Children's Home, Miss Reva Nielsen.

At the evening meeting Rev. Ottar Jorgensen used as his theme the quotation "The seas are great, Our boats are small," and gave a very interesting lecture.

We wish to thank St. Stephen's congregation for its gracious hospitality and the Ladies' Aid for the delicious meal served.

ELLEN H. ANDERSEN.
Secretary.

The Church and the Children

The current number of the **Lutheran Tidings**, October 5th, reports on the recent district meeting at Kimballton, Iowa. In this report there are specific references to the discussion, Saturday afternoon, on the subject: "Church Life and the Children."

It is exceedingly difficult for one who did not participate to contribute to the discussion. Nevertheless, the report is sufficiently objective to indicate the general trend of thought of those whose views are cited. Furthermore, the report on this discussion is included because it stimulated thinking on the part of the group.

However, I am inclined to think that many may read this report and feel greatly disturbed. What I write is not intended to be a shock-absorber but a help to guided reflection upon the issues involved. Even

then I shall not be able to do more than touch the problems.

In a general way, the discussion seems to have been characterized by a sense of frustration which is not unknown among us today. It is, indeed, true that the task of the church is beyond man's own strength. Nevertheless, our group ought to be characterized by a profound faith in the power of the Spirit. We are not alone in our spiritual task with the children. The availability of God is not limited to any one group with which we work.

The pastor's task is not without its burdens, but most of his burdens, that is those from without, are caused by adults rather than by children. Most of his hours are spent in work related to the adult program of his church rather than the work of the children.

This situation is not necessarily of the pastor's own choice. The result of this is that by dealing mostly with adults the pastor may apply wrong standards of measurements to the church's work with children. In the last analysis the problem of the religious education of children is the problem of adults—the education of the laity, the seminary students, and the pastors.

Three factors, which I can merely touch upon here, are involved in the problem of religious education within the church on the American scene. Due to the altogether too common notion that courses in education are relatively unimportant, our leaders fail to know that "the purely secular American public school system is the result of the modification of an earlier plan of education in which religion played an important part." The American churches accepted the inevitable course. They met it in different ways, but there was not one single church that did not consider it its sacred obligation to perpetuate the faith among the children.

The exclusion of religious education in the public school which became the accepted American way led to the stress or emphasis upon instruction rather than upon worship. The American churches are well aware of that problem as the literature amply reveals. Consequently, there is a conscious effort along constructive lines to correlate instruction and worship. So we find the unified service, the distinctly children's service with a message by the pastor and conducted in the sanctuary, the occasional service in which special effort is made to make the regular worship service more meaningful to children, etc. It is one thing that there are factors which tend to prevent children from becoming regular church-goers, such as time, distance, transportation, parents, etc., but to state that we, that is the churches, I suppose, "take the children away from the church from the day they are baptized until the time of their confirmation" contradicts the actual situation in many particular cases. This does not mean to say that there is no room for improvement, but merely to assert that the statement is misleading. American Protestantism is definitely aware of the fact that the children are not sufficiently represented among the worshippers at the Sunday morning service.

The third factor is one that is much more difficult to fully grasp. It concerns the impact of modern education upon religious education. To state it simply, it is the impact of an educational rather than a theological approach. Those who take modern education most seriously, and refuse to think of education in terms of indoctrination, question the fitness of the church to teach to the extent that they sponsor an approach fundamentally different from that which has been in vogue for many years. It is safe to say that modern education has made sufficient gains to prove some of its merits. The list of notable men, both educators and philosophers and theologians who have contributed to assist the churches on the American scene to improve their educational task—be it their church colleges or congregational church schools—is too long to list here, and too embarrassing.

I am inclined to think that the Rev. H. Jorgensen, Newell, Iowa, is right when he thinks that the Sunday School is all we can manage. A full Christian educational program with Christian day schools on the ele-

mentary level and Christian High Schools requires more financial sacrifices that we are willing and, perhaps, able to make. It is simply out of reach unless we do it in cooperation with others. Furthermore, it involves not only the question of the relation between the religion and the secular, but the relation between church and school.

The extent to which the discussion centered upon the worship of children rather than instruction is seen in the reference to children's communion. There is nothing startling in the suggestion; it is neither new nor novel. Children's communion is practised in the Roman Catholic Church, but even that Christian communion does not administer first communion without preparation. In the churches of the Reformation it is the mature judgment of the churches that children's communion belongs to the exception rather than to the rule. It is not a question which is without importance for the life of the church. Perhaps we do defer first communion too long. Nevertheless, it raises a much more important question than that which was raised at the meeting, namely, would it be advantageous to lower the age of the rite of confirmation?

To advocate children's communion in the sense of open communion for children of early childhood is to open the door for a sacramentalism that cannot be defended. The crying need for the world is religion, but not sacramentalism.

It is right that the Christian communities should be deeply concerned about the spiritual life of the churches. I know that that is also in the mind of those who spoke at Kimballton, but the deep inner problems of the Christian church are not solved in instituting children's communion. The most concrete example to which one can point is Roman Catholicism. Outwardly this great Christian church body is strong; it gets results both in church and school. Yet it is facing today and in the immediate future its greatest crisis since the Reformation. It is weak in its inner life; its underlying philosophy which girds its whole theological and sacramental structure is weakening before the impact of that ecumenical thought which is non-Roman. I cannot conceive of any greater and more grave mistake than to advocate a sectarian tenet in a day in which Grundtvigianism actually may contribute something of value to ecumenical thought. And it has, in the writer's opinion, something far better, and much more needed to offer, than sacramentalism.

With sincere greetings,

ERNEST D. NIELSEN.

October 9, 1945,
University of Chicago.

I believe in the inherent right of every citizen to employment at a living wage and I pledge my support to whatever measures I may deem necessary for inaugurating self-liquidating public work — to provide employment for all surplus labor at all times.—Franklin D. Roosevelt.

Getting a child to Sunday school is mainly a problem of getting mother and dad out of bed Sunday morning.

GRAND VIEW COLLEGE

The second U. K. business meeting was held September 29. There was no new business so Bodil Strandkov of the program committee led us in group singing in the living room, introducing Miss Strandvold who read two very excellent humorous selections, led group singing again and then "lit" the electric campfire in the center of the living room floor on which a group of students laid logs symbolizing the hopes for the future of U. K.

Most of the students attended the wedding of Gunver Mailand and Anthony Berg at 4 o'clock p. m., September 30. Mrs. Berg is a former Grand View student.

An International Relations club was organized under the guidance of Dean A. C. Nielsen on October 1. The group, which we hope will increase, plans to meet on Monday evening of the second and fourth weeks of each month. Vernon Frost was elected president and Norma Due secretary-treasurer.

At the U. K. meeting of October 6, Rev. Nyholm spoke to us on his work among the Danish immigrants of Canada from 1900-1925. He gave a good background of the comparative area, population, culture, laws and recreation of Canada and then gave many examples of his inspiring work especially among the people of Dixon, Alberta, Canada. His remarks included: "Our purpose should be to go where God wants us to go and to do what He wants us to do. Those who have true happiness are those who are true Christians." He also emphasized that the purpose of Grand View is to make each individual aware of His purpose.

The student body and faculty enjoyed their annual fall picnic by going to Ledges State Park, October 10. Three army trucks, owned by the Kramme-Jensen Construction Company, took us the forty miles in the morning drizzle and the evening sun. With much energy expended in singing in the trucks, climbing the hills, scaling the ledges, and playing softball, volleyball, football, and croquet, we came home, tired but happy and pleased with the day. We recognized the birthdays of Dr. Knudsen and Rev. A. C. Ammentorp with the usual "Skaal" at eftermiddags kaffe. Special thanks go to Kramme and Jensen for the use of their trucks and Mrs. Fredericksen for planning our much needed food for the day.

Mrs. Mailand attended the silver wedding of her brother and his wife, Rev. and Mrs. Arthur Frost, at Waterloo, October 10.

The Synodical Church Board met in Des Moines last week, several members visiting at Grand View during their stay.

Devotions have included talks by Professor Harald Knudsen, Dr. J. Knudsen, Rev. V. S. Jensen, Rev. S. D. Rodholm and Dean A. C. Nielsen.

Professor Knudsen spoke to us on

recreation which he defined as wholesome leisure time activity. He stated that the purpose of recreation is the transformation of a crowd into a community.

Rev. V. S. Jensen gave us a brief sketch of the life of Moses. In connection with Moses' need for Aaron in the presence of the Egyptian King, Rev. Jensen stated that "if you can't take God on trust and faith you may get what you wished for but, getting it, may not want it." In answer to a question of Dr. Knudsen's, his remarks the following day emphasized that God made each person for a purpose and put him here for a definite life work (so also with Moses) and that Grand View's purpose should be to bring out the best in each individual.

Rev. Rodholm introduced the topic of the Lord's Prayer as the center of Christianity which he will continue in succeeding lectures.

Dean Nielsen spoke on our attitude toward the immigrant and the Americanized ancestors living in America. So often we judge by exteriors which is many times grossly unfair. He used his mother as an example of our many humble, immigrant, ancestors who were recognized as queer, inferior beings but who in the largest sense had a true education and a deep and firm faith that gave them something to live by. Learning in our modern world so often brings on cynicism.

Coming events at Grand View College include a meeting of the Board of Education on October 23 and 24 and a conference of the Iowa Lutheran Welfare Society on October 23.

In closing, I would like to extend to you the invitation found in S. D. Rodholm's translation of Kr. Ostergaard's song "Not as Rebels":

Come, march in our columns, come help us to build,

Come join us in work and in play,
Come sing with us, hope with us, fight with us, till

We shall welcome the blessed new day.
We offer no vain and vanishing gain,
We strive for the things that remain.

NORMA DUE.

CHURCH and HOME

By REV. M. MIKKELSEN

The Kingdom of Heaven is God's Hand firmly grasping the destiny of man, adequately directing his thoughts, supervising his activities and guiding him in his ways. It is even more than that. It is man in his freedom from all other kingdoms, free from self, free from fear and pride; it is man as he is when he is a man, no longer afraid to be himself, no more a slave of public opinion.

The Kingdom is God's good gift to all men on earth. It is within reach of all; we are all reaching for it in one way or another. With the exception of a few who never care—they seem to think

that the Kingdom, if it comes, will come to them too, and if it fails to come there is nothing lost, they, at least, have wasted no effort and no precious time in making it a reality—we are all working for it; it is what we all want and need.

Our conception of the Kingdom, of course, differs. This accounts for the many different ways in which men work for it in their attempt to bring it about. But back of all our efforts to bring in something new and better than what we have is the idea of the Kingdom. Within our effort lies the effort to make men conscious of the way we have chosen to follow. This may not be the right way but until we have been convinced to the contrary we shall continue to follow it and lead others in its path.

Even the way men of the church have chosen to follow may not be the right way. We may hear a lot about the Kingdom in church, but not all churches are big enough to bring it in; there may be a lot of talk about it, and yet very little reality. Some churches are too small for the thing big enough to exclude from the manner of men the artificiality of their worship.

We may call it "a new world order," "a new man," or we may call it by other names; the name is not important, but the thing itself, and that is not going to be a reality among us before it becomes a reality in us. The new world order we long for must come from within our own souls and lives. There is no other possible source from which it can come. It is not the world that makes men, but men that make the world. The kind of life we live will determine the kind of world we are going to have. To pray, "Thy Kingdom come," and then expect it to come from some other source outside ourselves, from an imaginary source perhaps, or even from the "Thy" in our prayer, if there is no personal contact, no experience of the presence of a fellowship and a power in prayer it will be ineffective and our attempts to bring in the Kingdom frustrated.

OUR CHURCH

Danevang, Texas — The annual Fall meeting will be held again this year during the week, October 21—28. Rev. Erik Møller of Omaha, Nebr., will be the guest speaker.

The gymnasium and lecture auditorium building which was moved from its foundation and damaged during the hurricane in August has been reconditioned and can now be used for the Sunday church services as well as for other gatherings. This work was done by volunteer workers from the congregation.

Los Angeles, Calif.—The annual Fall meeting was held in the Emanuel Lutheran Church, October 5—7. Guest speakers were Rev. Aage Møller of Solvang, Calif., Rev. S. Marchmann of Pas-

adena and Rev. C. C. Rasmussen, former pastor of the Emanuel Church, now serving as councilman in the city council of Los Angeles.

Seattle, Wash.—The St. John's Lutheran Church Ladies' Aid voted at a recent meeting to give \$50 to the rebuilding of the Danevang, Texas, church and at a meeting of the "Annex club" (the younger ladies of the church) voted to send a gift of \$300 also for the rebuilding of the Danevang Church.

St. Stephen's, Chicago—Through many years it has been the custom to have an annual Bazaar in the St. Stephen's Church sponsored by the ladies of the church. This annual event often gave an added income up toward \$1000, as many would gather for such an event. Sometime ago it was decided to discontinue this method of raising money for the church and this year no Bazaar (with its many schemes of getting something for a small chance price) will be held. The St. Stephen's Church Bulletin announces: "It was a decision to follow a different path, that of better Christian Stewardship."

Rev. Alfred Jensen will be the guest speaker at an all-city Reformation Service in Des Moines, Iowa, sponsored by all the Lutheran churches in Des Moines. The service will be held in the Shrine Auditorium, Sunday evening, October 28.

Tyler, Minn.—"Danebod Hilsen," the monthly church bulletin of the Danebod Lutheran Church is now 12 years old and appears in its October issue in a new and modern dress. It is a four page bulletin printed in the print shop of the Tyler Journal Herald. Rev. Enok Mortensen, pastor of the church, is the editor.

The Danebod Folk School Association held a meeting Thursday evening, October 11, in the Danebod Stone hall to discuss the possibilities of making use of the Danebod Folk School building. As yet we have no reports as to the decisions made.

The 1946 "Fællesstævne" of the Danish American Young People's League will be held in Tyler during the weekend, July 3—7, 1946. The local Young People's Society of Tyler will be host to the meeting.

Thursday evening meetings were resumed again on Thursday evening, October 18. Rev. Enok Mortensen spoke on "Grundtvig and the Faith of our Fathers." These meetings are held twice a month in the Stone hall, one meeting a month is conducted in the Danish language and one in the English language.

Granly, Miss.—Rev. Alfred Jensen, synodical president, was the guest speaker Sunday, October 14.

Chaplain J. C. Kjaer has a new address: Capt. J. C. Kjaer, 0493740, Chaplains Office, 35th General Hospital, APO No. 70, Care of Postmaster, San Francisco, Calif. We are happy to bring a greeting from him in this issue of L. T.

Dwight, Ill.—Dean Alfred C. Nielsen was the guest speaker at the annual



BOOKS

History of the Church of Denmark by Jens Christian Kjaer. Lutheran Publishing House, Blair, Nebr. Paper, 127 pages, price \$1.25.

This Church History of Denmark appears on the book market at a time when many are becoming conscious of a definite need for such a book in the English language. It is self-evident that the youth of our church are interested in the background of the church of their fathers. This brief and yet very comprehensive presentation of the main chapters of Danish Church History is at least a good beginning toward meeting this need.

The author is one of our younger pastors of our synod, now serving as Chaplain in the U. S. army. He was born in Denmark and had the opportunity of attending some of the better schools in Denmark before coming to America where he continued his studies at Grand View College and Seminary and later taking post-graduate work at other theological Seminaries. He served on the Council of Elementary Religious Education in our synod and while a member of this Council was challenged to write such an Outline of Danish Church History.

The Church of Denmark is truly a Lutheran National Church with a rich and challenging history. According to the latest statistics, 97 per cent of the Danish population belongs to the Lutheran National Church. There are 2,227 Lutheran churches in Denmark,

served by 1,620 pastors and maintained by 3,706,349 members.

The book is well written and any reader interested in history will continue to read chapter upon chapter and thus make a tour through the 127 pages from the beginning of Danish Church history when in the 8th century the first attempts were made to bring Christianity to the Scandinavian countries and down to the year of 1944 where in the last chapter we read about the martyr of the Danish Church, Kaj Munk, who was murdered by the Nazis in January 1944.

The many illustrations in the book, pictures of many Church leaders, of churches, etc., are of the very best. The pictures are clear and help to make the book interesting.

The book is divided into 20 chapters, each chapter dealing with a definite period of Danish Church History, such as "The Reformation in Denmark," "Absolute Monarchy, Thomas Kingo," "The Grundtvigian Movement," "The Twentieth Century," etc. Nearly two pages of Bibliography has been added which can be an added help for those who wish to continue a study of certain phases of Danish Church History.

We recommend this book to our youth, the average layman and as a help for pastors in the work with children in Catechetical classes and youth groups.

H. S.

Harvest Festival held in the St. Peder's Church, Sunday, October 7. Guests were present from the Chicago, Sheffield and Gardner churches. An offering amounting to \$157 was laid for the rebuilding of the Danevang, Texas, church.

Tacoma, Wash.—Rev. and Mrs. A. W.

Andersen were honored at a gathering in the St. Paul's church, Sunday, September 30. A service was held in the church at five o'clock with Rev. Alfred E. Sorensen of Seattle and Rev. Charles Terrell of Enumclaw as the guest speakers. Following the service a dinner was

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served in the church parlors. Many greetings were extended to Rev. and Mrs. Andersen and a purse was presented to the honored couple by the president of the Tacoma congregation as a token of appreciation from the members of the congregation.

Dr. Erling Ostergaard will according to plans speak in many of the churches of the two Danish synods in the Wisconsin, Chicago and Illinois area during the latter part of October and the first part of November. He will speak in Bethania Lutheran Church in Racine, Wis., Sunday, October 28.

Several Articles are being held over for next issue because of lack of space in this issue.

News Briefs

WORLD COUNCIL SECRETARY SEES COOPERATION WITH GERMAN CHURCH LEADERS

By Religious News Service.

GENEVA (By Wireless) — Appointment of Bishop Theophil Wurm and Dr. Martin Niemoeller as leaders of the Evangelical Church of Germany is a "hopeful sign" for the cooperation of the German churches with the rest of the world, it was said here by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

Dr. Visser 't Hooft told a retreat of army Chaplains representing Congregational Christian Churches that Bishop Wurm and Dr. Niemoeller were among the anti-Nazi elements in the German Church with which the World Council "can confidently work."

He also expressed hope that the Rus-

sian Orthodox Church, which he said had "great strength to survive to the present," would cooperate with other churches throughout the world.

Dr. Adolf Keller, prominent Swiss theologian, declared that appalling conditions in Europe among refugees and war prisoners, coming on top of the war, have created the possibility of a new "theology of daily bread."

"Morals prove to have more to do with bread that we thought," he said, "for out of bread grow many other ethical problems."

Dr. Keller predicted the world might have a new type of theology different from that of the present day which, he said, is far up "in the stratosphere of abstractions."

Chaplains attending the retreat here came from U. S. military units in Germany and France.

30,000 GI's ON HOLIDAY IN DENMARK

Thirty thousand American GI's from the American-occupied zone in Germany

will enjoy a holiday in Denmark and about 150 are now arriving daily on a week's furlough, according to advice from Copenhagen received by "Friends of Denmark" of New York.

The Danes enthusiastically welcome these visitors, for the American soldier is popular in Denmark. Language will be no hindrance, for the average Dane has a fairly good knowledge of English which is taught in Danish schools. The Danish government has appropriated 750,000 kroner (about \$150,000) toward the organization of the GI Danish holiday.

VALBORGSMINDE

The Old People's Home of the Danish Church
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For information concerning admittance to the Home, write to Alfred C. Nielsen, Grand View College, Des Moines, Iowa.

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