

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

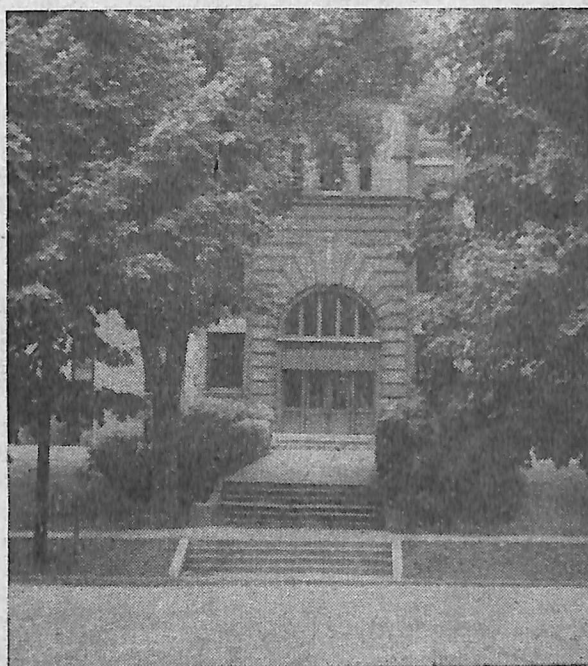
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Grand View College

1896



1946

Faith, Hope and Love

Descend like a dove
From Heaven, thou Spirit of faith, hope and love!
Refine thou our hearts by the high-altar's flame,
Revive in the sunshine our dull earthly frame!
Inspire us with wisdom and fill us with joys
'That nothing destroys!

The highway of faith,
A footbridge o'erhanging the torrent of death!
Although it may sway in the storm, it will hold
And carry us safe o'er the deep to our goal.
He built it who went to the Father from us
By way of the cross.

The high-soaring hope!
While here through the dusk in the lowlands we grope,
Broad-winged in the baptismal waters new-born
It lifts up our hearts to the land where the morn
Of life in full glory eternally shines
And never declines.

All-conquering love!
A fountain of strength from the Father above,
It fills with the word of a savior who lives
The cup which we bless at the table that gives
The soul what it needs to grow and bear fruit
In goodness and truth.

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

"O Kristelighed"

— Dedicated to the student body of 1945-1946.

The Law and The Kingdom Of God

"The law and the prophets were until John; from that time the gospel of the kingdom of God is preached and everyone presses into it by violence."—Luke 16,16.

What do we teach here in the seminary at Grand View? We teach the Law as a law given to the Jews and not to us the Gentiles. We believe with Paul that the Law which centers in the Ten Commandments was given to the Jews and not to us of the Gentiles. We of the Gentiles "have not the Law" (Rom.2:14); but they among us who are "of the truth" (John 18:38) show that "What the law requires is written in their hearts." Obedience is one of the laws written on our hearts, therefore the children and the youth should by the enforcement of the law of obedience be made conscious of that law.

We teach the prophets as men who loved their people and lived close to God. And because they loved their people they cried warnings when the people drew away from God. And when their sufferings became so great that they could no longer bear them, because their people would not heed the warnings, but went to the idols instead of to the living God, then God himself comforted the prophets by opening to them the vision of what he himself would do for his people when the fulness of time should come (Jerm. 31:31-34).

And then we teach the good tidings of the kingdom of God, as these tidings have been proclaimed to every Christian from the mouth of the Lord in "the forgiveness of sins, the resurrection of the body and life eternal." For we believe that "the kingdom of God is like a grain of mustard seed which a man took and sowed in his field" (Matt. 13:31) and that our Savior has not left us in doubt as to what that grain now is or as to when he himself sowed it in the field of our hearts. For when he in the new birth says to each one: "Do you renounce the devil and all his works and all his ways? Do you believe in God the Father — ? The Son — ? The Holy Spirit — ? then, we believe, he did thereby implant the Word as his own covenant Word in each parson's heart. That word is the seed. Thus does the Word of Faith become the life-giving Word of God, of which the book, called the New Testament, bears witness. Therefore the Word of Faith is the Word of Life, and the Bible is the word of light.

We teach that generation upon generation in times past have in and with the confession of the Word of Faith, the prayer, "Our Father," and the Lord's Supper lived blessed lives on earth, have died in the Faith and gone to God's Paradise without ever having seen the Bible, much less read it. They lived and died without the Bible, but they did not live and die without the Word of God, for the Word of God was growing in their hearts unto life eternal.

Nevertheless if the congregation of believers as such were without that light which the Bible sheds upon the life of Christ on earth and man's life in the Faith of Jesus Christ (Gal.2:16) then preaching would be stunted, the proclaiming of the Word of Salvation would be without that directive which is given in the history of the life of Jesus on earth, without that directive which is contained in the preaching of Jesus and that of his apostles, as told in the scriptures. The Bible gives us the answer to that "why?" which some men say should have been contained in and answered in the Word of Faith. But God has not given us a confession of doctrine (Lærebekendelse); he has given us a confession of Faith (Trosbekendelse) in which, if we confess it with our lips and believe it in our hearts, we shall be saved (Rom.10). For this reason the "why" is not found in the Word of Faith.

Holy scripture is not only invaluable; it is necessary for the healthy growth and unfolding of that life of God which was begun in each of us in and with the new birth.

And we teach that a spirit is known by the word through which it finds expression, and that the Holy Spirit is the most knowable and distinguishable of all spirits in that he expresses himself in the definite, knowable and known Word of Faith. "What person knows a man's thought except the spirit of the man which is in him" (1 Cor.2:11)? We know neither each others' thoughts, nor each others' spirit. For man's words are halting, stammering, only imperfectly do they, even at their best, reveal what a man would express. But he who is the Word can say and has said the Word through which his spirit can express itself perfectly. As Otto Møller has said: "The word is the spirit's most perfect body." We may add: The Word of Faith is the Holy Spirit's perfect body.

For this reason we love the Word of Faith. We find that as we confess it with our lips and believe it in our hearts, the Holy Spirit guides us into more and more of all the truth which is Jesus Christ. We will never surrender its name as the life-giving Word of God to have that name applied to the Bible. The Word of Faith is the Word of Life, the scriptures are the word of light.

Valdemar S. Jensen.

In the above I have used the pronoun "we"; it should, perhaps, have been "I", as I have consulted with no one on what I here have written. V.S.J.

What They Say

WALTER LIPPMAN

This century, we have been told, will belong to the common man. We may be certain that it will belong to tyrants, demagogues, and mediocrities if the schools do not restore to the common man the heritage of his culture. For men cannot remain free if they are not educated in the things which have caused men to conceive freedom and to cherish it and to enhance it. We shall have, therefore, to revive and renew our schools.

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Past Presidents of Grand View College

When I told Dean Potter of Hartford Seminary that I was going to be president of a small college, he responded fervently: "May God have mercy on your soul!" Since then I have in many ways come to regard this utterance as prophetic and therefore my respect and gratitude goes out to those who have been in charge of our college throughout the years.

When we celebrate the fiftieth anniversary of Grand View College, it is appropriate that we remember and honor the men who have been president during the five decades. There have been nine of them prior to myself which means that the average tenure has been five years, an almost disastrously short average period. Seven of them were born in Denmark and the last three, including myself, were born in Nebraska, but I doubt that there is any special significance in this.

It has been my privilege to meet or know all of these men. In one case the meeting was brief. I was introduced to Pastor Vestergaard between acts at the Royal Theatre in Copenhagen. I am therefore not too well qualified to speak about some of the men, but I would like, nevertheless, to pay tribute to them upon this occasion.

The first president of Grand View College was Rev. N. P. Gravengaard. He was a pastor, not a schoolman, and he acted as president while he served as pastor of a congregation almost a hundred miles away. But he started the college on its way in a good manner and his name goes first on the list. After many years of service in our church he retired and he is at present living in Los Angeles, California.

After one year Rev. R. R. Vestergaard came from Denmark to take charge. He was a man of great ability, thorough training, and high ideals. Of a somewhat conservative nature, he regarded his task in an academic light, and, although he came to understand America, he never really became adjusted to this country. But he is spoken of with high regard by those who were his students, and his thorough, serious instruction left its mark upon the ministers who were graduated in his time. He was a devout Christian and when he gave up the college work he returned to Denmark where he served the church until his death in 1937.

When, in 1904, the central part of the college building was completed, Rev. Benedict Nordentoft became president. He had previously been a teacher at the college, taking over as temporary president in 1903, and he continued largely in the ways of his predecessor. Thorough, Danish, academic training was the goal and much solid work was accomplished in his six years. Critics in the Synod insisted upon more of the inspirational Folk School character, but none ever doubted the thorough and sincere quality of his work. In 1910 he left Grand View to found Atterdag College in California, but subsequently he moved back to Denmark and the Danish ministry. Able and courageous, he was outspoken against the Germans during the occupation, but illness cut his life short before the Danish people really got down to the business of resistance.

The two years of Rev. Eilif Wagner's service as president undoubtedly gave him sorrows as well as satisfaction. A gentle and saintly soul, he shrank back

from the hard-boiled duties of an administrator, but he has left a dear memory. Returned to Denmark, he served ably for many years as chairman of the Danish-American Commission in addition to his task as Dean at Taastrup. He also died during the war, but he kept his American interests alive till the last.

For Rev. Thorvald Knudsen the three years, 1912-15, formed an interlude in his Folk School work at Danebod. With him the Folk School spirit became prominent at Grand View College and it has never since departed. During his time a Danish Teacher's Course flourished and a promising academy department was begun. Danish Folk School culture was strongly emphasized, but Grand View also started to move more into the American scene. In 1920, Thorvald Knudsen moved to Denmark to serve the church and the Folk School, and he died there in 1933.

Rev. C. P. Højbjerg had the longest tenure of any president at Grand View College, 1915-26. Brilliant and inspiring, he carried the college to a pre-war peak and through the war far into the turbulent post-war period. His forceful, though often one-sided, emphasis created ardent and inspired followers and admirers but also as ardent opponents. A dynamo of energy, ideas, and inspiration, he left his mark upon our church and its young people. The controversy which led to his resignation is hard to evaluate objectively, but there can be no doubt about the far reach of his influence nor question about his capacity or drive. After ten further years of self-sacrificing Folk School work he left for a Danish pastorate, and he is now living in retirement in Denmark.

Rev. S. D. Rodholm took over a difficult task of afterstorm navigation. Gradually he righted the ship and, with the help of an able crew, he steered effectively into quiet waters with steady progress. As the Twenties roared to their end he showed warm, personal qualities of understanding and patience. Contemplative and poetic, he longed for less rigorous tasks than administration, and in 1932 he "retired" to a Seminary leadership which won him many friends and followers. Still active in the college, he has left himself a treasured remembrance in the gifted and poetic translations of scores of songs and hymns.

Arild Olsen was the first non-ordained and the first American born president of the college. Thoroughly trained as an educator, he had much of the energetic and inspirational drive which had characterized Højbjerg. To his misfortune, a national depression and serious, Synodical financial difficulties beset his administration. With courage, however, he boldly sought new channels for old ways, and he won and inspired many friends. Somewhat frustrated in our small-scale effort, he has since his departure in 1938 demonstrated his capacity for ideas and administration on a national scale. For several years he was educational director in the Farm Security Administration, and recently he has moved into the international field by his appointment as advisor in church and educational affairs to the American Occupational Government in Germany.

With Alfred C. Nielsen Grand View College again moved into a period of steady, sound progress. The

careful and efficient administration of a man well founded in American education but with a background of intimate cultural affinity with our church and folk group soon gave dividends. Four years gave him his fill of the administrative routine from which he had fled previously, and in 1942 he "retired" to the lesser amount of administration as Dean and to the greater opportunity for the utilization of his excellent teaching abilities. May he utilize them long!

Came again a new man. Came also the war with its problems. Fortunately, however, it will be fifty

years before another half-century is to be celebrated. By that time many things will graciously be forgotten.

A college president threw up his hands recently when I told him that we had two former presidents on the faculty. I do not share his horror but gratefully express my thanks to them as well as to the seven others who have served Grand View College as presidents.

Johannes Knudsen.

From "Viking" 1946.

The True Scholar

Never in the history of our country was so much money spent on education as now. Yet, there are no thinking people who will say that all is well. It may seem to us in our gloomier moments that the more we educate the worse things get. However, it is my candid opinion that there is not too much good education, but too much bad education.

The educated man should be one with an accurately trained mind and a kind heart. He should know truth from falsehood, and should walk humbly before God and love his fellows, foolish and misguided as they often are.

Not long ago a very interesting article came to my attention. It was called "The Importance of Religion in Higher Education" and was written by Ernest Fremont Tittle. In this he says:

Is College Worth While? is the title of a book published in 1936. The author, a Harvard man, of the class of 1911, had sent a questionnaire to all the living members of that class, of whom 541 replied, and the book contained their answers, along with deductions and comments by the author. Well, we need not be too much disturbed by the fact that the average income of these Harvard men twenty-five years after graduation was \$4,445. Income is not a valid criterion of human success. If it were, such men as Milton, and Mozart and John Wesley and R. W. Emerson, not to mention the name of Jesus, would have to be regarded as failures. But what are we to think of the fact that a large proportion of these men confess, twenty-five years after graduation, that they read nothing but newspapers and an occasional magazine, and that the sports-page of the newspapers out-weighs all others in interest; or the fact that the vast majority, according to the author, know little about punctuation and write in the style of a grammar school boy; or the fact that most of these men would seem to have no sense of social responsibility whatever? On the basis of these and other facts brought out by the questionnaire, the author feels bound to report that, so far as the class of 1911 is concerned, "the lamp of learning tended by the ancient Greeks, blown white and high in the medieval universities and handed down to us in direct line through Paris, Oxford and Cambridge, has at last produced a group of men whose chief ambitions are to vote the Republican ticket, keep out of the headline and break one hundred in golf." He concludes by asking, "Does one need to go to college to have such aspirations?" and might well have asked, "If a man has such aspirations, should he be permitted to go to college?"

From this it is clear that a college education did not do the Harvard class of 1911 much good. And yet at that time Harvard had some of the greatest teachers in this country. On the staff were such men as William James in psychology, Josiah Royce and the poet, George Santayana, in philosophy; Hugo Munsterberg in education and George Herbert Palmer in literature.

These Harvard teachers, as all great teachers, were

deeply aware of their own limitations. The great teacher of our age knows that he is teaching against the stream. The good teacher, as the good preacher and parent, knows that he is at war with Main Street.

The real teacher is interested in helping his student attain a keen, honest mind and a kind heart. Main Street is interested in success, too often won at the expense of both mind and soul. All you need to do for proof of this is to listen to the commercials on the radio. Do they emphasize the integrity of mind and soul? They stress fine hands, full bellies and a false-hearted Hollywood.

The true scholar is a lonely man because the people cannot or will not understand him. He is a sad man because so much of the time he must go up stream. But he also has his moments of great joy which come to all of God's children who do creative work. William Rose Benet has expressed it beautifully in these lines:

Philosopher, man of science, man of thought,
Not to be sold or bought,
Though through the ages threatened and forewarned
And tortured and decried . . .
Unbribed and unsuborned
They labored till they died,
Each for his span
As light's frontiersman on the heights still dark to
man.
No fetter and no fire
Availed to quench their infinite desire;
No tyranny, no death,
Inquiry ending only with our breath.

Alfred C. Nielsen.

What They Say

MICHAEL PUPIN

Science admits that the magic of these two primordial powers (heat and electricity) cannot unaided purge the soul of man and eliminate the poisons which corrupt his spiritual life. Another moving power is sorely needed which can penetrate more deeply than the moving power of even the infinitely minute electrons into the depths of the human heart. This need was recognized nearly 2,000 years ago when our Saviour revealed the moving power in the spiritual world and commanded us to love the Lord our God, and to love our neighbor as ourselves . . . The victorious triumph of the moving power of love which Christ discovered will be in the greatest triumph of the power age.

My Two Years At Grand View

Tempus fugit. Those two words I came to realize all too quickly when those few hours, days, and weeks passed into two years and closing meeting had come. At the coffee table that last night many gave their expressions of gratitude and farewells, but words failed me. So in this space I would like to write something of what I would have said that last Friday night.

Two years ago when it was decided that I should continue my education much confusion arose in choosing the school which I should attend. My parents wished me to go to Grand View and I wanted to go to the University of California. After about three months of the two against one argument I finally agreed to attend that convent, as I called it, for a year. But I made my parents promise that if it was as unbearable as I had imagined I could come home at the end of the semester.

And when I arrived early that first morning after a three day trip and was welcomed by the sight of one building with old fashioned, barren rooms I had no doubt in my convictions and knew that I would be home before the month was over.

Within a few hours after my arrival the whole building was echoing the cry of happy voices. People were running up and down the halls and leaning out of the windows shouting greetings to the newcomers. The walls seemed to bulge out to make room for all the happiness. Soon a group burst into my room and insisted that I come and sing with them. I looked very bored and said that I must unpack my clothing and at least try to fix the room so I could bear to stay in it a month. But before I knew it they had whisked me away and I was at the piano laughing and singing like all the rest and had completely forgotten my sophisticated act. From that time on I decided that I might stay for the whole year.

My classes and devotional periods were very different than I had imagined. Instead of the feeling of compulsory attendance I wanted to attend for if I didn't I was sure to miss something vital and interesting. I soon found that the teachers and students were friends. My feeling of shyness soon passed when some of the professors asked about my family and told me to come and see them if I ever had any problems. And each professor does willingly give to the students his time, as I have many times experienced, to aid in personal problems, school work and social affairs.

I imagine most of you have heard something of the fellowship which makes Grand View. I learned to be one of that big happy family which has professors and ministers to act as the guiding and teaching parents. The work, most of the time, is done in the spirit of play. Of course there is the grind of studies but the professors present the matter in such an interesting and friendly manner that all are anxious to learn and do their best.

The play consists of an endless list and in this play all learn to think and act quickly and play fairly. Gym consists of calisthenics and the usual games, football in the fall, basketball in winter, and tennis and baseball in the spring.

There is so much active work done that there is little time to seek outside entertainment, which saves

all much money. There are the parties, dances, and pranks. On Saturday nights is "Unge Kræfter" which usually consists of a lecture, movies or often a committee of students after much last minute work provide the program. One of the main events is a package of food from home which is followed by a dorm party to eat the food and gossip a little; but the gossip usually continues into some problem either to do with school work, world affairs, or religion.

Grand View should be called the singing college for at any moment wherever any students were they broke into song. I am very proud to have learned many of the old Danish folk songs which I can now sing with my parents.

Yes, I have completed two years at Grand View, and in those two years I have learned to live. In our working and playing together we learned the true value of life and love. But my two years at Grand View are not over. Some of the friends I have made I may never see again. As years pass by memories may fade, but always the way of life that was instilled in me by my parents and greatly strengthened at Grand View will guide me in everything I do.

Ingrid Ellen Holme.

Aptos, Calif.

My First Year At Grand View, 1945-46

Asking former Grand View students what it was like when they went to Grand View in comparison with this year, I have received the reply that no two years at Grand View are the same. Each year has its own distinguishing characteristics.

This year was the first peace year after a second World War. It saw the return of many vets to colleges all over the country. To Grand View, as well as to many other colleges, it brought the largest student enrollment in its history.

Unless you are prepared for a small college and what it embodies, you are liable to be disappointed at first. Many G.V.C. students come far from home to enter college in a strange section of the country among people they've never met before. Some adjust quickly, others pass through a period of homesickness, but eventually the fellowship so prevalent at Grand View gets under your skin. It is impossible to live so closely with people and not acquire some of the spirit.

This year we saw the very definite change in colleges with peacetime. The first semester there was a larger enrollment than there had been for a number of years, and more fellows. There was still a larger majority of girls, however. The second semester there was an influx of returned vets. Among these were quite a few town students, which was in itself new to Grand View since wartime. This was in part an overflow from larger colleges and universities. It was the idea of some that it would profit them to take a semester at Grand View instead of waiting around for admittance to a larger college. The majority of these are coming back to Grand View again, because they have found something at Grand View not found in larger schools.

Once you have become acquainted with one another

you begin to notice these other things about Grand View. Its democratic basis, for instance. Everyone is judged by his own personality, money or position not holding much influence in the friendships formed. There is an inter-mingling of students and faculty in many school affairs. Because it is a small college, the main social activities, such as picnics and dances, are taken part in by all. It is "all for one and one for all". Isolationism just doesn't work. These are some of the

things I have found at Grand View.

What did I think of my first year at Grand View? What did the students of 1945-46 think of Grand View? The best answer to that can be found in the fact that the largest number of students in the history of the Junior College of Grand View are coming back for their second year at Grand View.

Karen Torp.

Ardentown, Delaware.

Brief Greetings From Grand View College

The New Dormitory

The contract for the new dormitory has been given to a Des Moines contractor, Mr. Fane Vawter. His bid was by far the lowest and the contract was signed July 10. A meeting was held July 2 with the contractor, the architect, and the building committee present. At this meeting a number of practical details were ironed out.

The new building will be according to the alternate plan which features a flat roof. The saving reached by giving up the roof was almost \$5,000. The location on the campus will be somewhat farther to the west than originally intended.

Construction will begin immediately, and it is expected that the building will be ready for occupancy by the second semester.

Thanks To All

Grand View College extends its sincere thanks to all who helped make the anniversary celebration during the convention so festive. We appreciate that so many came and we appreciate the fine and generous spirit that prevailed.

To the members of the congregation in Des Moines we owe a great debt of gratitude. They worked hard and unselfishly that the convention might be a success.

Also the members of St. Stephens Y.P.S. in Chicago deserve our gratitude. We appreciate that they would make the long trip to Des Moines to present the play "A Source of Strength" for us.

To our former president who sent greetings, Rev. N. P. Gravengaard, Col. C. A. Olsen and Rev. C. P. Højbjerg we send greetings with a thank you for their message.

And to those who spoke for us, who worked for us, who collected for the Jubilee Fund, who joined in our happiness, and who helped us build for the future—to all we express our thanks.

Summer Service

The following students from Grand View College 1945-46 have served in congregations of the Danish Church as summer school teachers:

Kimballton, Iowa	-----	Vernon Frost, Anitra Kruse,
		Katherine Utoft
Tyler, Minn.	-----	Bodil Strandskov, Johanne Johansen
Hampton, Iowa	-----	Esther Jensen

Newell, Iowa	-----	Mildred Pagard
Oak Hill, Iowa	-----	Norma Due
Cedar Falls, Iowa	-----	Harold Olsen
Fredsville, Iowa	-----	Lorraine Johnson
Denmark, Kans.	-----	Clayton Nielsen
Omaha, Nebr.	-----	Gordon Miller
Dagmar, Mont.	-----	Arnold Knudsen
Withee, Wis.	-----	Don Osterby
Greenville, Mich.	-----	Charlotte Sprague

Clayton Nielsen is also serving the congregation in Denmark as student pastor, and Harold Olsen is retained in Cedar Falls as assistant to Rev. Holger Nielsen.

1946-47 Enrollment

At this writing (July 13) there are 125 students enrolled for the next school year. Of these 70 are boys and 55 are girls. Nearly a score are residents of Des Moines, eight of these being members of our church.

The faculty members of the Junior College present in Des Moines have met to discuss the situation. It was decided to refuse to accept more enrollments from young people who are non-residents of Des Moines or who are not members of the Danish church. It appears that we hardly accommodate a number greater than 150 in all categories, and we will probably limit the enrollment to this figure.

We are sending letters to all enrollees asking them to confirm their enrollment in the near future. No one who contemplates changing to another school should preempt their places longer than August 1.

It will probably be necessary to give the top dormitory floor (called three-and-a-half) back to the boys and to limit the number in the girls dormitory to forty. The remaining girls would then be quartered in faculty or neighborhood homes.

We hope that the crowded condition will be relieved at the beginning of the second semester when the new dormitory will be taken into use.

Junior Camp

See the complete program for the two Junior Camps, July 29 to August 3, and August 5 to 11, as printed on another page in this issue of Lutheran Tidings.

Johannes Knudsen.

An Alumni Group Speaks

An alumni committee of a certain college voiced its opinion about its college in a number of statements which were gathered in groups of observations, beliefs and suggestions. The following paragraphs are taken from the committee opinion, because they seem relevant also to our college.

J. K.

We Observe:

1. The present confusion and distress in the educational world concerning the whole problem of liberal arts education. This confusion arises out of the recognition that the generality of liberal arts curricula may train in skills without truly educating and apparently too often stresses an unrealistic division between practical and cultural education.

2. The recognized fact that liberal arts institutions actually have repudiated, in many instances, the ideal of the educated man they were established to uphold. It is an interesting confirmation of the soundness of the original liberal arts ideal that the assertion is now being made by thinking men in diverse fields of activity that human survival depends on training in those humane and religious disciplines which alone can create a social and individual life consonant with man's totally human requirements and possibilities. Additional confirmation may be found in the growing tendency on the part of graduate professional schools to orient their requirements to a well-rounded liberal arts program, with less stress on pre-medicine, pre-engineering, or pre-this-or-that, beyond the limits of what the student may elect within the traditional categories of majors or minors.

3. The extent to which, in educational institutions, far-reaching decisions are being made on non-educational grounds. The recognition of this practice accounts for the unprecedentedly critical character of the present discussion of such questions as: (a) What does it mean to be an educated man? (b) To what extent and in what ways does the definition of an educated man require plasticity and constant modification? (c) By whom should these questions be answered, and by whom should the answers be expressed in practical procedure,—by the president of an institution, by common assent of the faculty, by the students, by public opinion and demand, by the pressure of graduate schools?

4. The absence of evidence to indicate that College is alert critically, or resolutely relating itself to this general re-evaluation of liberal arts purposes and programs or making any institution-wide effort to articulate its specific character and claims as a liberal arts institution.

5. That, on the contrary, the College seems relatively untroubled by the present sharp demand upon liberal arts institutions that they endeavor to supply a truly humane education; a demand arising out of the universal breakdown of the faith in the salvatory power of the empirical sciences alone. Our college's record of fragmented and opportunistic efforts to be and do many things appears to be uncorrected by any perceivable effort to relate her own rationale of edu-

cation, her purposes and plans to any large conception of education oriented to her charter as a Christian, liberal arts college.

6. That, although several small liberal arts colleges in America have achieved distinction by the practice of sustained self-criticism our institution appears, if we may judge by her published announcements and representative utterances, to be satisfied with a happy vagueness as to fundamental purpose and direction, with uncertainty as to curriculum-structure, with improvisation as to faculty appointments, and with a habitual reiteration of claims which are not markedly sensitive to the cultural crisis of our times.

We Believe:

1. That the liberal arts college must reassert strongly the relevance of its traditional accent upon the humane and religious disciplines to the problems and perils of our times, and resolutely cultivate the particularly of this kind of educational philosophy in every feature of her life.

2. That institutions which stand within this tradition must militantly and in constant self-criticism assert the individual and social validity of their ideals and works. This assertion should not be made in terms of a liberal arts education as a personal ornament, or a social grace, or a prerequisite to acceptance into the higher brackets of income or community status. Rather, it must be made in terms of the value, even necessity, of this tradition for the illumination and direction of the common life.

Grand View College Jubilee Fund Thermometer

GOAL
\$100,000.00



Receipts
To
July 1: \$78,188.13

HOME MISSIONS

Stopping The Leakage

Every year the Lutheran Church loses many members because folks move from one locality to another without being followed up by the church. This may be especially true of city congregations but it is not limited to them.

Whenever a Lutheran family or individual moves to a new area, we stand a good chance of losing them numerically and spiritually. Several reasons may be pointed out for this. It may happen that Lutheran folk move into communities where there is no Lutheran Church. I do not think there are many such communities now.

No doubt, too, there are some losses due to indifference on the part of the people concerned, arising from the severance of local church ties. They may be glad to be "free" from any church responsibility, which, however, would hardly characterize an earnest Christian. In the case of many young people, they are often satisfied with what may be called a "Long Distance Membership" with the church in the old home community, another of the principal causes for losses sustained by the church.

Perhaps one of the gravest reasons for these losses of Lutheran people is that the home pastor and congregation do not give them the proper spiritual direction before they leave. Every congregation has some method of transferring members, when such a transfer is requested. But no transfer system is of much value unless the home pastor makes a definite effort to get his former members to join a Lutheran church in their new home community. Experience has shown that many of these Lutheran folks themselves, in a new area, are not even trying to continue their interest in their own church, or in any other church.

It is only natural that a pastor and a congregation should endeavor to transfer members who move away to congregations of our own synod, whenever possible. Very often that is not possible, but that does not release us from the responsibility of assisting our people in finding another church home. Within the last year a family of my congregation moved to another city in another state in which we have no congregation, but where the N.L.C.A. is strong. A letter to the pastor telling of the arrival of this family and the address, made possible immediate contact and within a few weeks, the family was established and a letter of transfer sent. With membership in the National Lutheran Council, it should not be difficult to help locate a church home in one of the member synods, when we have no congregation of our own in a certain area.

This type of follow up work is urgently needed among our young people in particular. Many of them, discharged from the service, will not longer be living in their former home communities. Many others are

away attending school. What are we doing to keep these young people churched? I was not a little surprised to learn lately of some young people in my community, from one of our own congregations in our own district, who have been here now over a period of almost two years, without my knowledge of their presence. They have been unchurched all that time. A note from the home pastor would have made it possible to contact them at once after their arrival. This type of situation is much more common among us than we are willing to admit.

"Transferring church membership should be as natural as moving the household furniture and goods." The failure of our pastors and congregations to follow its members until they are established in another Lutheran Church is one of the great problems in all Lutheran Churches. No doubt many pastors want to keep their people on their records as long as they show interest and meet financial obligations in the local church, even if they have moved away, but "the fact is that in many instances they are losing them for time and eternity."

"The finest compliment that can be paid to any church or a pastor is that the members of their church immediately seek a new church home in the community to which they move." Changing of church membership to a church in a new community should be as natural as changing schools for the children." It doesn't take long to get acquainted with the new grocer, butcher, or gas station attendant in the new community. These contacts are made almost at once. Why should acquaintance with the pastor of the Lutheran church in the new community be postponed, perhaps indefinitely?

Should we not do more for those of our people, for whom circumstances make it necessary that they leave our local communities, to encourage them to affiliate themselves with our own congregations elsewhere, when possible, or with another Lutheran Church of the National Lutheran Council, perhaps even help them locate such a church?

It is high time that our congregations and pastors alike launch upon a campaign to "stop the leakage" which annually is responsible for the loss of many church members once gained for Christ and His Kingdom. A constructive Home Mission program, aiming at the extension of the church into new areas, cannot ignore the necessity of constantly applying our best skills and efforts toward keeping the highest possible percentage of the members that have been added to the congregations.

Edwin E. Hansen.

THE CHURCH SCHOOL

The Effective Use Of The Catechism

By M. Mikkelsen.

The Bible, the Catechism, and the Hymnbook are standard equipment in the Lutheran Church and its affiliated schools.

The objective of this article is not to prove that the Catechism is being used, but to indicate, if possible, a better and more efficient use of it. We take for granted that the Bible and the Hymnbook are always near at hand for easy reference.

There is always a better way. Nothing is perfect in this world. The use of the Catechism is no exception. It can undoubtedly be improved. Personally I believe that the Catechism can be misused by over-using it.

Originally it was prepared and published by Dr. Martin Luther to serve as a parent's guide in Christian home life. In studying the conditions in different congregations, Luther found that both ministers and laymen were woefully ignorant of the fundamental truths of Christianity. He therefore decided to prepare a little book in which he would set forth the teachings which he considered essential.

The Preface to the Catechism should be consulted if possible together with the reading of this article.

The Small Catechism is divided into five main parts supplemented with suggested prayers for morning and evening devotions, also the Blessing and Thanksgiving which should be said at table before and after meals, finally there is the Table of Duties for various orders and conditions of men; this table is selected from the scriptures.

The need and the use of the Catechism today should not be compared to the need and use of it when it was first published as a textbook for home study. It is only when we know the need of our own time it is possible to determine the extent to which it should be used and the most effective method that should be applied. This naturally must vary in the different age groups.

In discussing the effective use of the Catechism I take for granted that we mean the Small Catechism, and not this or that or the other textbook on and explanation to the Catechism. The aim of such books is to be an explanation in themselves; their use cannot therefore rightfully be discussed; we use them when we read them and we must read them in order to use them.

But the Catechism is still a book of the home and primarily for the home. Christian parents should not overlook this fact. Now whether we have the book or not in the homes may not be nearly as important as we make it, provided we have the Christian truths preserved in our hearts and pass them on to our children. If not, the book should be used by the parent rather than by the child. The great Christian truths in it can be transposed from person to person only as a truth that lives in a person's heart and is nourished day after day in Christian living and fellowship with God and man in the name of the Savior whose life

and work is given adequate expression in the Creed we confess to believe in.

It must be conceded that these truths cannot be transferred by the way of the lesson method. A book on Christian doctrines is good only in the hands of devout Christian instructors. If we must give the Catechism to our children we should at least tell them what it is all about.

Each part in the Catechism is presented "in the plain form in which it is to be taught by the head of the family." (Luther's Catechism: 1529). The foundation for the Christian life should be laid at home. The atmosphere of the Christian home provides the very best climate for the growth of that first seed which is planted in the heart of the child. "It is sown in weakness, it is raised in power." (1 Cor. 15:43). The feeding of the child's soul with the bread of life is primarily the responsibility of the Christian parent.

Pastors and teachers are happy to share with the homes the responsibility and joy of feeding the child's soul, when it is old enough and should begin to attend the classes of the Church school. Here as well as in the home the Catechism should be memorized, simply because it cannot be forgotten. I am convinced that the truths expressed in the different parts of the Catechism can be lived in and imparted so impressively and truly by the personality of the teacher that they become a vital part of the life of the pupil. Share and give should be the motto of the classroom.

How well we shall succeed is always a matter of conjecture. No definite rule should be laid down; if we prescribe a certain procedure, there is a promise included to the effect that if you do as I tell you, you will not be disappointed with the result.

Nowhere should we attempt to go beyond the reality of experience. It is not the teacher's ability, but the child's aptitude that should be the directive in determining the use of the textbook. No matter how well the teacher is qualified for his task, if he overlooks the child's natural or acquired ability to apply itself and get in contact with the subject being taught, he disqualifies himself. It is an error on the part of the teacher to ask the child to know "by heart" anything it has not discovered as a truth in the teacher's life, and therefore has not yet understood. Slow procedure is always advisable.

The day will come when the child under the kind influence of Christian guidance will begin to ascertain through faith what can not readily be understood and what it has not yet, in its own way, experienced. Each teacher must determine his own course of procedure, he will know how far he can proceed each day.

In my opinion there is no event so well adapted for use in the classroom in preparing the mind and the heart of the child for the conception of God and His majesty as the experience of Isaiah in the temple when he was called to serve the people as God's prophet. (Isaiah 6:1-8). When the reality and the presence of God become as real to us in the classroom as to Isaiah in the temple we can begin to talk about the first Commandment and the first article of the Creed.

Other parts of the Catechism may in a similar way be prefaced by events from the Old and New Testament so as to prepare the child for what is coming, and make it familiar with the statements contained in the little book before any attempt is made to commit it to memory.

Christian guidance will speed the day when the learner begins to accept through faith the truths that cannot be understood; on that day begins the learning which is never to be forgotten.

God, give us faith enough to believe in the New Way.

"Jesus Christ . . . is my Lord who has . . . bought me and freed me from all sins, from death, and from the power of the devil . . ." (Luther's Catechism).

"The Son of God paid heavily for something and is entitled to what He bought." (Gullixson). "The thing that takes hold of the heartstrings and the pulsing will of thousands and thousands is the remembrance of simple homes where the love of self-forgetting mothers and fathers literally wrapped itself around the well-being of their children." (Gullixson).

Bibliography.

Luther's Small Catechism, 1529.

Preface to Luther's Catechism, 1529.

Nolde, O. Fred—Truth and Life, The Meaning of the Catechism.

Gerberding, G. H.—The Way of Salvation in the Lutheran Church.

Gullixson, T. F.—Christus Emptor.

Program For The 1946 Sunday School Institute

Of District VII, (DELIC) and Nebraska District (UELIC) to be Held at Cordova, Nebr., August 15 to 18, 1946.

THURSDAY, AUGUST 15:

- 10:30 a. m.—11:00—Opening devotions—Rev. Knud Larsen (UELIC), Cordova, Nebr.
- 11:00 a. m.—12:00—"EFFECTIVE USE OF THE CATECHISM," Rev. Edwin E. Hansen, (DELIC), Racine, Wis.
- 12:00 a. m.—1:30—Noon recess.
- 1:30 p. m.—3:00—"IMPROVE YOUR TEACHING," illustrated lecture, Professor Elmer Rasmussen, Dana College, Blair, Nebr.
- 3:00 p. m.—3:30—Recess for coffee.
- 3:30 p. m.—4:30—"THE RELATION OF THE CHURCH AND SUNDAY SCHOOL," a discussion led by Rev. R. Jespersen (DELIC), Cordova, Nebr.
- 6:00 p. m.—Supper.
- 8:00 p. m.—"CONTRAST AMONG WORKERS—PETER AND JUDAS," a character study by Rev. J. M. T. Winther (UELIC) Davenport, Iowa.

FRIDAY, AUGUST 16:

- 8:30 a. m.—9:45—"SINGING AND ITS PLACE IN SUNDAY SCHOOL AND WORSHIP," Rev. Adolph Kloth (UELIC), Fremont, Nebr.
- 9:45 a. m.—10:45—"CONTRAST AMONG BELIEVERS—LOT AND ABRAHAM," a character study by Rev. J. M. T. Winther.
- 11:00 a. m.—12:00—"EFFECTIVE USE OF THE CATECHISM," Rev. Edwin E. Hansen.
- 1:30 p. m.—3:00—"TELLING A STORY," Professor Elmer Rasmussen.
- 3:30 p. m.—4:30—"THE SUNDAY SCHOOL AND THE ECUMENICAL MOVEMENT," a discussion led by Rev. Erik K. Møller (DELIC), Hay Springs, Nebr.

8:00 p. m.—Rev. John Schultz (UELIC), Lindsay, Nebr.

SATURDAY, AUGUST 17:

- 8:30 a. m.—9:45—Rev. John Schultz (topic to be announced).
- 9:45 a. m.—10:45—"CONTRAST AMONG BELIEVERS—LOT AND ABRAHAM" (Cont.) Rev. J. M. T. Winther.
- 11:00 a. m.—12:00—"EFFECTIVE USE OF THE CATECHISM," Rev. Edwin E. Hansen.
- 1:30 p. m.—3:00—"TASKS BEFORE THE TEACHER," Rev. Howard Christensen (DELIC), Cozad, Nebr.
- 3:30 p. m.—4:30—Open for discussion.
- 8:00 p. m.—Speaker to be announced (UELIC).

SUNDAY, AUGUST 18:

- 9:30 a. m.—Sunday school service.
- Communion services: Confessional: Rev. Erik K. Møller, Rev. Knud Larsen and Rev. R. Jespersen.
- 10:30 a. m.—Worship services (in both churches). Rev. Harold Jorgensen (UELIC), Blair, Nebr., Rev. P. C. Stockholm (DELIC), Marquette, Nebr.
- 12:00 a. m.—Dinner.
- 3:00 p. m.—"JAPAN AND THE TEN COMMANDMENTS," Rev. J. M. T. Winther.
- Lecture by Rev. Edwin E. Hansen, Racine, Wis.

Our annual Sunday School Institute will this year be held jointly with the Nebraska District of the United Ev. Luth. Church on August 15 to 18, at Cordova, Nebr. The two congregations there will be joint hosts.

The program for the Institute was planned by Rev. Knud Larsen (UELIC), Rev. Ronald Jespersen (DELIC), pastors at Cordova, Nebr., Rev. Ole Larsen, S. S. Director of the Nebraska District (UELIC), and the undersigned. As one of our guest speakers we have invited Rev. Edwin E. Hansen, Racine, Wis., a member of our Council of Religious Elementary Education, who will offer three periods on the "Effective Use of the Catechism." Our guest from the UELIC is Rev. J. M. T. Winther, Davenport, Iowa, who was formerly a missionary in Japan.

Practical discussion and demonstrations on the use of visual education methods in our Sunday Schools will be an added feature. The committee has also arranged for special musical numbers during the meeting—the Trio from Cordova, the Choir from Kronborg and vocal soloists.

That our Sunday School Institute will be a success from the standpoint of capable instructors and speakers can hardly be doubted when we take careful note of the accompanying program. But our Institute cannot be wholly successful unless a large percentage of our Sunday school teachers attend. The purpose of the Institute is to train and equip our teachers to become more efficient in their work, but this purpose is definitely defeated if our teachers are absent.

We therefore appeal to the congregation of Dist. VII to offer their respective teachers an opportunity to attend the Institute with expenses paid. Your teachers will benefit richly from the Christian fellowship experienced at our Institutes, as well as from participation in the courses of study. A congregation has no better opportunity to show appreciation for the work which is done by their teachers, than to offer them this privilege. We also appeal to the individual members of the congregations to bring this matter before the church board, or the Ladies' Aid. Even though you have no children enrolled in Sunday School, you have, as a church member, a definite responsibility toward those children who are enrolled.

A hearty invitation is extended to all who are interested in sharing these days of fellowship with us.

Emilie Stockholm,

S. S. Supt., Dist. VII, DELIC.

St. John's Lutheran Church and Our Saviour's Lutheran Church of Cordova extend an invitation to all interested teachers, laymen and pastors to attend the joint Sunday School Institute of the Nebraska Districts.

Cordova is twelve miles south of Utica, located on Highway 34; three miles west and five north of Friend, off Highway 6. There are no bus nor train connections to Cordova.

Let us know in advance if you come by train or bus and we shall meet you in Utica, Friend or Exeter, or call by telephone 13W or 29W. and do so by August 12 if possible.

The cost of the Institute is not determined at this writing, but please send your registrations to one of the undersigned

Ronald Jespersen, Cordova, Nebr.,
Pastor of St. John's Lutheran Church.
Knud Larsen, Cordova, Nebr.
Pastor of Our Saviour's Lutheran Church.

To Our Youth

The National D.A.Y.P.L. Convention

The National D.A.Y.P.L. convention held in Tyler, Minn., July 3-7 was in every respect one of the best meetings of its kind. About 500 guests attended. The Tyler young people (with the help of many of the parents, etc.) proved themselves as superb hosts. Let it be known to the world that there is no shortage of food (not even butter and beef) in Tyler. Nor a shortage of good Danish hospitality! **Mange Tak!**

A new Constitution for D.A.Y.P.L. was adopted. We hope to bring a complete report which will include all resolutions adopted in the next issue.

A new Youth Publication was voted. It is the plan of the D.A.Y.P.L. board to get this new paper started sometime this fall. Consequently the two pages in L. T. will officially be discontinued. However, the editor of L. T. promises to have temporarily a page in L. T. available for the D.A.Y.P.L. announcements, etc. We urge our youth groups to make use of same.

The New D.A.Y.P.L. Board: Rev. Richard Sorensen, Marlette Mich., president; Rev. Howard Christensen, Cozad, Nebr., vice-president; Miss Ellen Bollesen, Tyler, Minn., secretary; Miss Bodil Strandskov, Dwight, Ill., treasurer. A fifth member will be appointed later as provided for by the new constitution.

Camp at Lake Winnepesaukee, N. H. The young people of the Eastern District of our synod and D.A.Y.P.L. will meet at Lake Winnepesaukee in New Hampshire during the week July 21 to 28. We understand that this camp is conducted in cooperation with youth groups of other Lutheran churches.

District IV Camp And Convention

Bass Lake, Greenville, Michigan
August 13th to August 18th, 1946
(Tentative Program)

Tuesday evening, August 13th

4:00 p.m. Swim and Registration
6:30 p.m. Supper
7:30 p.m. Games and Sports
8:30 p.m. Campfire, singing, devotion

Wednesday, Thursday, and Friday, August 14th, 15th and 16th

8:00 a.m. Breakfast and cleanup
9:15 a.m. Devotion
9:45 a.m. Bible Study
10:30 a.m. Discussion, Y.P.S. problems

11:00 a.m. Swim
12:30 noon Dinner
1:00 p.m. Handicraft period
2:00 p.m. Athletic contests
3:00 p.m. Swim
5:30 p.m. Singing and Story Hour
6:30 p.m. Supper
7:00 p.m. Games and sports
8:30 p.m. Campfire, singing, devotion

Saturday, August 17th

8:00 a.m. Breakfast and cleanup
9:15 a.m. Devotion
10:00 a.m. Convention business session
12:30 noon Dinner
1:15 p.m. Convention business continues
3:30 p.m. Swim
5:30 p.m. Singing and Story Hour
6:30 p.m. Supper
7:00 p.m. Games and Sports
8:30 p.m. Evening campfire with candle lighting and talent program. Devotion

Sunday, August 18th

8:30 a.m. Breakfast and cleanup
10:30 a.m. Church services with communion
12:30 p.m. Dinner
2:00 p.m. Closing meeting

District IV—D.A.Y.P.L. is ready to conduct another successful camp and convention at Pleasant Hill Lutheran Camp at Bass Lake near Greenville, Michigan. This event will begin Tuesday evening, August 13th, with a camp program to be followed during the week and convention business sessions on Saturday.

As the attached program will indicate there will be time for swimming and boating, for singing and playing, for worship and study, for athletic contests, games, and handicraft. This program has attracted a busload of 30 to 40 young people from Dwight! Can any other societies in the district match that record?

Registrations should be sent to Rev. C. A. Stub in Greenville, Michigan. If mailed on or before August 5th, the registration fee at camp will be 75 cents. Others will pay \$1.00. The charge for lodging will be 50 cents per night and the meal cost will be \$1.35 per day. Where could you have a more worthwhile vacation of five days for \$10.00?

Richard H. Sorensen.
District President,
Marlette, Mich.

We Were There

On a small hill just outside the village of Tyler, Minnesota, five hundred young people of our church merged with the Danebod community for five days of festivity, fun and fellowship at the national youth convention of D.A.Y.P.L. July 3-7.

There were all the facilities necessary. The large church, unique in its Greek cross design, with a reputed capacity of 800, was packed to overflowing several times, especially for meeting Sunday evening. The large recreational hall fairly rocked on its foundation with the sway of the singing games and the rhythm of the Swing Band in extra-curricular sessions. Here also the business sessions were held and while no foundations rocked, still some creaking was felt and several youthful cracks relieved the solemnity.

The dining hall was filled 2, 3, 4 times each session—we were filled too! My, such eats! Our eyes were apt to be too large as we saw items that have been very, very scarce on our own tables for a long time.

The campus was a grand place for conversational grouping and if the weather turned foul, the college opened inviting lounges or the Stone Hall made a cozy retreat, especially when coffee was served. It was also on the campus that the colorful folk dancers from Ringsted, Newell and Tyler demonstrated. The grove back of the college was the setting for the Fourth of July address and the very fine play, "Young Lincoln".

All in all we were glad that we were there. We only wish all you young people might have been there too.

So Deep!

Suddenly, there is no editor for our Youth Page, as his term expired with the convention. And the convention decided to edit a youth paper "of our very own". But until such arrangements can be completed, we were asked to keep the pages open and filled. So what? We plunged, and shall probably come up gasping for air! We don't expect to need artificial respiration, but who knows?

Flower Arrangement

The arrangement of the flowers in the various meeting places at Tyler were truly beautiful. The tall delphiniums with the daisies in the graceful baskets were a perpetual delight. And did you notice the floral arrangements on the dining tables? Every table different and most intriguing. How did they make the pansies and nasturtiums stand up in an inverted bowl filled with water? (It

made us think of the trick youngsters play by putting an inverted glass filled with water on a table for an unsuspecting waiter to pick up!)

And did you see the vases moulded as a young girl's head? And what did our arrangers do? Why, they placed a flower hat on her head of course, with bows and all! Some of the most beautiful arrangements were the low bowls with only a sprig or two in them and a pottery figure completing the ensemble.

In Des Moines at the church convention, we saw a unique floral arrangement on Iowa's centennial Day. Ears of corn were placed here and there on the dining tables with a fine green vine curved over and around each ear. Most attractive.

And have you ever tried cattails in a hollow tile as a decorative feature in your hall? That's what they do in Greenville, Michigan.

Many of our women express their artistic abilities in flower arrangements and many more of us appreciate their work. Thank you!

Here's A Suggestion:

It occurred to us while attending this grand youth convention that we need to learn some singing table graces. So here is our suggestion:

At the next convention, national, district or otherwise, print the chosen table graces in plain, attractive lettering on long banners that can be tacked on the walls of the dining hall in such a manner that all in the room can unobtrusively read the words while singing with the group.

Bad weather sometimes disappoints convention planners. The trip to Camden State Park was interrupted by showers and the result was that all turned home to picnic at the college. Convention Friday was hot and humid and would have been an ideal day for a swim and a picnic; the District III business meeting and the Folk School discussion could, in this instance, very well have been held during the rainy Saturday afternoon. So here's our suggestion:

Have two possible dates for major outdoor programs. If it rains the first date, there's still a second chance. Most programs can be switched, if planned so.

Well, these are our suggestions. What are yours?

Marietta Strandkov.

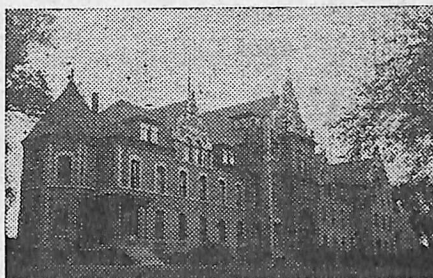
"A Source of Strength", a dramatization of daily life at Grand View College, written by the Rev. Marius Krog, Chicago, Ill., can now be secured from the Alumni office at Grand View College.

Send for your copy. Price only 50c. Details about loan of the scenery and staging the play may be had from the same office.

Write to:

**Alumni Office, Grand View College
Des Moines, 16, Iowa.**

GRAND VIEW COLLEGE



Grand View Camp

The Grand View Camp is located at Grand View College, Des Moines, Iowa. The college and the campus are the camp grounds. Campers are to sleep in the college dormitories, eat in the dining room, and use the class rooms, gymnasium and athletic field during the daily program. The swimming will take place at the Birdland pool.

Daily Program

7:00	—Arise.
7:15—7:30	—Exercise in gymnasium.
8:00	—Breakfast.
8:30—9:00	—Clean up.
9:00—9:15	—Devotion.
9:20—9:55	—Bible hour
10:00—12:00	—Organized play and craft.
12:00—1:00	—Dinner and rest.
2:00—4:00	—Swimming.
5:00	—Supper.
6:00	—Singing.
7:00—8:00	—Games.
8:45	—Camp fire.
10:00	—Lights out.

Sunday, August 4

Parents who bring juniors for the second camp should provide their own picnic dinner. The college will serve coffee.

Sunday, August 11

On this day parents of out of town campers are invited to be guests of the camp for dinner.

Program Sunday, August 11

10:45	Church service.
12:15	Dinner.
2:00	Closing meeting.

Rules

The first camp (July 29—August 3) is open to boys and girls of the age 12 to 14½ inclusive.

The second camp (August 5—11) is open to boys and girls of the age 14½ to 16 inclusive. A camper may not have reached his seventeenth birthday.

Campers may not leave the grounds without permission.

Campers who wish to swim must present a written permit from their parents.

All campers must clean their own rooms, and in their proper turn take part in policing the grounds and setting and clearing tables and washing dishes.

Campers must attend all sessions, unless excused.

The leaders reserve the right to dismiss any camper who fails to conform

to the rules of the camp.

Campers must pay for property damaged or destroyed.

Campers must leave camp at earliest opportunity after closing.

Expenses.

Room, board and tuition for first camp	\$ 9.00
If two members of the same family attend, this will be reduced to \$8.00.	
Board, room and tuition for second camp	10.00
If two members of the same family attend this will be reduced to \$9.00.	
Room, board and tuition for shorter stay, per day	1.75
Price for one meal	.50

General Information.

Meals will be served to the first camp beginning with supper Sunday, July 28, and for campers who cannot get away earlier, picnic dinner Sunday, August 4.

Meals will be served to the campers of the second camp beginning with supper Sunday, August 4, and ending with dinner Sunday, August 11.

Be sure to bring towels, soap, swimming suits, tennis shoes and gym suits. If you play tennis bring your racket. **Do not fail to bring sheets, pillow case and one blanket for your bed.**

Bring your New Testament and World of Song.

Due to continuing shortages it will be very difficult to feed the campers. It would help us a lot if each camper would bring a glass of jelly or jam—and much patience.

Enroll early. Be sure to give your age. We cannot guarantee to accommodate young people who are not enrolled. In order to make our plans, we should like to receive your enrollment not later than July 25.

When enrolling, write to:

J. Knudsen
Grand View College
Des Moines 16, Iowa

Acknowledgement Of Receipts From The Synod Treasurer

For the Month of June, 1946

Towards the Budget:

Previously acknowledged --- \$ 431.53

General:

Congregation—	
Port Chester, N. Y.	43.00
Clinton, Ia.	100.00
Troy, N. Y.	35.00
Omaha, Nebr.	60.00
Askov, Minn.	40.67
Los Angeles, Calif.	21.10
Brooklyn, N. Y.	259.81
Muskegon, Mich.	25.15
Ladies' Aid, Rosenborg, Nebr.	8.00

Pension Fund:

Congregation—	
Tyler, Minn.	4.00
Brooklyn, N. Y.	33.00

Home Mission:

Misc. Gifts & Subs. to Luth.

Tidings	9.50
Sunday collection at the convention	325.33
Brooklyn, N. Y. (Annual Reports)	2.50
	\$1,398.59

Received for Items**Outside the Budget:****To Lutheran World Action:**

Previously acknowledged, (1946)	\$ 5,008.96
Congregation—	
Los Angeles, Calif.	11.75
Davey, Nebr.	61.00
Askov, Minn.	360.70
Moorhead, Ia.	59.00
Tyler, Minn.	1,147.00
Victory, Mich.	20.00
Tacoma, Wash.	303.00
Port Chester, N. Y.	59.50
Marquette, Nebr.	597.00
Withee, Wisc.	90.00
Kronborg Y. P. Society, Marquette, Nebr.	10.00
Danish Ladies' Aid, Marquette, Nebr.	25.00
Sunday School, Oak Hill, Ia.	5.00
H. P. Nielsen, Denmark, Kan.	25.00
Mr. and Mrs. Hans Reerslev, Junction City, Ore.	5.00
Rev. and Mrs. J. Kr. Jensen, Pasadena, Calif.	20.00
Guiding Circle, Ringsted, Ia.	5.00
Mrs. Jorgen Paulsen, Alden, Minn.	5.00
Mr. and Mrs. Andreas Petersen, Alden	5.00
Frank Christensen, Tacoma, Wash.	50.00
Women's Mission Society, Dan. Ev. Luth. Church ..	191.50
P. N. Johnson, Sheffield, Ill.	5.00
Total in 1946	\$8,069.41

To the Church at Davey, Nebr.:

Rev. Harold Petersen, Ringsted, Ia.	25.00
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G. V. C. Jubilee Fund,**Cash Contributions:**

Previously acknowledged	48,711.39
"Virkelyst" Y.P.S., Pasadena, Calif.	11.00
Marius Pagard, Chicago, Ill., (St. Stephan)	50.00
Peter Iversen, Chicago, Ill., (St. Stephan)	10.00
Miss Ebba West, New York, N. Y.	10.00
Y. P. Society, Askov, Minn. ..	5.00
Rev. and Mrs. Verner Hansen, Chicago, Ill. (St. Stephens) ..	10.00
Interest on "G" Bond	1.25
G. V. C. Alumni Assoc., Minneapolis, Minn.	37.00
Mr. and Mrs. Holger Rasmussen, Juhl, Mich.	20.00
George Ammentorp, Chicago, Ill., (Trinity)	100.00
Ingeborg Jensen, Chicago, Ill., (Trinity)	5.00
Einer Rosendahl, Chicago, Ill., (Trinity)	5.00
Mr. Thorup, Chicago, Ill., (Trinity)	5.00
Folkvard Knudsen, Chicago,	

Ill., (Trinity)	15.00
Chris Miller, Chicago, Ill., (Trinity)	5.00
St. Stephan's Y. P. Society, Chicago, Ill. (Proceeds from Play, "A Source of Strength"),	125.00
Congregation, Hampton, Ia.	5.00
Ladies' Aid, Juhl, Mich.	200.00
Congregation, Newark, N. J. ..	15.00
St. John's Ladies' Aid, Cozad, Nebr.	25.00
"In Memory of Mrs. H. P. Schmidt, Menominee, Mich." ..	
Robert Nussle, Jens Andersen, Jim Christensen, P. Iversen, Edmund Petersen, J. P. Jensen, J. M. Jensen, Albert Eve, Agnes Henriksen, M. Knudsen, M. Pagaard, St. Stephan's Sunday School, St. Stephan's Ladies' Aid and St. Stephan's Church, Chicago, Ill.	35.00
Rev. and Mrs. Holger Strand-skov, Dwight, Ill.	50.00
Mrs. Theo. Krogh and Children, Omaha, Nebr.	25.00
Unge Kræfter, G. V. C., Des Moines, Ia.	12.24
Holger Mouritsen, Dagmar, Mont.	25.00
Rev. and Mrs. A. C. Kildegaard Sr., Bronx, N. Y.	50.00
Mr. and Mrs. Chas. Harris, Clinton, Ia.	5.00
P. J. Kair, Clinton, Ia.	5.00
Robert Jensen, Clinton, Ia.	5.00
Betty Jensen, Clinton, Ia.	5.00
Peter C. Nielsen, Clinton, Ia.	5.00
A. J. May, Clinton, Ia.	5.00
Lewis May, Clinton, Ia.	5.00
M. J. May, Clinton, Ia.	3.00
From Withee, Wisc.:	
Alfred Frost	25.00
V. A. Hansen	25.00
Marius Jensen	10.00
Karl Jensen	5.00
C. B. Andersen	10.00
Evald Ammentorp	25.00
Chris Vogler	10.00
Mrs. Lillian Jansen	5.00
Sig Sorensen	10.00
Hans C. Hansen	10.00
Richard Nielsen	5.00
Soren C. Pedersen	20.00
Dan Andersen	5.00
Thor Stigsen	5.00
Erling Jensen	5.00
Emil A. Hansen	5.00
Marinus Jensen	2.00
Miss Dorothy Nielsen	10.00
Rev. L. C. Bundgaard	5.00
Sam Andersen	10.00
Miss Sena Petersen	20.00
Miss Clara Petersen	20.00
Mrs. Karen Crossen	15.00
Hans B. Nielsen	15.00
Andrew Olsen	10.00
Jacob Christensen	10.00
John Potocnik, Jr.	10.00
Marius L. Miolund	10.00
Niels P. Petersen	5.00
Jens Andersen	5.00
Viggo Rasmussen	5.00
Emil H. Hansen	3.00

Chris Frost	20.00
Einer Larsen	1.00
Arnold Rasmussen	18.50
Carl Petersen	5.00

419.50

Danish Ladies Aid, Kimball-ton, Ia.	50.00
Herman N. Nielsen, Harlan, Ia.	25.00
Hans Madsen, Ortonville, Detroit, Mich.	15.00
Miss Kathryn Nielsen, Minneapolis, Minn.	10.00

Cash Contributions at the Convention in Des Moines:

Hartvig Jensen, Council Bluffs, Ia., (Des Moines)	25.00
Mrs. Efra Jensen, Des Moines, Ia.	5.00
Karen Madsen, Los Angeles, Calif.	5.00
Botilde Fensholt, Chicago, Ill. (St. Steph.)	5.00
Mrs. Matie Larsen, Pasadena Calif.	5.00
Mr. and Mrs. Henry P. Johnson, Solvang, Calif.	25.00
Arlan A. Grau, Des Moines, Ia.	10.00
Alfred Holgaard, Clinton, Ia.	10.00
Mr. and Mrs. Ezra Miller, Hampton, Ia.	6.25
Mr. and Mrs. Viggo Christensen, Brush, Colo.	2.00
Hans Rasmussen, Des Moines, Ia.50
Mrs. Margaret Hisey, Chicago, Ill. (Trinity)	15.00
Mrs. Clarence Petersen, Chicago, Ill. (Trinity)	5.00
Mrs. Jens Sinding, Tyler, Minn.	20.00
Mr. and Mrs. Martin Grobeck, Omaha, Nebr.	10.00
Mrs. C. Clausen, Omaha, Nebr.	5.00
Mrs. Chris Fredericksen, Omaha, Nebr.	1.00
Ted Thuesen, Jr., Fredsville, Ia.	1.00
Mrs. Thomas Hermansen, Ny-sted, Nebr.	1.00
Miss Elaine Trukken, Kimballton, Ia.50
Miss Harriet Farstrup, Exira, Ia.	1.00
Mrs. Marie Knudsen, Cedar Falls, Ia.	1.00
Mr. and Mrs. Harold Smith, Seattle, Wash.	20.00
V. E. Jurgensen, Wilbur, Wash.	5.00
Gordon Hedersen, Portland, Me.	1.00
Mr. and Mrs. J. P. Junker, Junction City, Ore.	20.00
Rev. E. Back, Brush, Colo.	2.00
Iver L. Jorgensen, Des Moines, Ia.	3.00
Hans Kjolhede, Alden, Minn.	10.00
Alfred Grau, Newell, Ia.	10.00
Mrs. Olga Carlson, Greenville, Mich.	5.00
Miss Sene Mortensen, Minneapolis, Minn.	25.00
Mrs. Aage Molby, Askov, Minn.	1.00

Miss Sigrid Ostergaard, Minneapolis, Minn. -----	5.00	Anton Hansen, Hampton, Ia. -----	15.00	sted, Ia. -----	5.00
Karen and Erling Muller, Minneapolis, Minn. -----	10.00	Marius Hansen, Hampton, Ia. -----	10.00	Lester H. Nelson, Brayton, Ia. (Oak Hill) -----	5.00
Elin and Hermod Strandskov, Minneapolis, Minn. -----	1.00	Ruth Sorensen, Ringsted, Ia. -----	5.00	Mr. and Mrs. Erik Johansen, Tyler, Minn. -----	25.00
Mr. and Mrs. Andrew Petersen, Alden, Minn. -----	10.00	Harold Sorensen, Ringsted, Ia. -----	5.00	Mr. and Mrs. Ernst Madsen, Tyler, Minn. -----	25.00
Mrs. Emil Hansen, Askov, Minn. -----	5.00	P. G. Haahr, Ringsted, Ia. -----	5.00	Mr. and Mrs. Jens M. Jensen, Tyler, Minn. -----	25.00
"A Friend", Los Angeles, Calif. -----	1.00	Ernest Jepsen, Freds-ville, Ia. -----	5.00	Chris Johansen, Tyler, Minn. -----	20.00
Hubert Christensen, Cedar Falls, Ia. -----	1.00	N. E. Lund, Hampton, Ia. -----	1.00	Axel Bendixen, Jopin, Mo. (Viborg, S. D.) -----	100.00
Rev. Alfred E. Sorensen, Seattle, Wash. -----	10.00	Mr. and Mrs. Peter Refshauge, Cedar Falls, Ia. -----	1.00	Miss Marian Mortensen, Gay-ville, S. D. -----	50.00
Rev. Svend Marckmann, Pasadena, Calif. -----	1.00	Miss Kristine Petersen, Des Moines, Ia. -----	25.00	Mr. and Mrs. Carl G. Christensen, Tyler, Minn. -----	5.00
Karen Madsen, Tyler, Minn. -----	10.00	Constance and Anton Nielsen, Los Angeles, Calif. -----	12.00	Mr. and Mrs. Arne Petersen, Viborg, S. D. -----	5.00
Priscilla Andersen, Viborg, S. D. -----	5.00	Holger Nielsen, Los Angeles, Calif. -----	1.00	Thorvald Mikkelsen, Newell, Ia. -----	10.00
Rev. Thorvald C. Hansen, Alden, Minn. -----	25.00	Ellen Nielsen, Los Angeles, Calif. -----	1.00	Mrs. Alma L. Nielsen, Diamond Lake, Minn. -----	10.00
Selma Kildegaard, Greenville, Mich. -----	1.00	Juanita Nielsen, Los Angeles, Calif. -----	1.00	Hans Meyer, Diamond Lake, Minn. -----	10.00
Dagmar Jensen, Des Moines, Ia. -----	10.00	Carl Olson, Clinton, Ia. -----	10.00	W. Clayton Nielsen, Denmark, Kansas -----	10.00
"In Memory of Mrs. H. P. Schmidt, Menominee, Mich." The Synod Board. -----	10.00	Mrs. Carl Olsen, Des Moines, Ia. -----	1.00	Rev. Harold Petersen, Ringstad, Ia. -----	5.00
Mr. and Mrs. Thomas Nielsen, Aurora, Nebr. (Marquette) -----	25.00	Inger Krogh, Hampton, Ia. -----	1.00	Jens Borresen, Tyler, Minn. -----	5.00
Mr. and Mrs. George P. Jensen, Marquette, Nebr. -----	18.75	J. J. Kyhl, Cedar Falls, Ia. -----	25.00	Agnete K. Jensen, Ringsted, Ia. -----	5.00
Mr. and Mrs. O. S. Larsen, Marquette, Nebr. -----	5.00	Hart Madsen, Cedar Falls, Ia. -----	25.00	Marian, Richard, and Olaf Juhl, Minneapolis, Minn. -----	60.00
Mr. and Mrs. C. S. Feddersen, Marquette, Nebr. -----	10.00	Julia Madsen, Cedar Falls, Ia. -----	5.00	Thomas Juhl, Minneapolis, Minn. -----	10.00
Mr. and Mrs. T. A. Olsen, Aurora, Nebr. (Marquette) -----	2.00	Margaret Michaelsen, Cedar Falls, Ia. -----	5.00	S/M 2c Allen E. Juhl, Minneapolis, Minn. -----	10.00
Mr. and Mrs. H. A. Nissen, Marquette, Nebr. -----	5.00	Mr. and Mrs. Kirk Fox, Des Moines, Ia. -----	20.00	Miss Dorothea Larsen, Seattle, Wash. -----	10.00
An old Marquette Friend -----	1.00	Mrs. Thorvald Johnson, Cedar Falls, Ia. -----	10.00	Miss Laura Boose, Chicago, Ill. (St. Stephens) -----	20.00
Anders Petersen, Greenville, Mich. -----	5.00	Mr. and Mrs. H. C. Petersen, Newell, Ia. -----	50.00	Einar Hansen, Waterloo, Ia. -----	5.00
Reeta Petersen, Greenville, Mich. -----	1.00	Mr. and Mrs. Thorvald G. Petersen, Newell, Ia. -----	25.00	"A Friend," Waterloo, Ia. -----	2.00
Rev. A. V. Andersen, Tacoma, Wash. -----	25.00	Mr. and Mrs. Howard C. Petersen, Newell, Ia. -----	25.00	Karoline Jorgensen, Kimballton, Ia. -----	5.00
Wm. Smith, Troy, N. Y. -----	5.00	Mrs. Louis H. Olson, Freds-ville, Ia. -----	5.00	Mrs. Elmer Ness, Manistee, Mich. -----	1.00
Mr. and Mrs. Kristian Jensen, Hartford, Conn. -----	100.00	Miss Doris Frederickson, Seattle, Wash. -----	1.00	Mr. and Mrs. Magnus Petersen, Manistee, Mich. -----	2.00
Chr. Madsen, Bronx, N. Y. -----	100.00	Nels Christensen, Cedar Falls, Ia. -----	5.00	Mrs. Louise Andersen, Beverly Hills, (Pasadena, Calif) -----	100.00
Rev. and Mrs. A. E. Frost, Waterloo, Ia. -----	10.00	Mrs. Karl M. Laursen, Ringsted, Ia. -----	10.00	Victor E. Skow, Des Moines, Ia. -----	25.00
Mr. and Mrs. J. Torsleff, Brooklyn, N. Y. -----	10.00	Miss Ida Christensen, Cedar Falls, Ia. -----	1.00	Chris Mikkelsen, Chicago, Ill. (St. Stephens) -----	10.00
Mr. and Mrs. Chris Bertelsen, Brooklyn, N. Y. -----	25.00	Miss Jessie Juhl, Cedar Falls, Ia. -----	1.00	Rev. and Mrs. Howard Christensen, Cozad, Nebr. -----	5.00
Rev. and Mrs. A. J. Tarpgaard, Bronx, N. Y. -----	5.00	Rev. James Lund, Troy, N. Y. -----	10.00	Rev. and Mrs. Holger Andersen, Viborg, S. D. -----	18.75
Rev. and Mrs. Johs. Knudsen, Des Moines, Ia. -----	10.00	Mr. and Mrs. Richard Sears, Cedar Falls, Ia. -----	5.00	Paul Jorgensen, Minneapolis, Minn. -----	10.00
Sam Dessing, Des Moines, Ia. -----	1.00	Rev. Holger Nielsen, Cedar Falls, Ia. -----	10.00	Priscilla Andersen, Viborg, S. D. -----	5.00
Mr. and Mrs. Ted Ellgaard and children, Des Moines, Clarence Johnson, Freds-ville, Ia. -----	100.00	Mrs. Andrew Hansen, Tyler, Minn. -----	10.00	Ane Carlson, Diamond Lake, Minn. -----	5.00
Julius A. Petersen, Freds-ville, Ia. -----	5.00	Erling Jensen, Ames, Ia. -----	100.00	Mr. and Mrs. Walter Pedersen, Des Moines, Ia. -----	20.00
Albert Knudsen, Freds-ville, Ia. -----	5.00	J. P. Nelsen, Des Moines, Ia. -----	10.00	Mr. and Mrs. Marvin Lauritsen, Viborg, S. D. -----	100.00
Soren Heilskov, Hampton, Ia. -----	10.00	Walter Andersen, Chicago, Ill. (Trinity) -----	30.00	Rev. V. S. Jensen, Des Moines, Ia. -----	5.00
Chris Vestergaard, Hampton, Ia. -----	10.00	Mr. and Mrs. Alfred Frost, Withee, Wisc. -----	5.00	Elmer Esbeck, Kimballton, Ia. -----	15.00
		Rev. John Enselmann, Dagmar, Mont. -----	100.00	Mr. and Mrs. Karl J. Thomsen, Kronborg, Nebr. -----	25.00
		Severt Andersen, Lake Norden, S. D. (Hetland) -----	5.00	Ingrid Christens, Kimballton, Ia. -----	5.00
		Dr. and Mrs. F. N. Thomsen, Tyler, Minn. -----	50.00		
		Mr. and Mrs. Michael Jorgensen, Tyler, Minn. -----	5.00		
		Mr. and Mrs. Herluf Bollesen, Marquette, Nebr. -----	50.00		
		Mrs. Marius S. Nelsen, Ringsted, Ia. -----	5.00		
		Mrs. Jens N. Petersen, Ring-			

Blanche Christens, Kimballton, Ia.	5.00
Arild Christens, Kimballton, Ia.	5.00
Anton Christens, Kimballton, Ia.	5.00
Mrs. Anton M. Christens, Kimballton, Ia.	5.00
Mrs. Thomas Madsen, Kimballton, Ia.	5.00
Mr. and Mrs. Willie Jacobsen, Kimballton, Ia.	10.00
Mrs. T. G. Muller, Kimballton, Ia.	5.00
Martinus Christensen	5.00
Mr. and Mrs. Delford Hendersen, Juhl, Mich.	50.00
Rev. and Mrs. Richard Sorensen, Juhl, Mich.	10.00
Thora Hansen, Manistee, Mich.	5.00
Nina Lorentz, Manistee, Mich.	1.00
Mrs. Clara Pedersen, Manistee, Mich.	1.00
G. A. Ammentorp, Chicago, Ill. (Trinity)	100.00
S. N. Nielsen, Chicago, Ill. (Trinity)	100.00
Mrs. Agnete Hostrup Hunt, Chicago, Ill. (Trinity)	5.00
Paul Mouritsen, Dagmar, Mich.	1.00
P. Lillehoj, Kimballton, Ia.	25.00
Dora Krog, Chicago, Ill. (St. Stephans)	25.00
Harold Anderson, Fredsville, Ia.	5.00
John Lund, Waterloo, Ia.	5.00
Erhart Hansen, Hampton, Ia.	1.00
Ove Heilskov, Hampton, Ia.	1.00
Sine Nielsen, Santa Barbara, Calif. (Solvang)	1.00
Frode Hasseriis, Askov, Denmark	1.00
"A Friend"	4.00
Nels Petersen, Racine, Wisc.	10.00
Mr. Mose, Chicago, Ill. (Trinity)	1.00
Rev. and Mrs. A. G. Kildegaard, Bridgeport, Conn.	20.00
J. V. Poulsen, Melcher, Ia., (Racine, Wisc.)	5.00
Mrs. Margaret Nielsen Mose, Chicago, Ill. (Trinity)	100.00
Mrs. Helene Falk, Chicago, Ill. (Trinity)	1.00
Mr. and Mrs. Nels Petersen, Racine, Wis.	20.00
Mrs. E. Christensen, Racine, Wis.	5.00
Helga Petersen, Chicago, Ill., (Trinity)	5.00
Free Will Offering at Convention	171.25
Anna Thuesen Nielsen, Newell, Ia.	10.00
Einar J. Pedersen, Luck, Wis.	25.00
Godfrey Guldager, Cedar Falls, Ia.	10.00
"Unknown", Chicago, Ill. (Trinity)	6.00
Rev. Ingstrup Mikkelsen, Denmark	5.00
Mrs. Karen Crossen, Withee, Wis.	5.00
Hans Krag, Dannevang, Tex.	18.75
A. E. Sorensen, Withee, Wis.	20.00

Harold A. Andersen, Fredsville, Ia.	50.00
"Two Friends", Des Moines, Ia.	25.00
Mrs. Emma Hansen, Denver, Colo.	5.00
Three Convention Visitors from Minneapolis	15.00
Total Cash Contributions to date	\$ 53,417.13
G. V. C. Jubilee Fund Contributions in Bonds (Maturity Value)	
Previously acknowledged ..	31,625.00
Mr. and Mrs. Otto Hoiberg, Brookings, S. D.	50.00
St. John's Junior League, Seattle, Wash.	25.00
Total in Bonds to date	31,700.00

Correction: In the May receipt list \$10.00 were acknowledged from Mr. and Mrs. Richard Sorensen, Clinton, Iowa. This should be Mr. and Mrs. Richard Jorgensen, Clinton, Iowa.

I also have the privilege to acknowledge with deep appreciation as received from the Jens Jensen Estate, Racine, Wis. for Pension Endowment fund \$ 2,000.00 for Grand View College Endowment fund 2,000.00 for Old Peoples Home Endowment fund 2,000.00 plus Earnings to date 221.32

Total 6,221.32

Thank you all very much for these many contributions and a special "Thank You" to Rev. Alfred Sorensen, Seattle, Wash., Mr. and Ms. Hartvig Madsen, Cedar Falls, Iowa, Miss Marian Mortensen, Gayville, S. D., Mr. Erling Jensen, Ames, Iowa and a host of solicitors who worked long hours during the convention helping the Jubilee Fund along toward its goal.

Sincerely yours,

Olaf R. Juhl, Synod Treasurer
4752 Oakland Ave.,
Minneapolis, 7, Minn.

Santal Mission

General Budget:

Bethlehem Sunday School, Cedar Falls, Iowa	25.00
St. John's Danish Ladies' Aid, Seattle, Wash.	35.00
Mission Group, Brooklyn	82.00
St. John's Ladies' Aid, Easton, Calif.	7.50
St. John's Sunday School, Easton, Calif.	17.35
Bronx Danish Ladies' Aid, Bronx, N. Y.	5.00
J. L. Jorgensen, Kimballton, Ia.	15.00
St. John's Luth. Church, Cordova, Nebr.	15.00
Rev. R. Jespersen, Cordova, Nebr.	3.00

Chris. B. Nielsen, Cordova, Nebr.	2.05
St. John's Sunday School, Cordova, Nebr.	5.36
Bethany Lutheran Church, Ludington, Mich.	34.20
Mrs. M. L. Christensen, Waterloo, Ia.	25.00
Immanuel Sunday School, Los Angeles, Calif.	10.00
Juhl Danish Lutheran Bible School, Marlette, Mich.	7.78
Mrs. Karen Christensen, Santa Barbara, Calif.	1.00
Mrs. Elna Thuesen, Santa Barbara, Calif.	2.00
Danish Sewing Circle, Salinas, Salinas, Calif.	10.00
Danish Sewing Circle, Salinas, Calif.	10.00
Lutheran Guild, Salinas, Calif.	25.00
Personal Contribution, Salinas, Calif.	30.00
Mrs. and C. B. Andersen, Withee, Wis.	1.00
Danish Ev. Lutheran church, Denmark, Kan.	55.00
Danish Lutheran Church Convention, Des Moines.	212.00
St. John's Danish Lutheran Ladies' Aid, Clinton, Ia.	48.76
St. John's Church, Clinton, Ia.	15.00
W. M. S. Convention Contribution,	100.00
St. Stephen's Sunday School, Chicago, Ill.	10.00
In Memory of Lavern Berg, Luck, Wis.; West Denmark Sunday School, Luck, Wis.	2.75
In memory of Walter Christensen, Flyer in the Pacific, Mrs. Alma Christensen, Tru-fant, Mich.	50.00
In memory of Minnie Nelson, Moorhead, Ia.; Minnie Taylor	3.00
In memory of Mrs. Alfred Christopherson, Badger, So. Dak., Andrew Petersens, Louis Harstads, Tony Sands and Mrs. Jens Steffensen Badger, So. Dak.	3.00

For Children's Schooling:

Bethany Lutheran Sunday School, Ludington, Mich.	25.00
Nain Lutheran Sunday School, Newell, Ia.	25.00

For Hospital Supplies and Equipment:

Immanuel Danish Ladies Aid, Kimballton, Ia.	25.00
St. John's Lutheran Church, Marquette, Nebr.	40.00

Total for June 982.75

Total since Jan. 1 4,186.45

Rev. Richard Sorensen, Marlette, Mich., preached at the regular worship service in the Bethlehem's Church. Askov, Minn., on Sunday, July 14th.

OUR CHURCH

The District III Annual Convention will be held in Bethania Church, Racine, Wis., October 4th-6th.

Rev. J. P. Andreasen and family left West Denmark, Wis., July 3rd, for Oak Hill, Iowa, to serve the Oak Hill Danish Lutheran Church. Before their leaving the West Denmark church a farewell festival was held by members of the church and other friends where words of appreciation of the many years of service were spoken and a purse of money was given to the pastor and his wife. Rev. and Mrs. Andreasen visited in Tyler, Minn., on their way to Iowa and attended the National Youth Convention.

Rev. O. S. Jorgensen was installed as pastor of the St. Peder's Lutheran Church, Minneapolis, on Sunday, June 30th. Rev. L. C. Bundgaard, District president, officiated. Rev. J. C. Aaberg who had preached his farewell sermon on Sunday, June 16th, was present at the installment of the new pastor and had a part in the service and in offering his welcome to the new pastor. Rev. Aaberg has moved to his recently purchased home, and his address will be 132 East 33rd St., Minneapolis.

Rev. Hakon Jorgensen and the Newell, Iowa, congregation observed the 25th anniversary of the pastorate of Rev. Jorgensen on Sunday, June 30th. The friends and members of the congregation gathered after the Sunday services for a picnic dinner, more than 200 being present. The Sunday School children offered a program, and several extended greetings of appreciation of the many years of service and fellowship. At the close of the festivities Rev. Jorgensen was presented

with a purse of money from the congregation. Rev. Jorgensen who several months ago submitted to a major operation has again recovered his health and is now able to serve his congregation.

Flaxton, No. Dak. Several of the Flaxton people attended the "Midsummer Fest" at Dagmar, Mont., on Sunday, June 30th. On Monday, July 1st, a service was held in the Flaxton church where Rev. John Enselmann of Dagmar, Mont., officiated at a baptismal service, and Rev. Ove R. Nielsen of Perth Amboy, N. J. and Rev. Holger Strandskov of Dwight, Ill., who had been the guest speakers at the "Midsummer Fest" spoke to the Flaxton group.

Rev. Marius Krog who has served the St. Stephan's Church, Chicago, since 1943, has accepted a call from the Hetlund-Badger, So. Dak., church and plans to move there about October 1st. Rev. Krog has formerly served this church in Dakota. For some time it has been the hope of Rev. Krog that he might find time to do some writing, and the many activities of a city church will not permit such extra work. Being quite familiar with the people and the field in the Dakota church, Rev. Krog feels that he can serve in both capacities and at the same time rebuild the membership of the congregation which has dropped considerably these latter years due to a long vacancy in the pastorate.

Rev. Erik Møller and family left the Omaha church during the first part of June for their new field of work in Hay Springs, Nebraska. On Sunday, June 9th, a Farewell party was arranged by the congregation. A brief service was held in the church at 5 o'clock conducted by Mr. Gordon Miller, theological student from Grand View College. Later a sandwich supper was served in the church parlors. Mr. Emil Jensen acted as toastmaster as many spoke words of appreciation to the pastor and his wife and wished them many happy years in the new field of service. Tokens of remembrance consisting of a three piece luggage set

from the congregation, a fluorescent desk lamp from the young people and other gifts were presented to the pastor and his family. Rev. Møller and family enjoyed a vacation in Iowa and Minnesota before going to their new home.

Rev. M. Mikkelsen terminated his service as pastor of the Bethlehem's Church, Askov, Minn., on Sunday, June 30th. A Farewell party was held on Sunday evening in the church parlors. A varied program was offered. Many were present and many words of greeting and appreciation were spoken by various members of the congregation and by neighboring pastors who were present. Several gifts were presented to Rev. and Mrs. Mikkelsen. Rev. Mikkelsen has served the Askov church the past seven years.

Lake City, So. Dak. Rev. Ove Nielsen, and Rev. Holger Strandskov were guest speakers on Tuesday afternoon and evening, July 2nd, as many gathered in the home of Mr. and Mrs. Chris Larsen.

GRAND VIEW COLLEGE ANNOUNCES

Junior Camp

For the younger group (age 12-14½) July 29th-August 3rd. For the older group (age 14½-16) August 5th-11th

Write For Program Scholarships

As previously announced Grand View College will offer ten freshman and five sophomore scholarships of \$50.00 each for the next school year. They are available for young people from our church who are at or near the top of their class. Applications accompanied by two recommendations must be returned before July 15th. Write for application blank.

J. Knudsen

Grand View College
Des Moines 16, Iowa.

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

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 _____

RTE. 2,

JENSEN, JENS M.
TYLER, MINN.