

Lutheran Tidings

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EVENING SONG

Now far and near the churchbells ring
While evening shadows deepen;
Soon with its head beneath the wing
The bird on its branch will be sleeping.
Now friends sit down with friends again
Like birds come back from their roaming;
But he who has no kin or friend
Is sitting alone in the gloaming.

Soon darkness veils the purple skies
As night-wind sighs in the branches,
But stars shine through like smiling eyes
As silently night advances,
And he looks up who walks alone;
He feels that God with his angels
Looks down upon us from His throne
With love understanding and changeless.

"I fjerne Kirketaarne hist."

All living things to God are dear;
Yes, every soul is a treasure.
He to the little bird is near
With loving kindness and pleasure.
He smiles upon our children when
They sleep and when they awaken,
And he who has no kin or friend
Shall not be alone or forsaken.

If anywhere a child is found
Alone, unloved, and neglected,
God cares, He sends His angels down
To comfort, to help and protect it.
They spread their wing at eventide
In every home in the nation,
And God Himself keeps watch beside
The cradle of all His creation.

B. S. Ingemann.

by S. D. Rodholm.

The Lord's Supper and Community

In the article entitled, "The Church and the Children," I raised some questions which are important for all of us. In this article I wish to continue the discussion along the lines which the title suggests.

We go Along Together.

Those who would admit even small children to the Lord's Supper view the congregation, which assembles for its service of divine worship, as constituting a religious family, collectively speaking. Each family within this collective, religious family constitutes also a unit. The congregation as a religious family goes along together in the solemn celebration of the Lord's Supper. At least such is the ideal, but if this ideal were actualized there would be no need of discussing the problem of the infrequent communion of many church members. On the basis of the ideal what is more natural than that the baptized members of the individual families all go together—parents and children, confirmed and unconfirmed—to the Lord's Supper? Where is the way more clearly lit up for the Christian wayfarer than at the celebration of the Lord's Supper?

The religious significance of folkways in the life of the Church is certainly clear. It is reinforced by social psychology as I have indicated often in lectures before students and congregations. We shall return to this later to inquire what its real significance is for the question before us.

Ancient and Modern Practices.

Since Baptism, and not Confirmation, is the door through which one becomes a member of the Church, why separate or unchurch the baptized children from the blessing of the Lord's Supper? If they belong at the font they belong with equal right at the table. Can we not point to some ancient practice for proof of children's communion, and to modern Denmark for the approval of administering Holy Communion to those who are not confirmed?

The appeal to ancient practice. It is now known that there were territorial sections in the ancient church in which it was the practice not only of admitting small children to the Lord's Supper, but of even giving it to infants immediately after baptism (cf. Lib. de Lepsis). The practice was by no means universal. It was widespread in the East where mystery religions left their deep imprint upon the life of the people. In the West, on the contrary, the practice was restricted to the occasion of baptism and dangerous illness. The manner of administering the communion to the infants and small children was for the priest to dip the finger in the cup of the consecrated wine and apply it to the tongue of the child. The practice continued in the East for centuries, but it declined in the West, and the Council of Tours (831 A. D.) condemned the practice. It behooves us to study this whole question diligently before committing

ourselves to a practice which cannot mean anything but the mechanical appropriation of the sacrament.

There is no theologian who denies that even the smallest child may fruitfully receive the Lord's Supper. That is not the question at all. Hence, the reference to the Master's blessing the little children is only of indirect pertinence. It was through faith that the earliest Christians received the sacraments. The sacraments are as Prof. Oscar Andersen has observed, and thereby given scientific corroboration to N. F. S. Grundtvig's view, archeological evidence of the existence of a Christ-faith prior to the writing of the Gospels and the Epistles. I cannot enlarge upon that here. I must proceed. However, the words "through faith" cannot be minimized in the administration of the Holy Communion without lapsing into a sacramentalism for which there is no warrant. Christian identification—to use the title of a good sermon which I recently heard—is personal or it is nothing. Even in infant baptism we recognize that in administering that sacrament we place upon parent and congregation the responsibility of subsequent instruction in the baptismal faith. Whether we know it nor not, the fact is that in that obligation we are carrying the apostolic consciousness of the only approach by which the Christian can receive the gifts of God, namely, "through faith." It is our confused notion that we receive one thing in the sacrament of Baptism and something else in the sacrament of the Lord's Supper which lends plausibility to the point of view that in denying the Lord's Supper to small children we are depriving them of something to which they ought to be freely admitted. To this we shall return.

The appeal to the Danish practice. The debate which preceeded the change in the regulations governing the Holy Communion was influenced by current religious thought as it found expression through the outstanding leaders of the different groups within the Danish Church. However, it was also influenced by the thinking of schoolmen, especially those of the Folk High Schools. Finally, it was influenced by certain anti-Church groups which advocated "Civil Confirmation." Curiously as it perhaps may seem to the one uninformed about its precise provisions, the sanctioned and not uncommon practice of admitting the unconfirmed to the Lord's Supper is far more narrow and definitely restricted than most people realize. It is neither a reversion to an ancient practice nor a modern adaptation of children's communion.

The "Royal Ordinance" (1) does not establish indiscriminate or even open communion for the unconfirmed; (2) it requires that the unconfirmed has a personal conference with the pastor of the church in which he desires to partake of the Holy Communion before the pastor may administer the sacrament to him; (3) it limits the administration of Holy Communion to unconfirmed to those who are fifteen years of age and older, except under certain circumstances; (4) in special cases the sacrament may be administered to those under fifteen years of age, provided, that the local pastor approves of the expressed desire or request of the parent or the child. If, however, the pastor is in doubt as to the advisability of conforming to the wish of the parent or the child he is instructed to discuss the matter with his bishop; (5) it is explicitly made clear that a first communion before the normal age of confirmation does neither preclude subsequent catechetical instruction nor confirmation.

Today the Question is Under Debate in England.

The whole question of children's communion is being debated today in England. England has not experienced a revival of the faith during the war. The Church in England is definitely a minority. The leaders are not unduly concerned about the future. According to their own figures out of every twenty-six confirmed, seventeen lapse and only nine continue as Easter communicants. So the question arises whether by lowering the normal age of first communion a greater frequency of communion may be insured for the future. The influence of Anglo-Catholicism upon the debate is noticeable and of significance. There is not an exact parallel between the Church of England and our church because of their distinctively different doctrine on the rite of Confirmation. The parallel lies rather in this that the same solution is being proposed in regard to how to develop a deeper sense of the value of the Holy Communion for the individual and the congregation. In a concluding article I shall give a constructive view on the value of "We go along together," indicating its scope and limitation; and discuss more fully what I mean by "through faith," by a confused notion of the sacraments, which, of course, is linked up with the concept of the sacraments as dominically given; and, finally, I shall suggest an answer to Rev. Holger Nielsen's question by reference to a practice which has crept into the Order of Service.

Ernest D. Nielsen.

IN REPLY

In the last number of *Lutheran Tidings* Rev. Ernest Nielsen takes issue with statements allegedly made at a discussion of *Church Life and the Children* at the district convention at Kimballton. With many of his propositions I can agree, but I feel it necessary to correct a couple of items.

In my introduction to the discussion I had talked about worship as an essential part of Christian growth, and I had pleaded against a practice of removing the children almost entirely from the fellowship of wor-

ship in the church. I have therefore no objection to Holger Nielsen's brief report in which he quotes me as saying that "it is a sad state of affairs when we take the children away from the church from the day they are baptized until the time of their confirmation." I do object, however, to the inference that I have made a blanket statement that we thus take the children away. There is a great deal of difference between an **if** or a **when** and a **that**.

Commenting upon the discussion of children's com-

munion, Ernest Nielsen says that "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." With reference to this I feel it necessary to state what I actually said.

According to the report I was asked, if I would permit children to attend the Lord's Supper, and answered Yes. My reply was qualified, however, and this is in effect what I said: "The question is dynamite and it deserves more careful treatment than it can get at the close of a discussion. But I will not evade the question and I will therefore answer Yes. I would permit children to attend communion, but I would not urge such attendance."

Ernest Nielsen concludes his argument with the statement: "I cannot conceive of any greater and more grave mistake than to advocate a sectarian tenet in a day in which Grundtvigianism actually may con-

tribute 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."

To this statement I must object. Grundtvig's emphasis on the sacraments is so central and fundamental in his whole view of Christianity that it must not be removed. In my opinion, it is wrong to call it sacramentalism and to dismiss it as a sectarian tenet. We must not sacrifice one of the main elements of Grundtvig's contribution in our desire for ecumenicalism.

Finally, with reference to educational methods, I believe that Grundtvig's emphasis on the living relationship between teacher and pupil is as significant today as it has even been, no matter how much modern educational methods have been developed. I am sad to see our church losing sight of the significance of this emphasis.

Johannes Knudsen.

Grand View College, October 27, 1945.

Three Opportunities

Although the last frontier, according to the historian, has passed certain developments still make it possible to expand frontiers of farming settlements. I am referring to opportunities that are now or will very soon be made available to families that want to farm. Particularly am I thinking of the many sons of families belonging to our congregations who are now in an ever increasing stream returning to their homes with service buttons in their lapels. May I ask that they, and also their parents, seriously study and consider those opportunities. It will mean spiritual, moral and material benefits to them and to our church, if they could be guided into farming communities such as those described in the following paragraphs. Naturally, an earnest desire and also a certain amount of ability, background, experience and capital are required.

The first district I shall mention is the settlement begun about 15 years ago in Jackson county, Mississippi, commonly known among us as Granly. It is located along a black topped state highway about 20 miles south of Lucedale and about 30 miles north of Pascagoula. Anyone interested in acquiring a small sized farm for the purpose of dairying, chicken raising, truck gardening would do well to investigate the opportunities offered in that district. The market possibilities for the products mentioned are especially attractive. Employment in the ship yards at Pascagoula has not been impaired by the end of the war. Rural electrification was acquired a few years ago. School buses transport children to grade and high schools.

The Bethany congregation belonging to our synod owns a hall in which church services are held as well as Sunday School. The Home Mission Councils sends a visiting minister there once a month, sharing the expenses equally with the congregation. There are about twenty families of Danish background residing in the district. If there were twice as many families it would mean a great help for the kind of religious

and community life in Granly we know and love so well from similar but larger communities. The pastors who like I have visited Granly will bear me out when I say that there are few if any congregations in our synod, that listen more eagerly and with better discernment than does the congregation at Granly. I shall ask anyone interested in the opportunities such as Granly offers to write to the president of the congregation, Mr. Andrew Christensen, R. 1, Box 228, Lucedale, Miss.

The second district I want to call to the attention of home bound service men interested in irrigated farming of a general type is located in Sheridan County, Nebraska, about 12—14 miles south of Hay Springs. A fine graveled road connecting Hay Springs and Alliance, Nebr., bisects this district. The dam already completed is on the Niobrara river some distance above the area to be irrigated. The governmental authorities involved have built the dam, the main canals and ditches needed and is leveling the land and constructing the buildings on the farms. The land is of a very good quality, comparable to the large irrigated districts of Nebraska, Colorado and Wyoming now constituting some of the finest farming districts of the West. Whenever the appropriation has been passed by congress making it possible to complete the program of improving all the farms in the district, the sale of those farms to service men will proceed to be carried out. About 100 farms of approximately 100—120 acres each will be made possible.

St. Peter's congregation belonging to our synod has a fine community hall with basement which is being used for church services. An audience of from 50 to 75 greets the visiting minister and it is a joy to speak to that group, for it listens with great interest. No one can mistake the keen personal interest of that group in the matters pertaining to social, religious and community life. The Home Mission Council is backing that congregation in its attempts to call a minister from our synod to develop the religious possi-

bilities of the future for the benefit of the district and the congregation itself. May I urge that anyone interested write to Mr. Peter J. Nissen, Hay Springs, Nebraska, the president of the congregation and vitally interested in the entire project as well as the future of the congregation.

The third district with great future possibilities is the Columbia Basin, Washington. In order to bring this to your attention most correctly, I shall simply reprint the following:

"A forecasting study of the farming possibilities on the Columbia basin project has just been issued in bulletin form by the State College of Washington. The author is Ben H. Pubols, former head of the department of farm management."

The bulletin estimates that, based in large measure on a forage crop-livestock type of farming, the project soon to come under water will add from \$45,000,000 to \$65,000,000 to the state's annual agricultural income. Advice on desirable crops and livestock to produce is a major feature of the publication, which is based upon a thorough analysis of all the conditions surrounding the project. It is estimated that nearly two-thirds of the irrigable land will be in alfalfa and other forage crops, one-seventh in other field crops and the balance in fruit and truck crops. Due to the forage production, the project is expected to develop a large livestock industry, with dairying probably predominant.

Farms on the project will range from 40 to 160 acres, depending upon the quality of the land, fertility of the soil, the amount of a given farm that can be tilled, the size of the family and so on. Not only the rosy side of Columbia basin's project is presented, but stress is laid upon the problems and hazards involved in the successful development of farms.

Anyone desiring a copy of this bulletin, in order to be thus forearmed in considering farming on the project, may obtain it from Dean E. C. Johnson of the College of Agriculture, Pullman. It should be ordered as No. 456, entitled, "Prospective Farming on the Columbia Basin Irrigation Project."

Any citizen of the state of Washington may get a copy free as advised above. Anyone else may write to Mr. Viggo Jurgensen, Wilbur, Wash., who then will send a copy to the inquirer.

The reason why I call this project to the attention of persons interested in farming irrigated land is the proximity to the project of the congregation at Wilbur. The distance is about 40 miles. The Home Mission Council also there contemplates the backing of the congregation in its attempt to call a minister. Such a minister with the aid of members of the congregation will be expected to guide possible settlers to locate in a certain part of the district in order to

form a congregation and a community according to the pattern well known from similar projects of pioneer times. No settlements with restrictions of a national or religious character will be allowed in the district, but it should be possible to guide settlers to locate in the same vicinity in order to develop their mutual interests of a religious and community character. The immensity of the project will undoubtedly make it possible to work this out satisfactorily. Other Lutheran synods have appointed men watching the developments of the district. It will naturally be an advantage to have settlers of the church type locate in numbers in the basin. I believe enough settlers of Danish background should be interested to form a community around a church belonging to our synod. The Wilbur congregation through its president, Mr. Viggo Jurgensen, is interested in helping anyone who wants to contact them regarding the above.

I may state also that with respect to all of the above opportunities, the persons named will be able to give you actual help, should you decide to visit those places in order to see for yourself. I know that you will be given a hearty welcome should you decide to drop in on them to look over the opportunities.

There are possibly those, who read this, that will ask: Why not recommend interested persons to locate in some of the older congregations or in the relatively late settlements of Canada where our synod also is at work. The answer is that I shall gladly recommend them to do so. It must be remembered, however, that there has been little or no interest in moving from the United States to Canada for many years. I doubt whether there will be any actual desire to do so in the near future. Perhaps there will be Canadian immigration from Denmark. As to the opportunities of locating in the close proximity of one of our older congregations, whether such opportunities be of a farming, trading, business or other kind, they remain far beyond my capacity to detail. It might be possible that a central agency receiving information from all of our congregations about opportunities to exchange or acquire farms and other properties and to whom inquiries could be directed would serve a real need and might help keep some of the people located in our congregations who now for various reasons feel forced to leave them. It seems to me, however, that the establishment of any such agency as well as the operation of it would be more nearly within the scope and objective of what "Dansk Folkesamfund" had in mind when it a good many years ago directed Danish immigrants to locate in certain settlements.

Alfred Jensen.

Des Moines, Iowa, October 30, 1945.

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Resolve to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of a year.— H. Mann.

We first make our habits, and then our habits make us. All habits gather, by unseen degrees, as brooks make rivers, rivers run to seas.—Dryden.

Synodical Board Meeting

Des Moines, Iowa, October 2 and 3, 1945.

The board of directors of the Danish Evangelical Lutheran Church in America met in the home of Rev. Alfred Jensen, the synodical president, 1232 Pennsylvania Ave., Des Moines, Iowa, Tuesday, October 2, at 9 a. m. All members were present. The meeting opened with devotions. A prayer that we deal not only wisely with our problems, but that we deal rightly was the spirit in which we turned to our deliberations.

The minutes from the board meeting at Minneapolis, Minn., June 11, 1945, were read by Rev. Viggo Hansen, who was present to turn over his books and papers to the newly elected synodical secretary. The minutes read by Rev. Hansen were approved. After completing his duties Rev. Hansen left the meeting.

In recognition of his faithful work as secretary of the synod, the Board of Directors passed the resolution that follows: "Whereas, Rev. Viggo Hansen has for nine years served as secretary of the synod, and furthermore, has during that time applied himself conscientiously and efficiently in the welfare of the synod and worked in cooperation with the members of the Board of Directors; be it therefore resolved that the Board of Directors of the Danish Evangelical Lutheran Church in America goes on record expressing its sincere appreciation of Rev. Viggo Hansen's fine service as secretary of the synod and as a valued councilor and trustee of the Synodical Board."

Treasurer's Report: Mr. Olaf Juhl read his report concerning the synod's finances. After a period of discussion the report was accepted as read. From the treasurer's report, September 29, 1945, covering transactions from May 16 to date, I quote a few figures that might have some interest to most of us:

General Budget, received	\$2,208.95
Pension Fund, received	139.84
Home Mission and Misc., received	495.52
Children's Home, Tyler, received	43.00
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	\$2,887.31

CASH ACCOUNT

Pension Fund, earnings	\$ 739.54
G. V. C. Endowment Fund, earnings	5,832.49
O. P. Home Reserve Fund, earnings	346.60
O. P. Home Endowment Fund, earnings	117.50
G. V. C. Jubilee Fund	4,715.92

SECURITIES SOLD SINCE MAY 15

20 Shares 8% Continental Baking	\$2,163.15	G.V.C. End.
2 4% So. Pac. Ry. Bonds	2,073.26	G.V.C. End.
50 Shares 6% Columbia Gas & Electric	5,195.84	G.V.C. End.

SECURITIES BOUGHT SINCE MAY 15

17 Shares 6% Iowa Power & Light, Pf.	\$1,844.50	G.V.C. End.
25 Shares 6% Iowa Public Service, Pf.	2,700.00	G.V.C. End.
60 Shares General Motors, common	4,000.31	G.V.C. End.
40 Shares Great Northern Ry., Pf.	2,027.44	G.V.C. End.
10 Shares Allied Chemical & Dye, common	1,597.15	O.P.H. Res.
40 Shares National Lead, common	1,037.82	O.P.H. End.

Negro Missions: A letter from the Rev. H. Conrad Hoyer, secretary of the Division of American Missions was read. His was a letter requesting that our synod approve, together with other Lutheran Churches in America, the establishment of a Department of Negro Missions under the National Lutheran Council. The motion was made and seconded that we approve this plan. The motion carried.

Distribution of Budget, 1945-46: The figures presented to the board members by the presidents from all the districts were as follows:

		Contr. Members	Per Member	
District I	\$2,900.00—(10.58%)	971	(14.45%)	\$2.99
District II	2,775.00—(10.12%)	824	(12.26%)	3.36
District III	4,300.00—(15.70%)	858	(12.77%)	5.00
District IV	5,625.00—(20.16%)	1251	(18.62%)	4.50
District V	3,100.00—(11.31%)	771	(11.48%)	4.00
District VI	2,775.00—(10.12%)	615	(9.15%)	4.50
District VII	2,600.00—(9.49%)	655	(9.75%)	3.96
District VIII	1,625.00—(6.00%)	440	(6.55%)	3.69
District IX	1,150.00—(4.20%)	330	(4.94%)	3.47
Non-credit sources	550.00			
	<hr/>			
	\$27,400.00	99.49%	6,717	99.97% \$4.08 Average

Lutheran World Action. The treasurer's report shows our synod, up to the month of October, has contributed \$8,788.67. Our greater goal for 1945 is \$14,456.67, and the minimum is \$10,350.97.

The Lutheran World Action quota for the next two years was discussed. The goal for 1946-47 is \$10,000,000.00 for all the churches cooperating in the L. W. A. Per confirmed member it would amount to \$4.16. Taking the lead from all the other Lutheran Churches, it was motioned and seconded that we accept our share of the 1946-47 goal for the L. W. A. This motion carried.

Where will this money go, and how will it be spent? Huge sums will be needed to help Lutherans in Europe to build churches, train pastors, and in general try to help establish church-life in the devastated areas of Europe. Other denominations are raising money to help Christians in Europe, and not least of all, the Catholics.

Out of the sum of ten million, two million will go to Finland and Norway. To all of Europe will go a sum of \$6,500,000.00 of which Germany will need the largest sum.

Due to the economic situation in Denmark and Norway no money can be sent from these countries in support of their foreign mission. It will be up to L. W. A. to take care of these.

Furthermore, British, Netherland and French colonial governments will not allow German missionaries to enter their colonies for years to come. They realize that Nazi propagandists may disguise themselves as missionaries and try to start Hitler's plans and schemes all over again in foreign countries. It will therefore be up to American Lutherans to support the German Lutheran Missions if these are to continue.

To the Lutheran Service Centers, both in Europe and in Asia, will go large sums of L. W. A. money. As long as men are being inducted into the armed forces there can be no complete let-up in the work among our service men and women.

Appointments to the Regional Home Mission Council: The president of the synod announced his appointments to the Lutheran Regional Home Mission Council

from our Synod. The names of the pastors appointed are as follows:

Boston Area: Rev. John Pedersen, Rev. A. C. Kildegaard, Jr.

New York Area: Rev. A. C. Kildegaard, Rev. Ove R. Nielsen.

Detroit Area: Rev. Holger P. Jorgensen, Rev. Svend Jorgensen.

Chicago Area: Rev. Ottar Jorgensen, Rev. Marius Krog.

Madison Area: Rev. Edwin Hansen, Rev. Viggo Hansen.

Minneapolis and St. Paul: Rev. L. C. Bundgaard, Rev. J. C. Aaberg.

Des Moines Area: Rev. A. E. Frost, Rev. Harold Ibsen.

Omaha Area: Rev. Erik Moller, Rev. P. C. Stockholm.

Denver Area: Rev. J. J. Lerager.

Seattle Area: Rev. A. W. Andersen, Rev. Alfred E. Sorensen.

San Francisco: Rev. Niels Nielsen, Rev. Svend Kjær.

Los Angeles: Rev. A. E. Farstrup.

Saskatchewan Area: Rev. Vilhelm Larsen.

Alberta Area: Rev. P. Rasmussen.

The representatives from the various Lutheran Churches are to meet in their areas at appointed times to discuss and direct home mission work so there will be as little as possible of over-lapping in home mission efforts among Lutheran Synods.

Papers of Incorporation: The president of the synod informed the board that the papers of incorporation of the Danish Evangelical Lutheran Church in America had been accepted and filed by the Secretary of State of Iowa.

A Request by the Board of Directors: The board requests that the Financial Advisory Committee reports, after having a meeting of their own, to the officers of the board instead of to the annual church convention. The committee's report will be included in the treasurer's report to the annual convention.

Children's Home in Chicago, Ill.: The motion was made and seconded that a budget contribution of \$100 be sent to the Lutheran Charities of Chicago in order to comply with the regulations of this organization. The contribution covers necessary expenses on behalf of the Chicago Children's Home membership in that organization. The motion was passed.

World Council of Churches: It was motioned and seconded and carried that the following resolution be presented to the Annual Convention of 1946: "In the light of the action taken by men of various synodical bodies in a meeting of September 6, 1945, we recommend that the 1946 convention of the Danish Evangelical Lutheran Church in America reaffirm the decision by the 1939 convention of the synod to accept the invitation to join the World Council of Churches provide representation in the Assembly and Central Committee shall be on a confessional basis rather than a geographical bases, so far as the Lutherans of the world are concerned."

Perhaps the World Council of Churches is best un-

derstood when stated in this manner: As the nations have tried to organize into the United Nations or the League of Nations, so the churches, outside the Roman Catholic Church, have organized themselves into a World Council of Churches. From its constitution we read: The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior. The function of the World Council shall be: (1) To carry on the work of the two world movements, for Faith and Order, and for Life and Work. (2) To facilitate common action by the churches. (3) To promote cooperation in study. (4) To promote the growth of economical consciousness in the members of all churches. (5) To establish relations with denominational federations of world-wide scope and with other ecumenical movements. (6) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

It must be made clear, that the Council is not a super-church. It will have no constitutional power of any kind over the participating churches. It is a consultative body and will not legislate for the churches. It will have duties but no rights. It is an instrument for the use of the churches but to what extent it will be used remains a matter for each and all of the participating churches to decide.

Seamen's Mission, Brooklyn, N. Y.: The Board of Directors of the Danish Evangelical Lutheran Church in America passed this resolution: The Synodical Board wishes to express their sincere thanks and appreciation to the congregation of Our Savior's Church of Brooklyn, N. Y., and to their pastor for the faithful service rendered to the Seamen's Mission in Brooklyn. The Brooklyn congregation has generously shared with the Seamen's Mission the service of their pastor, even though the work in the congregation called for a pastor's full time. For this generous service and sacrifice on the part of the pastor and congregation we are indeed grateful.

The Financial Advisory Committee: The three members of this committee had been asked to attend the business session of our meeting. Mr. Einar Kramme of Des Moines was the only member present. Between Mr. Kramme and the board members there was a rather long discussion on the finances of the synod.

During the late afternoon of October 3, the board members visited and inspected the apartment houses and store building owned by the Synod in the city of Des Moines.

The meeting adjourned at 6 p. m., Wednesday, October 3, 1945.

Holger O. Nielsen, Sec.

October 26, 1945.

Cedar Falls, Iowa.

The District Meeting at Alden, Minnesota

September 21 to 23, 1945.

Alden is a little town with a pretty big lake. It has three churches and an empty Baptist church, that is sold. The finest church is the English Lutheran church, which might never have been built, if our group had consented to an English service every Sun-

day. But we gave in too late and missed a great opportunity.

We began Friday evening with a sermon by Rev. J. P. Andreasen. Most of us had already found the place where we were to stay during our convention.

Saturday was our busy day. We begin with morning devotion by Rev. Thorvald Hansen. At 10 a. m. the business meeting of the 5th district was opened by the president, Rev. L. C. Bundgaard.

The following were delegates: **Withee, Wis.:** Harald Christensen, Mrs. L. C. Bundgaard and Miss Dorothy Nielsen. **West Denmark and Bone Lake, Wis.:** No delegate. **Askov, Minn.:** Chr. Sorensen, Christopher Nielsen, Jens Nielsen and Mrs. L. C. Pedersen. **Minneapolis, Minn.:** Mrs. Christensen, Mrs. Marie Dirck, Mrs. Vosgaard, Miss Dora Rasmussen and Hermod Strandkov. **Alden, Minn.:** Mrs. Andrew Petersen, Louis Hemmingsen and Christian Nielsen. **Dagmar and Volmer, Mont.:** No delegate. Total number of delegates, fifteen.

Present were Rev. L. C. Bundgaard, Rev. J. P. Andreasen, Rev. M. Mikkelsen, Rev. J. C. Aaberg, Rev. J. A. Holst, Student Pastor Thorvald Hansen, Rev. John Enseltmann and Hans Jensen, district treasurer. Total number of voting members, 23.

The secretary read the report from the last meeting in Askov. It was decided that the minutes of the business meeting should be approved before we closed. The president read his report; he had visited all congregations in the district with the exception of one. A committee of three was to report on the recommendations by the president, it was also to have in mind the reports from the different congregations. This committee consisted of Paul Steenberg, Rev. Holst and Mrs. Andrew Petersen.

Written greetings were read from Rev. P. Rasmussen and Rev. V. Larsen who were not able to be present. Later we had a Western Union telegram greeting from District III meeting in Chicago.

Reports from the congregations: **Withee** by Miss Dorothy Nielsen. They had a two weeks summer school with 21 children, the teacher was Miss Dagmar Miller. The Ladies' Aid and the Guild had worked hard for the Danish Relief. The Men's Fellowship had given a three-act play and shown two movies. Water has been piped into the meeting hall. The Study Club for book reviews meets once a month in different homes. The pastor will this winter conduct an adult Bible class on the life of Christ. The organ and building funds keep on growing. They are sending Lutheran Tidings to the 55 young people in the service.

West Denmark reported by their minister. They had a four weeks summer school which was in English in the morning and in Danish in the afternoon.

Askov by Chr. Sorensen. They had the pleasure of a lecture by Robert Stærmose, Rev. Mikkelsen had spoken over St. Olaf's radio station in Minneapolis, assisted by his own choir. August 19 they had invited nearby ministers and congregations to a special meeting which was attended by about 400 people.

A new heating apparatus has been installed in the parsonage. Most of the children in all grades in the public school meet once a week for one hour of religious instruction; they are divided into three groups. The church has also asked the school board for a teacher to teach Danish.

Askov has collected \$276 for Lutheran World Action,

but they have not been able to meet their quota to the synod. They have therefore decided to set aside 20 percent of all membership dues for this purpose.

Minneapolis, reported by Paul Steenberg. They also heard Mr. Stærmose; \$260 was collected at his meeting. The Sunday school has 80 pupils divided into nine classes. The three Ladies' Aids have worked hard. The Men's Club edits "The Bugle" which is sent to the 60 young people in the service. The church paper, "Bud og Hilsen," is printed in 400 copies. They went over the top both in Lutheran World Action, the Jubilee Fund and the quota to the synod. There is an endowment fund of \$3,000 and an organ fund of \$400.00.

Minneapolis has been one of the headquarters of the American Danish Relief Fund. Mr. Steenberg, who is on the board of directors of this organization, gave the following information which will be of interest to us all: 1,100,000 Kroner has been collected. Of this sum 70,000 Kroner is left, which is to be donated to wives and children of Danish patriots. He also told us that 200,000 Kroner had been used to buy weapons for the Danish underground.

Alden, reported by Mrs. Andrew Petersen. They have English service every Sunday morning and Danish service twice a month in the evening. The Sunday School has 30 children. A three weeks Summer School was attended by 28 children. The Ladies' Aid has 46 members. They have no bazaar. They have just given a farewell party for Rev. Holst and his wife. Student Pastor Thorvald Hansen, whom they expect to have as pastor soon, has started to publish a monthly bulletin, "The Alden Messenger." They all were glad to listen to Mr. Stærmose.

Dagmar, Volmer and Flaxton, reported by the pastor. The Volmer church has been redecorated at the cost of \$900. Dagmar congregation has collected \$3,200 for a new meeting hall. Dagmar has also gone over the top in Lutheran World Action, the Jubilee Fund and synod dues. All in the Ladies' Aid have worked faithfully for the Danish Relief. The church parlor at Dagmar has been repainted. The Sunday school is small, but we have many children that within a few years will attend. The Summer School, which lasted three weeks, had only eight pupils. We are working hard to get our young people together, but they are away during the week at high school in the different little towns all around Dagmar. During the summer we had outdoor recreation attended by 25—35 every Tuesday evening. We have 45 in the service from all three congregations. Two have been killed in action, two wounded and two have been in prison camps.

Next came the report from our treasurer, Hans Jensen. He started with \$29.25 in 1944 and closed with \$7.42 on hand. For some time he had a deficit of \$29.85; and the suggestion was made that we appeal to our congregations for funds so our treasurer has something to work with during the year.

The president drew our attention to the fact that none of us had met the larger goal of the Lutheran World Action. This led to some heated discussion.

The convention voted to protest against the policy of the Lutheran World Action of changing its budget after it has been announced.

After dinner we opened the meeting at 2 p. m. Mr. Steenberg reported on the recommendations of the district president. The Sunday School Institute was to be carried on. A summer camp was to be sponsored, but not in connection with any congregation. It was also recommended that one delegate from each congregation reports in writing in advance to the district president. The reports of the district president and the treasurer were to be accepted as read.

Should the Sunday School Institute rotate between the different congregations? Minneapolis was to have the institute this year and 1946, until such time as the district meeting decides otherwise.

The committee for the institute was to be elected by the convention. Our Sunday School Institute will be held at Minneapolis November 9—11, 1945, and the committee members are Mrs. Fylla Petersen, Rev. J. C. Aaberg and Mrs. Wayne Jacobsen of Askov.

The next question: Shall the district be financially responsible for the institute, caused some discussion. A committee was appointed consisting of Hans Jensen, Rev. Mikkelsen and Mrs. Paul Steenberg. The result was that \$100 was appropriated for the institute, this sum to be administered by the committee for the institute. It is to cover any deficit to the host congregation and to help with traveling expenses for any Sunday School teacher attending. The president was to notify each congregation asking same to assume its part of about 25 cents per contributing member.

The summer camp was next. Thorvald Hansen spoke for Danebod, Tyler, and Paul Steenberg told us about a fine summer camp at Medicine Lake, Minn. A committee, Rev. Mikkelsen, Paul Steenberg and Miss Dorothy Nielsen, was appointed to look over camps and report to the next meeting.

It was voted that the delegates send in written reports in advance. The reports of the president and

the treasurer were approved. A letter from Rev. Frost about the Pension fund was read.

Rev. L. C. Bundgaard was re-elected as president. Rev. John Enslemann as secretary and Hans Jensen as treasurer.

The quota for each congregation to the synod will be figured out by the president and sent to the individual congregations.

Saturday evening Rev. L. C. Bundgaard spoke for the Women's Mission Society and then he opened a very interesting discussion by the laymen about: What is the church to me and what do I expect from it? The discussion was opened by Paul Steenberg and Hermod Strandkov. The following took part in the discussion: Thorvald Hansen, Hans Jensen, Dr. Østergaard and Dr. Rysgaard. After some discussion Rev. Andreassen spoke. He felt that a most important point had been left out: Do our members pray for their minister? Another layman thought that the topic should have been: What can I do for the church? We all felt that we would like to have more of these discussions sometime in the future.

Sunday morning Rev. Mikkelsen preached in Danish and Dr. Østergaard spoke to the Sunday School children. At 11 o'clock Rev. Enslemann preached in English and served at the communion table. In the afternoon Dr. Østergaard talked about the healing mission of the church and Rev. Aaberg about the Santal Mission. We were informed that Miss Dagmar Miller will not be allowed to go out to India due to her health.

In the evening Rev. Holst preached on the pursuit of happiness and Rev. Bundgaard lectured on "Stealing Fire From the Sun," having the atomic bomb in mind.

At the coffee table the congregation and friends said goodbye to Rev. Holst and his family as he is moving away and leaving the ministry due to his being hard of hearing. He has been a fine minister and is well liked by all, old and young.

John Enslemann, Secretary.

A Sunday School Teachers Institute

Sunday school teachers from Calgary and Dalum, as well as others interested in the work, were cordially invited by the pastor and congregation of Standard, Alta., to attend a Sunday school teachers conference or institute on Sunday afternoon and evening, September 30.

The meetings were very well attended and conducted under the leadership of Rev. M. Jorgensen, the local pastor. Each session lasted an hour and a half, including singing, Scripture reading and prayer.

Two subjects had been submitted for discussion, one in the afternoon and the other in the evening. "The Ideal Sunday School," was introduced by Rev. Rasmussen and Esther Rasmussen and "The Ideal Sunday School Teacher," by Rev. Theo. M. Hansen, Calgary. He had his subject subdivided into five themes as follows:

1. The Ideal Sunday School Teacher and his relationship to God. By Mr. Dresen.

II. The ideal Sunday School Teacher and his relationship to his pupils. By Thorvald Larsen.

III. The Ideal Sunday School Teacher and his relationship to the Home Mission phase of the church. By Mr. Axel Smith.

IV. The Ideal Sunday School Teacher in his preparation so that he may grow in "Grace and Knowledge." By Mr. Mikkelsen.

V. **Becoming** the Ideal Sunday School Teacher. By Rev. Hansen.

Supper was served to the guests in different homes and a social hour was held around the coffee table in the church basement after the meeting.

As we from Dalum drove home in the evening we felt enriched by sharing fellowship with co-workers in this great and important service: Teaching in the Sunday School.

P. Rasmussen.

OUR WOMEN'S WORK

District V W. M. S. Meeting

District V held its convention in Alden, Minnesota, Friday, September 21, through Sunday, September 23. Saturday evening Rev. Bundgaard gave a short outline of the work that has been and is being done by the Women's Missionary Society. He reminded us of how very active the originators of the society were, how its activities declined and now, again, it seems on the upward road. The discussion that followed: "What is the church to me in these times and what do I expect from it?" was not explicitly meant for the Women's Missionary Society, but, could easily be affiliated with it. One layman expressed as his opinion that the topic might be stated as follows: "What does Christianity mean **through me**." We women feel that the mission work in the church, will show what Christianity means to us.

Here in Alden we have no mission society group, but give our gifts through the Ladies' Aid Society. Sometimes having many groups splits up the fellowship in a small congregation. It is, perhaps, better to work as much as possible in one unit.

Dr. Erling Østergaard spoke on Sunday afternoon. His lecture held everyone's attention as he very vividly pictured the life of the missionaries in India.

The last part of the evening of District V Convention was spent in closing speeches combined with words of thanks and farewell to Rev. and Mrs. Jens Holst. They leave many friends in Alden and in the district who will miss them. Everyone joined in wishing them happiness in their new Nebraska home.

A Ladies' Aid Member.

W. M. S. Meeting at District III Convention

The fact that on this beautiful fall day I am sitting in the very park where D. K. M. was founded, surely should give me inspiration to write this article. I was looking through my D. K. M. annuals today and found the first one published in 1919. I quote from Mrs. Karoline Kjølhed's preface: "Our beginning was, I must admit, very unassuming. A small group of women and two pastors (Rev. Kjølhed and Rev. Graven-gaard) gathered in Humboldt Park, Chicago, on June 13, 1908, during our church convention. So far our work has been carried on quietly, but we can say we have gone forward in these eleven years, for which we are thankful." It is with a feeling of deep gratitude to these pioneers that I report the following, 26 years later:

The Women's Mission Society met for its annual district meeting Sunday afternoon, September 13, at 4 p. m. at St. Stephen's Church, Chicago, Ill., where the District III meeting of the Synod was being held. Anyone interested had been invited to attend, so we had quite a large gathering present. We started our meeting with a "Singspiration" under the leadership of Mrs. Harris Jespersen. A group of women had

sung through the hymns and songs before the meeting. This proved a big help in making the singing inspiring—because many of the songs were new to the assembly. We started with hymns of praise and concluded with hymns of worship, The Chant, "Alleluia" was especially beautiful.

A panel discussion planned and worked out by our district representative, Mrs. Holger Strandskov, followed. The topic for discussion was "Christian Education and W. M. S." The following women took part: Mrs. Agnes Maske, Marinette, Wis., Mrs. Aage Engelbreth, Racine, Wis., Mrs. Elmer Christopher, Dwight, Ill., Mrs. Clarence Petersen, Chicago, Ill., and Mrs. Holger Strandskov, Dwight, Ill. The thought running through the whole discussion was: "What can our women do about Christian education of our young people in the home, the church and the school? Christian education is education of the heart, and this is given by creating love for things worthwhile in our lives and in the lives of our children. Our W. M. S. organization should be a help to mothers in their task of rearing their children. We must not let the Sunday school and the church supplant the home—rather they should all work to gether. The statement was made that 85 per cent of the young people between the ages of 14 and 18 are lost to the church. If this is the case, it is indeed very disturbing. It would be well to encourage our young people to attend the smaller Christian colleges, as too often the state institutions do not stress Christian education. The speakers brought out many stimulating thoughts in the discussion.

Reports from the seven W. M. S. groups of our district were given. The programs of the different groups are varied, as one might expect. I think Mrs. Ernest Nielsen's suggestion, that we send lists of books and other readings which we find helpful in our local groups to the editor of "Our Women's Work," is fine.

Mrs. Ernest Nielsen brought a greeting from the Iowa District and a letter from Mrs. Hans Egede, Hampton, Iowa, our W. M. S. president, was read.

Mrs. Holger Strandskov made a plea for the gathering of funds to help the congregation in Danevang, Texas, to rebuild their church.

Miss Reva Nielsen, the matron of our Children's Home here in Chicago, gave a short talk, using as her text 1 Cor. Chapter 13. I am sure we were all happy to have Miss Nielsen with us and to hear her speak.

We closed our W. M. S. meeting with the singing of the song, "Lord I Wish to be Thy Servant," after which Miss Nielsen led us in prayer.

Alma Jorgensen.

W. M. S. OFFICERS:

MRS. IDA EGEDE, President,
Hampton, Iowa

MISS YRSA HANSEN, Secretary,
Aurora, Nebraska

MRS. AGNETA JENSEN, Treas.,
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HAROLD PETERSEN, Editor
Ringsted, Iowa

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TO OUR YOUTH

TO REV. HARRIS JESPERSEN

In behalf of D. A. Y. P. L. I extend thanks to Harris Jespersen for his many years of work with a dying "Ungdom." It cannot be denied that the interest in our youth paper had already reached a low stage when he became editor. He cannot be blamed for its failure. Ungdom had lived its time and had fulfilled its mission. It now remains to be seen if the same spirit which once gave birth to Ungdom may in some way guide us to new ventures and new ambitions.

Harris Jespersen did a thankless work. He calmly accepted much criticism which should not have been borne by the editor alone, but by all of us for our indifference. Thank you, Harris Jespersen, for your work and the patience which has gone with it.

D. A. Y. P. L.
Harold Petersen, Sec.

COMMENTS FROM JAPAN

Below are excerpts taken from a letter from Technician Arild E. Nielsen who is at present with the 6th Army in Japan after 39 months in Australia, New Guinea, the Philippines and Okinawa. Arild was a student at Grand View from 1937—1939. His home is in Centuria, Wis.

Near Sano, which is halfway
between Wakayama and Osaka.
October 10, 1945.

We unloaded Sunday at Wakayama. Much of the city was completely flat although trains and street cars were moving. A large factory right on the beach seemed comparatively undamaged but was not operating. Some who have been to Osaka say that the downtown district is relatively unharmed but the manufacturing part is pretty well done in.—The small towns are untouched.

So far the weather has been abominable—raining nearly all of the time. For us it has been miserably cold, not that the thermometer would say so, but we can't take it (after three years of tropical climate).

The people seem quite friendly. A German-Japanese educated in the States, who is our interpreter, is quoted as saying that the people here feel more liberated than subjugated. We have some Japs working around here who seem only too anxious to please. All around the people seem friendly. The kids, of course, are fascinated by the strange people and equipment. Just what the real attitude is I don't know; as someone said as we saw all the kids waving as we drove up the road, "Maybe the old man sent the kids out to wave while he stayed inside thumbing his nose." We do see some of the deadpan expressions common to the prisoners we have seen.

.... One of the guys who managed to get to Osaka today came back with a bunch of fragile souvenirs, knickknacks and such. They didn't cost much either, but I don't know how he expects to get them home without breaking them.—Real silk is scarce. None has been made for some time.—Some of the boys are much dissatisfied with the "treacherous Jap"—they had gotten a few fives in with the pile of ten yen notes which they had gypped them out of in the black market. Cigarettes bring 20—30 yen—\$1.67—\$2.00 a pack. Small candy bars of tropical chocolate bring 10 yen, a cube of sugar, 5, an almond chocolate bar, a hundred. The people seem well fed, but such

small luxuries must have been unobtainable. They are much better dressed than the Filipinos.

The land is, of course, intensively cultivated. Right here the land is flat and low so with all the rain, there is a lot of water. We are on the sandy beach, fortunately.—One day we smelled a man watering his vegetables; we smelled him, for he must have been using the contents of his cess-pool.

Arild E. Nielsen,
1897 Eng. Avn. Bn.

YULE

The editor, Rev. Harris Jespersen, reports that about one-fourth of the material for "Yule" is now in the hands of the printers at Lutheran Publishing House in Blair. If the editor receives all his promised material in time it is believed that Yule will be printed soon after mid-November. We are hoping that they may be ready for mailing about Thanksgiving.

The orders received thus far are very encouraging. Tyler has promised us an order of 200 if we can get it out in good time. Kimballton thinks they can handle 125. Ringsted has divided into two groups to see which side can sell the most and get out of doing the work for the Christmas Young People's party. Several small communities have responded with orders of 35—50.

Remember, orders should be in by November 12. And we are offering the following discount: Where 10 to 20 are sent to one address, 5%; where more than 20, 10%. Contact your local agent, or if you live where there is no local agent write to "Yule" Grand View College, Des Moines, Iowa, and enclose 50 cents.

Harold Petersen.

TO OUR YOUNG PEOPLE

Now that Rev. Harold Petersen is taking over the editorship of the youth pages in Lutheran Tidings (successor to "Ungdom") and my term of six and one-half years as editor comes to an end, I wish to avail myself of this opportunity to express my appreciation for the privilege which has been mine. To the young people of our church, thank you, for your cooperation and good will,—to Maria (Schmidt) Nielsen and Howard Christensen, my co-workers, thank you, for your patient loyalty.

Harold Petersen needs no introduction. His entire life has been lived in and given to our church and its activities, including our Young People's societies. I know he will enter into the editorship with a great deal of understanding and energy. All he asks is that you young people and your leaders will give him your support in making the youth pages in Lutheran Tidings what they ought to be,—and so pave the way for a new and better young people's paper some time in the future. Let us pull together. May this be our welcome to the new editor!

Then I should like to remind you again of our new

venture—our new Christmas magazine YULE. It must succeed. You may help by developing enthusiasm for its acceptance and sale. **You are necessary for success.**

Harris A. Jespersen.

A few days ago I received a copy of CHRISTMAS CHIMES, the Christmas publication of the Luther League of the United Evangelical Lutheran Church.

It certainly is a very lovely booklet with a great many fine pictures and decorations and much worthwhile reading material. I would recommend it very highly.

Lutheran Publishing House, Blair, Nebr. Price 60 cents.

Harris A. Jespersen.

ECHOES OF THE PAST

The song of life never ceases. Now and then it may be forgotten or ignored. Now and then a generation may grow up which has no ear for it. Noise may for a time drown it. But sooner or later it will swell again, folks will listen, it will find root and begin to grow.

There has been a song of life in the Danish Church and in the Danish communities. Our forefathers carried it with them from the land beyond the sea. It found root on the new American soil and it grew and people grew with it. There was a joy of living expressed in the early Danish-American folk life. There was an intense living. The song of life lived in the hearts of those early pioneers; new songs were born giving expression to the hopes, dreams and aspirations which were theirs as citizens of a new world. For many years D. S. U. (D. A. Y. P. L. while it still spoke Danish) was a natural expression of the younger generation to that song of life into which they had grown up. The worries about how to keep the young people together was not known, the questions of what to do at meetings did not arise. They were a part of the community and of the life which marked it.

Then came the age of the super salesman. He convinced our communities that greater joy was to be had by going to the city. When that temptation did not catch all he took the city culture of big enterprise and big business, glaring lights, and speak easies right out to the communities. Hollywood beauties danced in our home town on the screen in the local theater. We were persuaded that a dance was no good if it didn't cost a hundred dollars. We were told that all good entertainment could be had for only a few cents and it would cost no work for us. We listened with both ears to all that the super-salesman had to tell us. He told us so much about how we could really be somebody. He told us the general rules of popularity in an age of big business. It didn't pay to belong intimately to the life of the old community because we might be a day or two behind in acquiring the very latest—and, oh, then we would be old-fashioned. In city and rural communities alike, we dispersed into the whirl-wind of nothingness.

With alarm we saw the old organizations which had grown out of the song of life grow weaker and

weaker. Pep rallies were held. But leaders were too often so nearly swept off their feet also by the whirlwind breeze of the super-salesman that their attempts to revive the past were pitiful. Ironically we struggled to keep organizations alive but were sadly lacking in purpose. We wanted to maintain life within old shells but we failed. Little by little we had to acknowledge that we didn't just belong to our father's little shell any more, good as it may have been. We had come to belong to the super-salesman and to the public school and to the wider community which included Bohemians and Baptists as well as Danish-Lutheran Americans.

Let that bigger American community take us if it will. It is the natural course of events. If the super-salesman has helped to bring it about he has probably rendered a greater service than his selfish heart purposed. I am not afraid that his magical power shall hold us forever. For the old songs—the songs of life are deeply rooted. We have witnessed a whole generation which has been infatuated by the alluring promises and the bright light exhibited by selfish seekers of fortunes. We have long had the better tones drowned out by the noise of big business enterprise. But in the midst of it all the life in the old communities has not been forgotten. Now and then we find the desire expressed that it might be relived. Now and then the old tones find expression. It is not dead—it is simply waiting for us to grasp it and let it flow into those new and wider channels which gradually have been shaped as we slept.

Some day the Danish Church and D. A. Y. P. L. will lose their identity and be incorporated in the vaster community which is America. In fact, even now there is no great distinction between Danish-Americans and the rest of their countrymen. Young people are educated in the same schools without any consideration of ancestry. They live together in the same town. They dance with those whose forefathers came from Ireland, Sweden and Italy. They all read the same books and they all see the same movies.

But still the echoes of the past do reach the ears of modern youth. That life which once was lived in our Danish communities is not so easily lost. The memories still live in the hearts of those who were a part of it. Now and then the old spirit takes form. It still finds expression at Young People's Conventions and occasionally at some community gathering. It is well to note that our youth of today, which so often has been called sophisticated, responds with all its heart. Youth wants life and not dead forms. Youth will respond to the spirit of past ages only when the spirit is revealed in real life of today.

It is not for us to salt down or preserve the life of past days. To do so will be to lose it. Let us rather seek to find the note which once was so strong in our Danish community life and take it with us. Let us carry it with us as we meet in the larger American community which now is ours. Let it be something of the driving power toward a fuller community life of today. Rather than talk so much about how we may keep our young people's groups and our church groups alive through new organization, new drives

and money raising campaigns, we need to regain the spirit which permeated the community life of our forefathers hoping that it may carry us to new visions, new heights, new songs and a strong and a wholesome community life. What difference then does it make if it eventually is called by some other name than Danish or Lutheran?

Let us use our Youth Section in this paper to give expression to whatever lives in our heart which can

help us grow into a strong and active people. If we shall lose our identity let it not be said that we threw away all that which has been lived in our Danish Church and in our Danish communities. We must go on from where our forefathers left off—if their songs were hushed for a generation it is for the new generation to find them and give them to that wider American community which now is ours.

Harold Petersen.

The Ideal Sunday School

It is a sunny Sunday morning just before 10 o'clock. We stand in front of the church and see the children coming on foot or by cars from all directions, also their teachers. All dressed up for Sunday School, wide awake, eager to come, eager to learn. What a beautiful sight, what a privilege. The Ideal Sunday School begins with children coming together from different homes to share a blessing. But there is something more. Now we are all assembled and start to sing, "Jesus Loves Me This I Know." One plays the organ and all sing with bright, clear voices. As there is joy and blessing in singing together on earth so there is joy among the heavenly hosts also.

The Ideal Sunday School is where we sing together, pray together, confess our creed and lift our voices, our eyes and our hearts to God in heaven.

But there is still something more.

The Ideal Sunday School is where children meet Jesus, their Savior. We have His own words for this. There are especially two places in the New Testament referring to this matter. Other instances could also be mentioned. In Matthew, the 18th Chapter, we read as follows: "At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven. And Jesus called a little child unto Him and set him in the midst of them, and said, 'Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. And whoso shall receive one such child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven.—Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.' There is a solemn warning in these words, but there is also a great promise.

We all know the words Jesus spoke when some women brought young children to Him and the disciples rebuked them: "Suffer the little children to come to Me, and forbid them not, for of such is the kingdom of God . . ."

And He took them up in His arms, put His hands upon them and blessed them. We could also mention these words: "Teach them to observe all things whatsoever," spoken to the apostles and to Peter, "Feed my Lambs."

In order to do that, the Ideal Sunday School must have teachers who love the Lord and the children, are able to take the children by hand and heart, that they may come face to face with Christ and the spiritual world. But as another man is going to introduce the subject, "The Ideal Sunday School Teacher," I am not stressing this point. But there is one story from the New Testament that I like so much and must be allowed to mention. When Jesus was to feed 5,000, Andrew brought a lad to Jesus and it was this little lad that in one way saved the situation that day. But it was Andrew who brought him. Bring the boys of today to Jesus.

The Ideal Sunday School is where the children are taught Bible stories in such a way that these words may come true: "That from a child thou hast known the Holy Scripture, which are able to make thee wise unto salvation through faith which is in Christ Jesus." We have the material. Is there anything in comparison to the privilege of telling about Abraham, Jacob, Joseph, Moses, the Prophets, the angels and Jesus and His wonderful love toward mankind.

The Ideal Sunday School will not only bring children to a meeting with Christ and His wonderful kingdom in heaven and on earth, it will furnish our churches and congregations with new members. There must never grow grass on the pathway from home to church. Jesus went to the synagogue or the temple after the customs, so should we.

There is a certain picture that I would like to mention. We see a woman on her way upward toward the lofty mountains. In her left hand she carries a flag with the inscription "Excelsior." With her right hand she is leading a boy about ten years old. She turns her face toward the child and he is lifting his eyes unto her. Those two belong to each other, they can not part. An Ideal Sunday School is where grown up people give themselves to the work with all their ability.

Let our Sunday School be filled with spirit, love and enthusiasm, a place where nothing but the very best is given the children and it will be filled with children who are anxious to come there.

P. Rasmussen.

My dad has just stressed the spiritual side of an Ideal Sunday School, and that is the most important point. In order to have this put across, I feel we need other things.

I believe the Sunday School should be conducted before the church service, at least as far as our Sunday School in the country is concerned. This gives the children the opportunity to attend church service, a habit which should be introduced early in life. In some places they have it at the same time, and I do not approve of this.

The Sunday School may be conducted a great deal like the Order of the Service, with the singing of hymns, confession of sins, responsive reading and after this the minister or superintendent should speak to the children before they are divided into their classes. With this division, I feel one thing is sadly neglected in many places, and that is adequate room. I realize it is not possible to have a single room for every class, but having eight or ten classes in the church proper is very distracting. We are fortunate in our church, in having two classes in the basement, a class in each of the two ante-rooms, one in the balcony and two classes in the church proper. In dividing your children into classes you can not require a certain age for all in the class because there are exceptions to the intelligence of the child, but otherwise divide your children into different smaller classes and I believe you can do more for the individual.

Another point is roll call. I don't think you should

bribe a child into coming to Sunday School by telling him that if he has attended a certain number of times he gets a prize. But encourage the children by giving them stars and at the end of the year give the child who has attended most regularly a gift.

The matter of collection is also important. In our Sunday School we have a collection every Sunday. The collection plate is placed by the door where the children deposit their donations. When we first introduced the matter of collection we suggested giving a penny or whatever they desired and now their contributions have increased. We send this money to the Mission Fields. If you do not teach a child from early childhood to give to the Lord, how will he ever become a contributing member of a congregation.

Getting children to attend Sunday School has in some places been quite a task, but remember it is not always the child who is responsible for this neglect, but rather the parents. You very seldom find a child who does not wish to attend. If you let them feel that it is a privilege rather than an obligation, you will notice a marked improvement in your attendance.

With these few things in mind, let us work onward in prayer and complete trust in the Lord.

Esther Rasmussen.

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 Insti-

tute, 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.

CONTRIBUTIONS TO WOMEN'S MISSION SOCIETY

Collected at the Medicine Lake Convention, given to Home Mission, \$112.57; Mrs. F. O. Lund, Ruston, La., \$5.00; Mrs. F. N. Thomsen, \$1.00; Mrs. Ike Fredricksen, \$1.00; Mrs. Frode Utoft, \$1.00; Mrs. Ernest Madsen, \$1.00; Miss Maren Andersen, \$1.00; Mrs. Andreas Hansen, \$1.00; Mrs. Jens Børresen, \$1.00; Mrs. Victor Jensen, 50c; and Mrs. Jorgen Christensen, \$1.00, all of Tyler, Minn.

Danish Ladies' Aid, Seattle, Wash., \$5.00; Danish Mission Group, Oakhill, Iowa, \$10.00; St. John's Ladies' Aid, Cozad, Nebr., \$28.63; D. K. M. Group, Pasadena, Calif., \$15.00; Ladies' Aid, Lake Benton, Minn., \$15.00; Mrs. Thorvald Holst, Cedar Falls, Iowa, \$2.00.

Mrs. Sam Andersen, \$1.00; Mrs. Fred Miller, \$1.00; Mrs. Christ Nielsen, \$1.00; Mrs. Niels Liesbjerg, \$1.00; Mrs. Mogenssen, \$1.00; Mrs. Jens Frost, \$1.00; Mrs. A. P. Andersen, \$1.00; Mrs. Jacob Christensen, \$1.00; Mrs. Peter Sorensen, \$1.00; Mrs. Carl Andersen, \$1.00; Mrs. Ida Rasmussen, \$1.00; Mrs. Jens Beck, \$1.00; Mrs. Emil Hansen, \$1.00; Mrs. Andrew Olsen, \$1.00; Karen Nielsen, \$1.00; Bertha Andersen, \$1.00; Mrs. Robert Johnson, \$1.00; Inga Larsen, 50c; Mrs. Viggo Rasmussen, 50c; Mrs. Jens A. Jensen, 25c; Mrs. Hans Hansen, \$1.00; Mrs. Marius Jensen, \$1.00; Karen Holm, 50c; Mrs. Marinus Jensen, 25c; Sidsel Jensen, 50c; Mrs. Anna Nielsen, \$1.00; Mrs. Martha Rasmussen, \$1.00; Mrs. Fred Sorensen, \$1.00; Mrs. Dick Nielsen, \$1.00; Mrs. Bundgaard, \$1.00; Mrs. Axel Sorensen, \$1.00; Mrs. Jim Hansen, Sr., \$1.00; Mrs. Jim Hansen, Jr., \$1.00; Mrs. Dixen, 50c; Mrs. H. P. Hansen, \$1.00; Mrs. Harold Christensen, \$1.00; Mrs. Esther Sorensen, \$1.00; all of Withee, Wis.

Mrs. Helga Buhl, Tyler, Minn., \$2.00; W. M. S. Collection District IV convention, Kimballton, Iowa, \$96.19; Mission Study Group, Brush, Colo., \$10.00; Women's Study Group, Ringsted, Iowa, \$8.00.

In memory of Augustinus Sorensen, Tyler, Minn., Mr. and Mrs. Alfred Lund, Mr. and Mrs. Jens Lund, Mr. and Mrs. Edward Lund, Mr. Knud Lund and Mrs. Dagmar Lund Petersen, \$5.00; Mr. and Mrs. Andrew Jensen, Tyler, Minn., \$1.00; Mrs. Clarence Ericksen, Canby, Minn., \$1.00. Total to date, \$357.89.

Sincere thanks,

Mrs. Agneta Jensen,
1604 Washington St.,
Cedar Falls, Iowa.

GRAND VIEW COLLEGE

This year, fall has stepped in as an artist dressed in a paint bespattered smock. He has been busy retouching the world with a glittering array of colors. His paint brush has generously tinted the countryside with reds, greens, bright yellows and rusts as if he were trying to decide on a suitable contrast for the crimson and blue of the evening sky.

Life at Grand View College these past two weeks, has also been tinted by the paint brush of dynamic knowledge.

On October 12, Rev. Rodholm began the first of a series of lectures giving the meaning of the Lord's Prayer. He mentioned that it was written on men's hearts before it ever was quoted in the Bible although the Bible gives its source. It was given, by Jesus, to the disciples who wanted a prayer which would encompass all their petitions to God.

At "Unge Kræfter" October 13, we were shown two films on China: "Here is China" and "Report on China." We have heard so much about China but it seems that not until we see human beings operating as machines, witness the bombing of cities, or see thousands of homeless and hungry people fighting against starvation and death, will we believe what we are told. China's plea to the world is, "Help Us"; our answer should be, "We will."

In his first devotional period, Professor Jorgensen told a humorous story from ancient Greece. The second day he told a story which took place during the Crusades. The question was presented, "Which is the greatest religion, Jewish, Mohammedan or Christian?" The answer was given in a story in which the three religions were represented by three rings, only one of the rings being genuine. The owner of the genuine ring, just as of the genuine religion, will in the end prove to be the greatest.

Rev. Rodholm continued further his lectures on the Lord's Prayer during the 17 and 18. Among his many interesting points he painted a beautiful picture on our minds, which showed Christ praying with His many followers in the early morning hours. They raised their arms to Jehovah while the sun's rays tipped their fingers and the earth cast off her blanket of dew to behold a new day. He also pointed out a tiny boy who, with raised arms, stood

beside his Master and prayed the prayer he had so often heard, "Our Father who art in heaven—"

On the evening of October 19, the students met in the living room to enjoy the annual Fall Dance, a Stocking Hop. If the onlookers happened to gaze at the feet of the couples, only a conglomeration of gaily colored stockings could be seen. Esther Dixen's Echo team was announced the winner of the Echo Drive. We wish to thank the committee for making this year's Fall Dance another success.

Following sandwich supper at Luther Memorial Church Sunday the 21, Einar Andersen, a member of the seminary, gave an organ concert. Mr. Alex Lindbloom played several solos on the violin and Mr. Jack Lamping gave us a short but impressive talk titled "He Stood His Ground." He mentioned that a man must keep his feet on the ground and his hand in the clay or he will lose the touch of the earth.

Dean Nielsen opened the devotional period of a new week. He stated that we should "Find something we like and like it deeply," for "a man may lose the things of the mind if he becomes too prosperous." He then read several Psalms which have enhanced the mind and have been loved for over 3,000 years. That evening several students attended the forum at the Shrine Auditorium. Mrs. Paul Robeson spoke on "Africa in the Future." She explained that the negro is not the white man's burden, but carries the white man's burden. She also stated that America will gain the freedom of the Constitution only when she implements freedom to all people; and that our part in the solving of our negro and general race problem is to see that nothing we do, or influence others to do, will interfere with the rights of the American citizen.

The International Relations Club had its first meeting October 22. Reports on Argentina preceded a discussion of that country. Our library has received several books from the Carnegie Foundation for use in our club.

Both the Lutheran Welfare Council of Iowa and the Board of Education met here the 23rd.

Rev. Ammentorp officiated during devotion the 24, 25 and 26. He gave us a brief sketch of the life of Robert Frost and read several of Mr. Frost's poems to us.

Dr. Knudsen attended a meeting at Iowa City October 26, for the discussion of veterans' educational facilities.

The U. K. entertainment on October 27 included bits of talent from three ex-students: Lillian Sloth, Ellen Andersen and Oluf Lund. Viola Frimand and several other guests also visited us over the week-end.

Rev. Alfred Jensen spoke at the Hoyt-Sherman Place October 28 for the Reformation Service of all the Lutheran churches of Des Moines.

Mr. J. Chr. Bay, librarian at the John Crerar Library, and Mrs. S. N. Nielsen,

both of Chicago, have jointly made the college a gift of an enlarged and framed photograph of the monument of the Danish historian, Anders Sorensen Vedel.

The leaves of knowledge and experience from the Grand View College tree have now drifted into the past, making way for another abundant season.

Doris Fredericksen.

CHURCH AND HOME

By REV. M. MIKKELSEN

It is obvious that "we must find that which is big enough to absorb us from artificial and ineffective attempts to bring the kingdom of God." Men are struggling and striving to find that every day. There is a constant desire present and noticeable in man's struggle for existence not only to better himself financially and socially, but to acquire for himself a certain standard of supremacy in his relation to other men.

Man wants power. His nature rebels against being dominated. He wants the power of a king, a dictator or of the atom-bomb. He is dreaming of being the possessor of these powers and yet being able to control their use.

There was a father once who sent his son to the home of a friend that the boy under his influence might after some time return to his home a stronger and a better boy. After a year's time the friend asked the father to take his son home. "I have talked to him and with him about God," he said, "and accomplished nothing." To which the boy's father replied: "Have you also talked to God about the boy? It is perhaps not in vain what you have done. Please, keep him another year, and we will see what God can do."

It was Paul that spoke about the powers and mysteries and knowledge, and said, that "if I have all these, but have not love, I am nothing." The power of the atom-bomb in the hands of men who have not love is a terrible thing. The less power without love the better it is. The better world can be built only by men who have love, for only they will be entrusted with sufficient power to accomplish.

Therefore we must learn to talk to God about our problems and wait for His love to fill us. This power is available, when we have acquired it we have found the thing that is big enough to exclude from all our manners and attempts the artificiality that makes all our efforts more or less ineffective.

Compared to the power that was let loose when thousands were fed in the desert from a few loaves; when broken bodies and minds were made whole the power of the atom dwindles into insignificance. The power of life in the hands of love to heal and feed has something that will make us smile at the powers which make nations tremble with fear, in it we see the Invisible.

Children are born to die. "Hearts, like muffled drums are beating funeral marches to the grave." Yet, death is not the last terminal. Not if God may have His way about it; not if the supremacy we seek to achieve is the supremacy of love, for in that is the power of His spirit.

OUR CHURCH

The Home Mission Council of our synod will meet Wednesday and Thursday, November 14 and 15, in Des Moines, Iowa. The meetings will be held in the church parlors of the Luther Memorial Church and Grand View College. The membership of the Home Mission Council consists of the Synodical Board of Directors and the Presidents of the nine districts of the synod.

Kimballton, Iowa—At a recent congregational meeting a plan was effected toward the raising of a \$10,000.00 fund for the building of a new parsonage and a parish hall. Such a plan has been under consideration for many years. In 1904 the beautiful church was built and adequate space was reserved for the possibility of building a parsonage and parish hall on the same site.

Greenville, Mich.—The women of the Trinity Parish in Greenville recently organized a new society known as the Trinity Church Circle. The new organization counts 23 members.

Ringsted, Iowa—Rev. Harold Petersen announces in his November Church Bulletin that a series of meetings will be held through the winter, one meeting in English and one in the Danish language each month, the meetings will be held on Thursday evenings in the parsonage.

St. Stephen's, Chicago—The annual Fall Meeting was held October 20—21 with Rev. S. D. Rodholm from the Grand View College Seminary as the guest speaker.

Lindsay, Nebr.—A Mission meeting was held at the Rosenborg, Nebr., church during the week-end October 5—7. Guest speakers were Rev. Howard Christensen, Cozad, Nebr., Rev. Ronald Jespersen, Cordova, Nebr., and Rev. F. William Thomsen, Moorhead, Iowa. The meeting was sponsored by the Bethany Congregation (of the United Danish Church) and the St. Ansgar Congregation sponsored the meeting. These two congregations are served by Rev. John Schultz.—Services were held Friday evening through Saturday and Sunday. One of the special features of the meeting was a panel discussion Saturday afternoon conducted by the four pastors present on the topic: "What Is It To Be A Christian?" The ladies of the church served meals during the meeting.

A confirmation service was held in the St. Ansgar Church recently, twelve young people being confirmed.

The old parsonage of the Rosenborg Church (St. Ansgar) and which has

not been used for some years was torn down recently by men of the congregation. The lumber has been sorted and stacked and will be used in the building of a new parsonage next spring. Funds for same are now being solicited.

Juhl, Mich.—The Ladies' Aid of the Juhl church gave a Hunters Dinner on October 15, at 12 noon and 5 p. m. Christmas boxes for the service men overseas have been packed and sent.—A job of painting and redecorating the church basement has also been sponsored by the ladies of the church.

"**Labor And Religion**," the article by Svend Godfredsen, editor and Educational Director of the United Packinghouse Workers, Chicago, which we featured in the October 5th issue of L. T., has received recognition in many various groups. The "Christian Century" in an item commented on the address as given in one of the churches of Chicago. The address as it appeared in our publication is scheduled to appear in "Protestant," in "Economic Justice" and also in an intercollegiate publication sponsored by the National Christian Association of New York City.

Portland, Maine—A Joint Reformation Festival with other Lutheran churches of the area was held Sunday, October 28th, with Rev. Ove R. Nielsen of Perth Amboy, N. J., as the guest speaker.

The Portland church has been reconditioned with a new and better arrangement for the heating plant which gives more room for the church parlors, etc., under the church.

Brooklyn, N. Y.—According to reports in "Dannevirke" Chaplain F. O. Lund has accepted the call from Our Savior's Church in Brooklyn and hopes to be able to be released from his duties as chaplain in the U. S. army shortly after New Year to begin his pastorate in the Brooklyn church.

Sheffield, Ill.—Rev. Holger Strandkov of Dwight, Ill., served the Sheffield church on Sunday afternoon, October 21st.

Racine, Wis.—Dr. Erling Østergaard was the guest speaker in the Bethania Church on Sunday, October 28th.

Rev. John M. Jensen, editor of the "Ansgar Lutheran" of the United Danish Church, returned October 9th from his trip to Denmark. We hope to bring in a later issue some excerpts from his report on his trip to Denmark.

Wanted—Several registered nurses are needed for immediate employment at Eben-Ezer Hospital in Brush, Colo. Women interested in becoming nurse helpers may also apply to Miss Ragna Knudsen (R. N.), Eben-Ezer Hospital, Brush, Colorado.

Vancouver, B. C.—Pastor Rudolph Arndt has arrived from Denmark to serve as the pastor of the Vancouver church. Pastor Arndt was ordained into the ministry shortly before leaving Denmark. His wife is a daughter of the well known youth leader and author, Pastor Gunnar Engberg. Mrs. Arndt is, according to reports, also a graduate in Theology from the University of Copenhagen.

Chaplain Verner Hansen has been assigned to a troop transport ship, the S. S. Tufts shuttling back and forth between New York and Europe, carrying back troops for discharge. The following address will be in effect for some time: Chaplain Verner Hansen 0932735, % Port Chaplain, N. Y. P. E., Brooklyn, N. Y.

Omaha, Nebr.—Rev. Erik Møller was the guest speaker in Danevang, Texas, during the week October 21—28, and was scheduled to speak at Granly, Miss., on Sunday, November 4th. During his absence the following conducted services in the Omaha church: On Sunday, October 21st, Gudmund Petersen, student of theology from G. V. C.; Sunday, October 28, Clayton Nielsen, student of theology from G. V. C.; and Sunday, November 4th, Rev. Alfred Jensen conducted the services.

Des Moines, Iowa—Miss Margaret Larsen, a member of the congregation through many years, died recently. She

HYMNS AND HYMNWRITERS OF DENMARK

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DES MOINES 16, IOWA

left in her will \$300.00 as a gift to the Luther Memorial Church.

Committees have been appointed for the annual synodical convention to be held in Des Moines in June 1946. A large attendance is expected.

Hartford, Conn.—Rev. Malcolm Shutters, a returned missionary from China and a member of the United Lutheran Church, has promised to serve the Hartford church as supply pastor until a regular pastor can be secured. While home on furlough he is studying at the Kennedy School of Missions of the Hartford Seminary Foundation.

Several Articles must wait for the next issue of L. T. for lack of space in this issue.

NEWS BRIEFS

SAYRE SEES PEACE BEING LOST

By Religious News Service.

Des Moines, Iowa—"The peace is being lost at the present moment as fast as it is possible for five nations to lose it," John Nevin Sayre, co-secretary of the national Fellowship of Reconciliation, told the FOR's Midwest Conference here.

He condemned the present policy of the U. S. and other victorious nations in adjusting boundary lines and moving large groups of people about in Europe.

"We are deporting large groups of people, letting them perish as we drive them from their homes," he said. "In despair they hang themselves, drown themselves or die by the roadside as the forces coming in shove them out."

"The age that is coming in must be marked by non-violent spiritual force," he said. "Unless that force is characteristic of the age to come, there won't

be any age or culture worth talking about or making an effort to save for our children."

ISSUE REPORT ON DANISH CLERGYMEN DURING GERMAN OCCUPATION

By Religious News Service.

Copenhagen—During the five years that Germany occupied Denmark, five pastors of the Danish Lutheran Church were killed, 40 were imprisoned and seven were sent to German concentration camps, according to a report released here.

In addition, 75 pastors were forced to go underground to escape the Nazis, and 10 sought refuge in Sweden.

Seventeen churches and eight parsonages were damaged and five churches were closed by the Germans.

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

VALBORGSMINDE

The Old People's Home of the Danish Church

1101 Grandview Avenue,
Des Moines, Iowa

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

Pastor's Message for 1945

No. 500. This novelty folder is a Christmas card and envelope all in one. A holly wreath and open Bible kodachrome picture is used with the Christmas message based on Psalm 18:28. Price, 35c per dozen; \$2.75 per hundred.

1945 Christmas Letterhead

No. 4584. This year the letterhead has a parchment-like effect, with a small reproduction of Barocci's "Nativity" in the corner, and it is furnished only in blank form. An envelope, No. 584, has been especially prepared to use with the letterhead in response to numerous requests for it. The design matches and adds much to the effectiveness of the letterhead when used with it. Prices: Letterheads, \$1.50 per 100; \$6.00 per 500; \$10.00 per 1,000. Envelopes, \$2.00 per hundred; \$8.00 per 500; \$15.00 per thousand.

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Write for Catalog — Johannes Knudsen

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