

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XII

May 5, 1946

Number 19

Trust

All we pray for, hope, and plan
Is in God's our Father's hand.
To God's glory, by His Spirit
Joy eternal we inherit
In the name of Jesus Christ.

We are with God's only Son
Sure of what for us He won.
To God's glory, by His Spirit
Joy eternal we inherit
In the name of Jesus Christ.

With God's children everywhere
Life and strength and peace we share.
To God's glory, by His Spirit
Joy eternal we inherit
In the name of Jesus Christ.

N. F. S. Grundtvig.
By S. D. Rodholm.

"Alt staar i Guds Faderhaand".

Revised version of my translation in "Hymns of the North."

Martin Niemoeller's Erlangen Address

(When Pastor Martin Niemoeller of Germany delivered the following address at Erlangen in January, wire services reported that reactionary students heckled the speaker for his anti-Nazi sentiments, but no mention was made of what Pastor Niemoeller said. The complete sermon is given here in a translation by the Rev. George Forrell of the News Bureau. Since his release last year from eight years of confinement in concentration camps, Pastor Niemoeller has been subtly and maliciously attacked by sections of the American press. But can any American reader of this sermon retain doubt that Lutheran World Action should back to the limit this kind of leadership for the spiritual reconstruction of Germany?)

Fellow-Students: Brother-Pastors:

The address which you are about to hear has no theme. I just have some things to tell you. They are the same problems that I have to bring up always and everywhere, because I feel that we all wrestle with them and that we will not be able to advance one step until these problems have been clarified.

I speak to you as a man who has experienced, together with you, and with a burning heart, the collapse of our people and of our fatherland. I speak as a man who had plenty of time, more time than he ever wanted, to meditate concerning the reasons and the background for our present situation. I speak as a man who, contrary to his own expectation and the expectation of others, was placed again in the middle of the stream of humanity, and who is confronted with the same questions as you who want to help "get the car out of the ditch."

During this second, and it seems to me final, collapse of the Reich, everything has lost its balance.

This time the collapse is even more obvious than 28 years ago, not only as far as the outward realms of our life are concerned, I mean our political existence, and our economic and social life, but this time the collapse affected the religious and ethical foundation of our existence.

I am a member of the generation which experienced the entire technological development of the last few decades. A development which offered the greatest possibilities for the human conquest of the world. But simultaneously with this immensely fast technological development there took place another development which moved in the opposite direction. It concerned the spiritual life of man and of humanity.

Spiritual Life Degenerated.

Our spiritual life degenerated with increasing speed. While the technical possibilities increased, our ability to bear responsibility decreased. And in back of this divergent development stands the stark materialism of our time. "To enjoy life is the highest good." This was the highest dogma for 89 out of 100 people, not in theory, but in practice. After the collapse of the human ability to be "autonomous," the national-socialism of the past 12 years was a last attempt to substitute dictatorial rule for ethics.

We were no longer able to handle the questions confronting us, and this inability made everybody cry for a strong man, the superman, who would once more unite all wills and subject them to his own. That something positive could be achieved in this

manner is shown, for example, in the German Super Highways.

The ethical standards of this one individual united and carried the mass which was completely without ethical standards. This way one hoped to do great deeds. At least that was the way it seemed then. Today it is difficult for us to separate ourselves from this last ethical effort, and this has brought about our ethical crisis.

Hitler's Ethical Standards.

Some still say, the "Fuehrer" himself was a great man. He just didn't know about all these crimes. I can't do anything else but try to correct this error and testify to the truth. Don't be deceived. I also hoped for a long time, for the strong man. And then when he came I asked further, is this man who claims to be the leader of the German people, really the great man who has honest ethical standards? Can he be considered a man of divine calling? But in 1934 my doubts disappeared. I had to answer my question with an unequivocal no, on the occasion of my first and only meeting with Hitler. (February, March 1934).

And then came Nov. 9, 1939 with the alleged attempt to kill Hitler. The task of solving the plot was delegated to Himmler. A few days later the German papers reported that the attacker, George Elser, had been arrested at the Swiss frontier. The alleged investigators, the head of the "Secret Service" and an English officer had been captured in Holland. Well, these two English officers were since 1939 with us at Dachau, and then since 1940, Elser also. And we could get some information about this plot. Elser, a high officer in the SS, had three rooms and his own workshop his own radio and special food and two special SS guards. The two English officers were in their cells, chained to the wall. And then I got a chance to speak to one of these officers. He knew something about the attempt on Hitler's life. And still I was not quite sure. But this man spoke the truth, as I later got a chance to speak to Elser before he was liquidated on special orders from Himmler.

And this is what I mean, the ethical standards, lacking everywhere, were not found in Hitler. And it is a fact that he ordered an attempt on his life at the beginning of the war in order to increase his popularity. He ordered some of his old comrades killed just to be able to have special services of thanksgiving for the preservation of his own life. Indeed, the adoption of the ethical standards of a "superman" was attempted with an unfit subject. The ethical standards lacking everywhere could not be found in Adolf Hitler.

And what upsets me most about the Nuremberg Trials is that there are among the defendants my old comrades in arms from the first World War. There sits Raeder, my one-time commanding officer, and Doenitz, my one-time ship mate. From 1942 to 1946 these men signed orders to which every officer would have refused to subscribe as short a time ago as 1918. The ethical standards of a mere 20 years ago had rapidly disappeared. We had no longer any scruples of conscience, they were not considered up to date, and to obey one's conscience meant to lay down one's life.

People said during these last 12 years, "We are strong and manly men, we can take the responsibility for what we do. Religion is just for old women." But look at these manly men. They did not only make the German people but all the nations of Europe bear the consequences of their actions.

That's what I mean when I compare the development of the soul with the technical development. There is an impossible disproportion. Perhaps the twilight of humanity has arrived with the invention of the Atom Bomb.

Our Position Today.

We are in a similar position to what we were in 1918 and yet the situation is totally different. When I decided in 1918 to become a pastor, I wanted to stand upon the only foundation that can really sustain us. And then I had to see, to my disappointment, that the new building was not based upon Christian ethical standards, but that we tried to save the remnants of the past. We did not change, deep down in our hearts. Instead of changing we traveled the same straight road to more enjoyment of life and "individual happiness." We thought we could get along with what remained of our old ideals—and suddenly we were stuck. And so we looked in 1933 for the great hero and superman.

Today we must ask ourselves: "Do we want to repeat our mistakes of 1918? Do we want to trust again in the old ideals?" It looks today as if there was quite a tendency in this direction. Some say: "The ideals of Nazism were not all bad. And we can build upon what is left to us, the good conscience of the man who is convinced that he only did his duty, the pride of the honest soldier who followed the call of his country." For those who believe that, it is very hard to admit that they fought for falsehood and indeed a criminal cause. And if one tells them that everything they believe in was fraud, it creates a terrible situation for a man who thought he was doing something.

I can understand that only too well. After the first World War I went to a service at the Zion church in Bethel and when the pastor, Dr. Jaeger, said that we, the Christians of Germany, had to bear our full share of responsibility for the war and its results, then I could not help it, I had to get up and leave the church.

It is understandable that the pride of an honest human being resents this talk that the German people are all criminals. And a German must ask: "Is that really true? Are the others so much better than we are? Are we so much worse than the others? And—are these others able to teach us decency and morality?" So they asked then, and so they ask today. And their answer is NO. And yet the sickness that grew into such a crime as the world had never seen before—this sickness started in our nation and nowhere else. Which of the old ideas can we use to start again? There is nothing left—nothing for our pride.

Confession of Guilt.

Through its leadership, the Evangelical Church confessed its guilt, did this also for the German people. This action caused a terrible argument. The main objection was not that we are innocent. Only

a very few said that. We have learned a lot, and we Christians realize that we were responsible, even for the fate of the Communists. We are aware of our guilt but we want to say: "The Church can speak of its guilt, but how can it speak of the guilt of the German people? No human authority gave the church the right to speak for the German people." But there is no such authority. And nothing in the world can free the German church from its responsibility for the German people. We had to say this to Hitler, and it is true again today. But today the responsibility is twice as great. Today the Church has the only German voice that can be heard in the world. That gives the responsibility for the German people to the church.

But then some say: "We must not talk about this German guilt. We may confess it before God but not before men. For if we do that, then men will say: 'You admit it yourselves that you are guilty, don't complain if you are now being punished.'" But that does not free us from the responsibility to confess our guilt before God and men. Without such confession there is no forgiveness and no new beginning. It is odd that not only the theologians (that isn't so surprising) but also sincere Christians object to this confession of guilt before God and man. Remember the prodigal son? This is our situation. He ended up with the swine and so did we. And then he came to himself. But he didn't go to the temple to confess his sins but he went to the father. This is the way it ought to be in our Christian life. There is no confession of sin without a confession before him against whom we have sinned.

But the demand of Christ goes even further. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has ought against thee; leave there thy gift before the altar, and go away; first be reconciled to thy brother and then come and offer thy gift."

I met a Jew who had lost everything: Parents and brothers and sisters. Of the entire family, he alone was left. I could not do anything else, I had to say: "Dear Jewish Man and Brother, before you say anything I have to tell you that I confess myself guilty and ask you to forgive me and my people our guilt." Only in this manner can we open the way for our message and a new life.

But a part of this Christian message is also the message of the Saviour and Redeemer, the message of salvation. "If the Son therefore shall make you free, ye shall be free indeed." This, of course, means a reorientation of our life. We must come from the vacuum of "enjoying life" to "peace with God." Then the "enjoyable" life is no longer the highest good, but a new life takes its place, a life in peace with God and the brethren. One ought to understand the confession of guilt by the church from this point of view. We should join this confession if we are interested in advancing from the "vacuum" to God.

We made life our god. And the confession of guilt reaches nowhere deeper than with us who are Christians. We know that in the person of the suffering brother, God himself desires our help. We ought to know that he who suffers is our Lord Jesus Christ.

We ought to know what it means that 5½ million Jews were murdered. He who is not a Christian sees the suffering of humanity, but he does not feel responsible.

But we Christians can't say that we knew always that there was something wrong about this whole matter, indeed it was criminal. Talking like that does not justify us. Just because we saw more clearly our guilt is also greater. It is an open question whether the SS hangmen are more guilty before God than we who were silent when we should have spoken. It may be that our guilt weighs heavier because we knew the message of repentance and faith. We should have had a more sensitive conscience, but we also made life an idol.

30 to 40 Million Died.

I tried to confess as long as possible, but when I saw in the concentration camp how Jews were mistreated I no longer dared to open my mouth. I, too, am responsible for that which happened in Germany. We Christians must face this guilt and confess it. If we do not face it, it will remain. Remember, 30 to 40 million died as the result of our actions—and nobody in Germany seems ready to confess this guilt.

Adolf Hitler and Himmler got away, but they left us the guilt. And even after a thousand years this guilt will still remain unless we face it. We must start anew and we must begin by saying: "We are guilty and deserve punishment." If we say that, the message of Christ may again be heard among our people and also among other nations. We Christians in Germany became guilty through the blindness and weakness of our love. We are guilty.

It is one of the most terrible experiences for one coming home and speaking to neighbors and listening to sermons and speeches, to hear much complaining and lamenting but little of our guilt. There is much talk about our suffering and our hunger, but I did not hear anybody who expressed his sympathy for what happened to people in Poland or his horror about the depopulation of Russia and the 5½ million dead Jews.

This is on the debit side of our nation's ledger and nobody can take it away. There is only one power that can eliminate the poison that this guilt has brought into the world and to clear the air: The forgiving Love of God. This is a miracle that we cannot comprehend with our mind. Without the power of the Holy Spirit this love cannot be believed. But it is this love alone that can restore peace to our nation and also peace among the nations.

That's why we confessed our guilt before the representatives of the foreign churches. And we said to them: "Brothers, we know that we are guilty. We are guilty because we did not live up to our responsibility. That is our guilt. We did not confess openly enough when it was time to confess and we did not love wholeheartedly enough when everything depended on our love. And we became guilty for that which happened in our nation and have brought infinite suffering upon other nations. And before we can address you as brothers we say to you: 'We ask you in the name of God to recognize us as brothers in Christ Jesus and help us who have to bear this guilt.'"

Before the Face of God.

And this was the answer we received: "You spoke before the face of God and to Christian brothers. We heard your word and recognized that we are united with you in Christ Jesus. It is not our task to judge, but we want to tell you that we will remain united with you for the sake of Jesus Christ."

But you ask: "Are the others not guilty?" Sure they are. There can be no doubt. But the sickness started among us. Here it found its worst expression and a Christian is not supposed to look first for the sins of others but he must first study his own sins. We may leave it to God to decide what shall become of the others. But we must not wait with our own confession of guilt until the others confess theirs. That will not work. That would only mean that we would push this guilt around until we would finally blame it on the devil. If the Christian message is to gain power in our life, and there is no other hope for our life, we must not stubbornly revolt against it. This will not get us anywhere. Christ has to break our stubbornness.

But in the face of the Nothingness that confronts us must we not despair and seek death? Christ gives us the opportunity to live in our time a meaningful life of brotherly love and sacrifice. We must serve in gratitude for God's forgiveness of our sins. Whenever we do that then the argument about guilt is soon forgotten. Then we will not complain but give thanks. Where Christ is there is no self-righteousness but there is a new beginning in faith. Faith must be dared and then we will see the miracles of God.

A New Foundation.

Today this is my hope and confidence but also my great worry. The question is: "Shall we build again using the old ruins and wrecks or shall we lay a new foundation with something that we do not have but that God gives?" So far this question has not been decided. The Old should pass away and we should begin anew. Let us hope that this fact will be recognized. Nihilism or Faith, that is our choice. May God lead us out of all need to Faith.

The 69th Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will assemble for its 69th annual convention upon invitation from Grand View College and Luther Memorial Church, Des Moines, Iowa, during the days of June 18—23, 1946.

All meetings and services will take place in Luther Memorial church or in the College auditorium. The opening service will be at 8 p. m., June 18. The business sessions of the convention will take their beginning 9 a. m. Wednesday, June 19.

All congregations belonging to the Danish church are asked to send delegates to represent them at the convention and all pastors are urged to attend. Any congregation has the right to be represented by one delegate for every fifty voting members or fraction thereof. The districts located 900 miles or more from Des Moines may in addition be represented at the convention by a district delegate, who can cast three ballots at the convention.

Since this year marks the fiftieth in which Grand View College has been operated we will celebrate this event during

the convention. Questions and problems of vital concern to the membership of the Danish Church will be discussed and decided at the convention. Likewise will there be opportunity to participate in worship services and listen to messages from many speakers. It is therefore to be hoped that many will attend from all parts of the synod in order that the convention may be of utmost importance to the entire church.

Proposals to come before the convention on behalf of congregations or individual members of these should be at my address not later than May 6, in order that they may be published in our papers at least six weeks before the convention opens.

Alfred Jensen.

April 8, 1946.

Luther Memorial Church and Grand View College, Des Moines, Iowa, take this opportunity to invite delegates, pastors and guests from the congregations of the Danish church to attend the annual convention during the days of June 18 to 23, 1946.

At the time of this writing we are able to assure quarters for lodging 400 delegates, pastors and guests. Possibly, we shall be able to house an even greater number. There are, in addition, about 150 hotel-room reservations at our disposal. Lodging will be provided at the college or in private homes for all delegates and pastors and for those members of their immediate family who may be enrolled. Thereafter, lodging will be assigned, in the order of enrollment, to as many other guests as can possibly be accommodated. We encourage as many as are able to bear the expense thereof, to stay at a hotel. Though the price of hotel rooms varies, their cost will average about \$1.50 a day per person. In order to hold hotel reservations, we must confirm them. This should be done as soon as possible. We ask, therefore, that guests who prefer to have hotel rooms, enroll now. So that we may save correspondence, please indicate in every enrollment whether or not you are willing to take a hotel room. Everyone enrolling should also state whether he is a delegate, a pastor, or a guest and during what days he expects to attend the convention.

The reason for making the above requests so specific is that the anticipated large attendance at the convention and the shortage of housing, prevalent also in Des Moines, may compel us to limit the number of guests whom lodging can be assured.

We are hoping for a large attendance at the convention from the entire synod. Everything possible is being done to care for all our guests and to satisfy all reasonable demands. We trust that you will give us your understanding cooperation at all times.

All enrollments should be sent before June 5. Address them to Prof. Peter Jorgensen, Grand View College, Des Moines 16, Iowa.

Johannes Knudsen,

President, Grand View College.

J. P. Nelsen,

President, Luther Memorial Church.

A. C. Ammentorp.

Pastor, Luther Memorial Church.

Proposal To The Annual Convention

"We move that Par. 14 of the by-laws of the synod as found in the Annual Report, 1941, page 93, be amended by substitution as follows:

"The congregations of Districts 1, 8 and 9 and the congregations located at Dalum, Alta., Canwood, Sask., and Danevang, Texas, shall be entitled to receive financial aid from the synod for the purpose of paying delegates traveling expenses to the annual convention. Such reimbursement is to be paid for one delegate only from each of the above named congregations and according to the following schedule: Congregations in District 1 an amount equal to the cost of Round Trip coach fare from the local point of departure to Detroit, Mich. Congregations in District 8 similarly to Denver, Colo. Congregations in District 9 similarly to Williston, N. D., the

congregation at Dalum, Alta., and Canwood, Sask., similarly to Portal, N. D., and the congregation at Danevang, Texas, similarly to Kansas City, Mo.

"It shall, furthermore, be the privilege each year of two pastors in rotation from District 1, 8 and 9 respectively, as well as one pastor each year from the congregation at Dalum, Alta., Canwood, Sask., and Danevang, Texas, in rotation to attend the annual convention of the synod and to receive reimbursement from the synod according to the same schedule as granted the delegates from the congregations named above.

"None of these congregations and pastors is to receive any

reimbursement unless its duly elected representative or the pastor concerned is present at the convention and participates fully in its meetings.

"Each of the above named congregations shall be entitled to have its delegate cast the maximum number of votes, not to exceed three to which the congregation, he represents, is entitled."

Erik Møller.

Holger Nielsen.

Alfred Jensen.

THE CHURCH SCHOOL

CHRISTIAN EDUCATION — NURTURE OR REGIMENTATION?

The choice between nurture and regimentation in regard to Christian education seems somewhat artificial. The terms do not belong in the same class. Nurture has to do with growth in the organic world, regimentation has to do with social control in the realm of human relations. If they are to be used as alternatives the choice between them is too easy to make. Regimentation is naturally obnoxious to believers in Democracy. It is out of place in education and especially in Christian education. There are those who advocate educational regimentation in the church, but I do not believe that the temptation is very great for anyone who would read this article, and I might therefore dismiss the problem briefly with the flat statement that nurture is beyond question to be preferred to regimentation in Christian education.

It might profitably be discussed, however, what Christian nurture means and of what kind it should be. Here it should first of all be said that nurture is an aid to growth and a control of growth. It is not growth itself and it must never be identified with growth. This understanding is important and in its realization lies the chief difference from any form of regimentation. The person who believes that Christianity can be given mechanically, through organization or dictation, fails to understand the inherent nature of Christian life. He believes that membership in an organization, observance of certain rules, acceptance of certain beliefs, or willful following of certain leadership creates Christian life, and thereby he fails to understand the very nature of living. But perhaps there are enough who have this understanding to make it necessary to examine a little closer what we mean when we say that Christian life is growth.

All life consists of growth. There is an organic development from a beginning through a preparatory stage to maturity and fruitfulness, and eventually to decay, or withering, and death. In this respect the organic differs from the inorganic, and a human being definitely belongs in the organic class. All things connected with human living thus belong in the realm of

growth. It is true of the body; it is true of the mind; it is also true of the life of the spirit. We grow in physical strength; we grow mentally; we grow also in the power of the spirit.

From this premise we can conclude that Christian life consists of growth. But we are not confined to a conclusion based on our own observation. We have the testimony of Christ in regard to this matter. Christ spoke of life in the kingdom, or of the kingdom itself, in terms of growth. He used the figure of growth in the parables in which he speaks of a seed or a plant. We are all familiar with these parables. I doubt, however, that we always sufficiently understand their significance, and there is especially one small parable whose significance we often overlook. This is not to our modern discredit alone. The early church had difficulty in understanding that life was growth and the parable was even overlooked by two of the Evangelists. It is found only in the Gospel of Mark, and if we accept the commonly assumed belief, that Matthew and Luke used Mark in the writing of their gospels, it becomes noticeable when they omit a passage, especially inasmuch as they omit only a total of four small passages. I am of the personal opinion that they omitted the parable because it did not fit in with their special interests or themes, and by doing so they took a first small step away from a basic understanding of what life is, away from the understanding that life is growth. Fortunately we still have Jesus' words recorded in Mark's gospel.

"It is with the kingdom of God as when a man has sown seed on earth; he sleeps at night and rises by day, and the seed sprouts and shoots up—he knows not how. For the earth bears crops by itself, the blade first, the ear of corn next, and then the grain full in the ear. But whenever the crop is ready, he has the sickle put in at once, as harvest has come."

—Mark 4:26—29.

In my opinion there is no doubt that Jesus here says something very important and very fundamental about life in the kingdom, or Christian life. He says that it is growth by the grace of God. We cannot create this life and we must not interfere with it. Growth comes **we know not how**. On the basis of Jesus' further teachings we believe that Christian life is begun in baptism and that it is strengthened at the Lord's table. We also believe that it is the work of the Holy Spirit, and when we by our ways show that we believe that it is to come by our own efforts, we do not have faith in God's work through the spirit. It is so extremely important that we understand this and that we establish this understanding as a basic principle. Many of our misunderstandings come from the lack

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

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

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

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

of basic principles of understanding or from the failure to relate our immediate problems to such principles. On the other hand, when we do have this understanding of basic principles and relate ourselves to them, half the solution to our problems has already been reached.

With the understanding thus reached that Christian life is growth by the grace of God and by his grace alone, we will have rejected not only the idea that regimentation is a method to be used in Christian education, we will also have rejected much of the predominant emphasis on human achievement. Included in this is the Pietistic as well as the rationalistic emphasis on moral effort as a source of life. Moral effort can never create Christian life; it must ever be the result of Christian life. Christian education must never emphasize moralism as a **means** of gaining life. This does not mean that morals are not important nor that we must not teach morals. To the contrary, all sensible persons must have morals and Christian people more than any. There is definitely a Christian morality. But it means that we must not confuse the fruits with the vine. It means that we in Christian education must not have a false aim or a false emphasis.

The fact that life itself is a gift from God and that we cannot create it, does not make that life less precious, to the contrary. Nor does it release us from the obligation to give that life our care or our concern. The more precious the plants of field and garden are, the more care we give them. We assure them growing conditions by preparing the soil, by guarding the young growth, by eliminating the enemies of growth, and even by correcting the growth when it needs correction. All this has to do with nurture. And nurture has a place of equal importance in the realm of Christian living. We might discuss it under three rubrics: stimulation of growth, guidance of growth, and protection of growth.

We can stimulate or contribute to Christian life in many ways and we should do so, remembering however, that we are not creating life by our effort. We can stimulate growth by emphasis on the sacraments. We can stimulate it by prayer, by worship, and by the example we give, especially in our homes. We can aid growth by preparing the soil of human living in the best manner possible. All of this is not Christian education in itself, but understanding of these things and emphasis upon them should be a part of Christian education. And prayer, worship, and example should themselves be a part of education for education is not a thing apart from life. It must contain the essential features of life.

Understanding that life is growth and that nurture must contain stimulation of growth, we have light cast upon educational methods. Education is in part the bestowing of knowledge, and Christian knowledge is very necessary. We cannot live without it. But that feature of education is not the subject of this discussion, and even more important than the giving of knowledge is the stimulation and inspiration which can be achieved through the right kind of education. While discussion and explanation of moral problems, exposition of doctrine, and effort to give information

must be said to be quite essential, a teacher who confines himself to these things in the belief that he thus will reach his goal, misses the most important feature, the stimulation or inspiration of growth. There is nothing which means more to a child than inspiration. With the inspiration the rest can easily follow; without inspiration they mean nothing, may even be negative.

Inspiration is primarily given through a living relationship between a teacher and a pupil. This living relationship is established through living words. Explanation and admonition may be important, but they pale in significance beside the stimulation that comes from an inspiring presentation. The beginning growth which is in every child will respond to such inspiration and growth will be furthered. In fact, only in this manner can growth be furthered by a teacher. A child who listens with his whole heart will be helped, because he is growing. Therefore, we must never neglect the inspired and living presentation. The subject of this inspired presentation cannot be definitely delineated, but it will naturally be taken mainly from the stories of the Bible. The story of Jesus, his life and teachings, his death and resurrection can become a living part of a child's growing Christian life through a mother's or a teacher's presentation. The informational part of this is important, but far more important is that it becomes an organic part of living. Blessed is he who thus stimulates the Christian life of a child.

The second part of nurture, the guidance or direction of growth, might be said to have two features or parts. About the positive part we shall not say much for it is almost identical with the stimulation of growth which we have already discussed. We might add, however, that growth can and must be guided and directed through the development of the whole personality of a child. It was said about Jesus that he grew in wisdom and stature and favor with God and man. This covers the ground pretty well. Physical development, intellectual development, social and cultural development belong with religious development and are in many ways essential to religious development. In some ways they are even prerequisites. This is what Grundtvig meant by his much misunderstood and much abused expression that we must be human before we can be Christian. Religious training must not occur in a vacuum.

The "negative" part of guidance has to do with the prevention of misdirection. Of this we have many pertinent examples in agriculture and horticulture. A cultivated plant, in order to produce the best flower or fruit, must be carefully tended. Wild shoots must be pruned, crookedness must be corrected, and excessive fruit must even be culled. Wrong ideas and harmful practices must be eliminated in a child through careful and considerate training. In this respect we must use a gentle hand but nevertheless a firm hand. It is a mistaken liberalism to believe that such things will take care of themselves, and it is akin to the popular but mistaken notion that each person can be saved in his own manner. We cannot create life but we can care for it and guide it.

The final feature of nurture, the protection of

growth, is often discussed figuratively by the use of the term, a fence. In regard to this there are two extreme views. The one holds that we must fence in the children and even the young people to a very great extent in order to protect them from the evil of the world. The other holds that the fence is largely unnecessary. As in so many other instances, however, neither of the extremes are right. We must protect the children from evil or disturbing influences which might hamper their growth. This is quite evident with smaller children. Harm can even be done by telling the passion story before a child is mature enough to hear it, and there are many experiences or influences which wisdom directs us to keep from children. With a mistaken notion of broadmindedness we can often do irreparable harm to natural growth.

On the other hand no plant grows to sturdy life by being completely sheltered. Human beings are to live in the world and they can not be kept away from the world as a flower is kept in a hothouse. They must be developed so that they have the natural resistance to destructive influences which will enable them to live a sound life even among the disintegrating influences of modern society. If they are not thus developed they will inevitably succumb to forces which sometime will reach them. The most pitiable ruination of life which has come within my experience happened to a young man who was completely sheltered and restricted in the name of religion. Protection of life, of Christian life, comes only, in the long run, through inner strength and resource. Children and growing young people must be given knowledge about and exposure to diverting and destructive influences, but like so much other knowledge and so many other experiences this must occur at the right time and in the most beneficial manner. Most of us are probably apt to sin in this respect by being too conservative. What we give the children is too little and it comes too late. But we can also sin by giving too much too soon.

The nurture of Christian life is a great privilege and a heavy responsibility. We must not hesitate, because the task is difficult, but apply ourselves to it. Against regimentation we must fortify ourselves by the realization that life is growth by the grace of God and by his grace alone. We have the privilege of the nurture of this growth. It is our duty to understand it right. And when the task becomes too heavy and the difficulties too great, we can be comforted by the knowledge that loving devotion is the most important part of wisdom. God will help us when we try to serve by caring for his children.

Johs. Knudsen.

TODAY'S CHALLENGE

What are these messages I hear?
Why do they come to me?
They come from voices long since stilled,
From crushed humanity.

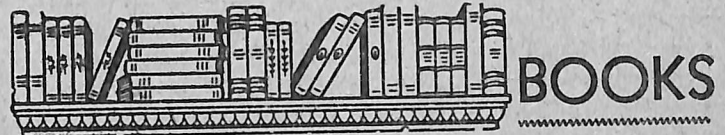
"The yoke has heavy been," they say;
"And we are hungry still—
How long, how long," these voices cry,
"Before you heed God's will?"

"The world, your dwelling place, is His;
And we: His children, all:
We're hungry, cold, and destitute—
O won't you hear our call?"

"You have enough with which to share
That we, too, may be fed;
We only ask that you may give
The crusts left from your bread.

"Awaken now!" we hear them say;
"Behold, the world has need!
Come forth! Be strong!
This is no time
For selfishness and greed.

Eva Tifft Yeager-Wilson.
Estherville, Iowa.



THE LORD'S SUPPER IN PROTESTANTISM—By Elmer S. Freeman. The Macmillan Publishing Co., 65 Fifth Ave., New York City. \$1.75.

This book is an objective discussion of the historic origin, the various interpretations, practices and rituals used in Christendom, and in addition there are valuable suggestions for variations in the communion service.

It's a very reassuring book, though we find some things in which we may disagree with the authors interpretations.

I cannot help but feel, however, that if we could get our sceptics to read a book like this one, and it is easy reading for both lay and clergy, we would have fewer sceptics among us, and certainly those who prefer to remain as they were, will be more intelligent in their scepticism, though they might be too proud to admit it in this generation.

The author rightly sees in this historic fellowship of the Lord's supper the bond of union which can bring Christians together in a larger world fellowship. The ethical implications are elucidating and challenging. There are places where the author approaches the sublime, and though it is his intention to help us face our Gethsemane's which are the contradictions to the things we desire and the things we do in recurring world upheavals, he does not overlook many other implications and experiences in a beautiful communion service.

There are suggested orders for variations in the communion service, private as well as congregational, and as we read them we may wonder why we have been so slow to adopt meaningful variations in our present service. We are certainly more Roman Catholic in our present order than we are Evangelical. There are great possibilities for new experiences in these variations and they are more true to New Testament teaching than are our present arrangements. Those who believe they are orthodox by clinging to old forms will of course not even read this book, but those who are seeking a broader insight into the meaning of communion will be glad to spend many hours with a book like this one. I believe Otto Möller will find himself in good company with Mr. Freeman.

The references to the Roman Catholic Mass will make us proud to be Protestants, though we must admit that we have gone to the other extreme and have forgotten that the Christian religion is not without it's dramatic effect.

The word is also a drama under the creative forms of a sacrament. Was it not a world drama that was enacted in that upper room in Jerusalem?

It is significant that this book is written by a man who is a minister in a Congregational church, but his former Episcopal background is very evident.

Mr. Freeman has written a book that should be read by many, it will help us to become more charitably disposed toward the present trends in Christendom.

L. C. Bundgaard.



HAROLD PETERSEN, Editor
Ringsted, Iowa

VOLUME XXXVIII

May 5, 1946

No. 2

TO OUR YOUTH

To The Graduate Of 1946

It is now many years since I graduated from high school. There are some of those in that class of 22 boys and 22 girls that I have not seen since that May evening in 1922 when we peeked at our diplomas to assure ourselves that this was it. A number are dead, how many I know not. Since then I have seen many classes graduate and I have listened to many commencement addresses. Most of them have been pretty much alike, most of them have been trimmed words but hollow.

The best commencement address that I can remember, in fact, the only one that I can remember, came from one of my classmates that night of our graduation. We were about seven or eight boys still standing in a huddle when one said rather jokingly, "Well boys, play days are over, now let's get to work."

It would be well if every high school graduate would heed that statement. Unfortunately for many graduates they have never known what real work is. Yes, they have known what it is to cram for an exam and probably, if they are athletes, to train for an important game. But too few have had to get out and hustle before and after school or during the summer vacation. School days are filled with lots of activities but not too much real work.

Many go right from high school to college, learning to spend dad's money but without learning that money is only earned by sweat and toil by someone. Going to school until one is well up in the twenties without having known the nature of hard work or carrying any real responsibility is not the best training for the citizen of tomorrow. I wonder if it wouldn't be well for you young graduates of 1946 to consider some good, honest, work for a year or two before you go to college. In the meantime you might discover what you want to do when you go to college which in many instances high school graduates do not know.

You need to know, probably more than anyone else, that the world you face is not a paradise. You are the ones who will soon be determining its general course—it is your world. It will come to be largely what you make it. Gone are the days when we can feed graduates on thoughts of individual prosperity and success. Your future peace and security is dependent upon the course which the world at large takes. So if you think of your future at all, you will have to think of what you may do to raise the general level of the human race.

Play days are over! Whether you now realize it or not you have a responsibility to more than just yourself. You are facing a world which is awaiting young men and women with vision and courage. Are you willing to take up the work which awaits you?

Are you able to say, "Play days are over, now let's get to work."

We are looking to you—

Harold Petersen.

The White House: Property Of The Nation

Everyone is familiar with the expression "both ends of Pennsylvania Avenue" in connection with the affairs of the Federal government in Washington. Of course one "end" is the capitol where the nation's legislators convene; the other "end"—a mile and a half away—is the White House, where the presidents have lived since 1800. The familiar expression is figurative, by the way, since Pennsylvania Avenue now extends beyond the capitol in the direction of the Eastern Branch of the Potomac river and beyond the White House in the direction of Georgetown.

What happens at "both ends" is the concern of all Americans, and they made this concern clear in the case of a recent proposal to make further additions to the west wing of the house in which so much of American history has been lived and made.

Additions and alterations have been made to the White House in the past, but during the first years that it was lived in, the problem was to fulfill as nearly as possible the prize-winning plans of the original architect. This took many years. The earliest known painting of the White House is dated 1799. This was seven years after the cornerstone was laid and a year before it was occupied. Tall, stark, and unfinished, it stands in an open field with a country cottage nearby and a few houses scattered in the background. In the foreground are a two-wheeled cart and an ox, as well as a hunter, with his gun, and a young man who seems to be taking a stone from his shoe, perhaps a stone from the dirt road beside him. All these details are a reminder that Washington at that time, and for many years afterward, was nothing but an overgrown village. The year 1800 saw the seat of the Federal government moved to Washington from Philadelphia and President Adams, our second president and his wife Abigail in the president's house, as it was then called. The roof leaked, the new tenants had difficulty getting firewood for the many fireplaces, and Abigail used the unfinished East Room as a place to hang up the washing. But times have changed since then.

By 1810, when James Madison was president, the White House had a street in front of it and a rough sort of fence around it. Four years later, during the War of 1812 (with Great Britain), a British expeditionary force set fire to the capitol and the White House. The stone walls of the White House remained standing and reconstruction was begun under the

supervision of the original architect. The main body of the house was finished in three years. By 1830 the east and west terraces, the balustrade around the edge of the roof and the south portico had been added, but the portico in the front of the house was yet to be built. In the meantime the presidents had been planting gardens and trees, and the grounds were in the process of being landscaped.

A photograph of the facade, taken in 1860 when James Buchanan, Lincoln's predecessor, was president, shows terracing and planting in front of the main portico which produced an effect very like that of today. Gas and central heating were recent improvements in those days.

The additions of executive offices to the ends of the east and west terraces or wings, did not begin until early in the twentieth century. Until they were made, the executive work of the president was carried on in many of the rooms now reserved for family use. For example, in a room on the upper floor Lincoln met his cabinet and conducted the war to save the Union. In a bedroom there he signed the Emancipation Proclamation. In another bedroom, McKinley concluded peace after the Spanish-American War. President Theodore Roosevelt, McKinley's successor, added the first of the executive office buildings. He also removed some embellishments that were not part of the original plan, restored one terrace, or wing, and made the interior more comfortable for modern living. Other executive offices were added to the wings by subsequent presidents, the latest by President Franklin D. Roosevelt in 1942. This addition was supposed to be a war measure, providing bomb shelters and office space for temporary wartime work. The next step was to be the transfer of the president's offices to the nearby State Department Building, or elsewhere.

However, last December the Congress approved an appropriation of \$1,650,000 for any changes in and outside the White House that President Truman thought necessary and plans were duly approved by the Fine Arts Commission. But when it was learned that an addition to the west wing, large enough to house an auditorium and a cafeteria as well as further office space, was proposed, there were widespread protests from the public, the press, various civic planning organizations and in Congress itself. Congress ended a two months' controversy by cancelling part of the appropriation. In fact, it did more: it barred any further change in the outside of the White House.

President Theodore Roosevelt expressed the feeling of most Americans when he said: "The White House is the property of the nation, and so far as compatible with living therein, it should be kept as it originally was, for the same reasons that we keep Mount Vernon as it originally was."

—Common Council.

National Convention Folders

An eight page folder containing the program for the national convention in Tyler in July has been sent out to pastors or leaders in all our churches. Will you kindly see that these are distributed to those who

are most interested in the convention. If there is someone who has not received the folder and who would like one, write Rev. Harold Petersen, Ringsted, Iowa.

Danish American Young People's League District II Convention

Where?—Perth Amboy, New Jersey.

When?—Beginning Friday evening, May 17, and continuing May 18 and May 19.

The Junior Young People's Society, Luther League and Lutheran Vanguard are combining their efforts this year to make the Young People's convention a success. This is the first convention to be held since 1941 in our district.

The following is the tentative program scheduled for the convention:

FRIDAY EVENING

8:00 p. m.—Lecture by Rev. F. O. Lund of Brooklyn, N. Y., in the church auditorium.

Group games, folk dancing and refreshments in the church parlors.

SATURDAY

9:00 a. m.—15-minute devotional, Rev. A. C. Kildegaard, Jr. Official welcome speeches by Miss Vivian Munn, president of J. Y. P. S. and Thormad Jensen, district president. Business meeting.

12:00 p. m.—Dinner to be served in the church parlors, \$1.25.

2:00 p. m.—Songfest to be led by Rev. F. O. Lund of Brooklyn, N. Y.

2:30 p. m.—One-half hour recess.

3:00 p. m.—Lecture by Rev. Harold Petersen of Ringsted, Iowa, who is to be our visiting speaker.

4:00 p. m.—Recreational period.

5:00 p. m.—Cold supper to be served in the church parlors. \$1.00.

8:00 p. m.—Play and dance. "Bolts & Nuts" to be presented by the J. Y. P. S. at Washington Hall, Fayette St., Perth Amboy. 75c.

SUNDAY

10:00 a. m.—Danish services. Sermon by Rev. John Petersen of Portland, Maine. Alter service and Communion by Dr. A. T. Dorf of Peekskill, N. Y.

11:00 a. m.—English services. Sermon by Chaplain V. H. Hansen of Chicago, Ill. Alter service and Communion by Rev. O. R. Nielsen of Perth Amboy, N. J., assisted by Rev. Harold Petersen.

12:30 p. m.—Dinner to be served in the church parlors. \$1.25.

2:00 p. m.—Competitive softball games among the various societies. Hot dog roast.

We are in hopes of having many young people here to enjoy the week-end.

CHURCH AND HOME

By REV. M. MIKKELSEN

Both before and after there are so many things that claim our attention and occupy our thoughts, first in anticipation and expectation, and then, when it is past, in satisfaction or wonder; in wonder perhaps, because you know as little about it after, as you did before. Thus it is with Easter. The days preceding the event itself may in many ways rate higher than the day we look forward to when it is past. It doesn't mean that it was a complete failure and that we did not enjoy it. No doubt the day was enjoyed by all of us, and the experience it gave us was a grand one. But it means that as soon as it is over we know that it is not over, it goes on, and must go on because its value is not so much in the fact that it is celebrated as an anniversary of a great historical event that dates back these hundreds of years, as it is in the spiritual experience of men reborn to that new life which rose out of the grave Easter morning.

Some of us, of course, want more than others and demand more in the way of religious presentation. But faith has time to wait. Christ rose from death once. That is the gospel for me. It does not mean anything to me that someone has written a play in which one of the characters dies and later rises from death; it may impress us to see something like this, but it is not true, for faith has no such power. If faith is substituted for God, its object is eliminated, and there is nothing to believe in over and above man's own excellence. It is faith's task to help us to wait and never lose confidence in God. If anyone is to survive through death and arise to new life, that is God's business, and not mine.

The shepherd, who led his flock in the hills and to the gently flowing waters, was himself like the sheep in need of someone who would lead and guide him, and he said: The Lord is my Shepherd, I shall not want.

This is all that faith is supposed to do. "Father, into Thy hands I commend my spirit," as Jesus said on the cross. There is no higher expression of faith and confidence. I can wait, wait.

A man's only child died; he made the coffin and dug the grave himself, and, committing the body to the good earth, he confessed, "Nearer my God to Thee."

Easter is God's answer to man's faith. It means release from the power of darkness and death. Its reality is as true to the prisoner as to the free man. A nation in chains may be as free, because of the living hope it possesses, as any other nation on earth. Easter is a power of strength to endure the suffering of injustice and pain. It is the spirit of the victorious sufferer to take upon himself the pains of even one sick soul in order to bring him back to life.

Minutes From The Meeting Of The Board Of Directors

March 26 and 27, 1946, at Des Moines, Iowa.

All the members of the board were present and met in the home of Rev. Alfred Jensen. After devotions, the meeting was called to order by the synod president.

A copy of the secretary's minutes from the October meeting of 1945 had previously been sent to all of the board members. The minutes were accepted.

Mr. Olaf R. Juhl, treasurer of the synod, presented his report. It was examined and discussed by the members of the Financial Advisory Committee together with the other members of the synod board. Juhl's financial report was accepted as presented and placed on file.

From the treasurer's statement I submit some items that might be of general interest. They read as follows:

TREASURER'S REPORT — MARCH 23, 1946

Covering Transactions From May 15, 1945 to Date.

Budget Accounts:	ON HAND 5-15-45	Received	Paid Out	ON HAND 3-23-46
Grand View College operating acct.....	\$ 1,413.72	\$ 25.00	\$ 12,800.00	
Equalization account	3,547.37		2,000.00	
General budget		11,991.24		
Pension Fund		2,483.13	2,300.32	
Home Mission		1,388.49	6,643.94	
Children's Home, Chicago, Ill.		220.19	210.19	
Children's Home, Tyler, Minn.		526.25	526.25	
Administration			3,326.38	
Home Mission Council			940.53	
	\$ 4,961.09	\$ 16,634.30	\$ 28,747.61	(7,152.22)
Combined Cash Accounts:				
Budget accounts (see above)	\$ 4,961.09	\$ 16,634.30	\$ 28,747.61	(7,152.22)
Pension Fund—earnings		2,194.31	2,194.31	
Pension Fund—capital	493.53	5,494.36	2,722.66	3,265.23
G. V. C. Endowment Fund—earnings		13,895.20	5,165.95	8,729.25*
G. V. C. Endowment Fund—capital	1,085.53	20,060.30	14,094.90	7,050.93
O. P. H. Reserve Fund—earnings		885.63	885.63	
O. P. H. Reserve Fund—capital	890.23	8,035.02	7,705.35	1,219.90
Kossuth County Farm		4,684.05	1,186.80	3,497.25**
O. P. H. Endowment Fund—earnings		519.50	663.78	(144.28)
O. P. H. Endowment Fund—capital	250.16	4,453.11	2,037.82	2,665.45
Gift Fund	96.08	135.00	81.00	150.08
Church Extension Fund	2,246.15	42.50		2,288.65
Student Loan Fund	1,344.83	496.67		1,841.50
G. V. C. Jubilee Fund	351.81	43,358.53	41,833.21	1,525.32***
Lutheran World Action		9,539.63	9,539.63	
Eben Ezer		174.57	174.57	
Karen Jeppe Mission		110.00		110.00
Santal Mission		492.77	492.77	
Dannevang		1,839.78	1,839.78	
Kaj Munk Memorial		2.00		2.00
Miscellaneous		42.05	42.05	
	\$11,719.41	\$132,737.47	\$119,407.82	\$25,049.06

Figures in () indicate cash deficit.

*To be transferred to Grand View College Operating Account under Budget.

**Belongs to O. P. H. Reserve and Endowment Funds but is kept separate until divided on a 2/3—1/3 basis.

***The totals shown as received and disbursed are complete since start of funds in 1942. Bonds received total \$31,400.00 (maturity value).

Common Lutheran Hymnal. The motion was made and seconded that the Board of Directors appoint Rev. Ottar Jorgensen to restudy some of the translated Danish hymns for use in the proposed Common Lutheran Hymnal that several of the Lutheran church bodies are planning to edit. This motion carried.

Protestant Film Commission. The matter of joining this commission was passed unanimously. The initial cost is 20 dollars.

Bishop Fuglsang Damgaard. The two Danish Synods have invited Bishop Fuglsang Damgaard from Denmark as guest speaker for 1947.

Resignation of Martin Nelson. Our synod president read to the board members a letter he had received from Mr. Martin Nelson, Minneapolis, Minn., in which Mr. Nelson tenders his resignation as chairman of the Financial Advisory Committee because of old age and ill health. His resignation was accepted. The secretary was instructed to place Nelson's letter on file and express in behalf of the Danish Church our appreciation and thanks to Martin Nelson in the form of a resolution that reads as follows: "Whereas, Mr. Martin Nelson has for many years served as chairman of the F. A. C. of the Danish Church of America, and furthermore has, during this time applied himself consciously and willingly in the service of the synod; be it, therefore resolved that the Board of Directors of the Danish Evang. Lutheran Church of America go on record expressing their sincere appreciation of Mr. Nelson's fine service as a valued councilor to the Board of Directors and to the Financial Advisory Committee of our synod." The motion was made and seconded for the adoption of this resolution. Carried.

New appointment to the F. A. C. The board members took up for consideration a new member for the Financial Advisory Committee but no one was selected at this meeting to fill the vacancy left by the resignation of Mr. Nelson.

The other two members of the F. A. C. are Mr. John Kyhl of Cedar Falls, Iowa, and Mr. Einar Kramme of Des Moines.

Mr. Kramme is the junior member of the Jensen-Kramme Construction Co. of Des Moines. Mr. John Kyhl has for many years been assistant cashier of the Cedar Falls Trust and Savings Bank and the treasurer of the Cedar Falls National Co. He handles the real estate end of the business for both concerns. Both men are well qualified to serve on the F. A. C. for our synod.

The purchase of a five-acre plot. The purchase of a five-acre plot of ground on East Sheridan Ave., East of East 14th St., Des Moines, Iowa, was discussed. The purchase of the acreage had been recommended to the synod board by the Board of Education. After a thorough investigation, and in consultation with the Financial Advisory Committee, the motion was made as follows: "That the synod buy the above mentioned 5-acre plot. The five acres will be rented to Grand View College after leveling and seeding, for 5% interest on the investment." The motion was seconded and carried.

Years ago there were plenty vacant lots around the college where the boys could play baseball and chase footballs to their heart's desire, but the continual growth of the city has put a stop to that practice. With the new building program there will still be less open space on the campus, and it is neither safe nor fitting to throw discus nor bat balls on the campus lawns.

From a financial viewpoint the five acres can any day be plotted and sold as good building lots.

Appointment to the Committee on Liturgy and Ritual. The board members appointed Rev. Ernest Nielsen of Chicago, Ill., to assist in revising the liturgy found in the present Hymnal for Church and Home.

Margaret Larsen Bequest. The president of the synod notified the board members that Margaret Larsen, who passed away at the Old People's Home in Des Moines, has bequeathed to the synod the sum of \$2,383.81.

Building Committee for G. V. College. The motion was made and seconded that the board members appoint Rev. Alfred Jensen and Pres. Johannes Knudsen on the G. V. C. College Building Committee. The two appointees shall in turn select a third member to serve with them on said committee.

Discussion in general about Synod matters. During the two-day session of the members of the Board of Directors, the president of the synod gave us a good perspective of the work within the synod. The progress and findings of the different committees were studied and discussed. The president informed the board of the many and varied activities of the synod and in turn asked the members of the board for their opinion and advice in the many undertakings and problems with which he as synod president has to deal.

The meeting adjourned late Tuesday evening.

Holger O. Nielsen, Secretary.
1410 Main St., Cedar Falls, Iowa.

From Saskatchewan

At our annual meeting of the Canwood congregation Mr. Henry Hansen was elected as a trustee to replace Mr. Ejner Clausen who had served in that capacity the past six years. Mr. Thorvald Hansen was re-elected as president of the congregation.

Financially we have had a good year and by April 1, we were able to pay the last of our church debt. It was voted at the annual meeting to begin a church-building-fund, and we are happy to have a very fine beginning of \$400 in this fund.

The past winter was very moderate. The winter came early and we have had much snow. But spring came unusually early and the early spring weather caused the snow to melt gradually, thus giving ample moisture for the soil. This has given us the most ideal spring conditions for the farming in this area.

Due to the narrow roads and an abundance of snow we could not use our cars through the winter except on the main highways. This situation resulted in a diminished attendance at our regular church services. At Canwood we held two services each month, and at Clouston one service monthly through the winter. Melfort has not been served since Christmas, until the first Sunday in April when we had a service at the home of Mr. Martin Petersen. According to plans we will meet in this home once a month throughout the summer.—It is also my plan to go to Mayfair again as soon as the roads are passable in that direction.

We have been spared throughout the past winter from any real serious sickness. Mrs. Jens Nielsen of Clouston is the one exception. She died after an operation. Funeral services were held from the Anglican church located just across from the home. She was a fine woman and had many friends. She was often the hostess to our summer-meetings, and several of the pastors that have visited here will remember her. She was only 58 years old at the time of her death.

Our young men and women who have been in the service of their country are now returning, and we hope soon to have all of them back again in good health.

Vilhelm Larsen.

Scripture Selections For May, 1946

I Cor.—13:1—13. Hymns 373, 372.

Ruth—1:1—22. Hymns 245, 295.

Acts 1:1—14. Hymns 180, 9.

Frances Nielsen.

DOES EUROPE NEED OUR HELP?

By Dr. P. O. Bersell
President, Augustana Synod

(Dr. P. O. Bersell, president of the Augustana Synod, spent February in Europe. He represented the American Section of the Lutheran World Convention at a meeting of the LWC's Relief Committee at Stockholm early in the month, and then attended the sessions of the Provisional Committee for the World Council of Churches at Geneva, Switzerland, from where the following article was sent).

Before I left America in January for a brief tour of Europe I heard strange voices and read queer articles written by men who had visited Europe, and therefore were supposed to be "experts," stating that there was no starvation in Europe and that the situation is well in hand.

It is to be hoped that by this time authoritative and reliable information has come to the knowledge of the American public which thoroughly dissipates the false impression which may have been abroad. If anyone thinks that there isn't dire distress and unspeakable suffering, let him come over here and see and hear. If his heart isn't touched it must be made of stone. Everyone over here in Europe knows the situation. The papers are full of it. The headlines scream it, "Europe is facing starvation."

I have traveled in several countries and have had conferences with many people who know the situation thoroughly. Sir Birger Ekeberg, President of the Swedish Court of Appeals and Chairman of the Government Coordinating Relief Committee, and Count Folke Bernadotte, head of the Swedish Red Cross, and many others whom Dr. Michelfelder and I interviewed in Sweden stated that the situation on the continent is alarming and that grave disaster impends, especially because of the general shortage of foodstuffs, which cannot be remedied on a large scale until the summer harvest. Since May 5, 1945, the Swedish Church agency, "To Brothers' Help," alone has given three million crowns raised by church collections in aid to the stricken people in Norway, Finland, France, Holland, Belgium, Germany, Poland, Roumania, Hungary, and Austria. Government and private agencies have also given help on a large scale.

I had an hour's conference with the Lutheran Bishop Koopp of Tallinn, Esthonia, a fugitive. It was heartrending to hear his story of what has befallen our Lutheran brethren in the Baltic provinces. Untold suffering has been their lot. He estimated that about half of them are dead or deported. The pity of it is that we cannot break through the Russian steel wall to give them any help right now. However, he stated that he believes the Lutheran Church will survive. Evangelical Christianity is so firmly founded and deeply rooted in the hearts of the people that it cannot be eradicated. The turn in the tide shall come. "Then," says the venerable and saintly bishop, "we will look to you Americans to help us."

Dr. Michelfelder and I attended the meeting of the European Relief Committee of the Lutheran World Convention in Stockholm. Two full days were given to the discussion of the situation on the continent. Christian brotherliness and deep-going sympathies were much in evidence. Plans were considered for making our relief work more effective in co-ordination. The rehabilitation of the church work is our ultimate objective, but that must be preceded by physical relief work on a grand scale. For we must save as many of the sick and starving and freezing and homeless as possible that they may live. The best that we can do will save only a minority. The scope of the devastation and the misery is appalling.

We must work together with other Christians and relief organizations too. The doors are open for such action. In Stockholm, Dr. Michelfelder was elected as ambassador of all the Lutherans to the Reconstruction Department of the World Council of Churches in Geneva, even as before he was our American representative.

It has done my heart good to observe how Dr. Michelfelder has gained the respect and confidence not only of the Lutherans of Europe but all the Christian leaders and of the

Red Cross, W. M. C. A., etc. Thereby there has also come a new appreciation of American Lutheranism. He has been placed at the head of the Material Aid Division of the Reconstruction Department of the World Council.

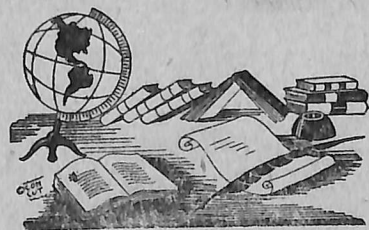
I have been in Geneva a week and have had opportunity to note the gigantic proportions of the relief work headed by Dr. Michelfelder. He is overburdened and must be given more assistance so that he may give increasing attention to the church rehabilitation program.

Several times I have met with Bishop Theophil Wurm of Stuttgart, that heroic anti-Hitler leader, who is now the head of the Evangelical Church in Germany. He speaks modestly of his own part in the resistance movement, but tells of the common suffering of the Christians during the days of persecution.

The American and British Armies are doing their best to keep the German Nationals from starving to death but that is about all they can do. The refugees, the displaced persons, thirteen million of them who are literally pushed around, are the big problem. Infant mortality is terrific. Hundreds and thousands of these displaced persons can be seen in stations, on the streets, on highways, an almost endless procession, and yet hardly a child under two years of age among them. They're gone! What heartaches! What multiplying tragedies!

Lutherans in America, don't give up! Do not say the cause is hopeless. Day by day, here at World Council headquarters, I learn of new doors opening up. Almost every time Dr. Michelfelder meets me, he says, "Bersell, I have another piece of good news." He has discovered a new source of supply of food or clothing or he has found the way to reach another group with help, somewhere in Germany, or Austria, or in Warsaw or in Budapest. So it goes. God is with us.

Last Sunday I heard two great sermons by two great prophets of God in our own age. The one was by Dr. John R. Mott. The other was by Bishop Wurm. Dr. Mott's climax was reached when he said, "The best is yet to come." The old bishop closed with the thought that, great as the tribulation has been, the Christian Church may have its greatest tribulation yet to face. I mulled it over. Both were right, for both were triumphant in their faith. God will be victorious. He helps and saves us. In utter reliance upon Him we must also be obedient to His will. And His will is love.



Across the Editor's Desk

The Lutheran World Action appeal will not open officially in the eight Lutheran bodies of the National Lutheran Council until Sunday, May 19, and yet reports are coming in from many areas, that the advance announcements of the need in Europe has had such a challenging effect on many people that many churches have already collected at least their first years quota.

A contribution of \$10,000 has been received by the Lutheran World Action office in New York from a donor who wishes to remain anonymous. A letter which accompanied the gift said the contribution was inspired by Dr. Franklin Clark Fry, president of the United Lutheran Church, when he made his recent address to a Lutheran World Action rally in Philadelphia.

When it comes to a decision between a new fur coat and Lutheran World Action, a farmer's wife in Canada chose to send a check for \$100 to the LWA office. "The fur coat

can wait," she said. "I want to help rebuild the churches in Europe and save our mission fields."

In Canada, three parishes of the United Lutheran Church's Canada synod raised their two-year quotas by March 15.

In the United States, Berea Church of Chapell, Nebr., raised \$2,800 or \$14 per member, and Bethal Church of Holdredge, Nebr., \$3,000 or \$7.50 per member. Both congregations are affiliated with the Nebraska Conference of the Augustana Synod.

One of our own congregations opened the local drive with three \$100 contributions and have already collected a sum equal to the one-year quota.

There is no doubt that our people will meet this challenge with a whole-hearted support.

Lutherans Ship 1,500,000 Pounds of Clothing to Europe in the first three months of 1946 by Lutheran World Relief. The bulk of the shipment went to the American zone of occupation in Germany, which received 10,000 bales. Other shipments included 2,500 bales to Finland, 500 bales to Poland, 300 bales to Yugoslavia, 100 bales to Holland, 100 bales to Hungary and 100 bales to Belgium for refugees from Latvia. Hundreds of bags of new and used shoes were also sent to these countries.

On April 12th, Dr. S. C. Michelfelder, European Commissioner of the American Section of the Lutheran World Convention, made a strong appeal for a continuation of the collection of clothing. He urged: "Send all you can collect.—The coming of the warm weather does not mean a temporary lull in the suffering. It is my opinion that the winters of 1946 and 1947 will be still worse than the one just passed."

Distribution Centers—In a recent issue of Lutheran Tidings we called attention to the visual aid material available for use in connection with the Lutheran World Action drive, and especially the 16 mm sound film entitled "The Good Fight." We should have mentioned that the addresses of the Distribution Centers for this and five other films are given in the February issue of the Pastor's Bulletin from the Lutheran World Action office. Where a projector is not available in the community same may also be had from these distribution centers. The Pastors' Bulletins are sent monthly to all pastors.

A Travel Letter From Rev. Bagger

April 6, 1946.

Dear Friends of the Santal Mission:

We are getting near to Manila, the last American port we shall stop at before we sail for the Far East. And so we still have an opportunity to send you a greeting before we leave the friendly and hospitable shores of Uncle Sam. We want you all to know how grateful we feel towards God and to you for the many blessings that came to us through the five years we were privileged to stay and work with you. Thanks for prayerful fellowship and interest both when we presented the cause of our Mission and also during the last few months, when we prepared for our return to the mission field and were in need of a home for our two girls left behind. We see God's guiding hand behind it all and trust that your prayers will continue to follow us when we in a few days shall carry on the work among the lepers at Saldoha, and that you will also include in your prayer our girls, who for some years will be finding their home too far away, especially when holidays come around.

We are about a hundred missionaries and thirty children on board. All major mission societies are represented: Presbyterians for Malaya and Indo-China, Methodists for Singapore, Baptists for Burma. Lutherans are well represented and all going to India: six U.L.C., four A.L.C., six Missourian and ourselves. All join in worship every morning, the children in daily instruction and singing. Today we began discussions on future methods of developing the indigenous church and the relation of the missionaries to the church. As far as traveling conditions are concerned we have more or less "joined the Navy" and are under Navy regulations, which provide for no luxuries. We sleep in Navy

bunks and eat Navy rations. But most of us had waited months to get away and were happy to pass through the Golden Gate. Some of us feel that an empty troop-carrier with room for 4,000 is rolling too much. But we are grateful that we missed the huge tidal-wave at Hawaii by only one day's sailing, and have just expressed our feelings in a wire to the home-boards. A threatening typhoon over the Philippines has now moved north and we should have clear sailing north of Luzon to Manila. Next stop from there will be Singapore, and then Calcutta, where we shall begin to feel at home.

May God bless the ministry of our Mission among the Santals, Boros and Bengalis in India as well as among you friends at the home church and give us all grace to glorify His name among all nations.

With kindest greetings, yours in His service,

Petrea and Victor Bagger.

Christian Newspaper To Appear Soon In Japan

By Religious News Service

TOKYO—The Kirisuto Shimbun, or Christian Newspaper, will shortly make its debut here under sponsorship of a group of Christian workers headed by Dr. Toyohiko Kagawa, noted Protestant leader and social worker.

Dr. Kagawa and his group have established a joint stock company, the Kirisuto Shimbunsha, capitalized at 300,000 yen, to undertake publication of the newspaper.

Sponsors said the paper will have as its mission the propagation of the Christian gospel among the masses of Japan. In addition to promoting better understanding of Christianity, it will carry news of Christian activities both at home and abroad.

The paper is expected to be a four-page tabloid, issued three times a week.

1944

Once in a while we remember that something happened a hundred years ago which may prove its importance for all time. Time is a test of its own events.

In 1844 a school was started in Rødding, Denmark, the pattern of which is becoming known more and more all over the world. It took root, first in Denmark, and spread to Norway, Sweden, Finland, England and is not unknown in America.

Of course, American education is not greatly concerned about the making of a person or we would not permit so much paint to be used on the faces which adorn our educational halls. We seem to be more concerned to find a way whereby a person might unmake himself.

Grundtvig wrote these lines in one of his poems:

"Ever the day dawns anew,
Where hearts are for morning waiting."

That dawn is far beyond a materialistic dawn which too often is the limit of our longing. Germany had a few men who understood the powerful influence of the folk high school idea. Had its ideas gained enough followers there never would have been an imperialistic Germany.

L. C. Bundgaard.

GRAND VIEW COLLEGE



An Inner View Of Grand View

Dr. Urey spoke at the Des Moines Public Forum April 12, on the topic, "The Atomic Bomb and the Challenge of the 20th Century." Dr. Urey has studied at the University of Copenhagen under a Fellowship Award and has been awarded the Pulitzer Prize.

The "New Avalon" might be of interest to those familiar with "Pidgeon." Its new neon lights add much to the atmosphere of this little business district.

Dr. Knudsen, during Holy Week, spoke of Jesus' triumphal entry into Jerusalem and His victory on the cross. The great clash between life and death comes to a focal point in the resurrection story.

April 16 became a general clean-up day by request of the students. Jobs were assigned, and work was begun at 8 o'clock. By 4 p. m. most of the work was completed.

Easter vacation began April 17 at 6 o'clock. About 30 students kept the home fires burning and, from reports, enjoyed it too.

The return of the students also marked the arrival of the synod's ministers and a few guest speakers.

Dr. Knudsen welcomed the guests that morning at devotions and emphasized that students and ministers have a life and the synod in common.

Rev. Holger Strandskov spoke at devotions April 24. He read from Matthew 13 and 44 and spoke of the significance and comparison of the words fasting and feasting. The added letter "e" in feasting might stand for eternity which can change fasting to a feasting in life.

Rev. Howard Christensen spoke April 25 on "Prayer." He expressed the opinion that the disciples' statement, "Master, teach us how to pray," was one of the great realizations in their lives. Prayer includes praise, confession, an appeal for help, and prayers for others. A definite place for prayer is preferred as well as a definite time.

Professor Sittler of the Lutheran Theological Seminary, Maywood, Ill., guest speaker of Pastors' Institute, spoke to the students for about 15 minutes Thursday evening. His topic was the

mutability and transiency of all material things in the light of his approach to Easter. The audience sat in muted silence and undivided attention as he spoke calmly, confidently and forcefully. Great personalities have much to give to society.

Dr. Knudsen, in his April 26 devotion compared the Drake relays to the American way of life. The land of the living is ours, and the "land of our King" may be gained by the bridge of faith.

The Board of Education met during Pastors' Institute. The meeting received specifications of the new dorm from the architect and will study these plans. The next meeting is May 7-9.

Dr. Knudsen has announced that it is definite that Mr. Frode Hasseriis will visit America this summer and fall as a representative from the folk school at Askov, Denmark. Mr. Hasseriis was formerly a gym teacher at Grand View College. A committee consisting of Harald Knudsen and Rev. V. S. Jensen has taken upon itself the task of arranging an itinerary and they would appreciate receiving invitations for speaking engagements in the various congregations. Mr. Hasseriis speaks English well and he and his wife, who will accompany him, give a very fine musical program.

I'm sure that when I say "this is the week before Studentertest" the memories will come pouring forth to you alumni. Our memories are in the making!

We'll be seeing you in a few days!

Norma Due.

(P.S.: The absence of a companion article is evidence that our energies have been turned elsewhere. Come experience and see the results!)

OUR CHURCH

Viborg, S. D.—Thirty-one adults were accepted into membership in Our Saviour's church on "Fellowship Sunday," April 28. Rev. Holger M. Andersen is the pastor of the church.

"A Source of Strength," the three-act play by Rev. Marius Krog, which we reviewed in the last issue of Lutheran Tidings has received favorable comment from several sources. We have learned since writing our Review, that the picture of Grand View College as found on the frontispiece has been designed by Mr. Bent Krogh of Chicago, and the "Cut" for same was made by Mr. Hans Henriksen, also of Chicago. Both these men, friends of G. V. C., donated their work for same.

Rev. Einer Roemer, who served in our synod a few years previous to his entering the chaplaincy during the war, has now after being discharged from his work as chaplain, accepted a call from the Danish Lutheran Church in Winnipeg, Canada. He has thus returned to serve in his own synod, the United Evangelical Lutheran Church.

The Pastor's Institute held at Grand View College April 23, 24 and 25, was probably not quite as well attended as some of the previous institutes. About twenty pastors of our synod had gathered for the three days of fellowship. Dr. C. G. Carlfield of the Augustana Theological Seminary, Rock Island, Ill., Dr. J. Sittler, Jr., of the Chicago Lutheran Seminary, Dean S. A. Slaughter of the Drake Bible School in Des Moines and Mr. Svend Godfredsen, Educational Director of United Packinghouse Workers, C.I.O. were our guest speakers. Valuable contributions were also given by members of our own theological faculty and pastors of our own group.—The Institute was one of the best that have been held. We hope to bring more of a report in a later issue of Lutheran Tidings.

Dwight-Gardner, Ill.—The Gardner congregation has through the many years of its existence been served by the pastor of the church of Dwight, and services have been held twice a month in the Norwegian Lutheran Church. In the course of time several members have transferred membership to the Dwight church in order to have the privilege of the regular services every Sunday, Sunday School, Youth work, etc.—At the January meeting this year it was decided to encourage a complete merging of the two congregations. As the Gardner congregation has no property this proved a simple matter, as the few remaining members registered a desire to join the St. Peter's church in Dwight. The pastor of the Dwight church will, however, for the time being, continue to have one Danish service a month in Gardner in the various homes for the elderly people who may have some difficulty in getting transportation to Dwight every Sunday.—On Sunday, March 24, the 70th anniversary of the St. Peter's Lutheran Church in Dwight, the new members from Gardner were bid welcome into the Dwight church.—Later at a quarterly meeting the Dwight congregation in view of this merger, and in order to eliminate the extra bonus to the pastor, the congregation voted to raise the pastor's salary to \$2,000 a year.

A joint Mission meeting was held in the church parlors of the St. Peter's church in Dwight Sunday evening, April 14. The "Willing Workers" sponsored the meeting and presented a drama, "The Lost Church," by Dorothy Clarke Wilson. Members of the Dwight and Gardner Ladies' Aids were special guests. An offering was taken for the Women's Mission Fund amounting to \$77.46.

T/Sgt. Herluf M. Jensen, son of Rev. Alfred Jensen, stationed at present in Linz, Austria, recently had the privilege of a furlough in which he visited relatives and friends in Denmark. He also visited at the home of Rev. and Mrs. C. P. Hoiberg, who now live in a suburb of Copenhagen, having retired from active service in the ministry.

Silver Wedding Anniversary—Mr. and Mrs. V. S. Petersen, 2351 Chilcombe Ave., St. Paul 8, Minn., observed their 25th wedding anniversary on Thursday, April 25. Mr. and Mrs. Petersen are active members of the St. Peder's church in Minneapolis and are in various Youth and Recreational activities in the Twin City area. Mrs. Fylla Petersen has proven herself an able editor of "Our Women's Work" page in Lutheran Tidings during the past two years.—We join with many friends from far and near in wishing: "Tillykke med Sølvbryllups Dagen!"

Several Contributions to Lutheran Tidings have had to wait for space. We still have several of these on hand and hope to be able to use same in the near future. Because of lack of space, "Our Women's Work" page will also have to be held over for next issue.

Three Theological Students graduated from the G. V. C. Theological Seminary in February. Thorvald Hansen is now serving the Alden, Minn., church. His address is Alden, Minn.—Gudmund Petersen is serving the Davey, Nebr., church and he and his family reside at 5351 Cooper St., Lincoln 6, Nebr. Mr. Petersen is, however, teaching three days of each week at Grand View College, making the trip each week via the Rock Island "Rocket."—Einar Andersen, who also graduated, is at present in New York city where his parents reside. He was called there because of the illness of his father.

Peter Thomsen, Theol. Cand., who during the past year has been the assistant pastor of Rev. A. E. Farstrup in our church at Los Angeles, has accepted a call from Our Savior's church in Omaha, Nebr.—Mr. Thomsen has also during his period of service in Los Angeles pursued post-graduate work at the University of Southern California. He will, according to plans, begin his work in Omaha, September 8.

We Offer Apology to our women for the errors made in the printing office in the makeup of the last issue of Lutheran Tidings as the material for the Women's page was scattered throughout the paper.—Due to an abundance of material on hand this page was by orders of the editor not to appear in that issue. But due to some error in the print shop other more important material was left out, and these articles were pushed in here and there. We hope it shall not happen again.

Sixty-ninth Annual

Convention

Des Moines, Iowa,

June 18 to 23

Santal Mission

I

General Budget.

Y. P. S., Waterloo, Iowa	\$ 5.00
Y. P. Club, Manistee, Mich.	5.00
Danish Ladies' Aid, Bone Lake, Wis.	10.00
Agusta Hansen, Withee, Wis.	5.00
Centr. Luth. Church, Muskegon, Mich.	39.75
Danish Lutheran Church, Grant, Mich.	26.30
Peter B. Pedersen, Ringsted, Ia.	10.00
Danish Ladies' Aid, Diamond Lake, Minn.	25.00
Mr. and Mrs. Wm. Petersen, Ruthton, Minn.	5.00
Bethlehem's Church, Askov, Minn.	29.88
Mrs. J. C. Kjaer, Lawton, Okla.	5.00
Danish Ladies' Aid, Parlier, Cal.	25.00
Hope Church, Enumclaw, Wash.	50.00
Menominee Church, Menominee, Mich.	12.25
Our Savior's Church, Viborg, S. D.	11.00
Mrs. Clara Hornsyld, Solvang, Calif.	5.00
Mrs. J. Picard, Racine, Wis.	10.00
Mr. and Mrs. Svend U. Hansen, Tyler, Minn.	5.00
Immanuel S. S., Troy, N. Y.	25.00
A Friend, Ruthton, Minn.	13.00
Pine City Presbyterian Missionary Society	5.00
In memory of Mrs. Anna Eisen, Dwight, Chas. Lauritzens, Elmer Eskildsens, Hans Andersen and Dixen Sorensens	9.00
In memory of Carl Barner, Alden, Minn., Friends at Alden	5.00
In memory of C. M. Christensen, Ruthton, Mr. and Mrs. Jens Jessen, Tyler, Minn.	2.00
In memory of Mr. and Mrs. M. Larsen, Jessena Larsen, Dwight, Ill.	5.00
In memory of Leon Schak, Tyler, Minn., Alvina and Wm. Guida	1.00
Friends and Neighbors, Tyler	8.00

For Medical Work.

Mrs. J. C. Kjaer, Lawton, Okla.	\$ 5.00
Total for March	\$362.18
Total since Jan. 1,	\$2,103.99

Acknowledged with thanks.

Dagmar Miller,

Tyler, Minn.

It is quite probable that readers of Lutheran Tidings read of the threatened famine in India in 1946. With confidence I would appeal to your spirit of generosity "as you have been prosperous." Funds are forthcoming, but remember friends, the need that Christian contributors can supply is exceedingly great.

D. M.

II

General Budget.

St. John's Danish Ladies' Aid, Clinton, Iowa	\$ 22.05
Three Ladies' Aids, Gardner and Dwight, Ill.	76.44
Our Savior's Church, Bridgeport, Conn.	54.30

Rev. John Christensen, Ludington, Mich.	10.00
Mrs. White, Ludington, Mich.	10.00
Mrs. N. L. Andersen, Cedar Falls, Iowa	5.00
North Sidney Sunday School, Greenville, Mich.	5.00
Bethany Church, Ludington, Mich.	12.86
Danish Ev. Luth. Church, Marinette, Wis.	37.78
S. S. Birthday Collection, Marinette, Wis.	6.33
Danish Ev. Lutheran Church, Menominee, Mich.	23.39
Marinette and Menominee Mission Circles	25.00
St. John's Church, Seattle, Wash.	53.50
Mrs. Jens Nielsen, Askov, Minn.	10.00
Hetland-Badger Sunday School	5.00
Hetland-Badger Ladies' Aids	25.00
Greenville, N. Sidney, Trufant	65.17
Germania Ladies' Aid, Marlette, Mich.	15.00
Germania Sunday School, Marlette, Mich.	21.29
Rev. and Mrs. Ejner Farstrup, Los Angeles, Calif.	5.00
Y. P. S., Askov, Minn.	5.00
St. Peder's Church, Nysted, Nebr.	15.00
Wm. Dues, Cordova, Nebr.	10.00
Mr. and Mrs. Harold Von Gortz, Richmond, Calif.	5.00
Danish Ladies' Aid, Gayville, S. D.	25.00
Ingemann Sunday School, Moorhead, Iowa	7.00
D. A. Y. P. L., Hampton, Iowa	5.00
St. John's Church, Cozad, Nebr.	50.00
In memory of Laura and Jim Johnsen, Hampton, Iowa, Anna and Dagmar Miller	2.00
In memory of Mrs. Chris. Johnsen, Solvang, Calif., Dagmar Miller	1.50
In memory of Andrew Jepsen, Luck, Wis., West Denmark Ladies' Aid and West Denmark Friends	6.25
In memory of Sister Lena Nelsen, Deaconess Hospital, Minneapolis, Dagmar Miller	1.50
In memory of Elvin Dahl, Philippines, Mrs. Sofie Dahl, Hay Springs, Nebr.	5.00
In memory of Mrs. Marie Dan, Chicago, Ill., Mrs. Gunnar Hansen	5.00
Dagmar Miller, Trinity Ladies' Aid, Chicago	6.00
In memory of Mrs. Uffe Henningsen, Los Angeles, Axel H. Lindvang	5.00
In memory of Mrs. Jens Laurson, West Denmark, Neighbors and Friends	5.00
West Denmark Ladies' Aid	3.00
Townsend Club No. 1, Luck	3.00

For Children's Keep.

In memory of Mrs. Marie Dan, Axel Sorensen, Chicago	\$ 2.00
Total for April	\$655.36
Total since Jan. 1	\$2,758.53

Great is the need Also this aid is acknowledged with thanks.

Dagmar Miller,
Tyler, Minn.

NEWS BRIEFS

SCANDINAVIAN MISSIONARY PLANE MAKES FIRST TRIP TO INDIA

By Religious News Service

Stockholm (by wireless)—The Scandinavian Free Church Missionary Association's new transcontinental plane left here with seven Swedish and six Danish missionaries for its first trip to India. The plane will return with fourteen Norwegian and Danish missionaries due for leaves of absence.

CHURCH RELIEF OFFICIAL WANTS FOOD SENT TO GERMANY

By Religious News Service.

New York—American public opinion must lift the ban on shipment of food to Germany, Elsie Thomas Culver, editorial secretary of the Church committee on Overseas Relief and Reconstruction declared at a press conference here.

Miss Culver, who returned from a four-month tour of Europe during which she visited France, Holland, Belgium, Germany, Czechoslovakia and Switzerland, disagreed with recent statements made by Bishop G. Bromley Oxnam that lack of transportation is holding up permission to send relief to Germany.

"If you can feed an Army you can find the means of providing transport for relief food," Miss Culver said. "And the best way for American public opinion to express itself is by doing as much as we can do now in the liberated countries. The more help we give the liberated countries, the better we will be able to argue for a lifting of restrictions against Germany."

A specific program to provide a mini-

mum diet for children all over Europe is essential, she declared, with emphasis on protective foods such as milk, fruits and eggs. Stressing that this undertaking must include the Germans, she said: "I don't think anyone in America wants to raise a generation of warped and stunted children in Germany."

Miss Culver feels that the church will play a strong and democratic part in the future affairs of Germany.

"The new German church will not stand apart from the life of the people," she said. "The church is the only democratic institution left in Germany. If we strengthen the hand of the church we will be doing the greatest thing possible toward building a bulwark of peace."

SYNODICAL OFFICERS, ETC.

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

In all the countries she visited Miss Culver found the clergy carrying the brunt of relief work. Like all the population, she found them hampered in their efforts by insufficient diets, clothing, housing and transportation.

Grand View College

DES MOINES, IOWA

THEOLOGICAL SEMINARY

Pre-seminary two years. Seminary three years.

JUNIOR COLLEGE (Accredited)

Liberal Arts.

Pre-professional courses: Commerce, Law, Librarian, Medicine, Nursing, Engineering and Teaching.

SPECIAL COURSES

Physical Education, Commercial, Music and Danish Teachers' Course.

Fall Semester Opens September 16, 1946

Write for Catalog — Johannes Knudsen

JUST PUBLISHED

Danish-American Life And Letters

A Bibliography by Enok Mortensen

With an introduction by Dr. J. Christian Bay, Librarian,
John Crerar Library, Chicago, Ill.

This bibliography includes historical writing, fiction, poetry, belles-lettres, biography and religious works.

"I admire the courage and persistence of Enok Mortensen in collecting and recording the many books and pamphlets which are in many instances, too good in themselves, or too valuable for the study of Danish-American history, to be consigned to dust and oblivion."—Dr. J. Christian Bay.

Price \$1.25

Hymns And Hymnwriters Of Denmark

By J. C. Aaberg

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

Hymns and Hymnwriters of Denmark by J. C. Aaberg should be on the reading list of any Lutheran even passively interested in a common Lutheran Hymnary.—A. C. Lehman, Book News Letter of the Augsburg Publishing House.

Price \$2.00

ORDER EITHER OF THE ABOVE BOOKS FROM

GRAND VIEW COLLEGE

DES MONIES 16, IOWA

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

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M. RTE. 2,
TYLER, MINN.