

Lutheran Tidings

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The Lord's Prayer

OUR FATHER, WHO ART IN HEAVEN,
Who lovest the sons of men,
HALLOWED BE THY NAME, in us,
That we may be Thine again.

THY KINGDOM COME, O Lord, our God;
May our lives Thy law fulfill;
THY WILL BE DONE ON EARTH, today;
O, may we exalt Thee still.

AS IT IS IN HEAVEN, so here,
May thy love be our supply.
GIVE US THIS DAY OUR DAILY BREAD,
Lord, hear Thou our humble cry.

AND FORGIVE US OUR TRESPASSES,
(We know they are many, Lord)
AS WE FORGIVE THOSE WHO TRESPASS
AGAINST US, and Thy dear Word.

AND LEAD US NOT INTO TEMPTATION:
Without Thy help we fail;
BUT DELIVER US FROM EVIL—
Our strength does not avail;

FOR THINE IS THE KINGDOM, Saviour;
For our sins Thou didst atone,
AND THE POWER AND THE GLORY
Shall be Thine, and Thine alone.

FOREVER AND EVER. AMEN.

Lord, save us through Thy dear Son,
And help us, Thou Holy Spirit,
To serve Thee, the Three in One.

Rev. Eilert C. Nielsen.

The Unpardonable Sin

12th SUNDAY AFTER TRINITY
By Marius Krog

Therefore I say unto you. Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him, but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world nor in that which is to come. Either make the tree good and its fruit good; or make the tree corrupt and its fruit corrupt: For the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Then certain of the scribes and Pharisees answered him saying, Teacher, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of Jonah, the prophet, for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.—Matthew 12, 31—42.

It seemed to be the easiest thing in the world for Jesus to forgive sinners. He forgave liberally and

without hesitation, and consistently let his heart go out to the men and women who came to him with their sin-burdened souls; thus runs the record from the woman caught in whoredom to the robber on the cross.

To the righteous minds of the rest of us such placability seems dangerous to morals. If we treated our enemies with exhaustless tolerance, where would we—and they be? The demands of the Master upon our forbearance are several notches too high for comfort. We certainly do not find it within ourselves to forgive an offender seventy times seven,—just like that. Too much is too much. Such ready reconciliation is reckless; it would reduce the moral order beyond recognition. Or would it?

The great enthusiasm which Jesus felt for human beings was like a gyroscope, steady and unswayed by evil doers of the worst kind. This steadiness, however, was not based on the flabby sentiment that moral looseness did not matter. On the contrary, his compassion for souls was balanced by an unflinching condemnation of sin, but, to him, sin never became identical with the sinner, except in a few instances. It was those few instances that brought forth the piercing statement about the unpardonable sin.

What is it that makes a sin so horrible that the result is irrevocable doom? Why should blasphemy

against the Son of Man be forgiven, but blasphemy against the Holy Spirit shall not? Is not the Holy Spirit the personifier of Christ? And is he not greater than the Holy Spirit?

The words of the Master are shrouded in mystery, but we may endeavor to lift the hem of the shroud, if we go deep enough to do so. We must seek out the very basic forces of good and evil. For this concerns the heart of man, divinely blessed and satanically desecrated.

We do not have life in ourselves. It does not spring from us. We have it as a flowing gift and not as a source. We are only recipients of what the stream of life may have to give. This means that even the life of God may stir in our little hearts. Our faculties were created to be channels for his love, grace, joy, wisdom and power.

“— — Sharing in his life and light,
Peace and glory, truth and might.”

And we might add—sorrow.

The great commandment itself calls for open channels: Thou shalt love the Lord, Thy God, with all thy heart, and with all thy soul, and with all thy mind;—and thy neighbor as thyself. For we are not to be cisterns which hoard what they get; but channels that transmit what they receive. The wonder of it is, that as we transmit the gifts of God, a share of them becomes a component part of us, and our capacities are enlarged for greater reception and deeper enjoyment. “What is man?—Thou hast made him little lower than God.” “We are greater than we think.” And we sin more than we know.

Our view of man is too narrow and our conception of sin is too unchristian. That is why we find it so hard to show that complete leniency toward sinners which Christ demanded. We have not quite learned to distinguish clearly between sin and sinful acts, sin as a wrong spiritual attitude and sin as an infringement of moral law. And thereby we make Christianity too small.

God has embodied his divine order into our nature. Sin is whatever is contrary to what God has ordained for our well-being. If we fail to discover this and comply with it, misery and remorse are sure to follow. Our bodies are channels for vitality and pure delights. Wrong use will lead to discord, pain, sickness, stunted growth—death. Our spiritual faculties are channels for godly thoughts, and high emotions. Any derangement will bring mental misery, confusion, dwarfed character, phobias—insanity. We may not break the order of our beings with immunity.

But sin, in the deepest sense, is more than the mere breaking of moral rules. It is the habitual perversion of the channels of our faculties, the prostitution of God-given capacities. It is always of paramount importance to remember that sin is multiform. It ranges from mild pollution to utter destruction, from functional disorder to organic disintegration. It is one thing to have impurities in the blood which break out in rash, boils or carbuncles; it is something else to have leukemia. It is bad to have weakness of character, but what is that to being guided by a diabolical spirit. Unless we learn to follow this principle of de-

markation, we shall continue to remove the mosquito and swallow the camel; to lash the drunkard and condone the great inhumanities. Unless we learn to think and feel big, we shall never understand why God is so charitable in forgiving sinners,—and why he is not.

Jesus, as we know, was extremely over-bearing with wrongdoers, He did not overlook that every violation of the moral law is sin against God and detrimental to the violator; and he did not insist on the squaring of each and every sinful act before he would accept the sinner;—Zacchaeus, the prodigal son, and the dying robber are cases in point.—What the Master was concerned about was the sum total; the deep soul condition of the sinner and his attitude toward evil. He made the forgiveness of sins conditional on the deep will of the sinner to seek the right relation; right toward God and right toward fellowmen. No other petition is more piercing than: “Forgive us — — — as we forgive — — —.”

There is a very good reason why Jesus found it harder to forgive man's inhumanity to man, than to forgive offenses against God; found it harder to forgive sins of the spirit, than to forgive sins of the flesh. The effect of the former are far more deadly in their perversion of soul channels. It is the sins of the spirit which work the greater havoc in a person, for they disintegrate the finer sensibilities. It is in the realm of the spiritual that the individual comes closest to committing the unpardonable sin.

Turning to the Master's denunciation of those who sin against the Holy Spirit: Perhaps no other statement has caused as much anxiety in over-sensitive souls as those vibrant words of his. We may be fairly sure, however, that such worry is not warranted. It would have been quite impossible for such persons, being what they are, to commit this, the greatest of all sins. Repenting souls like that of King David, may sin deeply, but not that deep. It is the King Saul type which becomes obdurate. Whatever it is, that these sensitive souls may have said or done, their wrongdoings are not likely to have been the sins of great spirituality. And that is what Christ was speaking about.

Let us look briefly at the incident which made the Master speak those stinging words. He had just accomplished one of his most outstanding miracles. It was the merciful healing of a demoniac, a youth afflicted with insanity, blindness and deafness. In this instant restoration to health of a pitiful human being, the multitude must have seen the wonderful goodness and glory of the Creator, working through Jesus. His magnificent soul-force must have touched them deeply. For a moment, at least, the supreme power of the Spirit must have revealed itself to all of them. But the antagonists of Jesus turn adamant. They will not yield. As soon as they have recovered from this divine experience, they begin to sully the sacred impression by resorting to diabolic tricks. They seek to invalidate the marvelous power of Jesus by questioning its source. They, for their part, accredit it to the foulest of all gods, Bee Zibbul. It is then that Christ in burning indignation declares the presence of the unpardonable sin.

To be in position to sin against the Holy Spirit a person must have been, not only face to face, but soul to soul with the great spiritualities of Christ. He must have been in the throes of the power of the Holy Spirit. If he renounces, what he then knows to be divine reality, he commits the sin which is eternally unpardonable. Thus it was with the cities where the Master had done his mightiest works: Bethsaida, Corazin and Capernaum. Exalted unto heaven and cast down into hell.

What about the worst sins of the rest of us; we who have never had the high privilege of meeting the Master and seeing his signs? Is it possible for us, who know Jesus only through the words of Holy Writ, to commit the unforgivable? The possibility depends on what we do with what we know. There are varying degrees in "knowing." We may know a person by looks or by intimate love; know a house by sight or as a home. Truth may be known as mere words, as a word picture of the real thing, or we may know that certain thing as we know ourselves. There is a decided difference between having a picture of money, of children, of friends or of God, and having the reality of them. A person may "know his Bible," and yet his knowledge may be only of black print of white paper; entire unrelated to the great verities of the scriptures. Not so with him who has been soul to soul with the spiritual actualities. In some mystical way his knowledge becomes identical with a part of his being. It flows through the channels of his soul and lends a ring of truth to his voice, which can not be imitated by the keenest eloquence. He speaks, not only—words—words—words, but as one having authority. It is possible, as we have seen, but not likely, that a person, at that point of knowledge, may commit the most horrible of sins.

The mystery still remains, why is blasphemy against the Holy Spirit worse than that against the Son of Man?—Consider for a moment how little it would mean to you if a mischievous youngster called names

after you; then consider the seriousness in case malicious slander were expressed against you by a highly educated person. There is little or no comparison. There are people who slander Christ, but they slander only the Christ they know, not Christ as he really is. Their slander would be of an entirely different nature if the Spirit of God had been at work in their souls. The object of their blasphemy would then have been the real Christ; for the Holy Spirit guides "to the whole truth," not to mere words, but to a living Christ. To blaspheme at that stage of personal development is to blaspheme the Spirit of Truth. It is to commit spiritual "hara kiri."

Does it seem to some as though we have talked too lightly about the seriousness of common sins? Be not mistaken. The fact, that God forgives so generously, wherever souls may be restored, does not mean that the moral order is threatened with anarchy. We may be certain of the remission of sins, but there is no invitation in that to take the attitude of spiritual "laissez faire": — "What's the difference whether we sin or not. The grace of God abounds." That attitude is deeply contrary to what God has ordained for our well-being. It is a perversion of our finest sensibilities. To shut the mind to the best we know is to close the soul channels to God. Indifference to our high calling is to dally with the satanic principle: "Evil be thou my good." The outcome will be disintegration of character, a creeping paralysis of the soul and that means irrevocable doom.

Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

Breathe through the heat of our desire
Thy coolness and Thy balm,
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind and fire
O still, small voice of calm.

Speaking Tour of Rev. M. Blichfeld

It is not very difficult to obtain visiting speakers from Denmark these days. It is quite natural that a great many of our friends from Denmark should wish to share their exciting and interesting experiences from the five war years with us. The joy of being able to travel free and unmolested and visit old friends also motivates such traveling.

Mr. and Mrs. Hasseriis have been received with a large measure of good will and satisfaction in many of our congregations. I feel confident, that neither they nor we are disappointed in their visit. There is only reason to be thankful for all the good news and information this has brought us. It will be difficult for these two fine messengers from Denmark and the best there is in the spiritual and cultural life of Denmark to complete their schedule before they return to their home in October. The work at Askov Folk High School starts early in November for the winter term.

It has not been possible either for myself or some

of the other leaders among us to consider all the requests for a chance to travel and speak in our congregations which have come to us from Denmark. There is, however, one request, which the annual convention upon my recommendation decided to accept or at least refer favorably to the consideration of the congregations. That is the one from Rev. M. F. Blichfeld, the chairman of the Committee for Danish-American Missions.

Rev. Blichfeld will not be able to come before October, since he is serving temporarily as a pastor in a vacancy until Sept. 1. May I then encourage all the congregations and also other interested Danish groups to invite Rev. Blichfeld as their visiting speaker some time this fall. I feel sure that Rev. Blichfeld, a former pastor in several of our congregations and familiar with our conditions as well as the language of our country, will be able to bring to us a very extensive as well as interpretative picture of how the life and movements of the Church of Denmark are shaping up

at this time as well as how the years of war affected the church. We will be allowed to understand and come to know the developments inside the Church of Denmark. The church there and its membership are largely facing the same problems and beset with the same demands as the church here faces. We share largely the same problems. It will be of help to find out how they meet them over there.

Possibly the various District meetings could dis-

cuss this visit and perhaps decide to have the district board arrange for it throughout their respective districts. I would be happy to hear about this from the district meetings as well as from individual congregations. It should not be difficult to arrange a satisfactory itinerary for Rev. Blichfeld. However, invitations are necessary. Send them to me.

Alfred Jensen.

1232 Pennsylvania Ave., Des Moines 16, Iowa.

N. F. S. GRUNDTVIG

A generation ago the 8th of September was still a red letter day in the Danish Church. It was on this date 1783 that the great Dane, N. F. S. Grundtvig, was born. Today there are many in our Danish Church who hardly know or even care about who Grundtvig was. So September 8 is no longer a big day in our church.

Grundtvig lived a long and a full life. He died at the age of 89. It was a life full of strong battles within his own soul, four times driving him to the very brink of insanity. But each time he arose from the battle with deeper convictions and deeper insight into the nature of the work of the Holy Spirit which had such a strong hold on him. A man with a strong faith and strong personal convictions will always clash with men in high positions holding to orthodox and worn out ideas.

Grundtvig was a prolific writer as well as a powerful speaker. His works, some of which have never been published, would fill about a hundred volumes of three hundred pages each. To us he is probably best known as a man who wrote thousands of hymns and songs. There have been other great hymn writers both in Denmark and elsewhere but few hymn writers, if any, have ever had the ability to make history living through songs. It was largely through Grundtvig that the Danish people became a singing people. But we may also find in Grundtvig's writings that he was a historian, a poet, an educator, a theologian, and a philosopher. Both his tongue and his pen gave expression to the fire in his soul and were more than anything else responsible for the spiritual awakening in Denmark in the 19th century. His opposition to dead orthodoxy and his view of the living church and the living word created such a stir within the stiff and formalistic routine of the state church in his day that he found himself for years as an outcast.

However, the greater the opposition grew the more Grundtvig grew in faith and in inner convictions. To

the Danish people he bore testimony that only the living and spoken word can regenerate a people. The Bible once again became a book full of men aflame with God's truth instead of a book of law and ethics. However, Grundtvig saw in the Bible, the trace of the living spirit but the living spirit itself does not abide in script but it abides and functions in the soul of man. To him only the living and spoken word could transmit to man the real Word of God.

Grundtvig possessed a profound love for the Danish people. More clearly than many he saw the developing powerful nations about his country and knew that Denmark could survive as a people and a nation only through a possession of a strong, inner, spiritual power. Grundtvig was above all a religious leader, but it was never confined to a system of theology or sets of dogmas. The latter Grundtvig often attacked as a poison to the spirit. But he was concerned about seeing a living faith develop in the heart of his people which could change the entire outlook on life's great purposes. He became the champion of all freedom in Denmark. He recognized that a living faith must also develop into a live interest in man and his world and so with zeal he sought to raise the cultural and educational level of his people. The Danish Folk School which is today recognized by educational leaders throughout the world as one of the greatest contributions of any nation to the educational and spiritual growth of a people grew out of Grundtvig's zeal for an education for life.

So lest we forget, September 8 is the birthday of one of the great geniuses in history—without doubt the greatest in Danish history. Orthodox religious circles have been slow to recognize Grundtvig, but slowly many are discovering those truths he voiced in scripture, the church, and the freedom of the human personality. It is now more than one hundred years since he was first attacked in Denmark for his views.

Harold Petersen.

—From Church Bulletin.

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A Scotchman complained that he had got a ringing in his head.

"Do ye ken the reason o' that?" asked his friend.

"No."

"I'll tell ye—it's because it's empty."

"And ha'e ye never a ringing in your head?" asked the other.

"No, never."

"And do ye ken the reason?—because it's cracked!"

THE CHURCH SCHOOL

It must never be forgotten that when we speak of religious education in the Christian Church we assume that the most active, and the most effective teachers that we have are the parents of our children. For better or for worse, the parents' example and the parents' words are of greatest im-

THE BEST GIFT THAT A FATHER AND MOTHER CAN GIVE THEIR CHILD

The best gift that my father and mother ever gave me was the prayer that Jesus gave his believers: "Our Father, thou who art in heaven." I know, Jesus gave it to the congregation of believers, and we speak of it as the prayer that Jesus himself has taught us. I know, it was the congregation of believers that gave it to me at my birth of water and the Spirit. I realize that it was in the new birth that I received sonship with God, so that when I pray to God I may call him my Father. But it was my father and mother on earth that made me aware of my sonship with my Father in heaven.

As far back, and further back than I can remember, my father and mother have prayed "Our Father" over me and with me. This prayer came into my consciousness as something that belonged at evening when I was in bed. Later it came to be something that belonged in such a way that if I went to sleep without it, I would soon wake up, and then I would know right away why I woke up, and what was lacking. As I now ask myself what it can have been that was lacking, I believe it was more than the mere following of a habit. I believe it was a sense of security. For I know now that there is a God who answers our prayer with peace in our hearts. And when father or mother had been in and prayed "Our Father" with me then everything was as it should be with them and me,

portance in moulding the thought and character of a child until it first comes in contact with the public school.

Because of this fact we asked Pastor V. S. Jensen to write the following article:

—The Council for Elementary Religious Education.

and with that Father in heaven whom they also called Father. Then I could lay me down to sleep in peace.

In this way father and mother brought God into my consciousness in such a way that I came to put my trust in Him. I knew that He would and could help me, and that it was right for me to pray to Him that I might find my pocket-knife when I had lost it. And so I came to believe that my Father in heaven heard my prayer and helped me.

But under God, this all stems from a Christian father and mother. I have the prayer from them. I am conscious of the prayer "Our Father" only as I have received it from them. They have prayed it into me. Of all that I have received from them, this is what has stayed with me the longest and for which I have had the most use—yes, and of which I have had the greatest benefit.

I believe that if fathers and mothers will pray "Our Father" every evening with their children, they are not only giving them the most precious gift that can be given; they are also thereby taking their children into a fellowship with themselves that will last through life, so that when the parents grow old the children will still gather about them. More than that: The fellowship that is begun here in prayer to a common Father will last from time into eternity—through all eternity. Then shall parents and children together praise God for the right of sonship with him!

V. S. Jensen.

District IV Convention

The congregations of District IV will meet for their annual convention at Fredsville, Iowa, on September 19—22. Each congregation is entitled to one delegate for every fifty voting members or fraction thereof. Please send your district dues to Sophus Hermansen, Route 1, Cedar Falls, Iowa, before Sept. 8.

Now that transportation difficulties have been lightened, we hope to have a large attendance so that we can share a rich Christian fellowship. Delegates will please bring a written report on the work in their congregation and present problems which they might have for discussion at the business meeting.

Harald Ibsen, District President.

The Fredsville Danish Ev. Lutheran Church cordially invites all members, delegates and pastors of District IV to attend the District Convention to be held at Fredsville, September 19—22.

Will you kindly send in your reservations as soon as possible to one of the undersigned.

If you come by train or bus to either Cedar Falls or Dike, call Dike 2463 and a car will be sent to bring you to Fredsville.

May these days be rich and fruitful to us all in Christian fellowship.

Harry E. Thuesen, President,
Route 1, Cedar Falls, Iowa.

Marvin E. Nygaard, Pastor,
Route 1, Cedar Falls, Iowa.

PROGRAM FOR DISTRICT IV CONVENTION AT

FREDSVILLE SEPTEMBER 19—22

THURSDAY:

8:00 p. m.—Communion service (English), Rev. A. E. Frost and Rev. Marvin Nygaard.

FRIDAY:

9:15 a. m.—Devotion (English), Rev. H. Juhl.

10:00 a. m.—Business meeting.

2:00 p. m.—Address by Rev. A. W. Malin, Wellsburg, Iowa, (The Rural Church).

4:00 p. m.—Rev. Christian Justesen, Cedar Falls, Iowa, (Sunday School).

8:00 p. m.—Women's Mission Society, Rev. M. C. Dixen.

SATURDAY:

9:15 a. m.—Devotion (Danish), Rev. V. S. Jensen.

10:00 a. m.—Business meeting.

3:00 p. m.—Address (Danish), Frode Hasseriis.

8:00 p. m.—Address (English), Prof. A. C. Nielsen.

SUNDAY:

9:15 a. m.—Service (English), Rev. Alfred Jensen.

10:30 a. m.—Communion service (Danish), Rev. Jens Andreasen and Rev. Hakon Jørgensen.

3:00 p. m.—Address (English), Dr. Johannes Knudsen.

4:00 p. m.—Concert by The Community A Capella Choir, Waterloo, Iowa.

8:00 p. m.—Address (English), Rev. A. C. Ammentorp.

Our Women's Work

Greetings From The Northwest

Lutherland covers a good many acres of wooded grounds. It consists of a summer camp and a fine meeting hall on the banks of Lake Killarney. Here on August 15, women from Enumclaw, Tacoma and Seattle came to picnic and to gain more interest for W. M. S.

Shortly before noon so few were present that some of us wondered why invitations often are not accepted. (This topic: "Why didn't you or they come?" could serve as a subject for a whole discussion meeting). Our thinking, however, was not entirely correct, for soon after about forty people were present. We ate our picnic lunches together with the children who were attending Dana Week Camp. The ladies from Enumclaw served coffee. Before we left the tables, Rev. Sorensen introduced to us a 91 year old pioneer, Paddy McGee. This inspiring old gentleman uplifted our souls by telling us of how he had first come to Lake Killarney, and by reciting to us some of the poems which the trees, the birds and the mountains had prompted him to write.

After inspecting the grounds and buildings, we gathered for our W. M. S. meeting. Mrs. Gertrude Sorensen officiated as Mrs. A. W. Andersen was ill. After singing several hymns, Rev. Andersen led devotions. A short business meeting took place where Mrs. Gertrude Mortensen was elected secretary and treasurer for the joint meetings. Mrs. Amanda Manosky moved that only one joint meeting be held a year and the motion carried. There will, however, also be W. M. S. meetings at the ninth district conventions. This meeting will fall on Sunday afternoon, Sept. 15, at our convention in Tacoma this fall.

Short reports were given from each of the three local societies, who meet through the year to study and hear about our missions. The Tacoma group had raised funds by assisting the Ladies' Aid at a dinner and fancy work sale. Rev. Sorensen expressed the hope that we in District 9 could lead the way in supporting one missionary yearly. Mr. Marius Madsen said that \$1.50 a month per member would bring in approximately \$4,000 yearly. This would be a good beginning.

Mrs. Sorensen introduced Mrs. Wiley of Bremerton, Wash., who formerly was sent out by Denmark as a missionary to India. Mrs. Wiley spoke to the group of the work that we can do. She stressed regular attendance at meetings which should be held frequently. She suggested choosing carefully the books to be studied—factual information is not enough, inspirational books are just as important. Devotions—and prayers for each other, especially for our young people to get them interested in mission work, and for our people already in the work, can have untold value. To raise money for mission work she suggested tithing. For instance, each member might put aside one cent for each meal and if this wouldn't make the amount necessary then in some manner try to build up the

rest of the tithe. She urged need for mission work among the heathens above all else. Some questions were asked and answered before the closing prayer. A collection for W. M. S. netted \$22.41.

The meeting was interesting and no doubt awakened renewed interest for the mission work in India. Personally, I feel that work that can be done right in our own district and in our synod for the expansion and improvement of our churches, our schools and our institutions must also be stressed. They have just as important a place to fill and are rightfully an integral part of W. M. S. work and its allotment of funds. I feel that our groups need help in gaining interest in and knowledge of Home Mission Work. We must come to see the necessity of study and work for that cause together with the study and work for Foreign Missions. Perhaps that can be accomplished at our next joint meeting, and through this page of "Lutheran Tidings."

Gertrude Mortensen.

Grand View College will in a few weeks again open its doors to the young people of our church and to others who are interested in the type of school which G. V. C. is. We are pleased to hear that the enrollment is large; but we must not ignore Dr. Knudsen's invitation: There is still room for more.

W. M. S. has always had an open eye for any chance to help at the college wherever our Society has been able to do so with the means at hand. The two beautiful pictures in the living room were given to the school through W. M. S. funds, the girls' laundry and the matron's quarters have been added to with W. M. S. money. And often students, especially the theological students, have received financial help.

All this is well and good and will no doubt be continued in the years to come; but the best help we can give our school must, after all, be a direct contribution from the homes where young people are growing up: Give your boys and girls a year or two at our own school. Awakening in our children a desire to want to take their Junior College in our own school would be a wonderful Home Mission project for all of us. If we fill G. V. C. year after year there is no doubt that the effects would come to be felt in our whole church program.

F. S. P.

W. M. S. OFFICERS:

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There Is A Peter In Every Simon

By Harold A. Cockburn.

Once a violin was put up for auction, but its appearance was anything but prepossessing. It was dusty; the bridge was off the straight; one string was broken, the ends hanging loose. Bidding was called for, but the auctioneer could not even get a start. Then someone cried from the crowd, "Will it play?" at which the auctioneer took the bow and, with an unskilled hand, drew it across the strings. The result was a dreadful squawk which roused the audience to laughter. Then someone bid a dollar and, with much coaxing, the price was raised to ten. When the sale was about to be completed, a little man came forward, examined the old violin, dusted it, set up the bridge, and tuned the strings. Then, tightening the hairs of the bow, he played, and silence and awe fell on the listening crowd. "Ladies and gentlemen," said the little man, "this is a genuine Stradivarius, dirty and uncared for, it is true, but it can produce music of the highest quality. What is your bid?" It was sold for \$4,500. It was a perfect instrument when touched by the master's hand.

When I read that story, I could not but think of Simon, the rough, uneducated, swearing fisherman. No one thought of Simon as anything out of the ordinary 'til Christ came along and saw in him the perfect instrument. At the touch of the Master's hand, he was changed from Simon the rough fisherman into Peter the great Apostle of the Lord, eloquent brave, loyal, lovable Peter. There is a Peter in every Simon. We are made in the image of God. That image is sullied and neglected, and to look at us it is hard to believe what we can become. But in making us, God put into us hidden possibilities, and, though poor instruments to look at, when taken and played upon by the Master's hand, we can produce music of the finest, well pleasing to the ears of God.

Mary, the sinner, was a poor instrument, indeed, sullied and despised like the old violin. Who would have believed that in her were such hidden possibilities of love? Yet when Jesus put forth His hand and touched her, that same Mary produced music that has sounded down nineteen hundred years: "This that this woman hath done will be spoken of for a memorial of her."

Matthew was a poor instrument as he sat at the seat of custom drawing in the money from his own people to be paid out to the foreign conqueror. Hated and despised, who could see in him the possibilities that were there? Yet when Jesus' eye fell upon Matthew, He saw what was beneath the surface. He saw into the heart of the man, and, going up to him, laid His hand upon him; and at the touch of the Master's hand there came forth not the poor squawk that was Matthew the publican, but the glorious music of the first Gospel, which has lifted its readers on the wings of song to the very gates of heaven.

Saul of Tarsus was a most unlikely instrument. See him as he stalks along the Damascus road bent on the destruction of the Christians; see his set face, his

clenched hands, his determined gaze, and can you discern any tenderness or pity or love beneath that rugged surface? Who would imagine that tender music could be expected from such an instrument? Yet, at the touch of the Master's hand, what a change takes place, for it is not that same Saul of Tarsus who produces the exquisite, soft, and soothing notes of I Corinthians 13: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. . . . Now abideth faith, hope, love . . . but the greatest of these is love."

Yes, there are hidden possibilities which are brought out by the touch of the Master's hand. These stories could be multiplied a thousand times. There was Augustine of Hippo, who broke his mother's heart. Like the prodigal son, he went into a far country and lived a riotous life, indulging in all the sins. Yet, he, too, at the touch of the Master's hand, proved to be the perfect instrument, for he became one of the greatest theologians of the early church and has charmed the ears of many down these centuries. There is a Peter in every Simon.

Think of Francis Xavier. He was a gay cavalier, one of nature's darlings, rich, with every advantage life could offer, and all used to satisfy his own selfish pleasures. A poor instrument, indeed, you would say, with which to produce the music of heaven. Yet at the touch of the Master's hand all was changed. The hidden possibilities were revealed and we see him become the perfect instrument of salvation. He tramps the world telling the gospel story. He is stoned, ridiculed, persecuted; in ten years he learns and preaches in twenty different languages. He dares death in every form, shakes hands with disease, endures pangs of hunger and thirst if only he can uplift the cross on which his Saviour died. And after ten short years, he lays down his weary bones in far off Siam—but from that original, unpromising instrument glorious music was produced which has enthralled the ears of all who have listened.

The same story could be told of John Bunyan, an unpromising instrument to begin with, but which when played on by Christ, brought forth the immortal music of the "Pilgrim's Progress."

Yes, there is a Peter in every Simon. We are made by God with hidden possibilities, and it needs only the touch of the Master's hand to reveal them. We may not produce the music of an Augustine, a Xavier, or a Bunyan, but there is not one of us, who, if we allow the hand of the Master Musician to play upon us, could not produce in our lives notes simple yet divine which would sound sweet in the ears of God and be received with the applause of the angels.

—The Presbyterian.

To Our Youth

The Ringsted Pageant

There was a district young people's meeting at Ringsted, Iowa, August 23—25. While the whole program was an excellent one, I want to write something about the pageant. It deserves special mention. I don't suppose many of our congregations have ever put on a pageant telling of the rise of the group. Ringsted did that and did it well.

The script was written by Mrs. Merrill Christensen and it was staged under the general direction of Rev. Harold Petersen.

Saturday was a bleak day, but in the evening the stars came through. There were neither mosquitoes nor wind. On that beautiful summer evening we saw and heard more Iowa history than I have heard or seen at the huge Iowa centennial in Des Moines.

These were the introductory words: "With music, song and drama, let us take you through the passing parade of our Iowa; dramatizing for you the past, present and future.

"Our bounteous wealth, our generous gifts from nature, our opportunities for advancement and betterments have been acquired largely by the struggles of our pioneering forefathers. In these men we found an unconquerable faith which our world of today could well heed and profit by.

"It was not on well-marked, hard-surfaced highways your great-grandfather traveled. It was not in speedy, smooth-riding automobiles with air-conditioning that he brought his family here. No, friends, it was in a vehicle such as this, drawn across the prairies by the ever faithful yoke of oxen or a team of horses."

Across the stage drove a covered wagon so well known on the Iowa dirt trails a century ago.

Scene 2. "Through friendly advice, or, perhaps, using his own personal judgment our pioneer would choose the site for his homestead. Here a home must be established and the land cultivated. It was not with high-gear Farmalls and John Deeres that he tilled his soil. No, friends, great grandfather relied on his walking plow and his faithful horse."

Harold Jensen was behind the old plow and sang beautifully Ostergaard's song:

We are stewards of what we are worth,
We shall prove as we plow the good earth—.

Scene 3: "Many were the adversities experienced and endured by our forefathers; prairie fires, Indian massacres, drouths, and swarms of locusts destroying all crop and vegetation."

In this scene small girls dressed as

grasshoppers danced as they robbed the corn of its foliage.

Scene 4. "Let us not forget our courageous pioneer women. Usually there were large families where all the necessary housework must be done by hand. No electric irons, sewing machines, stoves, washing machines or commercial soaps. I am sure that great-grandmother did not wash to the tune of: 'Rinso white, Rinso white, happy little washing song.' More than likely this was the tune by which she did her washing."

On the stage was a woman bent over the washboard with her many children coming in to disturb her work and her patience.

Scene 5. "It was not all work and drudgery for our pioneers. You find evidence of the neighborliness in the informal home gatherings where many guests rode the old buckboard or walked to join in the fun and fellowship as they do here. The host is sharing the contents of a book with his guest—a book written by a man upon his return to his native country after touring the States."

Here we see them sitting in a rather bare room, but their spirits are not bare. They are reading and singing, and how they sing!

Scene 6. "The predominant factor in the community life was the church and the activities connected with it. The social life was centered about the community itself and what better place could be found then or today. It was wholesome, clean fun. Come with me and you shall see."

Here they played the games that many of us remember so well, and how we did enjoy them.

Scene 7. "Even in pioneer days the competitive spirit was evident among sports. Gymnastics was very popular and all persons could participate. It was not just limited to a few outstanding athletes as it is today. Gym teams met to vie with one another in their ability. Remember, friends, this was before Niels Bukh introduced his more strenuous exercises."

Right on the stage was a gym team as we saw it forty years ago. Mr. Carl Petersen led them, and how these middle-aged men puffed and groaned. It was really fun. I hope it was for them too.

Scene 8. "The pioneer days had their advantages too. The old horse-drawn buggy was an ideal courting place. The horse knew the way home by heart, leaving you to bestow all your attention on fair lady. On such an occasion great grandfather wouldn't have traded for a Ford V-8."

While a young girl sang, **When Pa was courting Ma**, a neat horse and

buggy drew up before the home. The young man assisted the fair lady into the buggy most gallantly, and off they drove.

In Scene 9 a boy's gym team of today under the leadership of Rev. Harold Petersen was shown.

Scene 10. "Our youth of today has a rich inheritance from their pioneer fathers, and through the years much of this has been passed from generation to generation. We find evidence thereof in our summer schools for children and the activities of our young people."

While the above was read, we saw a group of young people around a campfire singing. They sang, **We Are Building for Tomorrow**. As they did this there was in the background a parade of pioneers going to their long home.

The singing was an important part of the pageant, and in this the people of Ringsted excel.

I am sure that the people who put on this pageant enjoyed it more than those of us who were mere spectators. Joy always comes with the creative spirit. Let other groups try it.

Alfred C. Nielsen.

Lutheran Deeper Life Conference

The Lutheran Evangelistic Movement is a well established and well known fact. Meetings have been held for years at various places.

This year the Lutheran Deeper Life Conference sponsored by the Movement was held July 15—22 at Medicine Lake, Minn. Here as we recall our Synod held its convention in 1944-45.

It was my good fortune to attend this week of Bible camp, feasting with the large group, daily getting light on the Word. Not counting those attending from the Twin Cities the enrollment numbered 738 people.

A nursery for babies one year and younger was operated and the nurse managing this new venture was Miss Alice Axelson who is our new Missionary to the Santals.

I shall not relate any details regarding the Bible hours, singing, prayer sessions or Mission talks but must state simply: God's Holy Spirit was gloriously working in our midst—in the hearts of many young people.

These convicted of sin desired and were given aid and went away convinced of God's grace. The position Holy baptism grants us. They rejoiced in the assurance of the forgiveness of sin through Christ Jesus our Lord.

One young nurse from Georgia happily exclaimed: "I had never known such joy. Never before did I understand that physically, one experiences the withdrawal of the heavy burden when my Lord says: 'Thy sins are through Jesus Christ forgiven!' How thoroughly I do rejoice in being able to attend this week's meetings."

Would to God that we too, and all

our young people like these—experience such joy, such release. What a change would be noticed in church attendance and in partaking of the Lord's Supper! Expression of the Life within, would not this be noticeable?

Dagmar Miller.

Our Youth Groups

The Greenville, Mich. Young People's Society had their own private summer camp at Rainbow Lake, Mich., during a week-end in July. The young people themselves performed the various duties of cooking, serving and were in charge of their own Sunday morning worship service. The camp was well attended. At the District camp held later at Bass Lake, also near Greenville, several of the young people also attended.

The Perth Amboy, N. J. young people recently organized an outing by bus to Bridgeport, Conn.—Twenty-seven young people took part. After making the trip to Bridgeport on Saturday accommodations had been made for lodging in a tourist camp. Sunday morning an open air worship service was conducted for a large group of young people by the Rev. Axel C. Kildegaard, Jr., pastor of the Bridgeport, Conn., church. Youth from several of the other church groups attended this service and the program throughout the day.

The Youth Camp and Convention at Bass Lake, Mich., held August 13—18, was fairly well attended. The Rev. Richard Sorensen, Marlette, Mich., was Camp leader. He was assisted in the program for the week by the following pastors: Willard Garred, C. A. Stub,

Holger P. Jorgensen, Holger Strand-skov and Harris Jespersen, as well as Mrs. Christence Jespersen who was in charge of craft assisted by Miss Helen Stub.—The Dwight, Ill., young people were far in the majority compared to any other society although the Dwight society has the greatest distance to the camp. Consequently the Dwight group challenged the "World" in softball and won the game.

The Omaha, Nebr., young people have enjoyed several picnics and outings through the summer. Gordon Miller, theological student from Grand View College, who taught vacation Bible school in Our Savior's Church, gave his assistance during his period spent in Omaha.

District VI Annual Convention September 13 to 15, 1946 Viborg, S. D.

FRIDAY, SEPT. 13:

- 6:00—Evening meal.
- 8:00—Opening meeting.
 - Welcome H. M. Andersen
 - Address Prof. Alfred Nielsen

SATURDAY, SEPT. 14:

- 9:00—Morning devotions H. M. Andersen
- 9:45—Business session.
- 1:30—Business session continued.
- 4:00—Address Eilert Nielsen
- 8:00—Address Prof. Alfred Nielsen

SUNDAY, SEPT. 15:

- 10:00—Worship and Communion service.
 - Sermon Enok Mortensen
 - Communion service H. M. Andersen
- 1:45—Address Eilert Nielsen
- 4:00—W. M. S. meeting Mrs. Eilert Nielsen
- Informal address and discussion H. M. Andersen
- 8:00—Closing meeting.
 - Music Vi-Ville Young People
- 8:30—Address Enok Mortensen
- Coffee and farewell.

District IX Annual Meeting September 13 to 15, 1946

St. Paul's Lutheran Church, 1310 South L St., Tacoma, Wash.

FRIDAY:

- 8 p. m.—Opening service by Rev. Charles Terrell.

SATURDAY:

- 9 a. m.—Bible hour by Rev. C. S. Hasle.
- 10—12 a. m.—Business meeting.
- 12— 1 p. m.—Dinner served by Ladies' Aid.
- 2— 5 p. m.—Business meeting and report of District Delegate and Delegates from local congregations.
- 6 p. m.—Supper.
- 7:30 p. m.—Young People's Societies meeting in charge of Rev. Terrell.

SUNDAY:

- 10 a. m.—Danish service by Rev. Rudolph Arendt, Vancouver, B. C.
- 11 a. m.—English service, Rev. Holger Nielsen, secretary of Synod, guest speaker.
- Communion service, A. W. Andersen.

12—1:30—Dinner.

2:30 p. m.—Women's Mission Study meeting in charge of Mrs. A. W. Andersen. Panel discussion on "Christian Education." Rev. G. B. Rundström, Enumclaw, Wash., talk on Missions.

6:00 p. m.—Fellowship supper.

7:30 p. m.—Closing meeting by Rev. Alfred Sørensen.

All are invited. Delegates and visitors kindly notify the pastor or Frank Christensen, president, 3856 E. Jay St., Tacoma, Wash.

Grand View College Jubilee Fund Thermometer

GOAL
\$100,000.00



Receipts
To
Sept. 1: \$81,562.63

Gleanings From "The Lutheran Church In Canada"

A book, entitled "Lutherans in Canada," written by the Rev. V. J. Eylands has recently been published. The author was born March 3, 1901. He received his education partly in Iceland, attended Concordia College, Moorhead, Minn., and the Lutheran Seminary, St. Paul, Minn. At present he is pastor of First Lutheran Church in Winnipeg and editor of the Lutheran publication, "Our Parish Messenger."

The book reveals the struggle of the Lutheran Church in Canada, but also of its success. In 1941 the census taken revealed that 400,498 individuals registered as Lutherans. But in the same year only 155,423 were registered as members of Lutheran congregations. In the various provinces we find the following situation:

	Lutherans Registered in Census	Membership in Congregations
Alberta -----	84,630	27,515
British Columbia -----	41,772	5,454
Manitoba -----	48,213	18,794
New Brunswick -----	870	435
Nova Scotia -----	9,104	6,700
Ontario -----	104,111	52,295
Quebeck -----	7,081	1,932
Saskatchewan -----	104,717	42,292

According to records there are 1,289 organized Lutheran congregations in Canada, divided into 479 parishes. These congregations are members of no less than 10 different synodical bodies.

In regard to the language situation we learn that in 933 congregations 47% have an all English program, 20% use exclusively foreign languages, and 33% use partly English and partly some foreign language.

The largest congregation is St. Matthews Lutheran Church in Kitchener, Ontario, founded in 1904, numbering now 3,200 baptized members.

The author finds that the Lutherans of Canada have immigrated into Canada from various European countries and from the United States.

Many interesting and often tragic incidents are enumerated throughout the book. The first Lutherans coming to Canada were Danes. In 1619 the Danish King, Christian IV sent out two ships, "Unison" and "Lamprey" with a crew of 66 men, commanded by Jens Munk. The purpose of the sea-journey was to find the shortest route to India. I have in my possession the diary of Jens Munk in which he tells about the entire voyage. The party landed on the shore of the Hudson Bay, took possession of the land and called it Nova Dania. A Lutheran pastor, Rasmus Jensen, was with them. He conducted the first Lutheran Christmas service ever held in Canada. Only four men survived the winter, the rest, including the pastor, Rasmus Jensen, died from hardship and sickness. The above mentioned diary gives a detailed account of the many hardships endured.

Later an expedition of 1450 immigrants landed at Lunenburg in Nova Scotia. The majority of these settlers met a tragic fate. The Indians attacked them, murdering all they could find. The survivors faced exposure, smallpox and other fatal diseases. Seven months from the date of arrival one thousand and

eighty-nine of these immigrants were in their graves. —And many other incidents of similar nature are mentioned.

One of the obstacles of the early Lutheran groups was the difficulty in obtaining ministers to serve them. Several such groups would be without a minister for long periods of time, in some cases several years. Now and then a pastor or a student would venture out to some of these distant groups.

The book reveals the tragic moments of strife in new congregations, and in some cases of pastors from other synods endeavoring to lead small congregations to non-Lutheran synods.

But there were also the many encouraging moments. One of these tells of a prominent and pious layman, Johann Jorpel, who accompanied the emigrants from Germany, assumed the role of teacher and a spiritual guide in the community. On October 4th, 1761, he conducted a Confirmation service, the first in Canada, where ten young men and women renewed their baptismal covenant. He had prepared them thoroughly by teaching them Luther's Catechism.

In the spring and summer of 1849 a Mr. Adam Keffer from Canada appeared in Pennsylvania when the Pittsburgh Synod was in session and appealed for help. His communication set forth "the mournful state of things among these, our brethern, destitute of a pastor for nearly 16 years, and imposed upon by the most shameless imposters, who assume the name of Lutherans in order to carry on the work of deception among the unsuspecting people."—No help was available at the time, but here are a few sentences from the next year's record: "Unexpectedly, and to the surprise of every one, when the synod met, our venerable Adam Keffer from beyond Toronto in Canada West again appeared among us. His mission was the same as last year, to procure a shepherd for the scattered flocks, for our brethern in Canada." A faithful man this Mr. Keffer.

We also hear about faithful workers among the women: "At this time Miss Elizabeth Vander Smisser made a tour in England, Scotland and Switzerland for the purpose of raising funds in aid of the church and returned with the sum of \$1,825." Another item tells us: "The building of a hall for a Sunday School was made possible through the legacy left by Mrs. Feuerbach amounting to \$1,500.00."

On one occasion "a pulpit Bible was donated by Mrs. Christian Ubelacher in memory of her departed husband."

Many other similar incidents are mentioned showing the devoted efforts of men and women to establish in their various communities the Church of their faith.

We now turn to the names of some of the faithful pastors. Rev. Paul Bryselius came to the Lunenburg Calvary Church in 1765. He was born in Sweden, and was a well educated man of good character. On Easter day in 1766 he brought 46 young people for the first time to the Holy Communion. Every Sunday he conducted three services, preaching in English at 10

a. m., in French at 12 noon, and in German at 2 o'clock.

In the St. Lawrence region we meet Rev. Samuel Schwerdtfeger. He was a true missionary. He died in 1803. Many of his descendants are still living in Dundas County. Although there is no tomb-stone marking his grave he will always be remembered as an outstanding pioneer in Canadian Lutheranism.

Rev. Johann G. Schmeisser served a congregation faithfully through a period of 24 years in spite of rather frail health. He died on December 21, 1806. During his ministry he baptized 729 children, confirmed 700 persons, married some 200 couples, and officiated at 380 funeral services.

Dr. Ferdinand Conrad Temmer is noted for his strong discipline. He excommunicated several trouble-makers: "They have from this day forth no part in the church and are excluded from the rights and privileges thereof, from the use of the sacraments, from the rights of being sponsors and from Christian burial."

Charles E. Casmann D. D., began his ministry at Lunenburg in 1835 and continued without interruption until the year of his death in 1897, a total of 62 years. He traveled extensively throughout his wide parish. It is claimed that he covered some years as much as 4,000 miles on horseback. It is noteworthy that in his 70th year he began to preach in English because he deemed it necessary for the welfare of his church.

Herman Hayunga resigned as professor and became a pastor in the St. Lawrence District. He labored unceasingly, visited from house to house, and brought order out of chaos. He spent 46 years in this district and died in 1872.

Church buildings are now found from coast to coast throughout the provinces of Canada standing as landmarks. There are other memorials, etc.—We have Lutheran Colleges in Regina, Waterloo, Saskatoon, Camrose and Outlook. There are several Old People's Homes and other institutions in various parts of Canada.

When St. John's Church at Riverside, Ontario, celebrated its 150th anniversary on June 10, 1934, a large monument was unveiled and dedicated. The inscription reads: "That ye might tell it to the generations following: To commemorate the loyalty, faith, courage and sacrifices of the pioneer Lutheran pastors, the Reverend Samuel Schwerdtfeger and the Reverend Herman Hayunga and the faithful Christian men and women who established this Evangelical Lutheran Church.—A grateful membership of the Evangelical Lutheran Synod of Canada has erected this monument."

These pioneer Lutherans must have been very fond of music as we often read about their church organs.—"A new pipe organ was consecrated in October, 1910."—"August 12, 1928, marked the dedication of a new pipe organ installed by the well known Casevant firm of St. Hyacinth, at a cost of \$6,500."

The Lutherans of Canada soon won the respect of fellow Canadians. The wife of Canada's first Lieutenant-Governor, Mrs. Lincoe, has written in her diary that "their houses and ground have a neater appearance than those of any other people." Another writer makes this statement: "the most industrious and useful settlers among us."

I gladly recommend this book to my fellow Lutherans.

P. Rasmussen.

THE BALTIC LUTHERANS

By Pastor Clifford Ansgar Nelson
Ambassador to Europe of The American Section
of the Lutheran World Convention

This was the church office of a part of the Lutheran Church of Esthonia in exile, a small, clean room in a displaced persons camp at Oldenburg, Germany. Behind the desk sat the Rev. Friedrich Stockholm, D. D., a fine-featured, gray-haired man. Before the war he was pastor of the large cathedral church in Tallinn, Esthonia, and director of the nation's entire corps of chaplains.

Now, his wife and three sons beside him, he sat quietly, resignedly at his desk and talked with me concerning his people from the homeland. He was still a pastor but most of his flock was in this foreign land, a homeless, stateless people living off the generosity of UNRRA. They are a waiting people, hoping against hope that they shall be able to return some day to their own country. In all, there are 31,000 Esthonians, 97,000 Latvians, and 59,000 Lithuanians in D. P. camps in Germany, according to UNRRA figures for June 14, 1946. The vast majority of Latvians and Esthonians are Lutheran brethren of ours, and we have a direct responsibility for them.

Probst Stockholm is one of the directors here in Germany of his dispersed people. One of his sons was a young Lutheran pastor who assisted his father in

his pastoral work, the second was organist at the cathedral and director in a musical conservatory, the third was a graduate lawyer of the University of Tallinn.

And how came these people here? That is a tale which belongs to the brave sagas of Lutheranism in our own age. One day it will be told in its fulness, and it will ever remain as a tragic chapter in contemporary history. Three times these little Baltic lands suffered the terrors and tragedies of invasion; first by the Russians in June 1940, then by the Germans in 1941, and again by the Russians in 1944. In refugee boats and trains many came away, each with a little bundle of belongings, to seek refuge in some other place.

Now they are here. Their status is extremely uncertain. They have news from the homeland when it comes, that it is not well with their friends and relatives who remained at home. They live in resigned hope and desperate resignation to the kind of inactivity that their present life gives them. But they have resolutely refused all offers to go back under present circumstances. They are afraid, and rightly so, that their return now would mean nothing but further terror and tragedy.

I have been enormously impressed by the uprightness and Nordic strength and character of these splendid people. I have met them now in a great number of camps. I have visited their homes in Bielefeld, Osnabruck, Greven, Detmold, Hamburg, Lubeck, Kiel, Flensburg, Oldenburg, Hanau, Wurzburg, Esslingen, etc., and everywhere it is the same. Even in the crowded conditions of a D. P. camp situation these people are clean, orderly, well organized, hopeful and loyal to the best traditions of their homeland and of our Lutheran church. I have been with them in their worship and rejoiced to share a genuine Lutheran church life. Their pastors are scattered abroad in all the centers, so that nearly all these people have access to church work and pastoral care. And I have seen their joy and friendly smiles as I have told them that we in America are concerned for them and that we wish to help them with our gifts and encouragement. My coming on your behalf has been like a ray of sunshine. "We thought that we had been entirely forgotten by the rest of the world," has been their grateful response as I have told them about Lutheran World Action and the work of the Refugee Commission of the World Council of Churches. For these people our prayers and interest must not cease.

The facts of the church life are that the great majority of the clergy have left their homeland. Here in Germany, for example, the archbishop's office at Esslingen has the address of 122 pastors. Some 90 pastors from Latvia remained at home. Of their condition little is known, except that some of them have died and have been imprisoned by the Soviets. A letter came through which said that one of the pastors had been sent into exile, merely because from his pulpit he had made the simple statement: "We Latvians are living through a dark and troublesome age." That was the charge leveled against him by those who imprisoned him. Archbishop Lauri of the Estonians, and Archbishop Grunberg, of the Latvians are carrying out their episcopal functions in the direction of the church, far from the homeland, but with hope and Christian concern for their spiritual well being.

The needs of these people are not great. They cannot use much money, because there is very little that money can buy. I have had some funds from Geneva to give them, but the church leaders have scarcely cared to accept it, because there is not much this money in German marks can purchase. But they do need church supplies. Many of the clergymen have no Luther gowns to use when they conduct services, they have meager communion supplies and altar equipment, their clothing is worn or almost threadbare, so that some of them hardly wish to be seen in daylight. They have need of Bibles and Testaments and hymn books for their religious life. In some places they make use of the German churches at odd hours, and in most places they improvise some hall or meeting room, by building up a small altar with a cross and candles if they are available, and some homespun cloth to cover the table. But they are singing our Lutheran hymns and conducting their Lutheran worship in every place. There is a hunger and a need for God. God is their true homeland now, for they are without citizenship anywhere.

This people were among the most literate in all Europe. More young people studied at the Universities in their country proportionately than from any other European land. Now they have a fine Baltic University established through UNRRA help in Hamburg, and in every larger center there are schools for their children in the grades and through high school and even into college level. I was exceedingly impressed to see the new glint in the eye, and the new enthusiasm that had come to the students and teachers who had created a university out of the ruins of Hamburg, where they could continue to learn. This week a theological faculty for Lutheran Estonian and Baltic students has been started at the Hamburg school. This school we must support with books and some kind of material encouragement. It was wonderful to see how the ruined rooms of the Hamburg Historical museum had been rebuilt and transformed into class rooms, laboratories, library, teachers' offices, etc., for the youth of these lands.

And what is their future? That is still an enigma that must be solved politically. The prospects of returning to the homeland seem very slight at the moment. Perhaps eventually some form of colonization can be found for them in some such place as Alaska or Canada, or some other area. At present these people can only stir up their hopes and even though they must ask "O Lord, how long?"—their hope is in God and in the righteousness of the world's enlightened leadership. They must not be forgotten people!

In the meantime our church is going to keep close to them. We are hoping to be able to send some personnel into both the British and American zones in Germany to be of service and encouragement to them. I could wish personally that it were possible to send them all off to our own America. They would make wonderful U. S. citizens. That, however is not possible except in a few individual cases at present. Some better disposition will have to be made. They are true Nordics, with the virtues of the Nordic people in their characters. I am enthusiastic about these friends.

Yesterday, I had a conference with the Archbishop of Latvia together with 15 of the Lutheran pastors near Esslingen. They were a splendid group. When I was about to leave, we stood together and I prayed with them. Then Archbishop Grunberg, the fine old man of the church, pronounced the benediction. It was a link between our American church and them and I keep it as a lovely remembrance. As I left, one of the pastors said to me, "Thanks for your visit. Will you promise to come soon again and will you promise that you will not forget us?" I promised in the name of you people in the churches back home and in the spirit of Jesus, who has literally asked us to remember the least of His brethren. This is one little share of our present task in the world. Keep the light of faith and hope and prayer burning brightly at home. The rays of the light are needed over here!

—The Bond.

Greetings And Comments From Our Readers

Lines By A Layman:

What does my Church contribute to its community? This question has often been asked and answered from the pulpit of many churches.

From my desk I shall give you a layman's view of that question: For nearly fifty years my church has stood as a landmark in our small farming community. It is as old as I am, but it has lived much longer by virtue of the combined age of everyone to whom it has ministered through those years. It has seen days of contentment, days of Christian happiness, but it has also shared in days of despair and sorrow, through raging wars, through economic depressions, through worldly strife of every kind. Yet it stands today, its material building stancher, more majestic; its spiritual greatness reaching around the world which, because of human progress through the years, has become our community in the broad sense of Christian fellowship.

In asking the question: What does my Church contribute to our community one prefers to answer the question visualizing the world at peace, one interwoven peaceful community.

Beginning with our own small community we ask: What does my Church contribute? To me personally, and I am one of my community, it contributes a happy church affiliation, it contributes within me a sense of responsibility toward my church home. Sunday after Sunday it reminds me of my responsibility toward my God and my family and my Christian responsibility to my fellow men everywhere. And as it does this for me it does likewise for every man, woman and child that enters its sanctuary whenever the church bell peels out the invitation to worship within its portals. My Church's genuine Christian fellowship within the community is incomparable; its fellowship reaches out long after any specific day or hour has passed; those values stay with me until we meet again, and then only to melt into new currents of fresh bonds, cemented by the Christian love and charity which my Church teaches.

Yes, my Church contributes daily to our community. For the principles which it teaches is of daily use in my own dealings with my community, as it is to every one who adheres thereto in the community. One would be lost and spiritually dead without the Church. And no community, small or large, can live without the Church in its midst. This has been proven throughout the centuries, and more recently so as we have witnessed the downfall of a great nation which attempted to crucify it; and another large nation reverting its stand and calling back the Church.

My Church's influence for the best in Christian living reveals its fruit all around us: In children's work, in youth work, in adult and family life. It reaches out into the world community, but always beginning its journey for this mission in yours and my community. It may be compelled to make many stop-overs and rebuild and repair work along its continued journey; to repair the devastations wrought upon the world by man's greed and selfishness, yet never despairing. But God's wireless keeps humming its encouragement to carry on; to do its great Samaritan task in the name of the greatest Samaritan of all times.

Wherever my Church reaches, and its round trip ticket is never punched out, it begins and ends with you and me as the conductor; with God as the engineer; and with every community as our passengers, whose journey we must safeguard with our continued faith in the Christian Church and its way of living. And we must live that faith in our community daily so that we shall not stain the spotless name of our Church and our God.

Yes, my Church contributes all of this to you and me, and we together, Christians throughout the world, we are the Church, we are the community.

As true Christians may we proudly accept our responsibility to our Church and the world at large, which is our community; and remain ever faithful to God.

Peter Bergil.

A Desire Realized

Dear Editor:

A few lines for "Lutheran Tidings": Some things we enjoy most when a special effort and exertion is put forth to obtain them.

I have often thought I should like to attend a real Danish "Folkefest." My mother has told of the rich fellowship experienced in such meetings.

This summer when Rev. Sorensen received the invitation to be one of the speakers at the Dalum, Canada, "Folkefest" I felt that I should like to accompany him. There seemed to be many obstacles, canceling our usual vacation school, arranging for someone here, etc. We made plans and even to the last day we were not sure that our car would like the trip. We had not gone many miles when the motometer registered 220 degrees. Should we turn back? We didn't. We cleaned the radiator, filled in water many times on the way. Paul, our son, was "flight engineer." With a blowout and flat and driving many miles of "washboard" roads and detours we were beginning to wonder if it was worth the effort. You can probably imagine what a wonderful sensation we felt when at the end of 940 miles we drove up to a lovely home, through a lane of shrubbery and a typical Danish flower and vegetable garden alongside. Most festive of all were the three flags, Danish, American and Canadian, each on their flagpole. After handshakes with the Rasmussens—they were hearty—and other guests already arrived, we were served a sumptuous dinner by Esther, the very capable daughter of the house.

I will not try to give a resume of the good messages we heard at the meeting, can only say that we thoroughly enjoyed the two days we were there. The beautiful Danish church stands on a knoll which can be seen from afar.

I marveled that Danish men and women had the courage to colonize in this remote area. I also marveled at all the efforts put forth to maintain the Danish "folkelig" and Christian fellowship. And the results were evident. Our little girl said: "Why mother, all the little children here speak Danish in their conversation."

Anyone who knows Rev. P. Rasmussen will realize that there was not one dull moment, in spite of the fact that they had their hottest day accompanied with a strong wind.

A fine spirit of cooperation was displayed by the ladies as they served the meals at the church, partly in the church basement and also in a tent outside. We were well fed and a fine spirit prevailed.

A fine group of young people supported the singing and sang several special numbers under the direction of Folmer Rasmussen. His sister, Esther, accompanied at the organ.

On Sunday afternoon the children were assembled. There were many and they listened with earnestness.

Visitors had come from Saskatchewan, from Holden, Calgary, Drumheller and Standard. The latter is approximately thirty miles away. Rev. M. Jorgensen is their pastor. He confided to us that Rev. Rasmussen and he had full control in their large domain, the Dalum-Standard and surrounding country.

By Tuesday we started for home. We stopped at Standard to make a brief call on Rev. Jorgensen. We saw their lovely church and parsonage. Axel Larsen's invited us for dinner. After the dinner we drove through his fields, and I must say I have never seen a more beautiful wheat field.

Much could be said about all we saw, coming and going. The grandeur of the Canadian Rockies; the drive up through Kortenai National Park was indescribable, with snow capped peaks at every turn in the road.

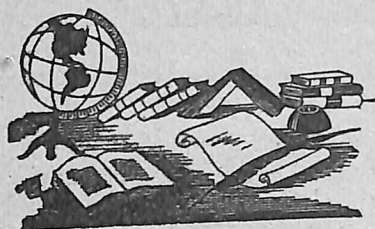
Our return trip was through another section. It was beautiful, but the often rough roads distracted one's appreciation of the views.

All in all it was a wonderful vacation for us all, not least for my mother who has reached the age of 81 years, and who especially did enjoy this Danish "Folkefest."

Greetings,

Gertrude Sorensen.

Seattle, Wash., August 14, 1946.



Across the Editor's Desk

National Sunday School Week—The week of September 15—22 will be observed throughout the United States as National Sunday School Week. During this week religious leaders throughout our nation will endeavor to extend an invitation to approximately 17,000,000 boys and girls who are outside the Sunday School.

The first purpose of this mission is to bring these children into the active influence of the Church and thus help them train for a Christian life. Undoubtedly we all know children who do not attend any Sunday School. It may be that the Mission field here at home is just as challenging as the foreign Mission field. In the *AMERICAN LUTHERAN MAGAZINE* we find the following: "Our best missionaries are the children themselves. Many of us have by-passed the most obvious and successful method of increasing the enrollment of the Sunday School. We have let 20,000,000 missionaries stand idle in the market place."

Taking a glance at the negative side of the picture we find that juvenile judges throughout the country bear out the Baltimore Judge, Charles E. Moylan's statement: "that children who attend Sunday Schools regularly and become active in the wholesale social life and constructive youth programs provided, seldom get into brushes with the law."—Statistics tell us that 56 per cent of the nation's crimes are now committed by the teen-agers. And according to *LIFE* "71 per cent of all children who are sent to jail continue on a life of crime."

Facing such a picture we begin to realize more and more how challenging the entire situation in our country is. Although many often unconsciously shrug a shoulder with the attitude: "Such children are none of my business," we as members of the Christian Church cannot take that attitude, if we at all heed the words of Jesus as he spoke of the right of every child to the blessings of his kingdom.

Anyone who can use enrollment material of various types, can have same at a small cost from the National Sunday School Week committee. Samples of door-knob invitations, community canvass cards and instructions, baseball blotters, stamps, lapel buttons, etc., can be had by writing to the Rev. John A. Kavash, chairman, 1819 Broadway, New York 23, N. Y.

A Revised Hymnal and A New Translation of the New Testament will soon be issued by the State Church of Denmark. A so-called trial edition of the New Testament was completed some years ago by a special committee of ministers and professors. After considering various suggestions for alterations and improvements, they have now placed the final draft before the Theological Faculty for approval, after which it is expected to receive official authorization.

The new hymn-book will include material from three collections of hymns compiled by committees from South Jutland, the Grundtvigian section of the

Church, and ministers in the diocese of Viborg.

We know that the appearance of the new edition of a Danish New Testament and a new Danish hymnal will be of interest to many in our synod. Although the English language is used more and more at our services in all our churches, there are many who cherish especially the Danish hymns and might also be interested in reading their Danish New Testament in good and up-to-date translations.

Plans to Send a Danish Minister to Russia by the State Church of Denmark has recently been announced. The assignment was given to the Rev. Alf Johannessen, and he is now awaiting an entrance permit to the Soviet Union.

Pastor Johannessen's task will be to inform the Russians about Danish church life and to make himself acquainted with conditions in Russia.

Considerable fear of Russia is being developed in various ways in our country and in the European countries. Undoubtedly an act of "Good Will" and suggestions for constructive future fellowship as shown by the State of Denmark in sending such an emissary to Russia may prove to have unlimited importance for the making of World Peace. It is high time that the Church realizes not only its present opportunity but also its profound responsibility of contributing in such or similar public actions of good will toward the building of a World at Peace in days to come.

"Greetings and Comments From Our Readers" will be the heading of a new feature in our publication. We have had such in mind for some time, and others have spoken to us about having one. Similar features are being used quite successfully in other religious papers. There is no doubt in our mind that such a page can have considerable value.

We then invite our readers to contribute to this page. We do not wish to discourage the longer and more complete articles to our paper. But many may often feel that they do not have the time nor the material on hand for a full article, and yet there may be some comment or question that presents itself and same can then be submitted in the form of a letter to the editor, or as a brief article for this page.

We receive many of the Church Bulletins from various pastors. In these we find now and then certain problems discussed which naturally pertain to the local congregation, but which nevertheless could be of interest and possible help to other groups. We should like to have the privilege of re-printing such items also on this page.

May we again be permitted to remind the pastors throughout our synod, that we should like very much to have all Church Bulletins sent to our address. And we wish to repeat this policy which we plan to continue. If there are news items or other items in a Church Bulletin which are of such local nature, that the pastor or congregation does not care to have same repeated in *Lutheran Tidings*, then please mark same to that effect.—On the other hand, it would also be a help to the editor if items of special interest be marked for our immediate attention.

Please help us to make this page in *Lutheran Tidings* constructive and of real value for our Christian fellowship and work in our synod.

Ordination

God willing Peter D. Thomsen will be ordained Sunday, Sept. 8, 1946, at Our Savior's Danish Lutheran Church, 819 South 22nd St., Omaha, Nebr., at 9:30 a. m. The following pastors will assist: Prof. Rev. S. D. Rodholm, Liturgist, Rev. Alfred Jensen, president of Synod, introductory address, Dr. Johannes Knudsen, president, Grand View College and Rev. Ronald Jespersen.

Rev. Erik Møller, president of District VII will conduct the installation. At the following service Rev. Peter Thomsen will preach the sermon.

Pastors of the District who will attend kindly bring their gowns.

A. W. Andersen, Ordinator.

Danish-American Folk Meeting

Danebod Folk School Association invites to a folk meeting October 8—13. The meeting opens Tuesday night and closes Sunday evening. More details will follow later. Please register as soon as possible with

Enok Mortensen,
Danebod parsonage,
Tyler, Minn.

District III Convention

Racine, Wis., October 4—6

The Annual Convention of District 3 will be held in Bethania Lutheran Church in Racine, Wis., beginning Friday evening, October 4, and will continue through Sunday, Oct. 6. The Bethania congregation herewith extends a cordial invitation to the pastors, delegates and friends of the congregations in District 3 to participate in the work and fellowship of this convention.

Reservations should be sent, preferably a week in advance, to Mr. Einer Fischer, 1435 Munroe Ave., Racine, Wis.

Einer Fischer, President.
Edwin E. Hansen, Pastor
and District President.

To Our Women

Gathering bandages—all sizes—feed sacks, yard material and children's sweaters and dresses for the Santal Mission.

We hope that Dr. and Mrs. Hagens and Miss Alice Axelson will be able to sail soon. Would it not be a fine greeting to give them as they are ready to go? Here is a large supply of some of the much needed clothing, bandages, etc., for the people whom you go out to minister to.

So, please, help us!—Have all parcels sent so they can be in our Minneapolis office by September 30th, that the missionaries can take care of this extra supply with their own baggage for shipping.

Send all parcels to: Rev. M. C. Dixon, 401 Cedar Ave., Minneapolis, Minn.

Dagmar Miller.

OUR CHURCH

A "Corner Stone Ceremony" at Grand View College for the new dormitory that is being erected at Grand View College will be held on September 27, at 3 p. m. On the evening of the same day, 8 o'clock, the Fiftieth Anniversary of the founding of Grand View College will be observed together with the opening meeting for the 1946-47 school year. September 27 will mark the fifty years to a day since Grand View College first opened its doors.

Dagmar, Mont.—Prof. and Mrs. Hasseriis visited in Dagmar on Sunday, Aug. 18. Prof. Hasseriis spoke both afternoon and evening, and at both meetings a number of Danish songs were rendered in duet by Mr. and Mrs. Hasseriis. In appreciation of the fine contribution the Dagmar people presented their guests with a check for \$100.—Rev. Enselmann escorted his guests to Regina, Canada, in his car in order that they might be able to reach Dalum for their next appearance.

Withee, Wis.—The Lutheran Summer Festival to which the Nazareth Church was host on Sunday, August 4, was attended by about 700 people from various Lutheran churches of that Wisconsin area.—Dr. Christiansen from the Wisconsin State Farm School gave the afternoon address. A large combined choir of 65 voices from the various churches participating under the direction of Rev. A. E. Norson, Greenwood, rendered several numbers. Rev. L. C. Bundgaard, pastor of the host church, was in charge of arrangements and he and the several visiting pastors all gave their contributions to the services throughout the day.

Waterloo, Iowa.—The Waterloo congregation has now decided to purchase another church site. Such action has been under consideration for some time, but on August 19, the final decision was made.

Muskegon, Mich.—A "Young People's Group" of young married couples is being organized in the Muskegon

church. The first meeting is called for Wednesday evening, Sept. 11, where Mr. and Mrs. Harold Nielsen and the Rev. and Mrs. Holger Jorgensen will be hosts for the first meeting.

The Altar Guild of the Muskegon church is collecting used clothing to be sent to Denmark. The same organization will be in charge of the making of some children's clothes, which will also be sent for the coming winter.

Mr. Harold Olsen, theological student from Grand View College, who served as teacher in the vacation school of the Bethlehem's church in Cedar Falls through the first part of the summer, continued through the latter part of the summer as an assistant to the pastor of the Church, the Rev. Holger O. Nielsen. He helped in the Sunday school, with the Youth work, congregational visitation and preached his "first sermon" in the Bethlehem's church.

Liberation Medals and Citations have recently been issued to probably a hundred or more Danish-American people throughout the nation. The list of names that we have had called to our attention is so long that it would be hopeless to endeavor to mention the names of all. The medals were bestowed by King Christian X of Denmark, issued officially by Prince Harald of Denmark, and upon recommendations from various sources in Danish-American communities. The medals were issued to men and women who have been leaders in various projects for the support and relief of Denmark, such as the collection and making of clothing for Danish Relief, etc.—We are confident that through these greetings the people of Denmark wish to send greetings of appreciation to all who in one way or another have contributed in the liberation of Denmark.

Brush, Colo.—Although several cases of poliomyelitis have appeared in the vicinity, it is the general opinion that the worst season is over, and that the District VII meeting may be held as previously announced September 20-22.

Ringsted, Iowa—Rev. Harold Petersen will preach his farewell sermon in

Grand View College

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Fall Semester Opens September 16, 1946

Write for Catalog — Johannes Knudsen

the St. John's church Sunday, Sept. 8. He and his family will move during the following week to Askov, Minn., where Rev. Petersen will be installed Sunday, Sept. 15.

Rev. Holger P. Jorgensen, Muskegon, Mich., was elected a member of the board of the Eben-Ezer Mercy Institute, Brush, Colo., at the annual meeting held there in July.

A "Madsen Memorial" building will be erected at the Eben-Ezer Mercy Institute in memory of the late Rev. Madsen, founder and superintendent of the Institute through many years. Several gifts have already been received for this memorial and further gifts, both large and small, will be received with thanks.

Tyler, Minn.—Harvest Festival will be observed Sunday, Sept. 8, at the Danebod church. Rev. V. S. Jensen of Des Moines, Iowa, will be the guest speaker at two services in the morning and again at an afternoon meeting.

"Open House" to friends from far and near will be observed on Sunday, September 22, in the parsonage at Dwight, Ill., as your editor and his wife will observe their 25th wedding anniversary.—Vær saa god!

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.

Acknowledgement Of Receipts From The Synod Treasurer

For the Month of August, 1946.

Towards the Budget:

Previously acknowledged ----\$ 2,164.14

General:

Congregations—	
Hartford, Conn.	100.00
Manistee, Mich.	94.50
Muskegon, Mich.	18.60
Des Moines, Iowa	25.00
Omaha, Nebr.	30.00
Los Angeles, Calif.	19.70

Pension Fund:

Congregations—	
Manistee, Mich.	12.00
Newell, Iowa	40.35
Omaha, Nebr.	49.00
Marquette, Nebr.	10.00

Home Missions:

Miscellaneous gifts and subscriptions to Lutheran Tidings	14.75
Congregations—	
Omaha, Nebr.	15.00
Marquette, Nebr.	20.25
Ringsted, Iowa	5.00
Withee, Wis.	8.80
Diamond Lake, Minn.	2.50
Cozad, Nebr.	3.00

Chicago Children's Home:

"Memory of Mrs. Jes Andersen," Jes Andersen, Ringsted, Iowa	10.00
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Tyler Children's Home.

"Memory of Mrs. Jes Andersen," Jes Andersen, Ringsted, Iowa	10.00
"Memory of Jens Sticksen, Withee, Wis.," Mr. and Mrs. Nels Petersen, Minneapolis, Minn., Mrs. Anna Henriksen and family, Evan, Minn.	4.00

Total towards budget to date...\$ 2,656.59

Received for Items Outside the Budget:

To Lutheran World Action:

Previously acknowledged
(1946)\$10,692.82

Congregations—	
Manistee, Mich.	89.20
Greenville, Mich.	129.50
Grayling, Mich.	118.00
Marinette, Wis.	215.00
Dwight, Ill.	10.00
Clinton, Iowa	37.00
Viborg, S. D.	106.80
Los Angeles, Calif.	40.00

Canwood, Sask.	75.00
"M. H. A.," Brooklyn, N. Y.	50.00
Sunday School children of Grayling, Mich., to the children in Germany	25.00
Guiding Circle, Ringsted, Ia.	5.00
Ingeman Lutheran Sunday School, Moorhead, Iowa ..	5.00

Total to date\$11,598.32

To the Old People's Home:

"Memory of Mrs. Jes Andersen," Jes Andersen, Ringsted, Iowa	10.00
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To the Church at Danevang, Texas:

Trinity Congregation, Chicago, Ill.	75.00
G. V. C. Jubilee Fund, Cash	

Contributions:

Previously acknowledged ----	\$54,122.88
Mr. Hans Jensen, Hutchinson, Minn.	2,500.00
Interest on "G" Bond	6.25
Mr. and Mrs. Magnus Petersen, Manistee, Mich.	5.00
Danish Ladies' Aid, Junction City, Ore.	20.00
Walter Blunck, Withee, Wis.	10.00
C. B. Jensen, Cedar Falls, Ia.	50.00
Mr. and Mrs. Chester Petersen, Gayville, S. D.	10.00
Miss Herdis Jensen, Chicago, Ill.	5.00
E. C. Sorensen, Manistee, Mich.	50.00
Rev. and Mrs. W. Garred, Manistee, Mich.	10.00
Rev. P. C. Stockholm, Marquette, Nebr.	10.00
Mr. and Mrs. Hans Krog, Diamond Lake, Minn.	5.00
Congregation, Hampton, Iowa	216.00
F. W. Hansen Aurora, Nebr.	25.00
William Petersen, Ruthton, Minn.	5.00
Herman P. Hansen, Ruthton, Minn.	10.00
Miss Louise Madsen, Clinton, Iowa	5.00
Mrs. Ray Struve, Clinton, Ia.	5.00

Total cash to date\$57,070.13
Cash value of bonds on hand...\$23,892.50

Total to GVC Jubilee Fund to date\$80,962.63

Correction:

In the July receipt list the contribution of Mr. Marius Moilund, Withee, Wis., to the Jubilee Fund should have read \$50.00 instead of \$10.00.

All these contributions gratefully acknowledged.

Olaf R. Juhl.

4752 Oakland Ave., Minneapolis 7, Minn.

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I am a member of the congregation at _____

Name _____

New Address _____

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JENSEN, JENS M.
TYLER, MINN.

RTE. 2,