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"Joy Shall Be In Heaven Over One Sinner That Repenteth"

By Martin Niemoeller.

(This address by Pastor Niemoeller, translated by George W. Forell, was delivered before the World Council of Churches at Geneva, Switzerland).

An ecumenical conference, as we are experiencing it now, directs our attention towards the wide world. We are strongly reminded that the Lord has established a kingdom in the world (Psalm 93:1), that His Church includes the faithful in all countries, and that it has the task to call all nations to become disciples of our one Lord and Master.

Christendom needs this world-wide view in order to avoid self-satisfied stagnation or despair in its own national seclusion. Especially we Christians in Germany have experienced in the past years with profound gratitude that we were not alone in our struggle, but that we were upheld by the brotherly intercession brought before the throne of God by Christians in the whole world.

I shall never forget the last visit of my old father when he came to see me at the Oranienburg Concentration Camp. Finally, when he had to leave he said: "My dear boy, the Eskimos of North Canada and the Bataks of Sumatra send their greetings, and they are praying for you . . ."

And when the representative of the World Council of Churches came to us in Stuttgart to renew their contacts with the churches of Germany we all felt that we had to thank the Lord Jesus Christ from the bottom of our hearts that He gave and preserved unto us the brotherhood of His disciples, which bridges all national divisions and where instead of hate and enmity, His love alone rules. Here the word of the Apostle is valid: "And if one member suffer, all members suffer with it."

But this ecumenical communion of the Church of Christ lives because every member makes a contribution and adds the special gift that he has received from the Lord of the Church. For this reason I want to say something about the works of the Lord Jesus Christ in present-day Germany.

We made a discovery which surprised and terrified us. It surprised us a great deal more than even the revelation of the Nazi-terror, and terrified us more profoundly than the unimaginable results of our collapse. And yet it is not even a really new discovery, but only the rediscovery of an ancient truth that had been forgotten. We have discovered that sin and guilt are not merely words and empty concepts, used by the minister from the pulpit, but that sin and guilt are terrible facts and truths. They make the human

beings that confront them helpless and hopeless, unable to escape.

Since the fog of a propaganda of lies has been driven away, an entire mountain of sin and guilt has been revealed before our eyes and our terror is so great that hardly anybody dares to face it. Everybody tries to close his eyes and to declare the whole mess a nightmare. And yet one layer of fog after the other disappears and more and more guilt and sin becomes visible and the attempts to deny it must needs grow silent and give way to a deep despair and hopelessness: "If thou Lord shouldest mark iniquities, O Lord, who shall stand?" (Psalm 130:3).

It is easy to understand that everybody is now trying to push away his own share in this newly visible guilt and to deny it before his own conscience and before others and to declare: I did not murder, rob or deceive; I did not want any of this evil. It is the crude urge of self-preservation that talks like that, because it must talk like that. For who can live with such a load of guilt upon his conscience?

And now in Germany, the Church of Christ has been placed in the center of this situation. Here it must work and proclaim the message of its Lord. It seems to be a hopeless situation. Who can under the judgment of our days still believe in the Love of God? Who can in the face of the suffering of millions hope that all things will work together for good?

Indeed it looks as if there were only two roads left—either to despair or to deny all guilt. But both these roads are hopeless, both end in nothingness and death. And the Church? In this chaos of guilt and despair has the church anything to say and to offer? Or must it not limit itself to the silent work of mercy trying to alleviate the worst suffering so that death, and that the Son of man came to save the lost tion is: "What shall I preach?" (Isaiah 40:6).

The Church in Germany is learning today to listen again to the Gospel, the real Good News. And we begin to understand again that God's salvation has been sent to men in darkness and in the shadow of death, and that the Son of man came to save the lost and that the Lord Jesus Christ is today working to call sinners, not the righteous to repentance.

We Christians in Germany realize again that the call "repent" is the real Gospel. We may and we can turn back because Christ is calling us and in Him God is saying to us: "Come unto me all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28).

So great and marvelous is the love of God that He gives His Son for our sin. We need not deny our guilt, we need not take it along into death. We can turn to the Living God and that places us on the road of life.

This is the message that calls us and now we know in the light of this searching Love of God, how heavy and deep our sin and guilt has been, that we did not love God and that our life was cold and poor, and that we did not see the need of others. We Christians were guilty and must accuse ourselves. Therefore we are called to repentance and we pass along the glad tidings: We may turn back. God offers us His forgiving and renewing Love. We may live in Christ and make a new start.

This is what the Evangelical Church in Germany said in Stuttgart and it expressed the hope that our church may still have a task in our broken nation.

Of course this call to repentance and faith reaches only the individual, for it demands a personal decision which nobody can take over vicariously. We have, therefore, no great program of reform that would immediately change the spiritual situation and the condition of our nation, but we approach our task trust-

ing in God's promise: "My word shall not return unto me void, but it shall accomplish that which I please."

Does that seem not enough of a program? "There shall be joy in Heaven over one sinner that repenteth." God has His own plans and He does not let us look into them, but if God rejoices because of one repentant sinner, then we know He can accomplish His plans in His own miraculous manner. Once before—and not only once—He has done great things through a repentant sinner, the Apostle Paul. If it is His will He can do it again in our days. We must do faithfully and obediently what we trust to be His will for us. We want to do that in Germany and we believe that in doing it we are doing what God expects of the Christians in Germany as their share in the work of the whole ecumenical church.

Therefore, friends and brethren, I testify that it is the one glad liberating message that God has given us to proclaim anew. The message that we must return to Him because it is the Lord Jesus Christ who takes our guilt away; that we may return to Him because the Lord Jesus Christ gives us the new life. Indeed, you may return to Him, even if you have to go the way all alone, for "Joy shall be in heaven over one sinner that repenteth."

THE EUCHARIST *

By V. S. Jensen.

Presented at Pastor's Institute, Held at Grand View College April 24, 1946.

Acts 2:46: And day by day, attending the temple together, and breaking bread in their homes, they partook of food with glad and generous hearts.

This is a short description of the life in the first church, the congregation of Jewish believers as they lived in Jerusalem, after the Lord had there been crucified. According to the chronology in the book of Acts the open persecution of the believers in Christ came later. But how can it have been otherwise than that the hatred which the priests and elders had shown toward Jesus must in some measure have manifested itself against these persons who did not and would not conform—who although they still took part in the temple service, persisted in commemorating him, whose very name was an abomination to those who had rejected him? The persecution is there already. It requires courage, and it requires faith for these people to continue with that rite of which Paul later writes: As often as you eat the bread and drink the cup, you proclaim the Lord's death until he comes? It must have been so much the more hateful to the Jews, this commemoration, since it is whispered everywhere, that he who they had killed, was still alive—since they themselves were not certain that he was not alive. They must not have been certain since they had given the watchers at the grave money that they should say of the risen one: His disciples came and stole him while we were asleep.

They are looked askance at, these believers in him whom they say, is risen from the dead. There is no question but what it was said of them, that they were separatists: Why do they gather in their homes at night? What is this meal that they have together

after the regular meal? What do they mean, when we ask them, and they say, It is in commemoration of him?

They are bearing the burden and heat of the day, these first ones in the vineyard. From the very beginning they are bearing it. After the lull of the forty days, between the resurrection and the ascension when the powers of this world were, as it were, resting from the enormous exertion that it had to get the prince of life put to death, they again begin to gather their forces, again begin to rearm against him who had been in the castle of the strong one and had taken away his full armor, upon which he had relied, which was the power of death; they begin to rearm, and being no longer able to strike at him, because he has gone up beyond their reach, they begin to strike at his believers on earth. Although it is still morning in the vineyard, the burden and heat of the day is fast coming upon the workers.

Therefore they must eat and drink. It is the hard working man and woman, that must eat heartily and drink often. That is part of what Luke tells us in the verse just read. Although he does not say, and it is nowhere said, that they partook every day of the meal which the Lord had instituted, it is certain that they often had communion. That is the first lesson that we learn from this passage: The believers had a hard time of it in the world, and they often went to the Lord's Table there to gain renewed strength for the hard work which they were called upon to perform.

We gather from the analogy with the appetite of

the man who works hard physically that they must have felt a craving for the Lord's Supper. To use a figure of speech which the Lord has taught us: They were branches grafted onto the true vine. And it was spring time. And as the branches at spring time draw with all their strength and might upon the sap from the trunk, so did these branches which now are steadily growing into the vine upon which they have been grafted, draw with all their strength and might upon that life-blood which Jesus causes to flow from himself into their veins. It is a craving, they are satisfying when they go to the Lord's Table.

That is the reason for the gladness of heart which Luke tells us that they felt. As it is a joy and satisfaction to sit down to a good meal when you have done a hard day's work, so is it much more a joy and satisfaction for these hard working people in the vineyard to sit down to the Table which he himself has prepared for them in whose vineyard they were working.

The much more joy is caused by the fact that this meal is a commemoration. We sit down to our meals without especially commemorating anyone and our meals are often a common place, even a drab affair. Not so with the meal on the Lord's Table. It is first of all a commemoration of the death of that king who had come to them humbly, riding upon an ass, the colt of an ass. Humbly he had come, humbly he had given them his word of betrothal and made them his bride. Humbly he had gone into death for the sake of this bride whom he hopes to be able to present unto himself without a spot or wrinkle or any such thing. But before he had gone into death he had prepared this meal for them. And he had expressly said: When you eat this bread of blessing, and when you drink this cup of blessing, then do it in memory of me.

As Grundtvig expresses it:

"Bad dem selv saa mindelig:
Mine Venner, mindes mig!"

Nor was it as the dead, departed bridegroom who had provided well for his widow to be, before he died, that they commemorated in this meal. A memory goes back to the last time that this same thing happened. That is why we call it commemoration: It is the same thing that is being reproduced. But how had that evening been passed on which Jesus had instituted this meal? It had been celebration of the most joyous event in the life of the people to which they belonged: The going out of Egypt. It had been the celebration of their day of independence—the beginning of those events which had made them into a people—always a joyous event in the life of Israel. But if you think that Jesus on that evening had not been able to master the gloom that his words about his death had cast upon them, then look in the gospel of John and note his account of that evening—his account of what happened in the hall where they were assembled. Full five chapters out of 20 or 21 whichever way you want to count, does he devote to telling what Jesus said and did on that evening. Read again the chapters, read again the seventeenth and you may begin to understand, that this evening's experience

for the disciples must have come closest of any experience of man since the Fall to Adam's experience in Paradise when the Lord came and walked with him and talked with him in the cool of the day.

This is what they commemorate these believers who gather in their several homes because they have, as yet, no church buildings for Christian worship. It is a joyous event they are commemorating, it is a satisfying meal to which they are sitting down; no wonder their hearts were full of joy and gladness.

And now our ministers today say that people do not go to communion. And a minister within our own church has written me, saying: How dare you say that communion is necessary to live the Christian life, when we have in our church good Christian men who never go to communion?

If men and women do not eat and drink, then either they are asleep, or they do not work, or they are sick unto death.

The Christian life is truly a life. It is not a figure of speech when Jesus says that except we be born again of water and the Spirit we cannot enter into the kingdom of God. It is the literal truth. If God has said: Eat not of the tree, lest you die, and man still eats of the tree, then after he has eaten the life which God had breathed into his nostrils is no longer in him. As to eternal life, he is dead. Therefore the necessity of the new birth. Therefore God must again breathe into man his own breath of life, which is his Spirit, if man is to come alive again. In other words: If man is to live eternally he must as literally have eternal life out of God, as he has temporal life out of his temporal father and mother.

The Christian life which was begun in us in the new birth is a real life. All life in order to grow, must be nourished. All life in order to exist for any length of time, must have nourishment. And all life must be nourished with food of its own kind. The plan must be nourished out of earth and air; the animal must be nourished with food for animals; man's physical life must be nourished with food for humans; man's life out of heaven must be nourished with food from heaven.

Who could provide that food? Only he who came down out of heaven could provide food from heaven. Why does he give us this food out of his own body? We believe in the resurrection of our bodies. We believe that when we meet in Paradise we shall be whole human beings, spirit, soul and body. We believe that as Jesus came forth out of the grave with a life and a body over which death had no power, so shall we in like manner come forth out of our graves with life and with bodies over which death shall have no power. We believe that we shall have resurrection bodies; where, from whence, from whom will we get them if not from him who first came forth out of the grave with a resurrection body?

I am not trying to explain, rather would I say with Kings:

"Hvordan det sker det ved jeg ej;
Her har han ikke vist mig Vej;
Min Sans saa højt sig ej tør sno;
Det er mig nok, hans Ord at tro."

But is it enough for you ministers to believe his

words: This bread of blessing is my body which is given for you? Is it enough for you to believe his words: Drink ye all of the cup of blessing, this is my blood which is shed for you for the remission of sins? For if it is not enough for you to believe these words of Jesus and bear testimony to them simply as they are given, then how can you expect your people to come to the Lord's Table? If you say: We have men living good Christian lives who never go to communion, how can you expect your people to come to communion?

Even though you believe these words of Jesus and bear testimony to the faith that is in you, your people may not come. For they may be asleep; they may not have come spiritually awake. You know the kind. They are good people; they come to church; they support the church. But can you talk with them about God and his kingdom on earth, which is righteousness and peace and joy in the Holy Spirit? Try it, and you will soon discover that they never have come spiritually awake. And persons who sleep do neither work, nor eat.

Or they may have begun to come spiritually awake, but they do not work. I do not mean outwardly. I mean on the salvation of their own souls with fear and trembling. They do not pray. They pray neither when they sit down to the table or when they lie down to sleep. The Holy Spirit never gets an opportunity to remind them of What Jesus has said and has done for their salvation. Such people cannot possibly feel any craving for the Lord's Supper. No one can come to Jesus except the Father draw him. But the Father cannot draw the person who has nothing to do with the Father. The Father cannot draw such an one to meet Jesus in his means of salvation on earth.

If there is no communion it is a sure sign that that person or congregation is sick unto death. For it is only the really sick that cannot and do not eat at all. Their sickness **must** end in death if a remedy is not found. They must have some special food and drink if they are to survive. Jesus says: My flesh is food indeed; my blood is drink indeed. Or: My flesh is real food, my blood is real drink. There is the remedy for the one who is sick unto death.

Do these words offend you? Then you are not the first one to be offended at these words. When Jesus first spoke these words many answered and said: That is a hard saying; who can hear him? But Jesus neither explained, nor toned down his words, nor took them back. He merely repeated what he had said. Why did he not explain? Evidently because here was something that man could not understand. On another occasion he had said, If I had told you earthly things and you do not believe, how can you believe if I tell you heavenly things? We may add: If we do not understand how this bread that we eat and this milk that we drink at our own tables can become blood, bone, muscle, nerves in our bodies, how shall we understand that the bread which Jesus blesses for us and the wine which he blesses for us with words which Paul testifies that he has received from the Lord himself, how shall we understand how these may be food and drink for that life out of God which he himself has implanted in us by new birth? And

why do we demand to understand? Jesus does not say "understand"; he says "believe."

Can there be any other answer than that we ourselves must not yet have tasted the good Word of God and the resurrection-powers of the world to come? If we had tasted would we not say: Jesus whither should we go except to thine Altar? Thou hast the Words of eternal life which thou hast given to thy bride, our spiritual mother, that she should speak them to us and feed us? Do we take our Christian life seriously? Behold, we have temporal possessions, we have honor, we have a name made or a name to make in this world; are we able and willing to say as Paul said: I count it all as refuse, as dross, something to be swept out? I have counted it all for loss, that I may know Christ and the power of his resurrection, and the fellowship of his suffering, so that I may be conformed unto him in the likeness of his death, if by any means I may attain to resurrection from the dead? Does our life out of God, our eternal life mean to us what it means to the bride to know and live together with her bridegroom? Do we long so much to be certain and sure that after our souls have left this earthly body, we shall have resurrection bodies and again become whole human beings? Have we begun to taste that the Lord is good, so that even as the woman who loves her husband, would rather take part with him in his suffering than to be kept outside of it, so do we wish to know the fellowship of Jesus' suffering? Have we experienced enough of the lusts of the flesh the lusts of the eyes and the pride of life so that we wish to be conformed to Jesus in the likeness of his death? Is resurrection from the dead our hope and aim and purpose?

Then let us bear witness for ourselves and for others of the food and drink that Jesus has provided for us in the desert, without which we can as little be kept alive as could the Old Israel without the Manna in the Wilderness.

Or can even **human** life persist on earth if the people of God no longer seek the Lord's Table? Why is the earth still standing? Why has not the end come long ago? God makes his government of the world contingent upon what his believers will and do. Abraham praying for Sodom and Gomorrah is an example. Moses praying for Israel after the affair with the golden calf is an example. The whole history of Israel is example. We who are Christians, we are the new Israel. If we do not eat and drink, if we neglect the Lord's Table we cannot work. But if the work stops in the Lord's Vineyard, why should God any longer maintain his Vineyard upon earth? Why should he any longer uphold the earth? If God's purpose with mankind on earth is saved souls in heaven, then mankind will disappear from the earth when there no longer is any possibility of a saved soul in heaven. Of that we may be sure: The end of the earth will come when every person has said his final "yes" or the final "no" to God's salvation by the means of salvation which he has given on earth. There seems to be some fear here and there that mankind will destroy itself by misuse of the atomic bomb. The end will not come because of misuse of the atomic bomb; but if the atomic bomb is misused to the destruction of

mankind it will be because the work in God's vineyard, on earth has stopped.

The work there is very feebly maintained now. What is all this nervous energy with which men and women endeavor to maintain community churches, community Sunday schools, where the Lord's Supper is not even thought of or mentioned, much less partaken of? Is it anything but man's own religiousness by which he endeavors to build a ladder from earth to heaven instead of using the ladder which Jacob saw that God had set out of heaven to reach down to earth? Is it anything but man's own attempt to save himself by his own means instead of making use of God's means of salvation? If we want the earth to remain and mankind to remain upon the earth, if we are praying for Babel, as Grundtvig urges us to do, then let us make use of and bear witness to the food and drink by which God maintains his own life in man on earth, so that we may be strong and the work in the vineyard may be pursued with vigor.

Pastor A. S. Nielsen, "Gamle Nielsen," as he was called in our church, constantly, toward the end of his life, expressed the wish that he might come to have part in the first resurrection—that he might be one of those of whom it is said: "Blessed and holy is he who shares in the first resurrection! Over such

the second death has no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." No wonder that a man who really has visualized the great marriage feast when the bridegroom shall come back from the far country and live with his bride, the church, as he lived with her during the forty days between his resurrection and his ascension when he, unknown to the world, went in and out among his believers telling them of the things that belong to the kingdom of God, no wonder, that when a man has seen the vision of himself as having finally overcome and gotten through with that, the wages of which is death, that he longed that this should be realized in himself. But who will come to have part in the first resurrection? Will it not be they who have reached the fulness of the measure of the stature of Christ? But how may we reach the fulness of this measure? Life is growth, but without food and drink, no life can or will grow. If we desire to grow up to the measure of the fulness of the stature of Christ, if we strive to have our loved ones, our fellow believers grow into the fulness of this measure, then let us be faithful stewards who see to it that the men and women get their food in due season.

*See Otto Møller: "Den hellige Nadver".

Our Memory Is Too Short

A great deal is being written in "Dannevirke" about the report of the Committee on Church Relations to the synodical convention in Des Moines. Perhaps one ought to address these remarks to the same journal, but since Lutheran Tidings is the official organ of the synod, and since the problem involved vitally concerns the synod as a whole I shall direct them to the organ which reaches all our members.

That the question of closer cooperation and perhaps eventual merger with other groups should cause spirited and even heated debate is natural and gratifying. It is an indication that we wish to take serious problems seriously, that we have convictions which matter, and that we, if we should enter into closer relationships with others, want to know on what conditions. All this is as it should be. However, as one has listened to the oral reports from the convention in Des Moines, and having read the various articles concerning the matter, one cannot wholly escape the impression that either our memory is very short, or some of us are deliberately trying to create the impression that the Committee On Church Relations is trying to "put something over" on the synod. For this reason I offer these remarks in the hope they will

put the whole problem in the right perspective, and refresh our memory.

In 1942 St. John's Congregation in Seattle and St. Paul's in Tacoma, Wash., presented the following resolution to the synodical convention in Dwight, Ill.: "St. John's Danish Evangelical Lutheran Church, Seattle, Washington, recommends that at the convention at Dwight, Illinois, of the Danish Ev. Luth. Church in America, a committee consisting of two thirds laymen and one third ministers be elected to work for closer cooperation with the United Danish Ev. Luth. Church in America.

This committee shall be instructed to make a complete investigation of the question and work for complete union of the two Danish Lutheran synods. It shall prepare a written report of its findings to the president of our synod before January 1st, 1943.

On behalf of St. John's Danish Ev. Luth. Church, Seattle, Wash.

Fred Sparling, Secretary.

On behalf of St. Paul's Danish Luth. Church, Tacoma, Wash.

Thora J. Petersen, Secretary.

The resolution was tabled, but the following year it was presented to the convention held in Minneapolis, Minn. This convention, after a rather lengthy discussion, created the Committee On Church Relations and defined its functions as follows: "For the purpose of developing a closer cooperation with the United Ev. Luth. Church in America, and other Lutheran Churches . . . It was further moved and adopted that the Seattle proposal be referred to this committee." Annual Report 1943, p. 102.

After organizing itself the committee set to work

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exploring ways and means for a closer cooperation with our sister synod. The result was a joint meeting with a similar committee from the United Danish Ev. Luth. Church which adopted five recommendations to be presented to the conventions of the two synods. While the convention 1944 expressed general approval of the work done by the committee, the committee was promptly criticized in our periodicals because it had not come to grips with the real issues which divide the two synods, namely the doctrinal. And of course it would be necessary to consider the underlying differences if ultimate union was desired sometime in the future. So the undersigned suggested that the next meeting of the two committees concern itself with two of the major problems confronting us—I hope no one is naive enough to believe these are the only problems (Those of the Bible and Youth) to consider before a union could be affected—the report sent to the convention in Des Moines was the result. Now it is granted that it was unfortunate the report was not published long before the convention, but as has been explained, one of the members of the joint committee appointed to write the preamble to the committees expression on the Bible was taken severely ill so the preamble was not received in time for publication before the convention in our periodicals. The report was, however, in the hands of all delegates and pastors before the convention. Furthermore, the statements arrived at by the two committees were read to the ministers assembled at Pastors Institute in Des

Moines in April, and copied for further study by some of them. So to a sizeable number of pastors the report was not “put over.” It is therefore unjust to either harbor the thought or to publicly state that the committee was trying to “put something over” on the synod, or that it was, or is, trying to lead the synod into commitments or relationships against its will when the committee was elected in 1943 as a standing committee to do a specific piece of work, which it has tried to do. It does not expect the synod or its individual members to agree with all its findings, but it does expect that its work be accepted for what it is; an endeavor to explore and find bases upon which the synodical conventions can work towards closer cooperation and perhaps ultimate union. If this is not the purpose behind the creation of the committee, it has certainly misunderstood its function, and the sooner it is corrected the better. If, on the other hand, the committee has interpreted its function correctly and we actually desire sometime to enter into closer relationship with our sister synod, or other synods, than we now have, then let the committee study the issues involved, let it bring its reports to the annual conventions, let us discuss them frankly and honestly, let us reject or accept the committee reports, but let us not think something is being “put over” when a convention order is being carried out.

We do need to refresh our memory now and then.

Erik K. Moller.

A New Project

From time to time, for a number of years, the thought has presented itself to me of the need on our Mission Field of a Farm School for Indian boys. This could well be established on the order of the Danish Agricultural Folk School, where the boys could be given a general education and at the same time be taught in a practical as well as theoretical way the best methods of farming. Some modifications would naturally have to be made on the Folk School, for example, the boys should probably be started in training at a much earlier age than has been the custom in western countries, but those particulars can be worked out later.

The need for such a school on the Santal Mission Field is enormous and it is only surprising that it has not been seriously considered before. Some of the reasons why it is especially needed in our part of the Mission Field are as follows:

1. The people we work amongst are practically 100% agriculturists, i.e. they make their living by cultivating small plots of ground and raising rice, corn and other products.

2. They still use very primitive farming methods, which could surely be improved if the problem were attacked in the right manner and with the right spirit.

3. These people live on a very low economic scale, so low, in fact, that we over here can hardly imagine anyone existing on as little as they do. Many are chronically undernourished, a condition which pre-

disposes to diseases of many types, retards their developments and makes them backward in accepting the benefits for mind, body and spirit which we would like to bring them.

4. This condition could be remedied, at least partially, by raising their economic level, especially if it were done by their own efforts, as by improved methods of farming.

5. The fifth lies in a somewhat different category, but is nevertheless important. The present schools, and the Mission follows the Government prescribed school programs, is indispensable and has its definite place, but there is a tendency among those who reach the higher grades to seek white-collar jobs upon graduation and show a reluctance to return to the farm. A Farm School such as is proposed should provide an educated farmer who is proud of his status as a worker of the soil.

Such a Farm School, being a Mission project, would naturally take its place among the other means of spreading the Christian Gospel. It would be a Christian school, where the fundamentals of Christian teachings are given along with a general education, as well as lived out in class room, dormitories and in the fields.

It would be one of the main purposes of this institution to develop improved methods of farming. As such it must needs be an experimental station, to some extent, where new methods, seeds, plants, implements

and farming technique would be tried out and new and better ones developed. These improved methods should then be applied and proved to be workable. The Indian is so rooted in tradition that nothing but actual demonstration would make him change his antiquated ways.

Such an institution would require a special type of leader, one who is trained with the object of beginning that particular work. Let me enumerate some qualifications which would be desirable.

1. He should be a sincere Christian, imbued with the spirit of Christ and with a desire to spread His Gospel to the very ends of the world.

2. He should preferably be a man of the soil, trained in agriculture and have some knowledge of experimental farming.

3. He should have an open mind, willing to search out the best from India, America and Europe and adapt it to his adopted country, India.

The above outline is submitted merely as a suggestion of what might develop and not as a finished plan. But the need of some such farm project is shown by the following: Since I began the outline of this article a report has arrived from India wherein our Secretary on the Field, Rev. Gausdal, enumerates several new points to be considered in the expansion program of the Mission. Among these is also the establishing of an institution on the order of the above, an Agricultural Experiment Station, he calls it.

Undoubtedly, the time has come to launch an all out offensive along the whole line of Mission endeavor. Maybe this school can be one of the wedges that will help to pierce the enemy's defense.

E. Ostergaard.

A Fine Book For Children

Just the other day I came across a very fine book for children. The book has large pages, 10½x7½, with fine drawings and many are colored.

The name of the book is "Wind Island" or Fanoe. It is written by a Danish girl, Hedvig Collin. The story was first told to some children in New Mexico on a very hot day to bring back the memory of the cool breezes blowing over Fanoe. Miss Collin was in the United States, when the Germans went into Denmark; but a friendly lady, Faith Wait, of Santa Fe invited her home, and on her ranch the book was written, and later published by The Viking Press, New York.

Fanoe is a little island just outside the port of Esbjerg, and inhabited by sailors and fishermen. It tells about Kristian 9; Peter 6; Hanne 2½ years old and their mother. We hear about the sea gulls, the baby seal, they find by the shore after a storm. We visit with Old Hanna, the doll maker; we are with them at the customs house, when a large package comes for Jensine Hansen, all the way from San Francisco with many wonderful things. They go swimming with their mother in the funny little bath house pulled off shore and in again by a big horse. We visit the town of Ribe with the old cathedral and all the many storks.

But the main story is about the work these three children are doing and a beautiful amber necklace for their mother's birthday. All they need is a piece of very large amber for the cross of the necklace. Old Hanna tells Kristian that such a large piece of amber is only found at a certain place of the beach at 3 o'clock in the morning after a three days storm. That night Kristian prays for such a storm, but he is very careful to explain to God, that the storm is not to come until all the fishing boats are in, his father's boat included.

The storm comes, and Kristian feels terrible. All boats stay out, and the women keep anxiously watch at the shore while the storm do last. On the third day the storm is over. Kristian bikes down to the shore at 3 a. m. the next morning and finds a piece of amber as big as his fist. And as the sun comes up he sees all 49 fishing boats heading for Esbjerg harbor.

Next day is mother's birthday, so he has to ask Amber Signe to make the cross, and she works all day and most of the night to have it ready. Mother gets coffee, cake and her gift in bed that day. And at 10 a. m. father comes home from the sea to celebrate with his little family.

Buy the book, it costs \$2.00. Read it to your children and study the pictures with them. By the way, this will be a splendid story to read to the children in our summer schools next year.

John Enselmann.

What They Say

LOUIS C. WRIGHT, President, Baldwin Wallace College

In a very dry year trees are said to develop their deeper roots. Moisture and nourishment from the sub-soil prevent branches, or perhaps the whole tree from dying. Something akin to that is needed in our human world today, both by most individual persons and in world wide social, political and industrial relationships. We need to sink our roots deeper into the soil of constructive thinking, moral insights, social justice, faith in God and respect for men. Shallow living and inadequately nourished roots of life are starving the superstructure of our civilization and of our individual lives . . .

In the field of education the popular subjects are those which are intended to prepare for good jobs, big money, social standing or techniques of managing other people. Typical of our day, isn't it? But what we really need is philosophy for trained minds and deep thinking. We need rooting our minds in literature for a grasp of true and false concepts, character interpretation and ability to express ideas. We need ethics and art and religion and social understanding and historical perspective. These have always been the nourishing subsoil of free peoples and rugged individual persons.

It is difficult to maintain an institution of learning that emphasizes the deep roots of life at a time when the moods of men are so eager for shallow living. But many of us feel that a Christian college has no other reason for existing.

To Our Youth

Convention Sidelights

Playing host to a number of guests which equals half of its population is no easy task for any small town—but we know of a town that did just that—the town of Tyler, Minn. The occasion? the National D.A.Y.P.L. convention. For the convention, the entire population of Tyler—youngsters and oldsters alike—worked and planned for months ahead. The result?—a very enjoyable convention.

Large "To Convention" signs decorated the main highway and pointed in the direction of Danebod, where the convention activities were held. On the road leading to the college and the gym hall was a large white gateway with large letters stating, "Welcome to Danebod." And welcome everyone did feel. There were many joyous meetings with old friends and meetings with new friends.

The opening day of convention was also the Fourth of July—and, appropriately there were Danish and American flags decoratively placed on the grounds and the college. A gala holiday program was presented opening with a speech by Prof. A. C. Nielsen from Des Moines, Iowa, followed in the evening by a play, "Young Lincoln." The play was presented on an outdoor stage, located on the north side of the college. The weather was perfect, but difficulties nevertheless presented themselves. Before the play began, the sound equipment decided not to function, and there were many anxious moments before the play could be presented. Fortunately, mosquitoes were not allowed to present themselves—the ground was thoroughly sprayed by D.D.T.

Following most activities at the end of each day, folk dancing took place in the gym hall. The hall was always crowded to capacity, and the floor creaked and groaned—in time to the music, of course. Viggo Nielsen from Tyler was the able director of all folk dancing and singing games.

Whenever anyone felt in need of stimulation, they quickly headed for the refreshment stand which was conveniently located on the college campus. The stand featured a very special concoction—called the "Convention Special." It was orange in color, guaranteed to contain no "spirits" and sold for 5c a glass. It was really good.

Of course, no one could expect perfect weather for every day of convention, and the inevitable happened. And of all days—on a Saturday. Everyone had gathered for a nice afternoon at Camden Park when the rain started—not just a nice little drizzle, but a regular downpour. Most conventioners sought shelter, others—their bathing

suits! So, despite the rain, many spent part of the afternoon swimming. The rain cancelled the picnic supper that had been planned at Camden. But, ironically enough, the weather cleared up shortly after everyone had left, and so the picnic supper was held on the college lawn. And a real picnic supper it was, with enough watermelon for twice as many people as were there!

Which brings to mind—food! And here we must again give credit to the people of Tyler. The meals were indeed excellent, as everyone who left the meals groaning under the weight of the good food put away will agree!

The gym hall was beautifully decorated for the dance on Saturday evening, and the Tyler Swing Club furnished some excellent music. The Saturday rain returned before the dance was over, and there were many wet people before they returned home. Possibly, some cars stuck in the mud, too. But all was taken in good spirit.

Despite the fact that only three groups participated the folk dancing exhibition was very colorful and very enjoyable to watch. The groups participating were from Tyler, Ringsted, and Newell. Their performances showed signs of much practice and good fun—and also served to be inspiring to many other young people's groups. The folk dancing exhibition was held on the college lawn, and the setting sun provided a perfect atmosphere for color and beauty.

Yes, this year's convention was very inspiring, and very enjoyable.

A Guest.

D.A.Y.P.L. District III Convention

District III of D.A.Y.P.L. held its annual meeting Friday afternoon, July 5, during the National D.A.Y.P.L. Convention at Tyler, Minn.

The business meeting was called to order by Rev. Holger Andersen, district president. It was decided that Rev. Andersen be convention chairman. Edith U. Johansen was elected convention secretary.

The following societies had no official delegates present: Gayville, S. D., Withee, Wis., and Hetland, S. D. A motion was made and carried that the request made by the Dagmar, Mont., society for district membership be granted.

The treasurer's report was read and approved. The secretary's report was read, corrected and accepted.

The possibility of changing the district name was discussed. A motion was made and carried that the district continue to be named District III.

A lengthy discussion was held about the district "News Letter" and the advisability of continuing it; however, no changes were made in the present arrangement.

The possibility of having a summer camp in connection with convention was discussed. It was suggested that the convention be the first days of camp in order to prevent any group of campers from forming a clique at the convention. A motion was made and carried that a committee of three be appointed to work with the district board and that they be given authority to investigate, choose and make plans for a joint convention and camp.

Under the new national constitution each district must have an advisor. In order to be able to fall in line with the new constitution as soon as possible, a motion was made that this district elect an advisor, who is one of the pastors of our district. The motion was carried.

Hermod Strandskov read a report by Martin Nielsen concerning the Young People's Home in Minneapolis.

A motion was made and carried that the secretary express thanks to the four pastors leaving our district and welcome the new pastors to our district.

Elections were held with the following results:

President—Emery Thomsen.

Vice president—Gordon Miller.

Secretary—Elin Jensen.

Treasurer—E. Andrew Pedersen.

Advisor—Rev. Marius Krog.

Meeting was adjourned.

Edith U. Johansen,
Convention Secretary.

D.A.Y.P.L. Dist. V Convention

Ringsted, Iowa, Aug. 23—25
40th Anniversary

The fortieth anniversary of the district will be celebrated in Ringsted, the same place where the first meeting was held forty years ago. We know that they who met forty years ago had a definite purpose in view as they met for convention. I hope we may feel that there is still a real purpose for meeting in 1946. There has been much good work done within the district during the past year. We, here in Ringsted, hope many of you will come so that we may share together the thoughts and the visions that we may possess. The whole Ringsted community welcomes you, St. John's congregation welcomes you, and the host society, Brejdblik, welcomes you. We hope you will accept our invitation to be with us Aug. 23 to 25.

Harold Petersen,
District President.

The National Young People's Convention At Tyler, Minn.

II.

Already there have been several good articles written about the D.A.Y.P.L. convention, (I hope there will be others who will express their reaction and perhaps give suggestions) but as yet there has been no report on the convention as a whole. Despite the fact that it is now over a month since the meeting was held and my memory fails me in recalling some of the details, and that I was not present at the complete convention, I will try to give a summary of the highlights and some of my own views concerning convention.

I wish I could have been in Tyler on July 3. It would have been fun to see the many young people arrive from various parts of the nation to enjoy and be inspired by a few days of fellowship. The convention was officially opened Wednesday evening, July 3. The Danebod choir, led by Mrs. Enok Mortensen, sang several numbers after which Emery Thomsen and Rev. Enok Mortensen welcomed the group. In his lecture Rev. Harald Ibsen challenged the young people to accept their responsibilities and to carry on the young people's work in our church. The meeting was closed with numbers by the girls' double sextet. After the meeting the gym hall was filled to capacity with young people enjoying old and new folk games. I know we all had a lot of fun playing games after the meetings, but I wonder if it wouldn't have been just as much fun if the group could have been divided (perhaps by age—there is quite a range from the youngest to the oldest of our young people) and each group could have had a little more "elbow room."

Thursday morning everyone (?) was up bright and early to see the first round of the softball tournament. It still is not quite clear to me where the different teams hailed from, but I believe the Tyler team defeated a team composed of members from District V. In the second game the ministers (plus Myron Bornhoft and Ingvor Buhl) were defeated by a team of players from District III. In the championship game played on Saturday the Tyler team was victorious.

The afternoon program was opened with a concert by the Tyler band under the direction of Otto Sorensen. Dean A. C. Nielsen from Grand View College gave a very appropriate 4th of July address, speaking of the everlasting fight for freedom by the American people from colonial days to the present, and the many other people's of the world. He stressed the need for security in the modern world saying that struggles for freedom rarely occur unless people are insecure.

Thursday evening following a band concert and several popular numbers by the Danebod choir under the direction of Ernest Hansen, the Tyler young people presented the play, YOUNG LINCOLN, based upon the life of Lincoln as a young man before he became president. The cast gave a fine performance on the new outdoor stage on the college campus. Between the acts of the play Prof. and Mrs. Hasseriis sang a number of Danish songs which I think we all enjoyed.

On both Friday and Saturday the day's activities were begun with a devotional hour. It was inspiring to worship together, to sing beautiful hymns, and to hear the messages of Rev. Richard Sorensen and Rev. Holger Nielsen—messages which although the details are not remembered today, reminded us of our opportunities and tasks, and established ideals for which to strive.

Friday morning the D.A.Y.P.L. business meeting was started, but a report of this part of the meeting has already been made.

After dinner District III held its business meeting.

After a brief recess a discussion of the folk school was held. Rev. Enok Mortensen introduced the subject giving a short account of what has been done at Danebod and his hope for its future. There were several good responses arguing the subject pro and con. My only regret is that not

more young people were present at the meeting and that very few entered into the discussion. However, I am as much to blame as any one. I would have liked to have entered the discussion—I feel that there is a definite place for the folk school in the American society—but not having thought a great deal about the subject before the discussion, I wasn't prepared to voice my opinion. Also it is difficult to carry on a discussion with such a large group; might it not be better to have several groups, each one working on a definite part of the subject in question, and in the end presenting a summary of their work to everyone?

The weather so far had been beautiful, but Friday night it really rained making it necessary to postpone the folk dancing exhibition. The rest of the evening's program continued as scheduled with Rev. Alfred Jensen, president of the synod, speaking in the church. Rev. Jensen spoke on the subject of "Freedom," stressing the many dangers of individuals and groups developing certain false conceptions of "Freedom."

Saturday was the day for the big picnic at Camden State Park, but we had no more than arrived at the park when—yes, you guessed it—it started to rain. So we jumped in our cars and came back to Tyler—just a little bit disgusted. However the weather cleared enough so that we could have a picnic supper on the lawn at Danebod.

Saturday night we danced to the music of the Tyler Swing Club in the gym hall which was decorated with streamers and flowers. I, too, must say something about the flowers. Every day there were flowers of many kinds adding beauty and festivity to the convention.

Sunday morning Danish service was held by Rev. Holger Strandskov, followed by English communion service conducted by Dr. Johannes Knudsen, who delivered the sermon, and Rev. Enok Mortensen. In the gym hall Rev. Ove Nielsen gave a message in English.

Rev. Aage Moller lectured in the English language Sunday afternoon. He pointed out that one should not try to fight evil in this world, but should leave it. He mentioned in this connection that in our confession of faith, the first thing we do is to renounce the devil and thereby put evil aside before we begin to confess what we believe in.

After coffee Prof. Frode Hasseriis from Denmark spoke in the Danish language. His talk centered about the political and economic problems confronting Denmark, Germany, and "Sønderjylland" in their relationships with each other.

After supper there was time to do some singing before the groups from Ringsted, Newell and Tyler gave their folk-dancing exhibitions. As usual the sight of the young people in their colorful costumes doing the Danish dances was picturesque, but I agree with Rev. Harold Petersen—there should have been more young people dancing and less watching.

It was time for me to say goodbye to Tyler and convention, and I'm sorry I missed the concert and lecture Sunday evening. A great deal of wonderful music was presented by the united choir directed by Mrs. Enok Mortensen, several soloists and other choral groups, and the inspiring message by Rev. Marius Krog was a very appropriate conclusion to the convention. He expressed the necessity of high ideals for young people so that they constantly are working toward those ideals. He mentioned that often young people are not concerned about immediate goals, but if the value of the ultimate goal is impressed upon them, they will work hard to attain it.

Now that convention is only a memory, I am sure that what we experienced together will remain with us far into the future. I hope that we who were present will go back to our communities, and together with our young people who could not attend will set worthwhile goals before us (we are going to have a youth paper which will require cooperation and responsibility from everyone) and really use our efforts and talents to accomplish that part of the church work which is ours.

Thanks to everyone who helped to make the convention an enjoyable one!

Ellen Bollesen.

The World Council Of Churches

By P. O. Bersell.

One of the highest inspirational points at the Geneva meeting February 20-23 was the tremendously impressive opening ecumenical service. There was so much about it that made it an indelible memory.

More than any other church edifice, the Cathedral of St. Pierre, which crowns ancient Geneva's towering hill, is the shrine of Reformed Church life on the continent. Its pulpit was the throne of John Calvin. This night it was jammed with thousands of worshipers and it seemed that there were just as many outside, eager to catch a glimpse of the notables in the colorful and solemn procession who represented the leadership of Church Bodies in all the continents.

The two chief sermons were preached by Lutherans. Bishop Eivind Berggrav of Norway preached on the reality of God, and the Word, and Grace, and Faith, and the Communion of Saints to make us appreciate all this almost as if it were a newly discovered reality, indescribably precious. Pastor Martin Niemoeller of Germany preached on Repentance as the call of God to this generation if it would find the way of life. With inspired prophetic courage and evangelical zeal he called upon the Churches to lead the way in the repentant march to the throne of grace and in loving witness-bearing to the world.

This service, conducted in four languages, English, Greek, French and German, in which the Archbishop of Canterbury, the president of the Swiss Reformed Church, the Archbishop of Thyatira and the Secretary of the National Christian Council of China also participated, determined the mood of the whole meeting. It was a meeting of Christian brethren, met in the spirit of fellowship in Christ. There were no tensions, nor any evidence of suspicions, nor nationalistic prejudices, nor ecclesiastical superiority convictions. By contrast I will confess that I have attended meetings of Lutheran leaders right here in America where such disturbing tensions and suspicions and superiority convictions have been painfully felt.

Much business was transacted in the three all-day sessions. The permanent personnel of the Provisional Committee was elected. New members added were: Bishop Wurm of Germany with Pastor Niemoeller as alternate, Dr. John A. Mackay of Princeton Seminary, Bishop G. Bromley Oxnam and Bishop Berggrav.

President Marc Boegner of the Reformed Church of France; Dr. John R. Mott; the Archbishop of Canterbury, Geoffrey Fisher; the Archbishop of Uppsala, Erling Eidem; and Archbishop Germanos were elected as five co-equal presidents to fill the vacancy caused by the death of William Temple. Five men to take the place of one! But here again was evidenced a desire not to give preference to any one group nor to pay deference to one man, but rather to give evidence of the world-wide scope of the movement and of the equal status of the various constituencies.

Preliminary plans were adopted for the World Assembly which will meet in August 1948 at which the selected theme will be "The Order of God and the Present Disorder of Man." It is estimated that the

number of delegates will be about 450. The Administrative Committee will meet in England August 2 and 3 of this year and the Provisional Committee will meet again in February 1947.

Much attention was given to the establishment of the Ecumenical Institute. Dr. Hendrik Kraemer was called as director. This training school for ecumenical workers will be located in a beautiful leased chateau near Geneva. Approximately one half of the million dollars donated by John D. Rockefeller, Jr., will be used for this purpose.

Quite naturally the work of the Department of Reconstruction and Inter-Church Aid demanded much attention. The two "big" men in this department are Dr. J. Hutchinson Cockburn, former moderator of the Church of Scotland, and our own Dr. Sylvester C. Michelfelder. A remarkably fine piece of work is being done. Aid is being given to the continental churches in amounts that will ultimately total at least \$20,000,000. In this work of love the Lutherans are taking the lead, as is right and meet, for they should be mindful of the plight of their own brethren.

The council inaugurated a Commission in International affairs as a means of correlating the work of Christian groups in all lands working for a just and durable peace. Its purpose will be to stimulate the churches of all nations to a more vigorous application of the demands of the Christian conscience to the political policies of governments. Among the Americans named on the Commission are: Dr. Reinhold Niebuhr, Bishop G. Bromley Oxnam, Mr. John Foster Dulles and Bishop G. Ashton Oldham. The Commission will meet in England August 4-7 this year.

Another new commission established is that on youth. This commission is holding its first meeting in Geneva this month. The Rev. Wilton E. Bergstrand, Chairman of the Youth Commission of the American Lutheran Conference, is one of its members. Very likely a great ecumenical youth conference will be held next year.

The work of the theological research department which is under the able direction of the Rev. Nils Ehrenstrom and the related work of establishing an ecumenical library came in for much consideration. Encouraging reports were given concerning the on-going work of the Faith and Order Continuation Committee in the study of those problems which obstruct the fuller unity of the churches.

I pay my respects to Secretaries W. A. Visser't Hooft and S. McCrea Cavert. It became evident to all of us that they were the human dynamos and coordinators who had prepared adequately and intelligently for the actions of this meeting. Their guiding hands were felt all the way through. The two Faith and Order Secretaries, Floyd Tomkins of America and Oliver Tomkins of England, and the Life and Work Secretary, Henry Smith Leiper, also deserve commendation for splendid individual and team work.

The actions of a committee meeting of this kind

are not of a nature to command publicity. (Neither are the actions of the cardinals at Rome when in executive session). But the work of the committee is of a fundamental, ground-laying nature, the value of which will become evident to the world when the first World Assembly is held and it will no longer be necessary to add the phrase, "in process of formation."

I join in the expression of my illustrious American colleague, Dr. Abdel Ross Wentz, "The Christians of the whole world may take fresh courage from the transactions at Geneva. The ecumenical Church is a fact, a potent reality, and the responsible leaders of the Church have promised that by the grace of God they will not default on their obligation to a world in dire distress."

District VI Convention

Our Saviour's Lutheran Church, Viborg, S. D., will be host to the annual District VI convention on September 13-15. All pastors, delegates and guests are asked to send in their registration to Mr. Niels Hansen or to Rev. H. M. Andersen, Viborg, S. D., as soon as possible.

Tentative Program:

FRIDAY, SEPT. 13:

6:00—Supper.
8:00—Opening meeting.

SATURDAY, SEPT. 14:

9:00—Morning devotions.
9:45—Business session.
1:30—Business session continued.
3:30—Address
8:00—Address.

SUNDAY, SEPT. 15:

10:00—English Communion Service (Church).
—Danish Communion Service (Gym Hall).
1:45—Address.
4:00—W. M. S. meeting.
8:00—Address and closing meeting.

Rev. Enok Mortensen, Pres.
By H. M. Andersen, Vice-Pres.

Mathias Andersen

Funeral services for Mathias Andersen were conducted Saturday, July 27, from the home and the Diamond Lake Lutheran Church, Lake Benton, Minn. Rev. Eilert C. Nielsen conducted the service, assisted by Rev. Harald Ibsen of Kimballton, Iowa, a former pastor and close friend of the deceased.

Several Danish hymns, favorites of the deceased, were sung at the home and the church. Interment was in Diamond Lake cemetery.

Mathias Andersen was born June 27, 1863, in Fovslet Mark, Kolding, Denmark, one of the nine children of Hans Peter and Ane Marie Andersen.

He came to America August 12, 1881, and lived for five years in Clinton, Iowa, working in a sawmill, on a railroad and on a farm. On March 3, 1886, he came to Diamond Lake, where he lived on the farm with his uncle, Peter Christensen.

On March 17, 1903, he was married to Karen Dorthea Iversen, who passed away April 3, 1934. Her

daughter by a previous marriage, Anna Margretha Habenicht, died August 7, 1914, at the age of 19 years.

Mr. and Mrs. Andersen were the parents of two sons who survive them, Hans Peter of Kalamazoo, Mich., and Iver Christian of Diamond Lake.

"Uncle Matt," as he was affectionately called by all in the community, retired from the farm in 1925 and moved to the home across from the church, where he lived for the last 21 years of his life. He passed away peacefully, as he had lived, the morning of Thursday, July 25, 1946, aged 83 years and 28 days.

The Diamond Lake church is the living monument to the Christian pioneer spirit which he shared with others who settled in the community. He was a poetic spirit, having written many poems in both Danish and English, many of them of outstanding merit. He has also written a book in Danish, "Menigheden i Diamond Lake," which gives an outline of the congregation's history and sketches of the lives of the founders and early members of the church.

He was faithful in his interest in the affairs of the church and its people, especially of the youth of the church. His attendance was regular till a few Sundays before his death. The motto of his life might well have been the words of Paul to the Galatians (2:20): "I live by the faith of the Son of God, who loved me and gave Himself for me."

A Friend.

Notice From Grand View College

Since my last report the confirmations of enrollments have almost all come in. We now have 118 confirmed enrollments with a few yet to hear from. About eight or ten have canceled their enrollment for various reasons. At the present time we are thus in a position where we can accept a number of additional students and we encourage the young people of our homes and churches to join us for the coming year.

Earlier this summer it was announced that Miss Ruth Goodhope would join us as a chemistry teacher. Unfortunately Miss Goodhope found herself unable to carry out the program, and Grand View College has therefore engaged Mr. Lawrence Brainard to teach chemistry, biology and to be in charge of the training of the nurses from two local hospitals who take certain science courses at Grand View. Mr. Brainard taught at Grand View three years ago on a part time basis and he is well qualified for his work. We are glad that he has joined our faculty.

The commercial courses will be taught by Miss Marian Mortensen of Gayville, S. D. Miss Mortensen has been a very active member of the church work there and she has taken her B. S. in business administration at South Dakota University. During the recent church convention she took an active part in collecting for the Jubilee Fund.

The walls for the new dormitory are rising fast. They have now been completed to first floor level. In the gym basement an enlarged chemistry laboratory is being constructed so that the capacity of the lab will be thirty-two students at one time.

Due to an odd combination of vacation trips the scholarship committee has been unable to meet. It has now scheduled its meeting for August 17.

The Junior Camp was attended by eighty-two youngsters. Due to the polio situation quite a number canceled their enrollment, but those who came enjoyed a fine week. It was one of the best camps we have had.

Johannes Knudsen.

The Clark County Lutheran Church Festival Withee, Wis., August 4th, 1946.

For the first time in the history of Wisconsin, the Lutheran congregations from the above county belonging to The National Lutheran Council, met in the grove adjacent to our church, for an open air morning service and to listen to an inspiring afternoon address by Dr. J. O. Christianson from the University of Minnesota. A joint choir of about 65 voices under the direction of Rev. A. E. Norson, Greenwood, sang beautifully "The Crusaders Hymn" and "God so Loved the World" at the morning service, and for the afternoon assembly, "To Thee We Sing" and "Benediction." Song sheets were prepared for an afternoon general hymn sing and it was inspiring to hear the many voices praise the God of creation. The woods and the fresh summer air under the silver-lined blue skies gave a magnificent setting to the large gathering of at least 700 people.

It was a delightful sight to see the people seated around tables in the woods and the hall for their noon lunches. The ladies had provided free coffee (provided for by the general fund) and the men were kept busy selling soda and ice cream.

The sermon in the morning by Rev. John Langholz from Loyal, stressed our common Lutheran heritage and the address in the afternoon centered around the general subject, "Our Part in Times Like These." It was a ringing, clear challenge to all to get behind the best in community life symbolized in the home, the church and the school and if the best is not there then do our part to create it and to take a lesson from history to find the best. He mentioned two recent mirrors, Konrad Heiden's book, "Der Fuhrer" and Ray Stanton Barton (David Grayson) "The American Chronicle." The key thought by Dr. Christianson was perhaps this, "You can't count the lesson of hours against humanity." The way has been prepared for us, it is the task of you and me to choose that way."

It is the plan to have a similar gathering again next year.

HOMES

Fortunate are those people who came from a good home. They have much to be thankful for, as we all should be thankful for the many good homes round about us, and it should be our hope and our prayer that homes continually may prevail in our land.

In the book of Exodus second chapter, we read in the first verse: "And there went a man of the house of Levi, and took to wife a daughter of Levi." This one sentence is almost all we know about these two persons; as if by accident it is later stated that their names were Amram and Jochebed. They were slaves in Egypt. For their honeymoon they continued in their dismal toil. Their home was a slave's cabin. Finally, they died and as slaves were thrown in unmarked graves. But they became the parents of three children. Miriam, the oldest, a sweet singer, a poetress and eventually a leader in the song of Israel. The second child was a boy, they called him Aaron, he became a great orator, a persuader of men, father of the

priesthood of Israel. The youngest, Moses, though born into this world under the curse of the king, became the great lawgiver, the liberator and first prophet of his people.

Obscure as it was, there is no doubt in my mind but that parenthood lay back of all this. It has been wonderful parents that could give to the world three children of this kind. The home is a quiet thing, but out of it grows all that is brilliant and glorious.

Garfield with a brilliant mind, when he was inaugurated as president turned to a little withered mother sitting near, she, he said, was the source of all his achievements. A frontier man, Tom Lincoln, married a poor homely girl, Nancy Hanks. They had a child and called him Abraham. John, a country butcher, wooed a country girl called Mary, they had a son, called him William, we know him as Shakespeare. A German miner married a peasant girl, they called their child Martin, our church bears his name: Luther. What is behind each and all of these? A home, a mother and father.

Amram and Jochebed were slaves, they made bricks for Pharaoh. To find time to feed, to clothe and to train their children was not easy, and yet if you want to know what they did, then read the first five books in your Bible, called the books of Moses, and his source for all this was mother's stories. Motherhood is glorious. Throughout the land today its glory shines through the commonest of common tasks of life.

When Moses slipped out of his mother's arms into those of Pharaoh's daughter, he passed into the influence of a wicked heathen court life. Yet he remained true to the faith of his fathers, the faith of Abraham, Isaac and Jacob, so true that in the final test he chose to suffer affliction with God's people rather than to enjoy the pleasures of wealth and sin. Something had been given him by mother and father in his early childhood, and it could not be taken away from him. He had been taught the ways of God.

It is inevitably that our sons and daughters will be tempted. We see many fall. They have not been given the spiritual ballast in the tender years of their early youth.

Is it worth it? I wonder if Amram and Jochebed did not ask that question at times? What good had it done that they put their soul's dreams and visions of beauty and hope before their children? Even Moses had to flee into exile to save his life. O yes, glorious things were coming but this mother and her husband were not to see them in this life. They were not at the Red Sea when Miriam sang a nation into being. They were not at Mt. Sinai when Moses came down from the heights with the law of God for His people, nor did they see Aaron donned in the beautiful robes of priesthood.

They were not at Jordan when the hosts entered the promised land. Their bodies laid in two unmarked graves of slaves in Egypt. I am sure, however, that they never doubted whether or not their struggle would be worthwhile. By and in faith they saw afar the fruits of their toil. Anyhow their parenthood brought its own reward in the joy of service to their

beloved babes. And when the fruits did ripen over on the other side, from that eternal home of the Father, I think they looked earthward and beheld it all and were satisfied as well as grateful.

God give us many homes that will bear rich and good fruit. May we work for that in the church.

With loving greetings.

A. C. Kildegaard.

Representatives

On The Regional Home Mission Council.

The Regional Home Mission Council operates under the National Lutheran Council of which our synod is a member.

The following pastors have been appointed by the synodical president to represent our synod on this Council. These respective representatives will attend the various meetings whenever called by the head office of R.H.M.C., with Rev. H. Conrad Hoyer, Chicago, Director of American Missions. These men will at these meetings represent our synodical interests.

Boston Area:

Rev. John Pedersen, Portland, Me., April 1, 1948.

Rev. A. C. Kildegaard, Jr., Bridgeport, Conn., April 1, 1947.

New York Area:

Rev. A. C. Kildegaard, Sr., April 1, 1948.

Rev. Ove R. Nielsen, April 1, 1947.

Detroit Area:

Rev. Holger P. Jorgensen, April 1, 1947.

Rev. Svend Jorgensen, April 1, 1948.

Chicago Area:

Rev. Ernest Nielsen, April 1, 1947.

Rev. Marius Krog, April 1, 1948.

Madison Area

Rev. Edwin Hansen, April 1, 1947.

Rev. Viggo Hansen, April 1, 1948.

Minneapolis-St. Paul Area:

Rev. L. C. Bundgaard, April 1, 1947.

Rev. Ottar Jorgensen, April 1, 1948.

Des Moines Area:

Rev. A. E. Frost, April 1, 1948.

Rev. Harold Ibsen, April 1, 1947.

Omaha Area:

Rev. P. C. Stockholm, April 1, 1948.

Rev. Howard Christensen, April 1, 1947.

Denver Area:

Rev. J. J. Lerager, April 1, 1947.

Rev. Erik K. Moller, April 1, 1948.

Seattle Area:

Rev. A. W. Andersen, April 1, 1948.

Rev. A. E. Sorensen, April 1, 1947.

San Francisco Area:

Rev. Niels Nielsen, April 1, 1948.

Rev. S. Kjaer, April 1, 1947.

Los Angeles Area:

Rev. A. E. Farstrup, April 1, 1947.

Saskatoon Area:

Rev. Vilhelm Larsen, April 1, 1947.

Alberta Area:

Rev. P. Rasmussen, April 1, 1947.

Protestantism Seen To Face Greatest Opportunity Since Reformation

Geneva (by wireless)—Protestantism in Europe "faces its greatest opportunity since the Reformation," according to four representatives of the Presbyterian Church in the U. S. A. who have arrived here after a six-weeks' tour of Great Britain, Holland, France, Belgium, Germany and Switzerland.

Named by the denomination's Board of Foreign Missions to make a first-hand study of relief and reconstruction needs in Europe, the quartet of two clergymen and two laymen consisted of The Rev. Lester H. Clee, Newark, N. J.; Dr. F. Paul McConkey, Seattle, Wash.; Mrs. Albert G. Parker, Jr., Hanover, Ind.; and George M. Kirk, Pueblo, Colo. They left New York by plane early in June.

"All the Protestant leaders of Europe are convinced," Mr. Clee said, "that if the church can revitalize the people, it will contribute much to political and economic life."

Mr. Kirk declared that the church, through its effort to meet material needs in Europe, has been "the most important factor in the wedding of economics and religion."

All members of the group agreed that food, clothing and shelter represent Europe's greatest current need, especially in Germany. According to Dr. McConkey, there is also a vital need for "barrack" churches as a temporary means to accommodate congregations whose buildings have been destroyed. He said the American group visited one of these substitute churches in Germany and found it so well attended that three services have had to be scheduled every Sunday.—(RNS).

The Power Of Music

A striking illustration of the extraordinary power of music to transform even one's appearance was demonstrated in the case of Jenny Lind, the Swedish Nightingale. Of the effect of her singing, Lady Westmoreland wrote: "When the time came for her song—I do not know what it was—a most remarkable change came over her appearance. The wonderful notes came ringing out, but over and above that was the wonderful transfiguration, no other word could apply, which came over her entire face and figure, lighting them up with the whole fire and dignity of her genius. The effect on the audience was simply marvelous, and those who once witnessed it never forgot it. When we reached home and father asked: 'What do you think of Meyerbeer's wonder?' mother replied, 'She is wonderful. When I went in, I saw simply a plain girl, but when she began to sing, her face literally shone like that of an angel. I never saw anything or heard anything, the least like it.'"

— Selected.

Acknowledgement Of Receipts From the Synod Treasurer

Towards the Budget:

Previously acknowledged ----\$ 1,398.59

General:

Congregations—

| | |
|-----------------------------------|--------|
| Troy N. Y. | 70.00 |
| Muskegon, Mich. | 35.20 |
| Racine, Wis. | 84.49 |
| St. Stephan's, Chicago, Ill. | 113.70 |
| Clinton, Iowa | 50.00 |
| Des Moines, Iowa | 25.00 |
| Askov, Minn. | 12.00 |
| Omaha, Nebr. | 30.00 |
| Rosenborg, Nebr. | 30.80 |
| Los Angeles, Calif. | 16.30 |
| Seattle, Wash. | 116.47 |

Pension Fund:

| | |
|--|------|
| Mrs. Johanne Kjeldgaard, Omaha, Nebr. | 2.00 |
|--|------|

Congregations—

| | |
|-----------------------|-------|
| Detroit, Mich. | 1.00 |
| Clinton, Iowa | 1.00 |
| Des Moines, Iowa | 93.89 |
| Gayville, S. D. | 37.70 |

Home Mission:

| | |
|---|-------|
| "In memory of Mrs. N. P. Andersen, Cedar Falls, Ia., Mr. and Mrs. Uffe Strand-skov, Mr. and Mrs. George Lindegaard, Askov, Minn. | 2.00 |
| "In memory of Mrs. Sofie Andersen," R. T. and N. Strand-skov, Chicago, Ill. | 3.00 |
| Misc. subs. and gifts to Lutheran Tidings for June | 41.00 |

Total towards budget to date \$ 2,164.14

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

Previously acknowledged, 1946 ----\$ 8,069.41

| | |
|---|--------|
| J. M. Klitgaard, Los Angeles, Calif. | 25.00 |
| Mrs. Hother Wismer, Los Angeles, Calif. | 8.00 |
| D. A. Y. P. L. Convention Collection, Tyler, Minn. | 293.05 |
| Young People's Society, Rosenborg, Nebr. | 82.00 |
| Guiding Circle, Ringsted, Ia. | 5.00 |
| Congregations— | |
| Portland, Me. | 200.00 |
| Detroit, Mich. | 13.00 |
| Grant, Mich. | 90.00 |
| Clinton, Iowa | 208.00 |
| Trinity, Chicago, Ill. | 474.00 |
| Racine, Wis. | 300.00 |
| Askov, Minn. | 6.50 |
| Tyler, Minn. | 8.00 |
| Gayville, S. D. | 154.00 |
| Los Angeles, Calif. | 453.05 |
| Seattle, Wash. | 303.81 |

Total to date, 1946 ----\$10,692.82

To the Old People's Home:

"Memory of James J. Jensen," congregation, White, S. D.\$ 1.00

To the Church at Davey, Nebr.

Previously acknowledged ----\$ 25.00
Betania Ladies' Aid, Ringsted, Iowa 10.00

Danish Luth. Ladies' Aid, Alden, Minn. 25.00

Total to date ----\$ 60.00

G. V. C. Jubilee Fund, Cash Contributions:

Previously acknowledged ----\$53,417.13
Congregation, Seattle, Wash. 8.00

From Clinton, Iowa:

| | |
|-----------------------------------|-------|
| Mr. and Mrs. Alfred Petersen | 5.00 |
| Mrs. Marian Marx | 1.00 |
| Miss Marjorie Marx | 1.00 |
| Mrs. Mathea Andersen | 1.00 |
| Carl Jorgensen | 1.00 |
| Miss Ingrid Bornhoff | 1.00 |
| Miss Mathilde Jensen | 1.00 |
| Mr. and Mrs. Tom Marshall | 1.00 |
| Mr. and Mrs. Thor Morsing | 10.00 |

-----\$ 22.00

F. R. Christensen, Volmer, Mont.\$ 20.00

From Fredsville, Iowa:

| | |
|--------------------------------------|-------|
| Mr. and Mrs. Hilmar Schmidt | 5.00 |
| Mr. and Mrs. Hans J. Schmidt | 20.00 |
| Mr. and Mrs. Albert Knudsen | 10.00 |
| Mr. and Mrs. Andrew Jacobsen | 5.00 |
| Mr. and Mrs. Harold N. Petersen | 20.00 |
| Mrs. Jens G. Thuesen | 50.00 |
| Jens G. Thuesen | 50.00 |

-----\$ 160.00

Mr. and Mrs. Aksel B. Holst, Cedar Falls, Iowa\$ 15.00

Mr. and Mrs. William Schwantes, Cedar Falls, Iowa 5.00

Ole Sonnack, Cedar Falls, Ia. 15.00

Mr. and Mrs. Harold Riber, Minneapolis, Minn. 10.00

Erling Jorgensen, Minneapolis, Minn. 10.00

Rev. and Mrs. Ottar Jorgensen, Minneapolis, Minn. 26.00

Mrs. Julia C. Lange, Cedar Falls, Iowa 10.00

From Gayville, S. D.:

| | |
|-----------------------|-------|
| Arthur V. Jensen | 35.00 |
| Harlin Nelson | 5.00 |
| Hans Miller | 20.00 |
| Nels Nelson | 25.00 |
| Mark L. Miller | 15.00 |
| Minnie Jensen | 15.00 |

-----\$ 115.00

Helga M. Petersen, Chicago, Ill., (Trin.)\$ 20.00

Mr. and Mrs. Axel T. Skov, Alden, Minn. 18.75

Mr. and Mrs. Chas. Lauritzen, Dwight, Ill. 25.00

Mr. and Mrs. Ehms Eskildsen, Dwight, Ill. 25.00

Mr. and Mrs. S. N. Hansen, Dwight, Ill. 20.00

Mr. and Mrs. Peter Reimer, Dwight, Ill. 10.00

Mr. and Mrs. Chris Pallesen, Omaha, Nebr. 10.00

Alma Jensen, Des Moines, Ia. 10.00

Ordination

God willing Cand. Theol. Peter Thomsen will be ordained at Our Savior's Danish Lutheran Church, Omaha, Nebr., Sunday, Sept. 8, at 10:30 and will be installed after the Ordination by the District President, Rev. Ronald Jespersen. Pastors of the district are kindly invited to participate in the Ordination. Bring your gowns.

A. W. Andersen, Ordinator.

| | |
|---|-------|
| Miss Mathilda Scott, Clinton, Iowa | 1.00 |
| Ida and Irene Wolf, Los Angeles, Calif. | 20.00 |
| George Ravnkilde, Chicago, Ill. (Trin.) | 20.00 |
| Jim Hansen, Chicago, Ill. (Trin.) | 10.00 |
| Chris Nielsen, Chicago, Ill., (Trin.) | 5.00 |
| Chris Thomsen, Chicago, Ill., (Trin.) | 5.00 |
| Sam Norgaard, Chicago, Ill., (Trin.) | 5.00 |
| Marjorie and Paul Steenberg, Jr., Minneapolis, Minn. | 10.00 |
| Mrs. Hansine M. Nielsen, Askov, Minn. | 50.00 |
| Rev. and Mrs. Svend Kjaer, Salinas, Calif. | 25.00 |

Total cash contributions to date ----\$54,122.88

G.V.C. Jubilee Fund, Contributions in Bonds, (Maturity Value):

Previously acknowledged ----\$31,700.00
Thyra and Robert Nussle, Chicago, Ill., (S. St.) 25.00

Total in bonds to date ----\$31,725.00

Correction: In the June receipt list a contribution credited to Paul Mouritsen, Dagmar, Mont., listed at \$1.00 should have been \$10.00.

Respectfully submitted with a sincere thank you.

Olaf R. Juhl,

4752 Oakland Ave.,
Minneapolis 7, Minn.

OUR CHURCH

Easton, Calif.—The congregation recently voted a \$25 monthly increase to its pastor, Rev. Niels Nielsen.—The Social Hall which has been under construction for some time is almost completed and will soon be ready for various social meetings, dinners, etc.

Alden, Minn.—At the July quarterly meeting the Alden congregation voted to have English service every Sunday forenoon. One Danish service a month will be held as an evening service. On the other Sunday evenings formerly

used for Danish services a "Sang Aften" will be held.

District VII will meet for the annual convention in Brush, Colo., during the week-end, September 20-22.

Waterloo, Iowa.—Rev. A. E. Frost and family spent a two weeks vacation in Wisconsin and Minnesota. The Waterloo church was served during this period by the Cedar Falls and Fredsville pastors.

Missionary B. A. Helland and family will according to plans leave by plane from New York on August 25, and again from Amsterdam, Holland, August 29, hoping to arrive in Calcutta the first part of September. Missionary Helland has previously served in the Santal Mission and will now return to take over the office of superintendent of the Santal Mission Field.

Tacoma, Wash.—Dr. J. Jensen of Cedar Falls, Iowa, on a recent trip to the West coast and Canada, spoke in the Tacoma church parlors and showed some of his pictures from various travels.

Tyler, Minn.—A "Farmers Union Camp" was held at the Danebod Folk School during the last week of July. More than one hundred young people from various mid-western states were in attendance.

E. Port Chester, Conn.—A Summer Meeting was held August 9 to which all members and friends of the congregation were invited.

Rev. Willard Garred, Manistee, Mich., has accepted a call from the Hartford, Conn., church and plans to move there about November 1.

The Junior Camp at G. V. C., August 4-11, had a total enrollment of 81 juniors. The advance registration had totaled more than 100, but due to the Polio epidemic in Minneapolis and other places, several campers did not arrive.

The camp was in charge of Prof. Harald Knudsen. Other camp leaders were: President Johannes Knudsen, Rev. S. D. Rodholm, Rev. A. C. Ammentorp, Rev. Gudmund Petersen, Clayton Nielsen, Mrs. Mailand, Mrs. J. Knudsen, Esther Jensen, Mrs. Tony Berg, Bodil Strandskov and Mr. and Mrs. Virgil Christensen.

SYNODICAL OFFICERS, ETC.

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

Miss Dagmar Miller,
Santal Mission, Treasurer,
Tyler, Minnesota.
Dr. A. T. Dorf,
Danish Seamen's Mission,
193 Ninth St., Brooklyn, N. Y.

Contributions To The Women's Mission Society

Danish Ladies' Aid, Dwight, Ill., \$10;
English Ladies Aid, Tyler, Minn., \$16.20;
Mrs. Ernest Madsen, Tyler, Minn., \$1;
Mrs. Sigrid Kruse, Tyler, Minn., \$1;
Mrs. Jens Børresen, Tyler, Minn., \$1;
Mrs. Carl Christiansen, Tyler, Minn., \$1;
Mrs. Jorgen Christensen, Tyler, Minn., \$1;
Mrs. Laura Jorgensen, Tyler, Minn., \$1.

Trinity Mission Group, Chicago, Ill., \$10;
Mission Group, Greenville, Mich., and vicinity, \$15;
Danish Ladies' Aid, Seattle, Wash., \$10;
Danish Ladies' Mission Group, Oakhill, Iowa, \$10;
Danish Ladies' Aid, E. Port Chester, Conn., \$5.

Collect taken at the National Convention, Des Moines, Iowa, (given to the Lutheran World Action), \$191.50;
Mrs. Efra Jensen, Des Moines, Iowa, \$1;
Mrs. Thor. B. Holst, Cedar Falls, Iowa, \$2;
Mission Circle, Kimballton, Iowa, \$25;
Mission meeting collect from the Ladies' of the Fredsville, Waterloo and Cedar Falls, Iowa, congregations (for the Santal Mission), \$95.40.

In memory of Mrs. N. P. Andersen, Cedar Falls, Iowa, (formerly of Alden and Motley, Minn.,) Mr. and Mrs. E. S. Hand, Motley, Minn., \$3;
Rev. and Mrs. A. E. Frost, Waterloo, Iowa, \$2;
Friends, Alden Minn., \$16.50;
Friends, \$5;
Mr. and Mrs. Orville Shanks, Mr. and Mrs. Erie Schaler and Edna Shanks, Albert Lea, Minn., \$10;
Ingegerd Strandskov, Fylla and Valdemar Petersen, St. Paul, Minn., \$5.

Total contributions since May 5, \$438.60.

Sincere thanks,

Agneta Jensen,
Treas. W. M. S.

District Meeting and Sunday School Teachers Institute

District 5, at St. Peder's Church, Minneapolis, Minn., October 3-6.

Sunday School Teachers Institute beginning Thursday evening and continued through Friday morning and afternoon.

District convention beginning Friday evening, and continued through Sunday October 6.

Friends of our work and Sunday school teachers are cordially invited to attend these days of fellowship and work.

More complete program will be announced later.

Ottar Jorgensen,

Pastor of St. Peder's Church,
3149-35th Ave. So.

L. C. Bundgaard,

Withee, Wis., District President.

Luncheon Meeting

— of —

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SEPT. 24 — 12 o'clock

Send **PAID** reservations (\$1.75) to
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Hotel Madison by Noon Sept. 23.

All Lutheran Nurses, Student and Graduate, and friends invited.

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DANISH FOLK DANCES

Translated by Viggo Bovbjerg

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

LUTHERAN PUBLISHING HOUSE

Blair, Nebraska

Santal Mission**For General Budget.**

| | |
|---|---------|
| Mrs. Just Ammentorp, Valborgsminde | \$ 2.00 |
| Mrs. Thorv. Muller, Kimballton, Iowa | 1.00 |
| Mr. and Mrs. Andreas Hansen, Tyler, Minn. | 5.00 |
| Mrs. Helene Falck, Chicago | 1.00 |
| Hans Lauritzen, Hartford, Conn. | 10.00 |
| Mrs. Helene Ericksen, Marquette, Nebr. | 5.00 |
| Mrs. M. Mathisen, Minneapolis, Minn. | 5.00 |
| St. John's Church, Clinton, Ia. | 2.45 |
| Rev. John Christensen, Ludington, Mich. | 10.00 |
| Mrs. White, Ludington, Mich. | 5.00 |
| Mrs. Lange, Sr., Tyler, Minn. | 5.00 |
| Peter Hansen, Hartford, Conn. | 5.00 |
| Mrs. Christine Christensen, Hartford, Conn. | 1.00 |
| Anonymous, Tyler, Minn. | 10.00 |
| Luther Memorial Church, Des Moines, Iowa | 36.35 |
| Dr. Holger Mouritsen, Dagmar, Mont. | 20.00 |
| Lutheran Sunday School, Denmark, Kans. | 29.00 |
| Women of Waterloo, Fredsville and Cedar Falls Congregations through W.M.S. | 95.00 |
| Mrs. Pastor Henningsen, Solvang, Calif. | 500.00 |
| Mr. and Mrs. Michael Jorgensen, Tyler, Minn. | 5.00 |
| Memory Gifts: | |
| In memory of Mrs. Petersen by Chris Petersen, Valborgsminde | 5.00 |
| In memory of Mrs. N. J. Christiansen, Madison, S. D., Mrs. Thuesen Nielsen, Newell, Ia. | 2.00 |
| In memory of Mrs. Marie Dan, Chicago, En Ungdomsveninde, Minneapolis, Minn. | 5.00 |

In memory of Mrs. H. P. Schmidt, Marinette, Wis., Mrs. H. C. Strandskov, Askov, Minn. ----- 1.00

In memory of Mrs. N. P. Andersen, Alden, Minn., Mrs. H. C. Strandskov, Askov, Minn. ----- 1.00

In memory of Wm. Svendsen, Tyler, Minn., Fred Steffansens, Harry Millers, Paul Miller, Lois Nielsen, Bill Guidas, Robt. Millers, Verona Moon Petersen and Miss Jean Faulds ----- 6.00

In memory of Frands Hjulsgaard, Cedar Falls, Iowa, Carl and Jens Thorager families, Albert Christensens, Chris Andersen and Adina, Blooming Prairie, Minn. ----- 3.50

In memory of Mr. and Mrs. Chr. Nielsen Balle, Tyler, Minn., Andrew Bornhofts and Jens Hansens, Tyler ----- 2.50

In memory of Mr. and Mrs. Mathias Andersen, Diamond Lake, Dagmar Miller, Tyler, Minn. ----- 1.00

For Hospital Instruments:

Mrs. P. H. Lind, Hampton, Ia. 1.50

A correction—(Mrs. Helena Erickson, Marquette's gift is earmarked for hospital equipment. \$5.00).

Total for July ----- \$ 781.70

Total since Jan. 1, ----- \$4,928.15

Dagmar Miller.

N. B.: Did you readers of Lutheran Tidings see that one of the pioneers in our Folk School and church work upon selling the home—the beautiful "Aldersro" near Atterdag in Solvang, Mrs. L. Henningsen is disposing of \$500 in the work she and Pastor Henningsen so faithfully loved to further. Their friends may not know Mrs. Henningsen lives with her daughter and family. Mrs. L. Henningsen, % Chr. Madson, Solvang, Calif., is her address.

D. M. M.

NEWS BRIEFS**DULLES STRESSES CHURCH'S OPPORTUNITY TO BECOME FORCE FOR PEACE**

New York—The Christian's church's opportunity to become a powerful force for international peace was stressed here by John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, prior to his departure for England where he will attend the International Conference of Church Leaders on the Problems of World Order at Cambridge August 4—7.

The Paris peace conference, starting its deliberations on the basis of compromises "which satisfy no one," Mr. Dulles said, "dramatically shows how great is the need for what the Cambridge conference will do."

It was the hope of Secretary of State Byrnes and Senators Vandenberg and Connally, Mr. Dulles said, "that if, before the compromises became final, they could be subjected to the cleansing process of a public conference, some of the impurities might be washed away."

"Future peace conferences, of which the Paris conference is but the first, and forthcoming assemblies of the United Nations, will give the conscience of the world the opportunity to make itself felt."

The Christian churches must seize this opportunity, Mr. Dulles asserted, and they "must make certain that there is a Christian conscience and that it will speak strongly and harmoniously. Christianity knows no national bounds. It is uniquely qualified to be a powerful force for international peace. The coming Cambridge conference shows that the churches are alive to their opportunity and that they are determined to lay the moral and educational foundation without which political processes cannot produce the peace which all humanity demands."—(RNS).

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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 _____

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TYLER, MINN.
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