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Living Issues of the Reformation

By Dr. Hans Lilje, Hanover, Germany.

The following message by Dr. Hans Lilje was written at the request of Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation. It is for use in connection with the 429th anniversary of the Reformation, Thursday, October 31. Dr. Lilje, one of Germany's outstanding Lutheran pastors and theologians, was underground leader of the German Student Christian Movement during the war, is now a member of the Provisional Council of the Evangelical Church of Germany.—Editor.

The end of the war, though greeted with immense relief by millions and millions of people, did not bring with it a general feeling of security. For it revealed

more than mere political routine. In view of these problems it is ridiculous to think of the old recipes of political parties or the economic programs of the past. Important as all these plans may be (which may very well go beyond human possibilities), they will not meet the real need of the hour. The rebirth of Europe must be a spiritual one.

This is the reason why so many people think of Christianity and the Church as the greatest source of hope. It is not because the history of Europe is based



Luther at the Diet of Worms in 1521.

the chaotic state of the world. Europe, shattered, with ruins all over the continent, is just a symbol of the spiritual breakdown of our generation. More than superficial reasons must be given if one tries to explain why the minds and consciences of so many people could be darkened to such an appalling extent. No complex reports of political intrigues and madness would make a convincing story. It is the spiritual and metaphysical impoverishment which lies behind all these political events and without which the European tragedy could never be understood.

But the questions of the future trouble us still more. Huge problems of reconstruction rise before our eyes. Whoever has seen the destroyed cities of Europe, these vast areas covered with ruins, the endless processions of "displaced persons" seeking their old homes or looking for new ones, realizes that the task of leading the world back to real peace calls for

upon the Christian Church, but because the Church proved to be the only rock of resistance, that they think of the Church as a living reality.

But is the Church a living reality? Was she not responsible for the moral and spiritual breakdown, because she proved to be weak and inefficient? And is not the tale being told over and over again that the Churches of the Reformation—and most of all the Lutheran Church—made certain political developments possible because they were so closely (too closely) connected with those political systems which caused all the trouble in the world?

It was one of the great European writers, the Christian thinker Mereshkovskij, who concluded a very able book about Luther in stating his conviction thus: "If the Christian Churches have a way into the future, it will be the way of Martin Luther." It seems that he is right.

Speaking from the point of view of the historian, this picture is, of course, entirely wrong. For centuries there was no Christian thinker who spoke as vigorously against the princes of Europe as did Luther. If ever there was a man who opposed all arbitrary rulers, it was Martin Luther, because he taught them to look upon their kingship as a responsibility to God, and if ever a man taught the subjects about their ultimate freedom, again it was Luther, because he showed them that whosoever lives in the fear of God is free of the fear of man. No dictatorship is possible where people think and live along the lines of the Reformation. For they know that God is above all earthly rulers. Therefore it is wrong to bestow unlimited earthly power upon a single human being, and it is blasphemous to attribute divine or semi-divine dignity to a mortal being or to the state. Dictatorship and arbitrary rule, with all the brutality and injustice which go with them, are simply the final product of a political ideology which has lost contact with God. The political rebirth of Europe will be impossible unless the divine orders of political life, as presented by the Reformation, are rediscovered.

But this implies one more rediscovery. The most tragic event in the inner history of Europe is the change in the outlook upon man. This change in the fate of man in the modern world makes a stirring story. For, when the European mind slowly drifted away from its Christian heritage, it lost more and more the idea of what man is in this world. The outlines of human personality grew dimmer and dimmer until they eventually disappeared. The maelstrom of the big, modern mass-movements submerged all life of the individual; this process of mass-disintegration seemed to be as unaware of man's fate as an earthquake or some other catastrophe of nature. It goes without saying that this development leaves no room for personal happiness, and it does not make much difference whether this personal happiness is overthrown by an omnipotent state or by totalitarian warfare or by an all-embracing social machinery. When Luther fought his religious struggle in his early days, he realized that he stood in ultimate loneliness before God Himself. Nobody could take his place. This taught him one fundamental lesson about the life of man: Lonely, utterly lonely, he will meet the hour of his death, nobody can then take his place because everybody has to die for himself. But the same is true in life. Nobody can take my place, I have to live my own life, because God is talking to me and because I am responsible to Him for all I do and for how I live. This insight means the beginning of real personal life, for it is the only basis for real personal responsibility. And no moral life is possible without this personal responsibility. If the nations of Europe are to be able to reconstruct the political and social order of their continent, they must be taught that it is no longer possible to hand over one's own personal responsibility to the state or the community. This was the very mentality which led whole nations into disaster. Only if all of us realize that there are orders of God, holy commandments, which we have to obey, only then can a moral rebirth of Europe take place.

It is a long way for the European mind from spiritual under-nourishment and religious poverty to the fullness of the Christian faith as represented in the Reformation. The men of that age knew the great mystery of life—namely, that no human endeavor can bring about this personal existence and fulfill our ultimate responsibility, but that all is God's gift to mankind. That is what they called God's Grace, and that is the reason why they believed in Jesus Christ who made this Grace of God visible in this world.

But this conception of man would be incomplete if it were to be understood in an individualistic way. There is a third re-discovery to be made. If we try to obey God's commandments, we are not led into those vague generalities which seem to be the inevitable result of all secularized ideologies. It is not some abstract conception of some social unit or group or class which is the point of orientation for my social duties, but the living person at my side—my neighbour, my colleague, my father, my son, my fellow-being, whether he be fortunate or in misery, gifted or stupid, rich or poor. This is why every single sentence which Luther wrote about man's social duties sound, up to this very day, after more than four centuries, so refreshing and invigorating, and this is what makes life interesting and adventurous, that our social duties are no longer only theories, but that they become real, extremely real. We in Europe should be lost and doomed to ultimate disaster if we were not to discover the fellow-man at our side who needs our love and help, because he is homeless and deprived of his belongings, and because we must help each other. "We must become each other's Christ" is one of the great sayings of the Reformation, and we could scarcely find a more vigorous formula for the social duties which lie before us.

There is so much which could make the Reformation a living thing even in our days and a divine light might shine upon the dark paths of our generation, if we rediscover its fundamental truth.

MINORITIES

Prof. Alfred Nielsen's portrait of the relationship between people and government is generally true, but the lens must have been dimmed, for there is something missing in the picture. It should have shown the minorities which have a conviction and policy in regard to the matter. The Mormons are enabled by their relief system to go through a depression without government help. Menonites and similar groups are adept in pinching through a narrow pass. The Decentralists are building up a method and philosophy against government overreach. The Henry George School of social science is going quite strong now. The free cooperatives and the free land movements are not spurious. It should also be remembered that quite a few individual people refused to take government aid during the last depression.

Knowing that the tiniest minority has often been the embryo in history I feel that it belongs in the picture.

Aage Møller.

GROWTH AND FRUIT

EIGHTEENTH SUNDAY AFTER TRINITY

By P. Rasmussen.

Pastor of Bethlehem Lutheran Church, Dalum, Alberta, Canada.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh it away; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye. Except ye abide in me. I am the vine, ye are the branches; He that abideth in me and I in him, the same beareth much fruit; for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and they cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in His love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." John 15:1-11.

For several years we lived in California surrounded by orchards and vineyards and saw for ourselves how people grew grapes and raisins; planted, irrigated, pruned, cultivated and picked fruit. Thus the picture we have before us is very familiar to me.

Jesus spoke these words to his disciples the last night before His crucifixion, after He had instituted the Holy Supper. The words point to a great purpose; bear fruit, more fruit, much fruit to the glory of God who is the husbandman behind it all. The words tell us plainly that it may become a fact; a fact so vivid in the life of Paul who writes to the Philippians—"I can do all things through Christ which strengthened me." By abiding in the vine he can do all things, for there is no doubt about the vine itself. "I am the true vine." We should be more concerned about the branches. If they will only draw their sap from the vine, they are bound to bear fruit. If we will only abide in Christ, we will draw spiritual life from Him. This is done in an invisible way, but it is a reality just the same; the fruit proves it.

These words are very promising: "Whatsoever ye ask for, it shall be given you," and everlasting joy will live in the heart. But the words also give warning: "Every branch in me that beareth not fruit, he taketh away—if a man abide not in me, he is cast forth as a branch and is withered, and they gather them and cast them into the fire and they are burned." The words also carry a strong appeal: "Let my words abide in your hearts," and last but not least, "abide in my love."

Summing up this teaching, we find there is something the husbandman, God, will do and something we must do. John's gospel makes no mention of the kinds of fruit but St. Paul has nine different kinds to show us. "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5-22).

The words of Jesus were first spoken to the apostles,

but they concern us as well. The question is: how are we to live and apply them in our daily life? May I point to something familiar to all Christians? Every time we baptize a child early in life, we are reminded of a cleansing through a word from God and the sponsors are exhorted to look after the spiritual life of the child that it may continue with Christ, even as it now through baptism hath been grafted into Him.

The child is now a branch on the true vine; the parents, sponsors, congregation and minister each has an obligation to look after the welfare of the child's spiritual life. We are well aware that we are surrounded by many evils and have to live in a dangerous world; therefore we pray after baptism: "Preserve us in faith." It is by faith that we abide in Christ and He in us. "Strengthen us by Thy Holy spirit in our struggle against sin, that we may continue in the grace of our Baptism." And we know that the very same night in which Christ spoke the above mentioned words to His disciples, He also prayed for them: "Not that Thou (God) should take them out of the world but that Thou should keep them from the evil."

When parents watch over the spiritual life of their children with care, praying for and with them, living and abiding in Christ and His words themselves, they are fulfilling their obligation as best they can and giving their children a great inheritance from their home.

As it would be a tragedy for a child not to have an earthly home, so it would be missing a great deal by not having a spiritual home. The parents may need some outside assistance and for that reason we have the Sunday School, and the Sunday School teachers who attempt to lead the child to Jesus and to keep intact the spiritual union between the child and Jesus. Further, we may think of confirmation as being an act of acceptance by the youth of the "Baptismal Covenant." Again we have the word "Continued" in the covenant to emphasize constancy in their faith, which is pointed out in the words of Jesus: "Abide in me, abide in my words as the branches in the vine."

What a joy it is to see what I saw in a congregation in California many years ago—the front benches of the church occupied by young men and women at every Sunday service. On the other hand how sad it is when those confirmed seldom are seen in church. It can never be an ideal life to go astray, and young people are not obliged to go out and sow their wild oats. Think of Joseph in Egypt: God was with him and he was with God and afraid to sin against God. Or we may mention Christ Himself: "I have kept my Father's commandments, and abide in His love." "I am not alone, the Father is with me." "The Prince of this world cometh, and had nothing in me." When, as a boy of twelve, Jesus appeared in the temple he was an example of one who wanted to abide in His Father's

love. John tells us in the beginning of the 13th Chapter that Jesus had loved His own which were in the world and loved them unto the end. And as evidence He instituted the Holy Supper. Is it not quite natural then, when thinking about the necessity of abiding in His love, to go to the Lord's Table where His love is manifested every time we are invited.

In summing it up let us imagine the following: I hold in my hand a cluster of ripe grapes before I pick them off the branch. I may have expressed admiration for their growth. We may think of the branch which gave the growth but the branch will in like manner pay tribute to the vine and the vine will glorify the husbandman who planted it and took care of it from the very beginning. And this reminds me of a story which Mr. Moody was very fond of telling. Here it is abbreviated:

"A mother worked hard every day to provide for her son a college education. When the time came for his graduation he wrote to his mother requesting her presence. She couldn't come because her clothes were worn. He wrote again and she came in order to please him. The graduation exercises took place in a rich and fashionable church. When the names of the prize winners were read her son received the highest honor. There were tears in her eyes when her son rose to receive his reward. The president of the college pinned a medal on his coat and expressed his joy at the splendid success the boy had won. As soon as he had received the medal he quietly left the

platform and went directly to his mother and pinned it on her old black faded dress. There were tears in his eyes too as he bent and kissed her face. 'That's where it belongs,' he whispered, and went back to his seat."

And so I think it is with the fruit bearing branch—the tribute will be given to the vine and the vine will give tribute to the husbandman.

One of the fruits that Paul mentioned was meekness. If by the grace of God there is any fruit in a Christian's life, I think he will refer to his parents, his home, probably his mother, but she will pay tribute to God.

Give glory to God in the highest! Thus the fruit will be thankfulness. It was Robert Browning who said,

"Grow old along with me,
The best is yet to be.

The last of life for which the first was made."

"Abide in me" and you experience life's greatest possibilities.

"Thou art the Vine, O nourish
The branches graft in Thee
And let them grow and flourish
A fair and fruitful tree;
Thy Spirit put within us,
And let His gifts of grace
To all good actions win us
That best may show His praise."

Amen.

A VENTURE IN UNDERSTANDING

By Ernest D. Nielsen.

Lecture delivered at the District 3 Convention at Racine, Wisconsin, Sunday afternoon, October 6, 1946.

When the Committee on Lutheran Church Relations met on the campus of Dana College, February 20, 1946, in joint session with a similar committee representing the United (Danish) Evangelical Lutheran Church it undertook a task that necessitated a method which is fully recognized as valuable, but one in which we have had very little practice. It is quite evident that this limited experience is not confined to the two committees. It is not necessary to repeat here what we wrote earlier in *Lutheran Tidings* in regard to the Blair Declaration on the Holy Scripture. We are concerned about some of the questions which the subsequent discussion has raised.

The discussion which has followed is characterized by polemical rather than ecumenical thinking. One expects that but hardly from the followers of Grundtvig who declared that the Church has no dogmas. That insight has not produced any visible fruits among us. The late J. P. Bang points out that not even the disciples of Grundtvig have been able to assimilate this truth. Grundtvig protested against making the church a school of theology; theological science must of necessity develop doctrines and dogmas, but the Church has no dogmas. The kind of thinking which the two committees had to do was of an entirely different kind. We speak of that type of thinking today as

ecumenical thinking. It has a value quite apart from ecumenicalism which is a movement toward the organic unity of the churches. In ecumenicalism alone the conscious effort is toward union or reunion of a divided Christendom. Ecumenical thinking may or may not be concerned about church union. However, it is a deliberate effort of men or groups with diverse theological and ecclesiastical views to attempt to articulate important questions within a definite frame of reference. The frame of reference (as far as the two committees were concerned) is the Word of God. Polemical thinking cannot contribute very much of any value because its answer is given before the discussion begins. Ecumenical thinking proceeds from the point of view that the word of God is dynamic and for that reason we cannot ascribe finality to our interpretation of what the Word of God is. This approach is not without its risks, but it is the only approach which is open unless we desire to live in theological isolation. This does not mean that the results are acceptable, nor that the one way of thinking is right or the other wrong. Furthermore, it does not imply that there are not basic differences. It is not a way to compromise, but an effort to gain new religious insight, if possible. In itself it was a very legitimate cooperative undertaking.

If, however, we are desirous of entering into a larger understanding of Protestantism in America, and more particularly American Lutheranism as it expresses itself in its theologically progressive groups we shall have to sweep away a considerable amount of prejudice and misunderstanding on our part. Furthermore we shall have to study Grundtvig much more independently than we are accustomed to do.

It is regrettable that we do not seem to know that Grundtvig fought the battle against the old biblicism so effectively, so decisively, that we do not need to fight on that front: the battle he fought is won. The Church is not a *Skriptkirke*; it is a faith-society. For any church today to make the question of the Bible an issue of debate to the point that those who write about it in our own papers and in Danish papers refer to a possible schism within our church is to confess inability to see that not only is Grundtvig's battle won, but the entire theological outlook has changed since his day. As William Ernest Hocking says, "It is no longer, Which prophet? or Which book? It is whether any prophet, book, revelation, rite, church is to be trusted. All the old oracles are seeing a new sign:—The case that must now be stated is the case for any religion at all."

Yes, insistence upon the confessional writings on the part of the Lutheran churches in America is well known. Nevertheless, it is important to recognize that even as there is a real difference between the two Danish synods so there are fundamental difference between the non-Danish synods in this country. They are not immune to the altered outlook in practically every area of theological research. The acid of modernity is discernable in many places. They are not of the *Grundtvigian Anskulse*, but they have arrived at positions which are not altogether incompatible with our views. Let a few Lutheran scholars speak.

Abel Ross Wentz, who writes chapter IX "The New Testament and the Word of God" in *An Introduction to the Revised Standard Version of the New Testament*, says, "The Bible is a record, . . . The interest we have in the Bible springs from our interest in the message it conveys. . . . What then is the relevance of the New Testament to our day? The answer is that it is the core of the Bible, the record of God's message to our generation. It is the literary deposit of God's ultimate Word to us. It is God's way of speaking to us now. The great unique Personality who meets us in the New Testament and speaks to us from its pages is the very center of God's entire revelation. What he himself did and said, what the unique community of his early followers did and taught about him: this is the highest concern of the Christian in our generation as in every generation. It is enduring history because it is the voice of the eternal God. . . . **Behind the words and phrases of the New Testament, behind its written or printed pages, is the essence of an extraordinary message. . . . In the final analysis the truth of the Word is apprehended not in the repetition of precise and melodious Scripture but in the immediacy of faith. But the faith of the individual, like theology and the creed and the sermon, is held to a consistent course by the record of the Word, and for that reason the**

revision of the record in the light of growing Christian experience and expanding human knowledge is of vital importance to a true apostolic succession of spiritual life." The last sentence shows, as we stated above, that Wentz does not teach the *Grundtvigian Anskulse*, but there is not a single statement in this chapter which identifies the oral and the written word.

Yes, it is true that American Lutheranism has tended toward full confessionalism. It adheres rigidly to this position in many places for much the same reason as we adduce. Says John A. W. Haas: "Lutheranism, therefore, has a distinct message, and it is different in its whole spirit and attitude from the other Protestant Churches. Until some of these conceptions become more regnant in American Christianity, and until there is a deeper realization of the vital facts and truths of the gospel in which Lutheranism believes, it conceives that it has a right of separate existence and a real message for the world."

However, let John O. Evjen speak. "What is determinative of Lutheran loyalty to the central truth of Christendom—salvation through faith by grace—is not the lineal measurement of creed, but spirit and life. . . . Confessions are not juridically binding for we look for the spirit in them. Nor are they religiously binding; if they were, they would be on the same plane with Canon Law, making salvation dependent on the keeping of this Law. Confessions are of historical importance; but confession is of religious importance, being a spiritual quantity." And speaking of the orthodoxy which he rejects, he says, "The common man failed to distinguish between the three quantities: the eternal Word, the Bible, and dogmatic formula." "What creates and nourishes spiritual life is the right use of Word and Sacrament. The printed word is visible, the wine and bread and water, too, but the real Word, the real Sacrament in spiritual effects is invisible."

I still remember one of Wilhelm Pauck's addresses in which he warned against absolutizing our "insights and systems, proclaiming them to the world as if they were final." And he added, "in such a case we are but false prophets who, instead of refreshing the thought of the church confound it." Conrad Bergendoff frequently stresses the same things, except instead of speaking of insights and systems he speaks of the intellectual and spiritual sterility of Lutheran jargon. Within the framework of our own church we stand in a real danger of succumbing to both of these temptations.

Grundtvig has an enormous contribution to make to Christian thought. However, we who would like to see his thought become a part of Christian thought in America will have to approach Grundtvig independently. There are distinct limitations to the extent to which we can rely even on the best Danish interpreters. There are limitations in Grundtvig's own thought that must be considered in the light of Christian thought in America if we want to reach the American public. Grundtvig is an apologist, and a good number of his followers are mediating theologians who attempt to live, philosophically speaking, in two worlds at one and the same time. That approach is, in my opinion,

doomed to failure. We need a fresh approach to Grundtvig. Such an approach will involve detours which will take us far afield in to studies which may seem quite remote at first. These detours, which we consider essential for a new approach, will take us in to areas which geographically, intellectually and spiritually may seem to lead us away from Grundtvig. However, the astonishing discovery is that they lead us to the very same or similar questions which Grundtvig struggled with in Denmark and won. He fought the good fight, but he was by no means the lone defender of the faith which he believed himself to be. However, this does not diminish the greatness of Grundtvig; it reveals how deeply he was involved in the problems that vexed the Church. In fact he was perhaps more involved than he himself realized. The impact of his thinking upon many of these problems is still felt. We want it to be continued to be felt. But it is a question whether it will be effectively felt in America without a new frame of reference. That involves studies in fields of human investigations which demand that we extricate ourselves from many preconceived judgments; it requires that we do some ecumenical thinking; it furthermore requires the employment of the scientific method. Yes, this does involve a risk. The words which Carl Gustav Jung speaks about Protestantism are applicable here although spoken in another connection. "Protestantism

was, and still is, a great risk and at the same time a great opportunity."

I like to think of the Grundtvigian conception of the Church as a faith-society as a great opportunity. It is as a view which will weather the storms of time; it is also a view which should set us free, theologically speaking. Free not to discard theology but to use it unfettered; free to examine Grundtvig critically, free to question our interpretations of Grundtvig. That may involve a risk, but I think it is worth it. Without it we become simply an echo. In our rightful stress upon the primacy of faith we must not lose sight of the function of the mind. It is only through the interaction of minds reflecting upon the meaning of such symbols as the Word, the cross, the faith, love, justice, etc., that we can ever deepen our insights. And the marvelous fact is that the symbols which the New Testament uses—the Word, the cross, the faith, life, light, love, etc.—are not abstract terms; they are Christian words which significance lies in their concrete attachment to the life and death, to the words and deeds of Jesus Christ. Yes, with the Apostle Paul we may say, "What a fathomless wealth lies in the wisdom and knowledge of God!" (Romans 11:33. Moffatt). Any venture in Christian understanding is prompted by the inexhaustible source of knowledge which always presses upon the frontier of our thinking. I for one do not wish to close that frontier.

District II Convention In Detroit, Michigan

September 13—15, 1946.

The meeting was called to order Saturday at 10 a. m. by Rev. Holger P. Jorgensen as president and chairman.

Thirty-four delegates and the following pastors were present: Svend Jorgensen, Holger Jorgensen, C. A. Stub, Willard Garred, John Christensen, Richard Sorensen, Svend Holm.

Minutes of last year's convention were read and approved.

A welcome was extended to the president of our synod, Rev. Alfred Jensen.

The district president's report was read and approved.

Reports from the various congregations were now heard. Of special interest may be mentioned that Detroit is planning to build a new church in the near future and a site has been selected. The minister in Manistee and the choir has paid monthly visits to the local convalescence home. The men's club in Juhl has "flooded" 39 acres of cucumbers expected to net ca. \$600, to be turned over to Lutheran World Action.

The treasurer's book was duly audited by the finance committee and reported as follows:

Balance forwarded	\$246.49
Receipts	491.90

	\$738.39
Total expenses	430.60

Balance on hand	\$307.79
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Out of this balance \$150.00 was set aside last year for the Mission fund.

The following agenda was now discussed:

The president of the synod, Rev. Alfred Jensen, voiced his regret that the district did not meet its synodical quota last year because of the two largest congregations not paying their share. He also referred to congregations not reporting correctly their membership, and suggested that perhaps Lutheran World Action collections on a confirmed membership basis had something to do with it. Rev. Jensen exhorted us to meet our quota this year as quite a few home mission projects will be going and will have to be supported.

On the G. V. C. Jubilee ingathering of funds our record is the lowest in the synod.

A letter was received and read from Rev. Arthur E. Frost concerning the Pension fund. No discussion—filed.

\$150 was set aside to the Home Mission fund.

Miss Dagmar Miller extended her greetings to the convention in a letter on behalf of the Santal Mission. Letter read—filed.

The committee on the Sunday School Institute reported that lack of time because of the inability of getting a third layman to serve on the committee had prevented further action. The committee was continued.

The committee on the Youth Camp Site reported a special offer from Christ Loding at Fish Lake, Greenville, ca. 7 acres at a price of \$6000.00. The district president was authorized to appoint a committee of 5 to submit a definite plan for obtaining a camp site, and to secure an option on C. Loding's property of 7 acres

at Greenville. A letter was read on this matter from D. A. Y. P. L., District 4.

Two resolutions from Greenville were submitted and discussed: 1. "To change district constitution to read that vice-president can be either a pastor or layman of our district." Rev. Alfred Jensen expressed as his opinion: "If your constitution states that the secretary (V. P.) must be a minister, it is out of order." Greenville was requested to re-study and submit at the next convention.

2. To change the by-laws to read: "The chairman of our annual district convention shall be elected by the convention and shall preside at same." It was voted to lay the resolution on the table.

The two resolutions submitted by B. P. Christensen, Marlette, were discussed at some length and on proper motion passed.

A resolution from Grayling recommending that district dues be assessed on per capita basis of contributing members instead of on "a contribution" basis was postponed for action at next convention.

It was voted that the district president arrange for a visit to the congregations in the coming year of the synodical president, Rev. Alfred Jensen.

It was decided to contribute the Sunday morning offering to the G. V. C. Jubilee fund.

Rev. Svend Holm declined nomination as district secretary. Rev. Richard Sorensen, Juhl, was elected by acclamation.

Wm. C. Nielsen, Muskegon, was re-elected on the finance committee by acclamation.

Telegraphic greetings were exchanged with Districts 9 and 6.

A letter of greeting was sent to Chaplain Verner Hansen as a former minister in the district.

Ludington extended an invitation for next year's convention, which was received with thanks.

Delegates present from the various congregations were as follows:

Detroit—John Samuelson, Adolph Petersen, Mrs. Adolph Petersen, Mabley Hansen, Mrs. Marie Jensen, Olaf Olsen, Peter Smith, Aage Sorensen.

Grayling—Mrs. Laura McLeod.

Greenville—Mrs. Vera Loding, Miss Reeta Petersen, Miss Emma Larsen, Mrs. Hilda Nielsen, Miss Elaine Nielsen, Mr. and Mrs. Carl Miller.

Juhl—Holger Rasmussen, Mrs. Delford Henderson, Mr. B. P. Christensen.

Ludington—Mr. and Mrs. George Christoffersen, Mr. and Mrs. Niels Christensen.

Manistee—Miss Thora Hansen, Mr. Magnus Petersen, Mrs. Tom Knudstrup.

Muskegon—Mr. and Mrs. Harold Nielsen, Mr. Christ Jensen, Morten Mortensen, Mrs. William Nielsen.

Finance Committee—Tom Knudstrup, Wm. C. Nielsen.
District Treasurer—Christ Loding.

The convention enjoyed wonderful weather the three days it was in session. Rev. Willard Garred preached the opening service, Friday evening at 8 p. m., reading John 1:1-14, "The World Incarnate."

Saturday morning Rev. Svend Holm held Bible hour using Math. 19:16-26 as his subject—"What Lack I, Yet."

In the afternoon at 2 p. m. Rev. John Christensen gave a talk on the subject: "The Church's Contribution to the Community."

At 8 p. m. Rev. Richard Sorensen spoke, reading

from Phill. 1:27-30—"The Loyalty and Disloyalty of Church Workers."

Sunday services were held by Rev. Holger Jorgensen who preached on the text of the day. Rev. C. A. Stub and Rev. Svend Jorgensen served at the communion table. The church was filled to capacity.

An expression of thanks is due to the pastor and congregation of Detroit for the good care of the delegates and guests in every respect. About 200 people took part in the convention.

Rev. Alfred Jensen spoke in the afternoon on "Abilities of Our Synod."

May the Lord now forgive all of us our many shortcomings and through His Holy Spirit in Jesus Christ enlighten us as a church and a district to the salvation of the souls of man.

Svend Holm,

Secretary of the Convention.

The Unspoken Word

Trueslow Adams is really voluminous in his writings about Big Business. For every chapter he could write an encyclopedia. He is the talkative benign gentleman who cannot see the inscription on the sign-post.

There is nothing wrong in what he is saying about Big Business. It is true that B. B. is more democratic than patriarchal, that state ownership would be a fatal substitute, that it has given John Doe an unexpected standard of comfort.

He is, however, blind to the fact that while B. B. has to some extent practiced democracy in management, it has perpetuated the foundation of privilege, namely land monopoly.

I can understand his admiration for the B. B. chemical research but he does not see that chemistry can no longer solve the food problem.

He does not see that Big Business with all its grandeur has neglected and effaced the moral law, the base of which is love. It is true the profit motive is innately human and it is stupid to talk about elimination of it, but it kills the person who does not look up to something greater.

Adams is not a Luther who must rise up, saying a word of life, while the whole organized society presses down on his head. He is not spokesman for the "impotent" Church which now must stake its life on saying that love is greater than General Motors, the newest invention, and the U. S. government.

He did a good job in displaying the American dream, but his job is done. I must follow the ones who have something to say which they cannot say.

Aage Møller.

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Our Women's Work

Women's Mission Meeting, District VII

On Saturday afternoon during District VII convention in Brush, Colo., the women held their regular W.M.S. meeting under the able leadership of Mrs. Lerager.

Rev. Howard Christensen led the devotion and emphasized the importance of our always looking for the good in one another.

After a short business meeting, representatives from the different congregations told how the work was carried on in the respective congregations. Many possibilities were derived from these pooled experiences of procedure.

Mrs. Lerager briefly told the original plans and purposes of the W.M.S. and how it has been faithful through the years to needy causes within our synod. She then read a letter from the president, Mrs. Egede, who sent a greeting to the convention and suggested that the W.M.S. this year help furnish the rooms in the new dormitory to-be at Grand View College. All the women expressed their desire to carry home to their congregations this suggestion and to try to do something about making it a reality.

We left the meeting strengthened in the conviction that we, in our own small way, all are striving for a common purpose.

A sincere thank you to all you Brush people who did so much to make this convention a memorable one.

Kirstine Thomsen.

Report From W. M. S. District II

The Women's Mission Society of District II met for its annual meeting in Detroit, Mich., on Saturday evening, September 14, at 7:30 p. m. The time allotted for our meeting was unusually short this year inasmuch as the regular business session of the convention was not concluded until after supper on Saturday. But in the few minutes that were available for our women's mission meeting, it was clearly revealed that a sincere mission spirit prevails in many of our groups.

Mrs. Svend Holm of Grayling, Mich., our district representative, called the meeting to order. She had received a fine letter from the W. M. S. president, Mrs. Egede, which letter was read and discussed. The project for furnishing the rooms in the new Grand View College dormitory was considered a worthwhile project, but the women decided to wait with definite action until further information was received in Lutheran Tidings. Then each individual society is to organize its own work in carrying out this project.

Reports from the local women's mission organizations in our district were then given. Mrs. W. C. Nielsen reported for the Muskegon group. They are an active group and have made quilts which were sent to the Percy Jones Army Hospital in Battle Creek, Mich. Mrs. Thomas Knudstrup, who displays in her being what a sincere happiness one can get from doing

for others in all kinds of mission work, told how they in their little group in Manistee have helped support the Red Cross with various projects and also have helped the needy in their own city with whatever was needed. Miss Larsen from Greenville reported that their society, which has been under the capable leadership of Mrs. Stub, is now dividing into two or three groups to solve the problem of traveling long distances. They regret that Mrs. Stub now feels she must resign her position of leadership. Marlette, Mich., reported that they are about to organize a local group and hope to bring a good report next year of worthwhile accomplishments. They have been using every third meeting of the Ladies' Aid for mission work, but feel that a more extensive and thorough piece of work can be done by organizing a separate mission society. Some of the other groups also reported that they do their mission work in conjunction with the Ladies' Aid.

Mrs. W. C. Nielsen of Muskegon was elected as our new district representative. It is our hope and prayer that we may grow in numbers and in spirit so we may further this cause for God's Kingdom.

Mrs. Richard Sorensen.

W. M. S. Meeting, Fredsville, Iowa,

September 20, 1946

The Women's Missionary Society held its annual meeting Friday evening at the Fredsville church during District 4's convention. After an opening hymn, Mrs. Caroline Jorgensen, our district representative, extended a hearty welcome to us all. Dagmar Miller read the 34th Psalm and led us in devotions.

The secretary's report on last year's meeting was read and the treasurer's report by Mrs. C. B. Jensen, national treasurer, showed a balance of \$869.70. Mrs. Caroline Jorgensen thanked for the \$75.00 given to the Porto Novo Mission last year.

Our topics for discussion as suggested by Mrs. Egede, our national president, were: 1. Furnishing rooms at the new dormitory at G.V.C. 2. The Jubilee Fund. 3. The pamphlet W.M.S. will edit. 4. Suggestions for carrying on Mission work more effectively. 5. Ways in which program committee can help in conducting meetings. 6. Joint mission meetings. We were asked to take home to our local Ladies' Aids and Mission Circles the idea of helping furnish the rooms in the new dormitory at G.V.C. Dagmar Miller urged the Ladies' Aids to interest themselves in the mission work in order to understand how important it is.

It was decided at the meeting to give an offeratory to the W. M. S. to use as they see fit. This brought almost \$102.00 of which \$100.00 were given to Dr. Kristofer Hagen to be used for supplies in the Benefaria Hospital.

The evening's program was opened by singing, "Lord I Wish to be Thy Servant," after which Dagmar

Miller read the story of the Good Samaritan as found in the 10th chapter of Luke. She also lead us in prayer. The Fredsville choir sang two songs beautifully and a vocal selection was very ably presented by Lorraine Frederiksen. As Rev. M. C. Dixen was unable to come as scheduled, Dr. K. Hagen of Minneapolis, Minn., who with his family plans to go to India as a medical missionary at the Benegaria Hospital, where Erling Østergaard formerly worked, gave a very interesting talk on the text, "Go Thou and do Likewise." He spoke especially of the **needs** in India. Although there are many Christians there is still an urgent need for Christian missionaries, doctors, nurses, hospitals and schools. Illiteracy has been greatly decreased in the areas where the missionaries have worked.

The meeting was closed by singing, "O, Zion, Haste Thy Mission," and the benediction was given by Rev. Mervin Nygaard.

Johanne Lillehøj, Sec.

Whither The Family?

Alfred C. Nielsen.

As far back as there is any record the family has existed, and the family is found everywhere today. It is found in the most modern family hotel in an industrial city. It is found among the simplest and most primitive peoples on this globe.

But the modern family is in trouble. One by one it has lost certain functions. It was once the center of production. Clothing and food were produced there. The modern family buys its clothes in a store and lives out of a tin can.

One hundred and fifty years ago most of the educating was done in the home. If the children were to learn to read, figure, write and spell it was taught in the home. The school does that now.

Very much the same has happened with religious instruction. Once it was done in the home. Now if it is done at all, it is usually done in the Sunday School, and often not too well there.

Many of my readers know what has happened to recreation. Fifty years ago that centered in the home and the church. Now the radio, the movies, the taverns and the dance halls are taking care of that. At least they are taking care of our children's money. What they get in the way of genuine **re-creation** may be doubtful.

It may not be too serious that the economic and educational functions are leaving the home. Perhaps outside agencies can do a better job of that than the home ever did. Frankly, I do not believe that it is there that the battle for the home will be won or lost. There is one question that is much more important and that is: Does the home meet the affectional needs of the modern person? Is his love life satisfied there? If the home succeeds there, things are not so bad. But if it fails to nourish the heart and soul of man, it is serious.

Keeping in mind that the best homes do not make the headlines, we must nevertheless be concerned at

the increasing number of failures in home-building. Divorce is a sure indication that the home has failed to meet the love needs of the marriage partners.

Before this last war our divorce rate was three times as high as it was fifty years ago. In fact one in five marriages ended in failure.

Divorce is particularly a city phenomenon. Before the war it was twice as high in cities as in the rural areas.

It is significant and natural that it is especially high among the childless couples. They show their rugged or ragged individualism by refusing to have children and end by loving none but themselves, and being the kind of people they are, that must surely require heroic effort!

Since the war the crackup of homes has been increasing at a saddening rate. Not long ago Judge Edwin Robson of Cook County Superior Court, Chicago said, "I point to my record not with pride but with shame—shame for the people of my county, state and country." The poor man had heard 2,000 divorce cases in the last four months of 1945.

It is the same story nearly everywhere. In Detroit 9,702 couples were divorced last year and in the first seven months of this year there were 7,622. Grand Rapids, Michigan, had 368 in 1939 and 271 so far this year. Chillicothe, Ohio, has about twice as many as for the same period in 1939. During the month of February of this year, Polk County, Iowa, had 290 marriages and 219 divorces. While Oklahoma City and Dallas have recorded more divorces than marriages. Hollywood has won its victory!

We Americans who glory in the biggest and the best, should not forget that we now have the highest divorce rate in the world. It is really quite a distinction to have the largest number of home-failures on this not too happy globe.

There is no question but that divorce is often to be preferred to a **home** which has ceased to be a home. But it must not be forgotten that it is sad, yes, tragic when a person fails in one of life's most important undertakings. Failure in marriage always does something to people. The ordeal of the trial and the publicity that often attends it has wrecked the future of many a person. How true is the ancient saying, "Marry in haste and repent at leisure."

There is already being heard a clamor for more strict divorce laws. While there is much to be said for uniform divorce laws throughout our nation, it is doubtful that that in itself will reverse the trend. It must be kept in mind that our divorce rate has been rising for many years. It is also doubtful that a brief course in marriage preparation will put sense into the heads of fools. If people don't have any sense at 20-20 years of age, it is doubtful that much can be done for them.

Students of the family are quite well agreed that the trouble is not so much with our divorce laws as with our marriage laws. There was a time when the banns were read in church before marriages could take place. Experience had undoubtedly shown that that was a good thing. It prevented hasty marriages, and they should be prevented. It has been found that

if young people must apply for a license at least a week before the marriage ceremony, many of them change their little minds in the meantime.

While I do not have any figures at hand, I know that the divorce rate in church groups is much lower

than for our nation as a whole. Fortunately and significantly marriage failures in our own group are very low. One of the great messages of the Christian Church has always been that it is more blessed to give than to receive. It is and it works.

Annual Convention - - District VII

Sept. 21, 22 and 23, Brush, Colo.

The location of our annual District Convention was in direct contrast to that of last year, which was at Omaha, Nebr., the extreme eastern congregation of District VII. This year we met at Brush, Colo., our extreme western congregation.

Traveling westward across the state of Nebraska, we feel as though a door opens to the great West as the horizon gradually broadens, revealing the seemingly endless plains and hills, where the distance between the homes becomes greater until we find ourselves out on the western ranges.

Toward evening we approached Brush, a lovely, cozy town, which after the long drive through the endless fields of sagebrush and grass seemed like an oasis in the desert. An outline of the Rockies could be clearly seen in the horizon. This, we were told, was a rare sight, as they are usually hidden in a blue haze.

We were greeted cordially at the church by Mr. and Mrs. George White, the former being the president of the church board. Mrs. Paul Christensen, the secretary, had charge of registrations. This might have been a more pleasant duty had not the mosquitos been out enmasse to take advantage of the "new blood" that was invading their city.

Later Rev. and Mrs. Lerager appeared to bid us welcome. Rev. Erik Moller, our District President, had also arrived, in fact, we found his name to be the first on the registrar's book. In all 50 guests were registered, representing Denmark, Kansas, and all but one of the Nebraska congregations.

A large assembly had gathered for the opening service, which was conducted by Rev. J. J. Lerager, who bade us welcome in behalf of the Brush congregation, using as a text Gen. 35:1-3. Rev. Erik Moller delivered the sermon, his text taken from Roman 8:28.

Rev. Peter Thomsen, our newly ordained pastor from Omaha, Nebr., led the Saturday morning devotions, which preceded our business meeting.

After a short recess and the singing of a hymn, Rev. Erik Moller, the District President, called the business session to order. A roll call revealed that 32 delegates and 8 pastors were present, representing all but three congregations—Granly, Danevang and Nysted.

The secretary read the minutes from the 1945 convention. These were approved as read, as was the report of the District Treasurer, Mr. L. C. Laugesen of Brush.

The District President gave a general report of the problems and work of the various congregations of the District. He extended a welcome to Rev. Gudmund Petersen, who is now serving the congregation at Davey, Nebr., which had the misfortune of losing its church after it was struck by lightning. They

are planning to construct a new church as soon as materials are available.

The project at Hay Springs is progressing satisfactorily. Twenty-four new families have already moved into the area, and more are expected. Rev. Moller, their pastor, is enthusiastic and mission minded in his leadership, and our small group there is prepared to embrace the newcomers.

During our discussion of these two problems, the convention voted to divide our District Home Mission Fund between the Hay Springs and Davey congregations.

Two other congregations in District VII are faced with the problem of construction. The congregation at Danevang, Texas, is completing plans for the construction of a new church. The Lindsay people have their new parsonage nearly completed.

The Nysted Folk High School has been repaired and reconditioned. The plan is to reopen for meetings of various interested groups. Our District Young People's Convention, postponed because of the prevalence of polio at Brush, will be held there in October.

Upon the resignation of Rev. Moller last spring, the congregation at Omaha called Rev. Peter Thomsen, who was ordained only two weeks before our convention. The District President extended a hearty welcome to Rev. and Mrs. Thomsen.

The convention discussed Lutheran World Action at length. Rev. Moller read the quotas and donations of each congregation. He stressed the necessity of continued support of this great project. The convention voted in favor of presenting the Lutheran World Action film in the various congregations of the district.

The Grand View College Jubilee Fund was also thoroughly discussed. The president read the list of the suggested quotas and the donations. The delegates were urged to encourage better efforts in the congregations whose donations are still below the quota.

In his report Rev. Moller mentioned that the Sunday School Institute at Cordova was an outstanding event, being the first joint Institute of the two Danish synods. The Sunday School Superintendent, Emilie Stockholm, gave a report on the Institute. Later in the business session the convention voted in favor of another joint Institute for 1947. It was agreed that not only Sunday school teachers, but also others who are interested in attending such a fellowship meeting should be encouraged to do so.

Upon recommendation by Rev. Ronald Jespersen and Einer P. Christensen, the committee appointed to study the rules and regulations, the convention voted favorably for becoming a member of the Lutheran Welfare Council of Nebraska. Rev. Peter Thomsen was thereupon appointed as our representative.

Rev. Howard Christensen gave a report on the Reading Circle, announcing that an auction of their books would be held during the convention. It was voted to continue the Reading Circle. Subscribers should register with Rev. Christensen, Cozad, Nebr., who was reappointed as manager.

A letter from Rev. Alfred Frost, president of the Pension Board, was read. This was discussed briefly.

Mrs. J. J. Lerager, District Representative for W. M. S., gave a report on the function of that organization. She announced that a special W. M. S. meeting would be held later in the day. This was well attended. The group discussed the work for W. M. S. in the individual congregations. It was decided to help with the furnishing of rooms for the new dormitory at G. V. C.

Einer P. Christensen, Omaha, and Peter Nissen, Hay Springs, served on the allocation committee, their duty being to allocate the Synodical Budget. Their report was delivered by the District President. After some discussion this was accepted without change.

Rev. Ronald Jespersen, Cordova, was elected to succeed Rev. P. C. Stockholm, who has been District Secretary for three years. Mr. L. C. Laugesen, Brush, was re-elected treasurer by acclamation.

The secretary's minutes were read and approved. Meeting adjourned.

We heard two lectures Saturday evening. The speakers were Rev. Ronald Jespersen and Rev. P. C. Stockholm. We were also favored by two Danish vocal solos by Rev. Peter Thomsen.

Sunday morning greeted us with the first snowfall of the season, after a heavy shower during the night. However, the sun put in its appearance long before noon.

Rev. John Schultz preached the sermon at the Sunday Worship Service and Rev. J. J. Lerager conducted the Communion Service.

Although space does not permit mention of all details of the convention, we cannot entirely omit mention of the Eben-Ezer Mercy Institute. Many of the guests drove out for a tour of the Institute, as well as to visit friends who now make their homes there.

Rev. Stockholm preached the sermon at their Sunday Worship Service. This was conducted by Rev. Ingvard Andersen in the beautiful Eben-Ezer Chapel.

After the service we were greeted cordially by the Sisters. When we had visited briefly with a friend, formerly of Cozad, we were led to the dining hall by Sister Catherine to be served a very tasty Sunday dinner. We found ourselves seated with guests from Strausburg, Pa., Mr. and Mrs. Hans P. Nielsen, both of Danish descent. The former had been a patient there twenty-one years ago. We invited Mr. and Mrs. Nielsen, who were touring the United States, to attend the convention during the afternoon. This they did, accompanied by Sister Ingeborg, and thoroughly enjoyed the day, so they said.

After a tour of the Institute and a short visit with Rev. and Mrs. Andersen, we returned to the Bethlehem church for the afternoon meeting.

Rev. Erik Moller delivered the address at the afternoon session, his topic being "The Ecumenical Movement," but more specifically directed at the two Dan-

ish synods. We were favored with lovely violin music by two young ladies from Denver, the daughters of Mrs. Emma Hansen.

Rev. Howard Christensen lectured Sunday evening. He brought out great problems of the day, rating high among them the necessity of religious training of children. At this meeting also, we had the pleasure of a "musical treat." Mrs. Alfred Gade, known to many as Jeanette Christoffersen, sang two beautiful solos. Rev. Lerager invited closing remarks from the audience and received good response. Rev. Moller spoke briefly in behalf of District VII, thanking our Brush friends for the fine fellowship and hospitality shown us. He closed with evening prayer.

The meeting was followed by "coffee" and farewells at the dining hall.

In closing we extend a sincere "Thank You" to Rev. and Mrs. Lerager, the Brush congregation, and the Ladies' Aid for your many preparations, your hospitality, and the fine meals you served.

Rev. P. C. Stockholm,
Convention Secretary.

Books I Like

By

Ellen Nielsen

Reading DRIFTWOOD VALLEY in the extreme heat of our San Joaquin Valley had the power to lower the temperature by several degrees. It takes quite a bit to do that; wishing won't it, we've tried that. The only way out is **out**, escape. We escaped into **Driftwood Valley**. Right here in our sun-battered living room we ran away to Northern British Columbia with the young couple who wrote of their (and somehow, ours too, after reading the book) experiences there. We too were 200 miles away from the nearest telephone, railroad and highway. And what a treat that was! The moment we put aside **Driftwood Valley** the world again was too much with us. But the moment we picked the book up again we were instantly back in that glistening world of snow and silence, experiencing for the first time the fundamental need of fire, water, shelter, food. We'll never see the smallest bonfire again without recalling the intense delight of reading about it in the book, knowing that there, twig laid upon twig, log upon log crackling and merry with flame it meant the end of a day's trail, rest and warmth for man and beast. (The other day, in the terrible heat of the Fresno Valley we had to burn some rubbish, and so compelling was the memory of the book that we swear we drew close to thaw out our frozen mittens before we remembered that here, now, the temperature hovered at 106).

These young people chose to live thus, where no white man had lived before, they wanted to know if they could survive by their own wits and determination; they succeeded so well that when they left their Valley after a year's stay and went "outside" (where they almost smothered in a steam-heated hotel room) they had to return again, go back to the log-cabin they

had built, to the lack of conveniences so absolutely all-inclusive that the very lack became convenience, shearing life of all its non-essential trappings down to utmost simplicity and fundamentals. We have often felt thus about writing; an urge to go back to primitive expressions and start all over again . . . cat, dog, sun and rain. Those people did with their lives what we have wanted to do with our writing.

Mrs. Fletcher has written the book and her husband has illustrated it. Both have a fine, clean way of expression. Her writing has none of the cute-ness so prevalent now in back-to-nature books; probably in the immensity and purity of their surroundings such writing would be impossible; in the face of eternity you don't go coy. Mr. Fletcher's drawings are as exquisite as Chinese etchings.

If you want to escape noise and confusion, hopelessness and bitterness, if you want to read about courage and comradeship and the noble world of animals who do not behave like humans (the axiom is generally reversed . . . unjustly so, say the Fletchers) if you want to hear the comforting crackle of a campfire, have the fun of blazing a new trail, the comfort of your dog's warm body against your sleeping-bag, the exciting unexpected visit of an Indian . . . if you want all this in your living room (and you can re-live it every time you re-read the book) get **DRIFTWOOD VALLEY** by Theodora Stanwell-Fletcher. For your convenience you may order it from the undersigned (allowing a week or ten days for delivery) for \$4.00 postpaid. It is slightly higher in price than the average book . . . and worth it.

Ellen Nielsen,

Rt. 6, Box 723, Fresno, Calif.

DRIFTWOOD VALLEY, published by Little, Brown & Co. 384 pp. \$4.00.

FROM SASKATCHEWAN

This year we experienced an extraordinary summer here in northern Saskatchewan. We have no more the privilege of having July as the only frost free month. After a very hot day with a temperature of 90 degrees on the 21st of July we had 7 degrees of frost the following night, which had a disastrous effect on the crop. Dry weather and frost has brought the yield down about 50 per cent below the normal in this district. Yet the Danish farmers have enough feed for men and domestic animals. The harvest is now nearly completed.

For the pastor the summer has been favorable with nice weather nearly every Sunday and fairly good roads. Consequently the work has been done according to schedule in the different districts, and we have had many well attended services. This summer I was able to visit the Mayfair-district 3 times, each time with good attendance. We regret that old Mr. and Mrs. Anders Sørensen have left for Gravelbourg to stay with their two daughters living there.

On June 13 we had the visit of the Rev. Nedermark, vice president of "Dansk Kirke i Udlandet." Rev. Nedermark and his wife visited all 28 Danish congregations in Canada. Both of them were exceedingly inspiring in their talk, and they had to talk much to

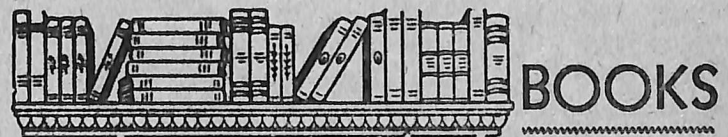
answer the numerous questions concerning things in Denmark. We regret they could stay with us only one short day and one short night, then they had to leave for Dalum, Alta. The next day I left for the annual Church Convention in Des Moines, Iowa.

Sunday, July 21, Bodil Clausen was confirmed. Nearly all of the congregation of Canwood attended the service in the home of Mr. and Mrs. Ejner Clausen, and all the adults attended the Lord's Supper together with the confirmand.

On August 20th Mr. and Mrs. Prof. Frode Hasseriis came to Canwood. In the afternoon Mr. Hasseriis lectured on the subject: The spiritual life in Denmark during and after the war and the awakening of the national life in South-Slesvig in the last year. At the evening meeting Mr. Hasseriis lectured in English on the subject: The political situation in Denmark during and after the war. Both lectures were very instructive and inspiring. After both lectures Mr. and Mrs. Hasseriis pleased the audience with beautiful selections of Danish Folk-songs. We are very thankful for this visit.

Vilhelm Larsen.

Canwood, Oct. 6, 1946.



POWER FOR PEACE by O. Frederick Nolde. Muhlenberg Press, 1228 Spruce Street, Philadelphia, Pa. 138 pages. Paper cover. \$1.00. (90c for 12 or more).

As Mark Twain said regarding the weather, so, too often, we in the Christian Church talk about peace without doing anything about it. Dr. Nolde has made it possible for the average lay Christian to be well informed on the UNO and the responsibility of the Church and its members in the matter of the promotion of world order. As a member of the Commission on a Just and Durable Peace, and one who has first-hand information on the San Francisco Conference, the author speaks with authority. He has the talent for lucid and virile writing.

The book is primarily intended for study groups though it will prove valuable for private reading. It would be fine for use during the coming winter in meetings of our young people.

In the introduction the entire book is outlined and suggested procedures are given. Twelve chapters aim to develop "a sense of group responsibility" in the church, to indicate the growth of a group conscience during the war and to familiarize Christians with the purpose and structure of the United Nations.

There are chapters on the General Assembly, the Security Council, the International Court of Justice. The chapters on Improving International Cooperation and Good Will and Christian World Strategy have particularly impelling implications for the Christian Church.

The Charter of the United Nations is printed in full at the end of the book and references for further study are included.

The challenge of the book is perhaps best stated in a quotation from Bernard M. Baruch: "Science has taught us how to put the atom to work, but to make it work for good instead of for evil lies in the domain dealing with the principles of human duty. We are now facing a problem more of ethics than of physics."

Eilert C. Nielsen.

Grand View College

Autumn has now reached the height of perfection here at Grand View. Studying is done with more enthusiasm so that we may get out in the open and receive the full benefit of Mother Nature.

Along with fall comes the sport of playing softball. The Grand View boys have organized as a team, and have already played one game under lights. Sorry to say the East Des Moines Merchants won the game with a score of 9 to 4.

Pearl Plambeck, her sister and her parents from Vancouver, Canada, and John Petersens from Seattle, Wash., visited with us for an evening. They have just returned from a trip to Denmark and Sweden. Mr. Einer Larsen and his daughter from Vejstrup, Denmark, also visited G.V.C. Mr. Larsen, representing a Cooperative Sugar Beet Seed Society, is touring the United States on a business trip.

The Echo drive is progressing very rapidly. The captains, who were chosen at a "Unge Kræfter" meeting are Myrtle Teisen, Chicago, and Paul Jorgensen, Minneapolis. Each team has approximately 75 enthusiastic workers. More mail is distributed in these two weeks than at any other time of the year. Because we students are so busy, form letters were sent out by both teams.

On Tuesday, October 8, with a bright, sunny day ahead of them, the students all gathered in front of the college awaiting the chartered buses that were to transport them out to Waterworks Park, the scene for the annual Fall Picnic. Football, softball, badminton and horseshoe games were the main events of the day. With the capable committees for the preparation and serving of the food, everyone ate to his heart's delight. Some of us were wondering if the recreation committee brought a "mower" along, with all the loose grass flying around! Taking advantage of the public water system, some seemed to think they should use the water externally as well as internally! The clean-up committee deserves the credit for leaving the park in the same condition as we found it. The last hour before leaving was spent in group singing around the campfire. Not until we got home to G.V.C. did we realize how tired we were from the day's journey. The after effects were felt to an even greater extent the next day because of creaking bones and a difficult time of keeping awake in classes.

We were honored by Rev. Wilhelmsen of our Sister Synod from Racine, Wis., who spoke to us in our weekly lecture period. He stressed the point that "It is better to light a candle than to curse the dark." This plea should be sent to all parts of the world, and should be abided by all people.

Our staff of workers for the year has now been completed, with Vermund Ostergaard as Dean of Men, Vet-

ELIJAH, the PROPHET

I

With tinkle of cymbals a hideous noise
Ascended to Baal in His temple.
Then suddenly thundered a masterful voice
That made all the worshippers tremble:
"Eli-jah!" — "My God is Jehovah!" they heard;
Like sledgehammer-blows on the rock came the word.

Among them a stranger, apart and alone,
A son of the desert, was standing;
His name, as his home and his tribe, was unknown,
His bearing was stern and commanding.
"Eli-jah, Eli-jah!" No more did he say:
The mob at the temple just melted away.

Queen Jezebel came to King Ahab and said:
"Who is he, this wild-looking peasant
"Who walks through your gate like a lord, unafraid,
"As if he was bringing a present?
"He roams through your kingdom and frightens, they say,
"The people that come to my temple to pray."

"They call him Elijah," was Ahab's reply.
"He claims that Jehovah has sent him
"To bring me a message, and nothing that I
"Could do would delay or prevent him." —
"So you," said the king to Elijah, "are he
"Who stirs up the people to turn against me!"

"Not I," said Elijah, "but you are the man
"Who troubles and misleads the people!" —
"Go back to your desert!" was Ahab's command.
"I go," said Elijah, "but evil
"Will come to the land, for no dew and no rain
"Shall fall through the years until I come again."

S. D. Rodholm.

Copyrighted by S. D. Rodholm,
Grand View College, Des Moines, Iowa,
October, 1946.

Melody: "Langt højere Bjerger".

eran's Co-ordinator, Public Relation's supervisor and Maintenance Director of Building and grounds, and the Misses Thora Strandskov and Doris Fredricksen as cook and assistant cook. We thank Mrs. Carl Eriksen and Mrs. Chr. Andersen Boes for helping us out in the kitchen the last four weeks. The students really appreciate the good food.

Respectfully submitted,

Ellen Jensen.

YULE

We are quite hopeful that Yule will be printed about November 10. That is about ten days earlier than last year. It will give our agents a long time to sell their copies. With a little work in every community we should be able to double the sales of last year. It is gratifying to note that some of the orders received to date indicate that others have the same idea.

D.A.Y.P.L. came out with a song book that is being received by many in our country with enthusiasm. We now have a Christmas magazine which

will be as good or better than any on the market. Should we then not try to let others know that we have such a publication?

Here is an idea which was tried in Ringsted last year. The young people divided into two groups and campaigned the community to see who could sell the most copies. The result was 107—only Tyler and Kimballton, both much larger communities exceeded that number. It only shows that with a little effort it can be sold.

Many good compliments were received after last year's publication. Here is one of them:

"Dear Harold: I don't know how much you've had to do with 'Yule' but whatever part you played in getting it ready deserves a big hand.—We have not read all the articles yet, but those which we have read have been satisfying, indeed. This is one time Harris is going to get 'roses' and lots of them. He picked a good bunch to write and the arrangement of articles, type, etc., is beautiful, superb. So is the cover, simple but attractive, just the way we like it.—We would appreciate you send-

ing us 12 more copies if that is possible."

The editor's enthusiasm over articles and material received to date makes me assured that this year's Yule will be better than last year's. I know Harris Jespersen so well that I know he only expresses his enthusiasm when there are sufficient reasons for it.

In some of our cities there may be some member of our church operating or working in a book store. We would appreciate very much if you would help us to get into contact with them.

We would also appreciate if advance publication orders could be received as soon as possible—by Nov. 5th, at least, instead of Nov. 10. as specified on the cards.

Remember the price, 60 cents a copy. Why not send them out to your friends as a Christmas greeting? There is a 10% discount on all orders of ten or more copies to the same address and when ordered directly from the undersigned.

Harold Petersen,
Askov, Minn.

OUR CHURCH

Racine, Wis.—Two beautiful candelabra, six feet tall, were dedicated in the Bethania Church on Sunday, October 6, at the worship service of the District convention. The candelabra have been given to the church in memory of Lt. O. Holger Nielsen, who was killed in action in Belgium, Dec. 21, 1944. Many friends and Mr. and Mrs. Thomas Nielsen, parents of the young man, have made this beautiful gift available for the Bethania Church.

Dr. Arthur V. Jensen, formerly connected with the Northwestern University, Chicago, a member of the St. Stephen's church in Chicago, and a contributor now and then to "Lutheran Tidings," has been transferred to the University of North Carolina. His position is Assistant Professor in charge of the courses of neuroanatomy. He is a son of Rev. V. S. Jensen in Des Moines. Dr. Arthur Jensen and his family now reside at Apt. 11, Caroline Inn Apts., Chapel Hill, N. C.

Los Angeles, Calif.—A meeting of young married couples and others in the 20-30 year age group is scheduled for Friday evening, October 21, in order to begin a series of such meetings through the coming year.

A new schedule for the worship services is being tried out in the Los Angeles church. On the fourth Sunday each month the English sermon will be in form of answers to questions coming from the members of the congregation. A box has been placed in the vestibule of the church into which questions may be placed.

A religious census is being taken of the entire city of Los Angeles. A large group of workers from the Emanuel Church assisted in this effort.

Tyler, Minn.—The Danebod Folk School Association held its annual meeting on Sunday evening, October 6. A proposed Revision of the Constitution and By-Laws of the Danebod Folk School Association was presented for approval.—A "Five-Year Program for Danebod" was likewise presented. This program embodied proposals as to further expansion both in the program for the school and improvements of property.

Dr. Erling Ostergaard, returned missionary from Santalistan, India, recently submitted to a surgical operation at the University Hospital in Minneapolis. He left the hospital again a week later, and is again gaining strength. The operation was performed to relieve Dr. Ostergaard of a physical condition which developed in 1944 while he was still in India and which caused his health to fail for him. The doctors seem very optimistic about the possibilities of a full recovery which may enable Dr. Ostergaard to return to the Santal Mission field again as he would like to do in a not too distant future.

Juhl-Germania, Mich.—Rally days for the Sunday school work was held in the Germania church on Sunday, Sept. 29, and in the Juhl church on Sunday, October 6. At the Rally Day in the Juhl Church the church choir from St. Peter's Lutheran Church in Detroit were present to give a program, directed by Mr. Aage Sorensen.

The Juhl-Germania women have recently organized a Women's Mission Society and will continue to meet once a month centering their program on various Mission projects. Fruits and vegetables for Grand View College have been canned and are ready for shipment.

Seattle, Wash.—The twenty-fifth anniversary of Rev. Alfred Sorensen as a pastor in the Seattle church was observed Sunday, September 29. Rev. C. Hasle of Junction City, Ore., was the guest speaker. After a service in the church in charge of Rev. Hasle and Rev. Sorensen a festive gathering was held in the church parlors. Rev. Haavik, Seattle, of the Norwegian Lutheran church, who also has been in his church in Seattle for 25 years, was present to extend his greetings. Many other short talks were given by representatives of the various organizations of the church, also by Rev. Terrell of Enumclaw, by Mrs. A. W. Andersen and Mr. J. Paulsen of Tacoma. Presentations of gifts were made from the congregation and from various groups, and Rev. and Mrs. Alfred E. Sorensen both responded with words of appreciation. A song had been written for the occasion by Mr. Jens Andersen which was sung by the audience with many other songs.

Mrs. Ida Egede, Hampton, Iowa, president of the Women's Mission Society of our synod, recently attended the triennial convention and congress of Women's Missionary Societies of the United Lutheran Church to which rep-

resentatives of the missionary societies of all the eight Lutheran church bodies of the National Lutheran Council had been invited. The meeting was held at Johnstown, Pa. We hope that Mrs. Egede later will be able to give an impression of this meeting in the "Lutheran Tidings."

Trinity, Chicago.—A monthly lecture program has been announced as a special feature for the coming winter. The first meeting was scheduled for Wednesday, October 16, with Rev. Edgar F. Witte, Executive Director of the Lutheran Charities of Chicago, speaking on the topic: "The Church and Social Service." We hope to bring further announcements about these meetings. The meetings are planned by Rev. Ernest D. Nielsen, pastor of the Trinity church.

Santal Mission

General Budget.

D.A.Y.P.L. District 5, at Ringsted, Iowa	\$ 117.65
St. Ansgar's Church, Lindsay, Nebr.	47.75
Immanuel's Danish Ladies' Aid, Kimballton, Iowa	25.00
St. Ansgar's Sunday School, Waterloo, Iowa	25.00
St. Ansgar's Church, Waterloo, Iowa	75.00
St. John's Ladies' Aid, Marquette, Nebr.	10.00
Jens Andersen, Chicago	5.00
D.A.Y.P.L. District 4 Convention	26.50
Hans Jensens, Viborg, S. D.	1.00
Mrs. Johanne Davidsen, Ringsted, Iowa	5.00
Volmar Jensens, Ruthton, Minn.	10.00
Alfred Olsen, Ruthton, Minn.	10.00
Hope Danish Ladies' Aid, Enumclaw, Wash.	18.16
District 4 Convention	100.00
In memory of Sister Lena, Deaconess Hospital, Mariane Thygesen, Junction City, Ore.	5.00
In memory of A. J. Nygaard, Flaxton, N. D., Carl Linds, Rudolf Jacobsens, N. Peder-sens	12.00
In memory of Mrs. Holger Ries, Tyler, Minn., from Friends	10.00
In memory of Miss Marie Nielsen, Nysted, Nebr., Christ Nelsons, Exeter, Nebr.	2.00
In memory of Mrs. James Jensen, by congregation, White, S. D.	6.00
For Hospital Supplies:	
Bethania Mission Society, Racine, Wis.	25.00
A Friend, Hampton, Iowa	13.00

Total for September ----- \$ 549.06

Total since Jan. 1 ----- \$5,863.65

Gratefully acknowledged.

Dagmar Miller,

Tyler, Minn.

P.S.: In the Santal Missionary the secretary, Rev. M. C. Dixen, expresses sincere thanks on behalf of the Mission

to all who contributed toward the supply of bandages, etc. This has now been sent with the Missionaries' baggage. The Danebod-Ruth-ton box having been delayed was not mentioned in the list. We are pleased to note the willing response.

Dagmar Miller.

Acknowledgement Of Receipts From the Synod Treasurer

For the Month of September, 1946.

Towards the Budget:

Previously acknowledged ----\$ 2,656.59

General:

Congregations—

Troy, N. Y.	35.00
Muskegon, Mich.	30.80
Clinton, Iowa	50.00
Des Moines, Iowa	25.00
Los Angeles, Calif.	17.60

Pension Fund:

Mr. and Mrs. S. Dixen Sorensen, Dwight, Ill.	10.00
Congregation, Greenville, Mich.	11.00

Home Missions:

Misc. subs. to Lutheran Tidings	9.25
Congregations—	
Greenville, Mich.	43.25
Tyler, Minn.	95.20

Mr. and Mrs. S. Dixen Sorensen, Dwight, Ill.	10.00
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Congregations—

Greenville, Mich.	6.25
Grant, Mich.	1.75
Muskegon, Mich.	2.50
Detroit, Mich.	2.50
Trinity, Chicago, Ill.	5.00
Dwight, Ill.	6.00
Waterloo, Iowa	2.75
Exira, Iowa	2.00
Alden, Minn.	3.00
Marquette, Nebr.	6.25

Total towards budget to date...\$ 3,031.69

Received for Items Outside the Budget:

To Lutheran World Action:

Previously acknowledged,
(1946) ----\$11,598.32

Congregations—

Clinton, Iowa	8.00
Waterloo, Iowa	332.25
Ringsted, Iowa	48.42
Dalum, Alta., Canada	140.73
Withee, Wis.	39.34
Flaxton, N. D.	50.00
Alden, Minn.	390.00
Los Angeles, Calif.	78.78
Enumclaw, Wash.	4.00
District IV D.A.Y.P.L.	26.50

"Memory of M. C. Fredrickson," Elsie Andersen, Pauline Dale, Mr. and Mrs. Wilbur Mann, Mr. and Mrs. Dick Riley, Roy and Robt. Nelson, Moorhead, Iowa ... 5.00

Guiding Circle, Ringsted, Ia. ... 5.00

"Memory of P. C. Duer," congregation, Ringsted, Iowa ... 10.00

"Memory of Connie Mae Halversen," congregation, Ringsted, Iowa ... 1.00

Men's Club of St. Peder's

Church, Minneapolis, Minn.	100.00
"Memory of Mrs. M. C. Fredrickson, Blencoe, Iowa," Mrs. Marie Johnson, Mr. and Mrs. Robert Johnson, Mr. and Mrs. John Frisk, Mr. and Mrs. Ed Frisk, Moorhead, Iowa	4.00

Total ----\$12,841.34

To American Bible Society:

St. Peder's Guild, Minneapolis, Minn.	\$ 13.45
Mr. and Mrs. Marius L. Mjølund, Withee, Wis.	12.00

Total ----\$ 25.45

Eben-Ezer Institute, Brush, Colo.:

Congregation, Exira, Iowa ..	\$ 15.00
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G.V.C. Jubilee Fund, Cash Contributions:

Previously acknowledged ----\$57,070.13

Mrs. Wm. Dorn, Clinton, Iowa	2.00
Marcus Lund, Los Angeles, Calif.	25.00

Mr. and Mrs. J. K. Jensen, Chicago, Ill. (Trin.)	25.00
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Rev. and Mrs. Alfred Jensen, Des Moines, Iowa	50.00
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Holger Borgaard, Chicago, Ill., (St. Stephen's)	20.00
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Harvey M. Rasmussen, Grand Rapids, Mich.	20.00
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Mr. and Mrs. Alfred C. Nielsen, Des Moines, Iowa	50.00
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Miss Helen Nielsen, Des Moines, Iowa	10.00
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Donna and Diana Jespersen, Cordova, Nebr.	15.00
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From Fredsville, Iowa:

Mr. and Mrs. Max Riewerts, New York, N. Y.	20.00
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Mr. and Mrs. Louie Olsen...	10.00
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Myron Jepsen	2.00
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Roger Jepsen	2.00
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J. O. Johnson	10.00
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Mrs. Lauritz Jorgensen	1.00
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Mrs. N. L. Andersen	15.00
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Mr. and Mrs. Ole Krog	2.00
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George Thuesen	20.00
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Agnes Thuesen	3.00
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Howard Miller	2.00
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Mrs. Marie Petersen	5.00
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H. P. Nelson	5.00
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Mr. and Mrs. N. C. Rasmussen	15.00
Mr. and Mrs. Glen Erickson	5.00

Mr. and Mrs. Harold K. Pedersen	3.00
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Mr. and Mrs. Anton Andreasen	5.00
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Mr. and Mrs. Darrell Guthrie	5.00
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Mr. and Mrs. John Kock	10.00
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Mr. and Mrs. Hilmer Schmidt	2.00
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Mr. and Mrs. Hans Schmidt	15.00
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Mr. and Mrs. Ejner Christensen	5.00
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Mr. and Mrs. Earl Christensen	5.00
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Mr. and Mrs. Earl Syndergaard	10.00
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Mr. and Mrs. Harold Dall	10.00
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Mr. and Mrs. Ernest Rasmussen	5.00
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Mr. and Mrs. Louis Jorgensen	10.00
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Mr. and Mrs. Ralph Thuesen	10.00
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Mr. and Mrs. Carl Heningsen	10.00
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Mr. and Mrs. Albert Knudsen	10.00
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Mr. and Mrs. Emil Heningsen	5.00
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Mr. and Mrs. Fred Timmer	10.00
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Mr. and Mrs. Louie Nielsen	10.00
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Mr. and Mrs. Karl Petersen	10.00
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Mr. and Mrs. Andrew Jacobsen	5.00
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Mr. and Mrs. Ray Jensen	5.00
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Mr. and Mrs. John Horstman	2.00
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Mr. and Mrs. Harry Johnson	25.00
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Mr. and Mrs. Carl P. Rasmussen	7.50
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Mr. and Mrs. Geo. Krog	5.00
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Mr. and Mrs. Clarence Syndergaard	50.00
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Mrs. Christine Holm	10.00
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Axel Jensen	5.00
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Melba Johnson	3.00
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Arthur Johnson	50.00
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Mr. and Mrs. Peter Doddema	5.00
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Mr. and Mrs. Wilbur Petersen	5.00
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Mr. and Mrs. Robert Hansen	10.00
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Mr. and Mrs. Peter Dall	5.00
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Mr. and Mrs. Erhart Andersen	10.00
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Mrs. Anna Heningsen	5.00
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Victor Heningsen	5.00
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Hans J. Petersen	.50
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Mrs. Mary Larsen	.50
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Mr. and Mrs. Julius Heningsen	10.00
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Mr. and Mrs. Harry Larsen	1.00
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Mr. and Mrs. Peter J. Heningsen	5.00
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Mr. and Mrs. Herman Heningsen	5.00
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Mrs. Chris Maag	1.00
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Mr. and Mrs. Viggo Johansen	1.00
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