

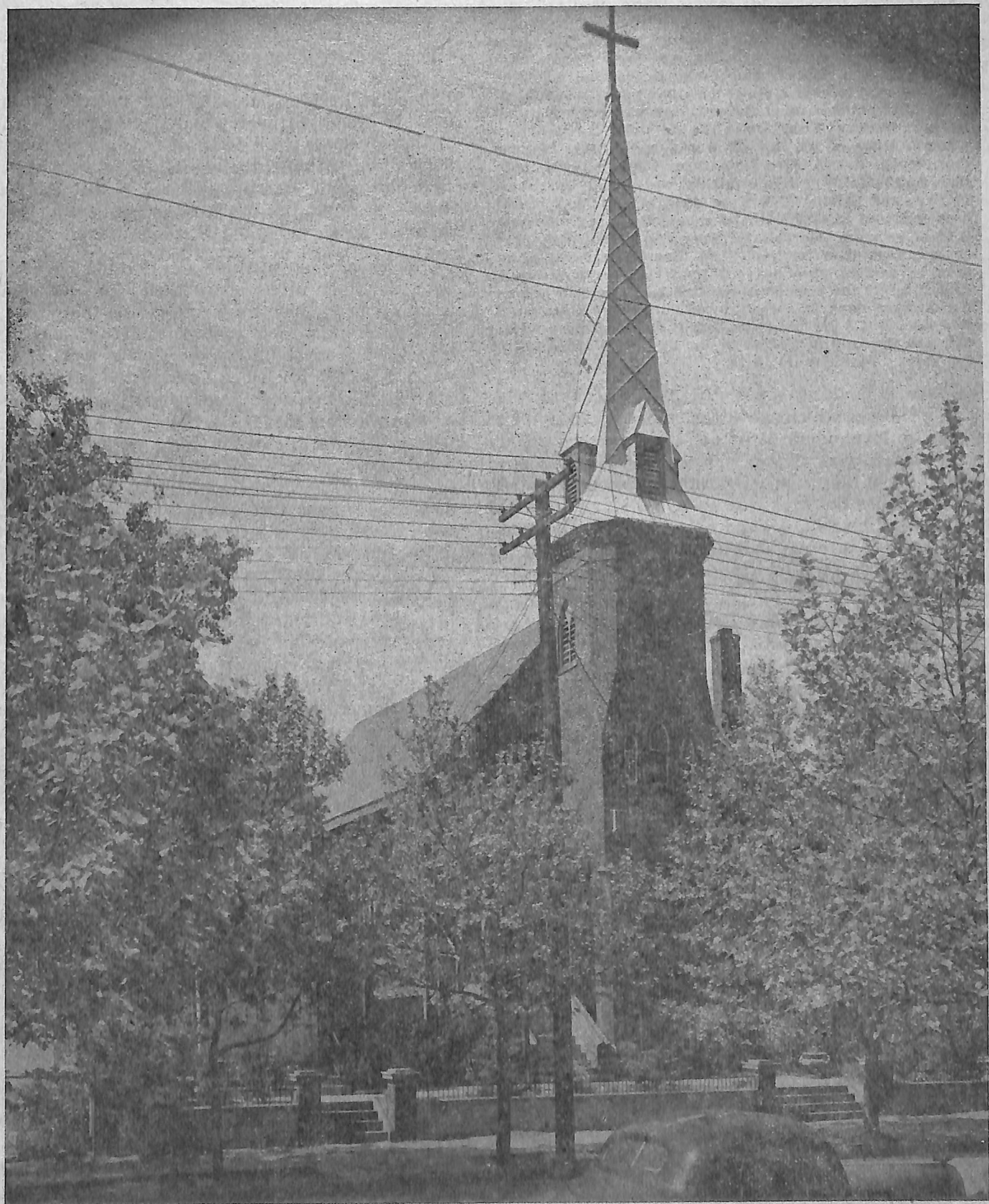
Lutheran Tidings

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St. Stephen's Danish Ev. Lutheran Church, Perth Amboy, N. J.
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Tenth Sunday After Trinity

By Rev. A. E. Farstrup

"But whereunto shall I liken this generation? It is like unto children sitting in the market places, who call unto their fellows and say, We piped unto you, and ye would not dance; we wailed, and ye did not mourn. For John came neither eating nor drinking, and they say, He hath a demon. The Son of man came, eating and drinking, and they say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Matthew 11:16-24.

There is nothing especially pleasant about these words of Jesus which we have before us today. That is because love, where it is best, does not deal primarily in pleasantries. There was nothing soft and sentimental about Jesus of Nazareth. He could be very harsh at times but love was always the moving power behind what he said. He did not speak to make people feel good, but in order to lead them to the truth, that they might accept it and thereby be saved.

The words of Jesus, spoken to these cities of his day and generation, were not spoken merely to give their inhabitants a verbal lashing, which they probably deserved. Had this been true I doubt that these words would have been remembered. They do sting, it is true, but they were spoken by one who desired, not the death of the sinner, but his salvation. Just as a flash of lightning may reveal the surrounding landscape to one who is lost in a storm, so the words of Jesus flash upon the consciousness of his hearers a clear picture of their true condition and point the way forward.

What was it then, that characterized his generation? It was their indecision. Their constant unwillingness to take the step that would lead them into the realm of God. Their constant refusal to repent was their tragedy. For John the baptizer had come and with zeal and fervor proclaimed the necessity of repentance, but they had turned a deaf ear to the message and had based their refusal on a criticism of the messenger. "John is too serious", they said; "and to think that he is always denying himself everything that other people take for granted—and look at the clothes he wears!" They could not use John for he was not like they were. They demanded conformity and agreeableness if they were to listen to a man. Who was John that he should speak as he did!—Then the Son of man came! He was one with the people. He drank and ate like they did. He dressed like they did—but! He kept company with the people that were

down and out. The illiterates, the prostitutes, the publicans! Such a person they would not listen to for he did not set a good example! He was not serious enough or definite enough in his criticism of those who had sunk down to the degrading vices of the day. Instead of keeping company with sinners he ought to censure them! Strangely enough, the people who thus criticized Jesus were the same people who criticized John. They thought themselves a good bit better than the people Jesus associated with and as for John's preaching of repentance; well! that certainly was not for them.

Such was their attitude and it could have only one outcome; their utter destruction! For consciously or unconsciously, they were demanding that God should fit himself into their scheme of things and that can never bring anything but disaster to man. It is only when men turn to God and put aside their own will for his, that life begins to have meaning and purpose. To be blind to this fact is the tragedy of any generation. It was because of this blindness that Jesus wept over Jerusalem saying: "How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold your house is left unto you desolate: and I say unto you, you shall not see me until you shall say: 'Blessed is he that cometh in the name of the Lord.'" (Luke 13:34, 35). And it was because of this blindness that Jesus upbraided the cities of Chorazin, Bethsaida and Capernaum, in the hope that they would see themselves as they really were and turn to God with humble and contrite hearts. If not they would pass upon themselves the sentence of Sodom and Gomorah for it is an expression of eternal truth that "this is the judgment; that the light is come into the world and men loved the darkness rather than the light." Though Christ came not to judge the world but to save it, he is nevertheless, "set for the rise and fall of many in Israel!"

From Galilee in the year 30 A. D. to America of the twentieth century is a long ways, as man reckons time. It is but a moment for God! Literally speaking the words of Christ in our text are spoken to "this" generation. It is not difficult to make the transition from his time to our own, but it is most imperative that we do so. It was never Christ's intention that we should gather in churches once a week to listen to his words on the same basis that we go to the museum and view the relics of bygone days. These might be very interesting and instructive in their place, but nothing could be more deadly to man's communion with God than to think of Jesus and his message as being directed to his own generation alone. It is a contemporary message. It is, as a great man has said, a "special delivery message" to you and me! Is it not longer the citizens of Chorazin and Capernaum but the

citizens of Los Angeles, Chicago, Kimballton or Copenhagen to whom his word is directed. It is more personal even than that! It is to you who hear this sermon and to the one who preaches it. For we also close our hearts to him and try to make God fit into our ways! Day after day we need to repent! The true Christian is always repentant because he has seen himself as a sinner in the eyes of God. He does not think of sin as something apart from himself that one can study—as one studies a disease in some other person. He is himself the diseased and needs the healing power of God's forgiveness which can only be given to humble and contrite hearts.

One of the chief reasons why Martin Luther reacted so strongly against the Roman Catholic Church was the fact that they had impersonalized sin and mechanized repentance. (In our day we go perhaps a step further in that we try to explain sin away in making it synonymous with ignorance). For that reason he could write as scathingly as he did, for example when he defended himself against the papal bull, and say:

"To teach that repentance is to be reached by merely meditating upon sin and its consequences, is lying, stinking, seducing hypocrisy. We ought, first of all, to look into the wounds of Christ, and see in them His love toward us and our ingratitude toward Him, and thus with heartfelt affection to Christ and detestation of self, to meditate upon our sin. That is a true contrition and a fruitful repentance. For contrition must precede meditation upon sin Meditation is a fruit of contrition; contrition is the tree. In our country fruit grows upon trees and out of trees, and meditation upon sin grows out of contrition; but in the holy land of pope and papists trees may grow on the fruits, contrition out of sins; the people walk on their ears, no doubt, and do everything upside down."

Our generation will fare badly if we ignore that great spiritual law which we have here been made aware of, for spiritual law can not be ignored without causing confusion and death in the material world. God will not be mocked!

Living repentantly, is primarily then, a personal attitude toward life which springs out of our experience of the love of God as it comes to us in Christ. It involves a constant awareness of God's will as it is revealed in the life and example of the master. It is only when we forget him that we become self-assertive and proud. For that reason none of us ought to neglect our meditations, for without ascribing anything magical to prayer, I think it can be truthfully said that: "Prayer is the Christian's vital breath, the Christian's native air." Without it our spiritual senses become insensitive to the prompting of the Spirit. Our own ego grows and tends to overshadow everything else in life. It is true, that:

**"When I survey the wondrous cross
On which the Prince of Glory died:
My richest gain I count but loss,
And pour contempt on all my pride."**

But to live repentantly also involves our life as it is lived in relationship to others. Jesus once told a striking parable to this effect. It is the parable of the unmerciful servant, who refused mercy after he had been shown mercy. John puts it directly in his first Epistle when he writes: "He that saith he is in the

light and hateth his brother, is in the darkness even until now." When I hear the manner in which some church members speak about their fellow men I become afraid that they are passing judgment upon themselves by their hatred and their malice. I can well understand that it may be difficult for a Dane to speak and act charitably to a German, or a Chinaman to a Japanese; an employer to an assertive labor leader, or a representative of labor about a profit hungry employer. Perhaps we ought not to expect it from people who are outside the pale of the Christian fellowship, but we can, and Christ does, expect it of those who are within that fellowship. Discrimination against anyone socially or economically on the basis of their race or national background is inconceivable where men live repentantly in the realization that "all have sinned and fall short of the glory of God" and that Christ died for the sin of all men everywhere! This does not mean that the Christian is indifferent to or unmindful of atrocities and cruelties that are perpetrated by men during the hell of war or otherwise. It does mean that we are not hateful when hated and that we do not recognize the jungle law of "an eye for an eye and a tooth for a tooth"! Against all such the Christian will speak forth strongly and fearlessly in the name of his Lord and Master, motivated by the same fierce and unrelenting love that characterized him.

When you were baptized the servant of God placed his hand upon your head and prayed: "Almighty God, the Father of our Lord Jesus Christ, who hath now begotten thee by water and the Holy Spirit, and hath forgiven thee all thy sins, strengthen thee with his grace unto life everlasting". That prayer will be fulfilled from God's side. His promises are not vain words! It will be our own hesitance and indecision that will stand in the way. None of us can avoid the issue. We cannot speak of "this generation" with its ungodliness and materialism, its worship of power and desire of pleasure, without turning the searchlight of God's holiness into our own hearts. "For there is nothing covered that shall not be revealed; neither hid that shall not be known!" It cannot be otherwise! It is not! And we ought not to despair because of it. Rather let us give thanks that he ever shows himself as the righteous and holy God into whose hands it is both terrible and blessed to fall.

Nearly 600 years before the day of Christ, and in the very twilight hour of his beloved city Jerusalem, the prophet Jeremiah spoke some words with which we shall close:

"In those days, and in that time (when sin bears fruit in destruction) saith the Lord, the children of Israel shall come, they and the children of Judah together (Judah and Israel had been bitter enemies) going and weeping: they shall go and seek the face of the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. 50:4,5)

God has made his covenant with us—may we never forget it!

He First Loved Us

I John 4:9

"In short, our love is but a reflection of the Master's. We are like little children whom their mother loved since before their birth, whom she loves while they still know nothing at all, whom she loves during their sleep, during their tempers, during their illnesses.

"Their eyes meet her look of love when they open; their awakening intelligence sees her loving thought. How could they not love a little also, when they have been formed, nourished, enveloped in this love?

"People sometimes think that God loved us only once, when he gave us his Son, and that this one act of love holds us chained as a man is bound to someone who once did us a favor.

"God loves you every day, and he is always first to love. His love arouses in you the faculty of loving, but long before you are capable of it the Master is there enfolding you. He was there watching over you, making all things conspire to your good, lighting and warming your life, before you had anything to give Him in return. Even today, when you know He is there and that your heart has awakened, today when he awaits your love, you remain incapable of loving Him as He loves you.

"You will have to resign yourself always to remain behind hand with Him. Can a child hope to love his mother as much as she loves him? He cannot so long as she is his mother; and, when he loves her with all his heart it is only, as he knows, but a reflection of her own love that she sees in him."

From Phillippe Vernier's
"With the Master"

I am sharing this with others because it has come into my hands in a very strange way and it has stirred my heart profoundly to read these short meditations written by a young man in Belgium who has suffered for his faith in prison, as Rufus M. Jones says in the foreword: "I have read these short meditations with a sense of awe and profound humiliation of self, as I have come into the presence of this man who has lived and put into action, through evil report and suffering what he has written about with his pen. He is now (1943) thirty-four years old. Born on Madagascar of French missionary parents, he is a Protestant minister, a marvelous "cure of souls," with the mighty ordination of the pierced hands, though the ecclesiastical authorities decline to ordain him with human hands because of his position as an uncompromising pacifist. This same pacifism has brought him three prison terms, including twenty four months in solitary confinement.

"His testimonials before the courts and army officers and prison officials have the beautiful quality of these meditations. His work for boys and for underprivileged people, for the sick and the afflicted, for broken and shattered lives, reveals the healing power that is in him.—Through it all he carries a radiance and a joy of spirit that reminds one of Francis of Assisi.

"His prisons, like that of William Dewsbury, 'were palaces, and the bolts were precious jewels.' 'I had joy

and wonder,' he says, 'God was so near and real that I was sometimes overpowered. There was a song in the depths of my heart. The happiness was like that of a child rescued from all harm—.'

"In short, the reader of these meditations must realize that he is reading the words of one who has hazarded all of himself on the substance of things unseen and eternal."

Vernier says, "Only one thing matters, and that is lack of love."

Rufus Jones goes on: "I am sure that the happy reader will feel, as I do, a surge of intense joy, and will finish the little book with the conclusion that there is no place in this world for a 'tepid Christian.'"

I sent a few packages to this man a year ago on the recommendation of our pastors in the Fellowship Church of all Peoples in San Francisco. He shared with the needy people of his community, and I later received a mimeographed letter thanking and saying that now they were getting on their feet and that others needed more than they. I sent it to my oldest brother's family to share its good contents. Immediately I received a letter stating that they had recently received a fine small book of meditations by Phillippe Vernier, and what a coincidence—this was he with whom I had been in touch: So we marveled at the ways in which people are brought together. I don't know of a nicer present than a book of this kind to give to young confirmant friends who are starting out in life either as a confirmant graduate or a dear young couple embarked on life together; that is, for one of us who knows so well that man lives not by bread alone. The inspiring word of a person who is demonstrating to all who know him that the days of the discipleship are still with us, and that what makes life worth living for all of us is a life in love and service for one another.

Never have I lived so fully as I have since I was segregated bodily from my friends, family and church fellowship, but been united with suffering people in the war-stricken areas, in thought and deed and have been repaid a thousand fold through blessings bestowed unverbally. Life is the great adventure, wrote Kate R. O'Hare in one of her prison letters. She was jubilant to be allowed to share part of her life with the outcasts of society. She discovered for herself "how much good there is in the worst of us" first hand.

I am thrilled to make the acquaintance of one who has been so controversially appraised and make my own deductions and evaluations through the reading of her letters. There are few ways of meeting people of social integrity so intimately as in reading their letters. My husband and I became very well acquainted with Luther some twelve years ago when we read two books of his letters. I wish that we, who want to live as Christians, need to share much more with great souls through such means of approximation.

MARI STOTTRUP,
McMinnville, Oregon, Route 3

Wells In Bible Land

When Hagar, Sarah's maid, left her mistress, the angel of the Lord found her by a fountain of water in the wilderness and told her to go back. He furthermore told her of the future for her and her son, Ishmael. That well was called by a name which means: "The well of the living one, who sees me (Be'er-lahai-roi)."

Later on when she again left Sarah—and for good—and wandered in the wilderness, she thought for sure that her boy, Ishmael, would die from thirst, but God had mercy upon her, he opened her eyes and she saw a well of water; from there she could draw water and revive her son. The well of revival.

In the story about Isaac we learn about other wells. First in connection with finding a wife for him. We have the beautiful story of the faithful servant, Eliezer, coming to Haran at a time when the girls came out for water. The result was the great moment in Rebekah's life when she trusting in God and the faithful servant's story and his question: "Wilt thou go with this man?" she answered "I will go!"

Later on we find that Isaac after his father's death was blessed by God and dwelt by the well, La-hai-roi. Finally in Isaac's story we hear of several things concerning wells: "For all the wells which his father's servants had digged in the days of Abraham, his father, the Philistines had stopped them and filled them with earth."—But they were again opened for we read: "And Isaac digged again the wells of water which they had digged in the days of Abraham, his father; for the Philistines had stopped them after the death of Abraham. And he called their names after the names by which his father had called them."—And yet he was not through with the strife among the herdsmen. When his servants had dug another well and the same strife occurred. Then he remorseful from thence, digged another well and for that they strove not. Then he also built an altar, the Lord appeared unto him the same night and blessed him. Here we see him as the gentle, non-striving, non-resisting man, the son of a father who said to Lot: There is room enough.

The story of Jacob and Rachel begins also with a well. "When he came into his mother's land and looked, he beheld a well in the field and a great stone was upon the well's mouth. Love gave him strength to lift that great stone out of the well and then he kissed Rachel for the first time."—Providence brought them together at that well, where they drank of one single cup and never separated again until death parted them." (Clarence E. Macartney.)

Many years after when Jacob came back and had met with his brother, Esau, he bought a parcel of field for an hundred pieces of money and he not only pitched his tent there but he built an altar and dug a well. We will learn more about that well later on.

In the story of Joseph there is no mention of a well, but he was cast into a pit or a cistern by his brethren.—We later meet Moses at a certain well in Midian. He had come a long, long way from the land of Egypt

where he had given up his position as prince, and had cast his lot with his own people, the Hebrews; but he was very much disappointed with their attitude. Weary he is sitting beside that well until it dawned upon him that he can be of help to the young girls, who were being mistreated by some rough men, who drove them away and took the water for their own flocks. That well is at the entrance into a new life; first, the school of patience and then the call by the burning bush to do his great work for his brethren.

The well of memory is brought forth in the story of David. He is at one time a fugitive not so far from the home of his childhood, near Bethlehem. And David longed for his home and said: "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate. And the three mighty men brake through a host of Philistines and drew water out of the well of Bethlehem, that was by the gate and brought it to David. Nevertheless, he would not drink thereof but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this; is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it."—But what we witness here are the tender memories of youth and a longing to be refreshed by them.

And now we turn to an incident in the life of Jesus. He is on his way from Judea to Galilee and has come to Samaria to the parcel of ground that Jacob gave to his son, Joseph. Jacob's well was there. And it is still there, one-hundred feet deep and nine feet in diameter.—If that well could speak and we could listen to its tale it would have many things to tell us. It would especially tell us what happened that certain day when Jesus, weary from his journey, sat there and the woman from Samaria came to draw water.—Her life was changed in such a way that she became a missionary; she forgot her water-pot and Jesus forgot his food; but what a harvest from the multitude of Samaritans who made their great confession: "We have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."

P. RASMUSSEN.

Canadian Anglicans Donate \$100,000 To Rebuild British Churches

London—The Church of England in Canada has donated \$100,000 thus far to rebuild Britain's bombed churches, according to an announcement here.—(RNS)

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Paternalism

The critics of communism declare that the system is paternalistic, and I don't know what else it could be. I assume the Russians are about as religious as they were prior to 1917, and their religion was until then the Father-child type. Therefore the leaders of the one party must act as guardians even though communism is democratic in principle.

It is because of paternalism that communism has a chance of expanding itself, for we are both west and east of Russia very paternalistic. What little information I have obtained about the board of our banking system tells me that the members of the board consider themselves to be fathers on the economic area. Through mortgages and direct ownership the land belongs to a very small minority. Why? Because we are still feudalistic in our minds and disciples of Hamilton. The boards of education do largely act as fathers in the educational field. They would kick up a big cloud of dust before they would see educational compulsion abolished. It is that which gives them power to act as fathers. What about the regents of big universities? The catholic religion is gaining. Why? It is paternalistic and many protestants prefer to give the reins to the minister.

Paternalism is the source of unspeakable pain, for the idea of brotherhood is acting as a goad within us. We know it is God's will that father and son shall transcend their relationship and become two free men talking and acting together as equals. We know it is God's will that we shall revere the neighbor as a person who lives out of his inner motivation, working creatively with the creator. We know that our systems should be opportunities and not overbearing constringencies. In a brotherhood there can be no monopoly and privilege. There can be no lordly board deciding on a deflation—inflation alternation. Were we democratic the parents would decide whether or not they wanted to use schools; the minister would be nothing more than a member of the church. Each person would enjoy the sunset while sitting under his own tree. The tangible and intangible values would be organically brought forth.

When a paternalistic world, state and religion gets full power over the bodies and souls of men there will be the second Good Friday. The deliverance of the child called the kingdom of God will be close at hand. The seed was sown in the womb of humanity and it must be born. Considering the difference between paternalism and the kingdom of God it is natural that the pangs must be severe.

AAGE MØLLER.

100,000 European Youngsters To Attend YMCA Camps

Geneva — More than 100,000 young people from all parts of Europe will attend summer camps operated by the Young Men's Christian Association this

year, according to Dr. Tracy Strong, general secretary of the YMCA.

Special efforts are being made to accommodate German youth and the children of displaced persons, Dr. Strong said. The YMCA anticipates, he added, that 65,000 German youngsters will have camping opportunities. In addition, 22,000 DP boys and girls will go to camp some time this summer.

"This will be the first real summer for some of these children, many of whom have forgotten how to laugh and play," Dr. Strong said. "They don't remember their homes and are confused in their present setting."

Lutheran and Presbyterian Churches in the U. S. have each contributed \$25,000 for food for YMCA and church camps in Germany, Dr. Strong declared.
—(RNS)

SUNDAY SCHOOL TEACHER'S INSTITUTE Nysted, Nebraska

THURSDAY, August 14

- 10:30 A. M.—Opening Devotion....Rev. C. Jeppesen, Ord.
- 11 A. M.—"The Covenant in the Old and New Testament"
—Dr. Joh. Knudsen, Grand View College, Des Moines Iowa
- 12 NOON
- 2 P. M.—Study on Parables.....Rev. Erik Moller,
Hay Springs, Nebr.
- 3 P. M.—Recess for coffee
- 3:30 P. M.—"The Altar in the History of Worship"
Rev. Clayton Nielsen, Denmark, Kansas
- 7:30 P. M.—"Visual Education in Church and School"
—Rev. S. S. Loft, Viborg, So. Dak.
- 8 P. M. Rev. Erik Moller

FRIDAY, August 15

- 8:30-9:20 A. M.—"The Lord's Prayer"....Rev. S. S. Nielsen,
Denver, Colo.
- 9:30-10:20—"Study on Parables".....Rev. Erik Moller
- 10:30-10:45—RECESS
- 10:45-11:45—"The Covenant in the Old and New Testament"
Dr. Joh. Knudsen
- 12 NOON
- 2-3 P. M.—"The Rural Church Movement"
—Rev. E. W. Mueller of The Rural Church Dept. of the
National Luth. Council, Chicago, Ill.
- 3-3:30 P. M.—Coffee hour
- 3:30—Discussion on The Place and Task of the Rural Church
- 7:30 P. M.—Rev. Loft (Showing of pictures)
- 8:15 P. M.—More on the Rural Church activities
Rev. Mueller

SATURDAY, August 16

- 8:30-9:20 A. M.—The Lord's Prayer (cont.)...Rev. S. Nielsen
- 9:30-10:20—Rev. E. W. Mueller
- 10:30-10:45—Recess
- 10:45-11:45—"The Covenant . . ." (cont.)....Dr. Knudsen
- 12 NOON
- 2-3 P. M.—Rev. S. S. Loft
- 3-3:30—Coffee Hour
- 3:30—Open for Discussion
- 7 P. M.—S. S. Loft
- 8:15—Mr. Clayton Nielsen (These two may be interchanged)
(topic to be announced)

SUNDAY, August 17

- 9:30—Communion Service
Liturgist—Rev. Howard Christensen
Confessional—To be chosen
- 11 A. M.—Divine Service
Sermon by Rev. S. S. Loft
- 2:30 P. M.—Addresses by Rev. S. S. Nielsen of Denver, Colo.
Rev. Joh. Knudsen of Des Moines, Iowa
Rev. Loft will have with him a number of slides and films.

Our Women's Work

A Letter from Our W. M. S. President

Dear friends at home,

We arrived safely in Copenhagen after a most pleasant airplane ride with stopovers in Gander, N. Foundland, Prestwick, Scotland and Oslo.

Our greatest joy was to find Grandmother well and happy and able to enjoy the family festivities when sons and daughter, relatives and friends gathered for a reunion.

July 4 at Ræbild was one of our first outings. That was a festive day. Stars and Stripes and Dannebrog were unfurled and we sang Star Spangled Banner and "Der er et yndigt Land" (There is a lovely Land) King Frederik IX and Queen Ingrid were there in all their Royal simplicity. The King spoke earnestly and sincerely about the treasured relationship between his country, Denmark, and U. S. A. and about the unforgettable memories he still cherished from his visit to the United States. Many other speakers made this day a memorable event.

We have had the privilege to travel a little and have visited quite some Danish Americans. So far we have greetings from Rev. N. Miller, Vadum, Jens Frost, Flauenskjold, Rev. Evald K. Kristensen, Esther Nissager Nissen, Rev. Dyreborg, L. Søndergaard, Skive, Otto Andersen, Falster. It is always a pleasure to renew these old friendships. We all treasure. Many are the Danish homes we have visited and experienced simple and sincere hospitality.

There is still strict rationing but we have the feeling that in spite of that there is plenty to eat for all.

In another week we hope to attend the summer session at Liselund which is only a few miles from our home here. Niels Dael has just celebrated his 90th birthday but is well and able to plan and conduct these meetings.

As yet we have had no written reports from the convention in Racine. But from oral reports from those who were present we are happy to know that it was in every way a good convention and not least have we heard that W. M. S. night was a profitable and good session. Thanks to those who, willingly partook in making it worthwhile.

Although I am far from home, I would like to take this opportunity to thank Yrsa Hansen for her undivided interest in the work of W. M. S. by many good suggestions and encouragements in the Round Robins of the Board. We regret losing her but are happy to have the position as Secretary filled so ably by Miss Rita Petersen. Welcome to the W. M. S. family!

To Mrs. Fylla Petersen we also extend our appreciation for her efforts with the Page. The office as editor is not always an easy one, but Fylla Petersen has advanced it to the place where there often is an overflow of material. Thank you, Fylla. At the same

time we wish to welcome our new editor Mrs. Johanna Lillehoj whom we all know is a long time friend of W. M. S. Let us help our new editor to keep it as a page for help toward true Christian friendship and understanding. And may also that page be a help to further God's Kingdom on earth. Our best wishes to you Johanne Lillehoj for your new position as editor.

The weather is fine. This whole flowery little land is smiling now, for rain has finally drenched it after the hot and dry days of May and June. It is a fine country for vacations. Everything in is fine order and people never seem to be too busy to take one in for a little visit.

Echoes of war and occupation are still heard. Great is the suffering, the suspense, and despair that filled the land in those dark days. During these last weeks many memorial services have been held for the martyrs from concentration centers whose remains have now been brought to the home land for rest in peace.

We have attended a lecture hour at Askov Højskole conducted by Prof. Rud, called on Rev. and Mrs. Dons Christensen (Estrid Knudsen) and visited with F. Hasseriis.

We have already had too many happy experiences to relate here, but we want you to know that Denmark, the home of our forefathers has been good to us as it has been to many a son and daughter when they returned to their homeland.

Kind Greetings to all,
IDA AND HANS EGEDE

Thank you, Ida Egede, for your very interesting letter. May you and your family have a good trip. I know you will bring back a lot of fresh ideas and suggestions for our work in W. M. S.—Editor.

From Kimballton, Iowa

June 24th, "Sankt Hansdag," was appropriately observed here in Kimballton as it has been for a number of years. Although the weather at the time was most uncertain, a goodly number, both young and not so young, gathered at the clay banks south of town.

As darkness fell, the rainsoaked bonfire was coaxed into flame and the group began to sing. There was a talk by Rev. Ibsen on the old world customs connected with the day and a fairy tale was read by Vernon Frost. More songs, coffee, and the gathering dispersed.

Do we in Kimballton, believe in witches and the power of fire to dispel them?—Definitely! We feel their spell on us too often and we are certain that the fire of true fellowship can dispel them. We try to kindle that fire in many ways, but it, too, is a little rainsoaked and needs coaxing.

Perhaps next time it will burn.

NADJESCHDA L. OVERGAARD.

International Sunday School Convention At Des Moines, Iowa

As we women go about our daily tasks the thought often occurs to us, "Isn't there something I can do toward the attainment of world peace?" Just at present everything looks so hopeless that anything we could do would seem futile. But here comes our U. S. attorney general, Th. C. Clark and declares: "History has no record to equal the role of help and succor this nation is now playing to all the world. It is my feeling that this attitude of being our brothers' keeper comes to us in the principles taught us in the Sunday school and we now are merely implementing them."

So we see that we have perhaps in our work in the Sunday school and even more effectively in our homes, helped sow the seed that might eventually lead to the creation of an effective United Nations in which lies our only hope for universal peace.

We must continue to carry the banner onward, proclaiming that world peace is actually a possibility. If we women despair, the goal may never be reached. Even if our contribution to the cause be indirect, it is nevertheless very important.

In his opening address Harold E. Stassen, president of the International Council of Religious Education, stressed that, basically, the cause for the present disagreement in world affairs is that Communism being fundamentally materialistic, denies the worth of the individual, while Democracy as practiced in U. S. and Western Europe is based on the teachings of Christianity which embraces the ideology of the importance of the individual. Stassen, nevertheless, held the view that this difference "need not lead to war if Americans are righteous, upright and understanding." It looks as though every ounce of what we possess of these admirable qualities will have to be utilized!

Dr. Roy L. Smith, editor of "Christian Advocate," maintained that the young people who graduate from our schools today know a lot, but their faith is lacking. In this I do not entirely agree with him. I think the young people of today believe in the vital issues of Christianity as strongly as they did in the past, but they demand the real thing, not just the outward signs and ceremonies.

Dr. Dawber, executive secretary of the Home Mission Council of North America said, in effect, that the American community can be made to serve Democracy only if Christian principles are applied in all phases of its life—home, school, civic activities, youth organizations, etc. Americans should be educated in political and social issues on the community level.

I had hoped for a report from some one who was actually present at the convention, but as that did not materialize I submit these thoughts as they came to me while reading some of the lectures given there.

This convention was the first of its kind since 1938 and there were about 5,000 delegates from U. S. and Canada, mostly Sunday school teachers and superin-

tendents. It is hoped that these conventions under the auspices of the International Council of Religious Education will help bring together the Protestant denominations enabling them to work more competently side by side toward a common aim.

JOANNE B. LILLEHOJ

CONTRIBUTIONS TO WOMEN'S MISSION SOCIETY

(Omitted from June 5th acknowledgements—Mrs. Marcus Christensen, Pasadena, Calif., \$1.00.) Mrs. Ernest Madsen, \$1.00; Mrs. Lars Bollesen, \$1.00; Mrs. Anna Therkildsen, \$1.00, all of Tyler, Minn. W. M. S. Collection, Racine, Wis., Convention, \$200.03 (given to Lutheran World Action). For Pamphlets: Dist. 8, by Mrs. S. Marckmann, \$2.10; Dist. 6, by Mrs. R. Christensen, \$4.06; Sold at Racine, Wis. Convention \$60. Previously acknowledged for Pamphlets and to General Fund \$173.58. Total received since May 1st \$383.37.

TOWARD ROOM FURNISHING OF NEW G. V. C. DORMITORY

Joint Mission Meeting Ladies' Aid, Gardner, Ill., Ladies' Aid and Willing Workers, Dwight, Ill., \$46.50; St. Stephen's Ladies' Aid, Chicago, Ill., \$18.00; Joint Mission Meeting, Ladies of St. Peder's Congregation, Minneapolis, Minn., \$23.10; Birthday Party, St. Peder's Guild, Minneapolis, Minn., \$40.00; Previously acknowledged \$1,908.31. Total to date \$2,035.91. ly acknowledged \$1,908.31. Total to date \$2,035.91.

Sent direct to Dr. J. Knudsen: Danebod English Ladies' Aid, Tyler, Minn., \$225.00; Hetland Ladies' Aid, Hetland, S. D., \$25.00; Oak Hill, Ia. Ladies' Aid, \$25.00; St. John's Ladies' Aid, Exira, Ia., \$25.00. Sent direct to Mr. Oluf Juhl, \$790.59. Combined total, \$3,126.50.

Acknowledged with sincere thanks,
AGNETA JENSEN, Treas. W. M. S.
1604 Washington St.,
Cedar Falls, Ia.

Lutherans Plan 50 Seminars

St. Paul, Minn.—Fifty Lutheran seminars will be held in various cities throughout the United States and Canada during October and November, it was announced here by the Rev. Joseph Simonson, director of the 1947 Lutheran seminars.

Sponsored by the American Lutheran Conference, the seminars will mainly interpret the Lutheran World Federation Assembly, held in Lund, Sweden, recently. Each seminar will last one day and will hear three speakers.

Local committees, the national committee and the seminar speakers will represent all branches of the Lutheran Church, Mr. Simonson said.—(RNS)

Canadian Women To Raise Millions for Missions

Toronto—A goal of \$1,000,000 in 1947 for missions has been set by the Women's Missionary Society of the United Church of Canada, meeting here. Half the total is to be spent on overseas missions.

The Society maintains boarding schools and homes, community missions in Canada, and medical and Oriental missions. Grants are made for missions in China, Japan, Korea, Africa and Trinidad.—(RNS)

The Folly of a Two Weeks' Church School For Children

I—The Parents

To be or not to be, that is the question. To be Christians or not to be Christians, that is the question for parents who think they are Christians. And when we maintain a church school for children, then we think that we are Christians. And, of course we are Christians—with moderation.

For there is the work on the farm, and the children can help a great deal, especially in the summer time—even in harvest time. So we limit the church school to two weeks. We are Christians—with moderation.

Sacrifice? We know it, there is no Christian life without sacrifice. And we want our children to live the Christian life, so we have a two weeks' church school for children. We sacrifice—with moderation. As the old mother said, whose son had been converted: "It is all right with this Christianity, but it may become too much of a good thing." More than two weeks' church school for children would be too much of a good thing, for there is the work on the farm in the busy harvest season. The larger children can help a great deal; the smaller children do not take so much of mother's time when left to shift for themselves in old clothes at home.

And children know father's and mother's minds; never doubt that they do. Father and mother choose rather to farm this much land and have the greater income than to farm less land and let the children go to school for four or six weeks. That is, the income not the Christian life, is first in father's and mother's minds, and the children know it. Father and mother are Christians with moderation, and the children become Christians with moderation. Or do they become Christians at all? For where father's and mother's foot slipped, there children often go off on a by-path. That which was first in the secret recesses of father's and mother's souls often became openly first in the lives of the children. Father and mother acted like Christians in maintaining two weeks' church school, and the children with their wonderful sense of what is real, knew it was only a farce. The children knew that what they could make by working on the farm was more important to father and mother than what they might gain in church school. Not that the children are able to analyze this situation. Children do not analyze; they know intuitively.

We are Christians with two weeks' church school for our children, and most likely our children will be Christians with no weeks' church school for their children. We have gathered, and we have built our barns bigger in the first generation; the second generation helped; the third and fourth generations can eat, drink and be merry, and there are four generations from overalls to overalls.

II—The Children

"We must limit church school for children to two

weeks because the children do not like to go to school during summer vacation."

That may apply to children in the cities. In the country where children may help in the work of their fathers and mothers, they do not generally resent going to school in summer.

And this enormous consideration of what children like and do not like? This "Would you want to, my child?" The result of this, "Would you want to?" Spineless human beings, not knowing what they will and what they will not. Does the child's will to the good grow out of its own haphazard decisions, or out of father's and mother's will? Does it grow out of self-will or out of obedience? The child's will-power must grow out of father's and mother's. Obedience, obedience! The child must learn to obey. How will the child who has not learned to submit to the will of father and mother in good grace, ever learn to submit to the good and acceptable and perfect will of God? Is it not harmful and detrimental to the child that father and mother says, "Would you want to?" when there is an opportunity to hear, to sing, to learn about God? Such a question from parent to child in such a case, implies that the parent is neutral—which most likely parents are, when they can bring themselves to asking in that manner.

This "Would you want to?" comes near to being characteristic of the relationship between parents and children in our day. Said a minister, now gone to his reward: "When I was a child the parents ruled; now that I am grown the children rule, it is never becoming my turn."—Which was not so bad for him as for the children.

What do children in the cities do all through the three long summer vacation months? There is nothing for them to do. And the longing to do something worth while awakens early in the child. That is the reason for children loving to imitate father and mother in their work. What is the hardest and the most worthwhile work of the mother in the home? To bear and to bring up children. And the little girl constantly plays with dolls. They are her children. What is the reason that the boy wants to work at his father's task? He knows intuitively that his father's work gives his father's life content—makes it worth while.

But in the cities boys cannot work at their father's tasks. What do they do? Here in Des Moines ten, twelve year old boys these last days have been busy—yes busy!—for boys will busy themselves with something—ten, twelve year old boys here in Des Moines have these last days been busy—catching bumblebees in hollyhock flowers. They catch bumblebees! But the satisfying intuition of having done something worth while does not flow from catching bumblebees. Or they ride bicycles. They are not going anywhere; they just ride. They ride and ride—and learn to kill

time. When they shall have grown older it will have become a habit to kill time. Yes, and to ride and ride. The difference will not be in them, it will be in the vehicle.

But we can not have more than two weeks' church school for children in summer, for children do not like to have school.

III—The Teachers

The young man and the young woman have prepared themselves to teach church school. They have been stirred by the love of God in sending His Son, Jesus Christ, to buy man back from death, the world and the devil. They have begun to see the child as the greatest of all God's creatures, with the enormous possibilities for good or for evil. They have begun to understand that knowledge of the world and its ways without knowledge of God may succeed in nothing but making educated rascals. They are fired with the purpose to do what they can to tell children about God. Yes, two weeks! We will give you two weeks

in which to do the most important task that a school can do.

I wouldn't be a teacher under the circumstances. I would not attempt it. The job would mean too much for me to permit me to make a farce of it. Having realized that to be a Christian means to surrender your all, means to seek first the kingdom of God, means to abandon all, as the soldier going to war, leaves father and mother, sister and brother—having realized that to be a Christian means "This one thing I do" I would refuse to be a part to the gesture toward Christian life of a two weeks' church school for children. I would refuse to "act as if" and to have any part in giving the children the impression that Christian life is to be a Christian—with moderation. To start one week and close the next, and then have a glorious "last day of school", pretending that something has been accomplished!

The folly of it!

VALDEMAR S. JENSEN.

Square Heads on Round Trip

By Ellen Nielsen

COAST TO COAST

We go out from Santa Barbara this time, turning sharply east and driving through miles and miles of orange groves; the oranges almost brush the windows of the car as we drive past them, there are no fences, one could lean out and grab one . . . but one doesn't, there are lots of oranges, we all have enough . . . yet. The trees are beautiful with their dark, glossy leaves, the oranges hang among them like electric light bulbs.

I have had a disturbing dream: I was driving when the brakes gave out and to stop the car I crashed into the side of a mountain. So now, driving, I surreptitiously test the brakes off and on. Well, no matter what Freud says one must not put too much stock in dreams. After an hour or so Niels takes over. Immediately he must stop abruptly for a trailer that cuts in ahead of us . . . and there are no brakes! I am not aware of what has happened until he has grabbed the emergency and slowed the car to a crazy, slant-wise stop. I would never have thought of the emergency brake.

And Needles looming up. Needles and the Gold Rush Road with its steep grades and hairpin curves. Ah well, we'll get the brakes fixed in Needles.

But we don't. The mechanic does something to them and they hold until we get well out of town and have begun to climb. At the first grade they are gone again.

We drove 23 miles in second gear. There's a nasty detour at Needles to make things worse. Steering around hairpin curves with one hand and emergency-braking with the other is a lesson in dexterity.

Mechanics did things to the brakes all the way to Sante Fe, New Mexico. A new housing or master cylinder was suggested, but you know how it is, sorry not in stock. Finally in a small town we got the housing but no mechanic. In another town we got a mechanic but no housing . . . but we had the housing then and got the two together. Brakes again . . . until well out of town. Then the slack, dead pedal pushed down to the floor and the car rolling merrily along.

It was terribly warm. Cars boiled, our car boiled, we

boiled. No one knew nothin'. The small irritating failures of modern, mechanized living were already evident. Service was insolent, food bad, gas and service stations filthy beyond words.

Only the air was clean and pure, Arizona a delight, being as it is, nature's wonderful rubbish heap; stones, mountains, plains and valleys are tossed negligently into Arizona.

Here is the exact place I sat waiting two years ago while Niels hitched a ride into the nearest town to get a tire for us, here is the wild, lonely place where I waited, locked into the car. Here the two Indians brought their crazy car to a stop and climbed out and came walking back to me. This is it, then, I thought and saw the headlines "Minister's wife found tomahawked in culvert." (for we had blown our last tire at a culvert over which we hung precariously.) But the Indians only wanted to know if I needed help. Their black, greasy faces, with the long hair falling over them, were concerned only with helping me. I gabbled that no, thank you, my husband was just over there, he would be right back (waving at a nearby tree), thank you so much. . . . Later I thought, irrationally, even the Indians don't want we. . . .

The vast untidiness of Arizona, the economy of New Mexico. Even at night crossing from Arizona to New Mexico you sense the change. It is more than a change of scenery, road, air; it is the Land of Enchantment. The silence of the Indians lie over it, the hills like smoke against the horizon hide a secret. Ah, the early, chill silver mornings of New Mexico! If you are lucky you will see little groups of Indians along the road huddled around a fragile fire while they wait for a Greyhound bus to take them into town. They build a fire wherever they are. The women in their voluminous skirts and shawls pad along behind their men; they walk in the shallow ditches along the roads.

In the towns they lounge on street corners, sunning themselves, looking at us with thinly veiled insolence and disdain. The Indian dogs range the streets, loping in and out between cars, hungry.

Take the name Tucumcari! Sheer magic! (I wish August Bang would publish the poem he wrote about Tucumcari; I gave him the name, once, and he made New Mexico out of it).

But the Indians in the towns, along the highway are only faint replicas of the real thing back in the hills. And the stuff they sell shoddy, imitation, with a white man taking his goodly share of the profit.

At Gallup the only accommodation left is the Fred Harvey Hotel. The room is an oven and all the trains in the world run through it. Even the Fred Harveys are getting down at the heels, in need of repairs. (But, if possible, always eat at a Fred Harvey; the food is generally good and everything

clean as an operating room). But don't expect service anywhere anymore, always remember you are a suppliant, a beggar at the gates. If the desk clerk is doing his nails you must wait meekly and respectfully until he has finished. It gets a bit awkward, shifting from foot to foot, setting your luggage down, picking it up again, but you know he has the only accommodation left in town and he knows you know it, so wait while he holds his hand to the light, buffs his nails once more . . . he'll get around to you eventually, in his own good time.

The subtle change of character all through America is heart-breaking; what is happening to our country? Something corroding as rust is eating into it: nobody cares anymore.

In a great lonely stretch of New Mexico (we must make Albuquerque before the garages close, surely there they can fix our brakes) the car ahead of us runs over a dog . . . The dog has emerged suddenly from a ditch; the car keeps going. We bring our car to its awkward, cumbersome stop; though the dog is dead Niels wants it off the highway. But the dog is not dead, it lifts its head and stares blindly at Niels when he takes tolds of it. It is a lean, scrawny Indian dog; blood is streaming out of its nose. Niels drags it gently to the side of the road into the grass, talks to it, stands there at a loss under the wide, empty skies of New Mexico. Not a thing stirs, there's not a town for miles and miles, not a house, no sign of life, no car coming. What shall we do? Will the dog die, will he suffer, will anyone . . . ? Of course a dog can take a lot. . . (What is there in this that strikes a disturbing echo in the heart, a prescience, a remembrance . . . ?)

We drive on. Two miles away three Indians are sitting under a make-shift shelter peddling their wares. (These knots of enterprising Indians along the highways are new since we last came this way; they are bold and sharp as hucksters). We stop. Instantly the Indian woman runs out waving a string of beads . . . We shake our heads, no, ask her if they have a dog, have they missed a dog, down the road one has been run over, would they go down and see . . . ? They stare briefly down the road, shrug their shoulders, come back to the business at hand. A sly gleam comes into their eyes (they have all come up to the car now) and the woman asks "You buy, you buy?" We say no, we do not buy, but there is a dog down the road . . .

But it's no use They don't care. There are lots of dogs, they have no worth, but a necklace can bring a price.

We drove on.

Who was it said "Under the wide and starry sky, dig me a grave and let me lie?"

But the dog haunted us all the way, most of all he haunted us in the lonely desert of New York City where so many humans are left to die alone, by the wayside.



PRIMER FOR PROTESTANTS

A primer is defined as a small book of elementary principles of a subject. This book is small but not so elemental but what it must be considered a valuable book. The author, James H. Nichols is a member of the Federated Theological Faculty of the University of Chicago.

Professor Nichols brings to our attention the very points too often neglected in our study and our thinking. We do need to be reminded of the fact that the word "Protestant in the English of the Elizabethan times, when the word was first used, meant: one who stood for something, who bore witness to or made an avowal of a conviction."

In his introduction the author writes, "American Protestants, however, have somewhat lost the consciousness of their peculiarities as Protestants. Protestants will now become more self-conscious, however, as they learn increasingly what the character of Roman Catholicism is."

The professor's exposure of the Roman Catholic doctrines are a bit breath taking. In his chapter on the Reformation and Counter-reformation he writes as follows: The history of Tridentine Romanism (that is, the Romanism of Trent) has elucidated the consequences of that fatal error of Trent. Once committed to extra-Biblical tradition as actual revelation, the manifold disagreements within the tradition have pushed Romanists inescapably to the last step, the definition that the final authority and revelation of the church is neither Biblical nor traditional but the mere say-so of the current pope-king. Thus when Pope Pius IX was reproached with the historical fact that tradition witnessed without disagreement for over a thousand years against the infallibility of the pope, for the definition of which he was scheming, he replied, "I am tradition." The same principal was enunciated by Cardinal Manning, whose unscrupulous intrigues were the chief human agency in engineering the infallibility decree through the Vatican Council. "All difficulties from human history," said he, "are excluded by prescription." Lord Acton, the Roman Catholic editor of the Cambridge Modern History, defines similarly this postulate of modern Romanism: "The existence of tradition has nothing to do with evidence, and objections taken from history are not valid when contradicted by ecclesiastical decrees. **Authority must conquer history.**"

The above incidents and many more mentioned in the book should dispel any romantic notions that we might have about the character of the Roman Catholic Church.

There is a lot of excellent material outside of the Reformation and the struggle with the Catholics yesterday and today. The author relates Protestantism in all its aspects to the total history and growth of the Christian church.

It seems to me the author has a pretty good appreciation of Luther but he is critical of the type of Lutheran churches that developed in continental Europe, especially in Germany. Scandinavian Lutherism, he thinks has had a healthier life. I doubt the author sounds the depths of Luther's view of the Lord's Supper.

There is in this book of 150 pages a lot of information that can be used to advantage in an adult Sunday school class, study groups, etc. To me it was fascinating reading. The book is published by the Association Press, N. Y. Price \$1.00.

HOLGER O. NIELSEN.

TEN GIRLS WHO BECAME FAMOUS by Basil Miller; Published by Zondervan Publishing House, Grand Rapids, Michigan; 72 pages; Cloth \$1.00.

Dr. Basil Miller of Altadena, Calif., has written a number of inspiring biographies (Martin Luther, George Washington Carver and many others). In this little book he has given the reading public a very fine presentation of ten brief and yet very comprehensive biographies of ten girls who became famous women: Ann Judson, Florence Nightingale, Pandita Ramabei, Madame Chiang Kai-shek, Betty Stam, Fanny Crosby, Susanna Wesley, Frances Havergal and Mary Slessor.

Each story is written in a clear and absorbing style, and although it would be impossible to give a complete word picture of ten such great personalities in a small book, yet each chapter gives a very fine portrait of women who surrendered their lives to some great mission before God and man.—We gladly recommend this book.

—H. S.

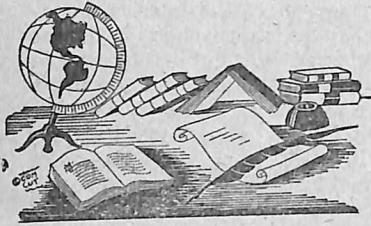
TEN BOYS WHO BECAME FAMOUS by Basil Miller; Published by Zondervan Publishing House, Grand Rapids, Michigan, 84 pages; Price Cloth \$1.00.

This is a companionate book of the above. The book gives ten word portraits of the following boys (youth and manhood): Augustine, Martin Luther, John Bunyan, John Calvin, George Washington Carver, George Muller, C. T. Studd, Wilfred Greenfell, Booker T. Washington and Generalissimo Chiang Kai-shek.

Although the books are written for youth yet each chapter in these two companionate books will be a cherished source of material for brief stories for Sunday school teach-

ers, or a chapter can be read at a Young People's meeting or a Ladies' Aid gathering. Here is an opportunity for both pastors and lay-people to have that extra material on hand from which one can readily have an extra 30 minutes of good inspiring reading material. We recommend both books for this use as well as for any home library.

—H. S.



Across the Editor's Desk

Thirty-nine Lutheran Leaders from twenty-two countries signed the constitution adopted by the Lutheran World Federation at its assembly at Lund, Sweden, June 30 to July 6. Several amendments were made to the document before final approval.

Seven churchmen from the United States were among the signers. They were: Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church; Dr. P. O. Bersell, president of the Augustana Synod; Dr. T. O. Burntvedt, president of the Lutheran Free Church; the Rev. A. E. Farstrup, of the Danish Lutheran Church; Dr. Franklin Clark Fry, president of the United Lutheran Church; Dr. Em. Poppen, president of the American Lutheran Church; and the Rev. C. M. Videbeck, of the United Evangelical Lutheran Church.

The other signers were:

Australia, Dr. Theodore Fricke; Austria, Bishop Gerhard May; British Guiana, Rev. Aubrey Bowen; China, Dr. Peng Fu; Czechoslovakia, Bishop Fedor Ruppeldt; Denmark, Bishop Hans Fuglsang-Damgaard and Dr. Alfred Jorgensen; Finland, Archbishop Aleksii Lehtonen; France, Rev. Philippe Poincenot; Estonia, Archbishop Johan Kopp; Germany, Bishop Beste, Rev. Franz Lau, Bishop Hans Lilje, Bishop Hans Meiser and Bishop Moritz Mitzenheim; Holland, Dr. J. P. Van Heest and J. E. B. Blase.

Also, Hungary, Bishop Lajos Ordass; Iceland, Bishop Sigurgeir Sigurdsson; India, Rev. P. David, Rev. J. Causdal, Rev. J. Lakra, Rev. C. W. Oberdorfer, Rev. S. W. Savarimuthu and C. D. Schwan; Latvia, Archbishop Teodor Grunbergs; Madagascar, Rev. Finn Frisch; Norway, Prof. Olaf Moe; Poland, Bishop Jan Szeruda; Sweden, Archbishop Erling Eidem; Canada, Rev. N. Willison; South Africa, Rev. N. M. Follesoe.

Minnesota Town Adopts German Town—thus read the heading of a UP news item recently in many of our daily papers throughout the nation.—It is a news item which deserves more than passing notice.—It has at least challenged our attention to such an extent, that we believe something could be done to make this a going idea.

Worthington, Minn., is a town of approximately 6,000 residents and the town has "officially" adopted the battle-wrecked village of Crailsheim, Germany, on a family-for-family basis.—The idea was advanced by Mr. and Mrs. Charles Cashel after their 11 year old daughter, Martha, "adopted" a family in Finland. The Cashels thought the plan might work for an entire town. And the idea when presented was adopted enthusiastically by their towns-people.

"We want a town that matched Worthington in population, farming development and religion, we also wanted a town that needed to learn democracy.

"We're organizing on a family-for-family, person-to-person basis. Our doctors will work with their doctors, and our mechanics with their mechanics. Worthington city council and Crailsheim's have already exchanged letters."

Crailsheim was selected as the officials of Worthington, ton, Minn., sought help from the American Military Government in Germany in choosing a "town for adoption."

How marvelous if another one-hundred, or five-hundred or more communities in America would try this same idea. The exchange of letters, greetings, ideas, etc., would be stimulating to all concerned. And the personal contact would help Americans to realize that we are permitting ourselves to live in luxury while thousands upon thousands in Germany and elsewhere are in poverty, starving, longing for "Love's working arm," and to feel again that there are people who care for their fellowmen enough so they are willing to share on a direct personal basis.

What an opportunity for Christian church groups in America to initiate a similar plan throughout our country. America with all its wealth and luxury could take all of impoverished Europe into such a brotherly fellowship. And no greater force toward lasting peace could be let loose.

Go Thou and do likewise!

The Racine Congregation Excellent Host

Last but not least a few comments should be made about the fine arrangements made by the Racine people for the recent church convention. The spacious Holy Communion church proved to be a very fine place for the meeting. The acoustics are bad in the building, but with the aid of the amplifying system (and Rev. Hansen always on the jump ready to adjust same) any discussion—speaker using the microphone—could be heard in all parts of the building.

The Parish House facilities adjoining the church proper gave not only a very adequate place for registration, numerous committee rooms, a good sized



CONVENTION DINING ROOM

chapel, but also a spacious dining room. Also in this building was a large lounging room in which was found adequate supply of easy chairs, davenport, etc., where friends between meetings could visit and rest.

The meals were some of the best we have ever enjoyed at a convention. Evidently there is no meat shortage, nor any other type of shortage in the good Danish city of Racine.

Again our greetings and Thanks to the Racine people.

—H. S.

Grand View College And Our Youth

The Grand View College Faculty

As we approach the coming school year, which in the matter of attendance will be the largest in our history, I am happy to announce the junior college faculty and staff.

- J. Knudsen, President—Danish and Bible.
Alfred C. Nielsen, Dean of Junior College—History and Sociology.
A. C. Ammentorp—English.
Einar Farstrup—Church Workers' Course.
Cleo Gould—English.
Herbert Hurley—Mathematics.
Harry Jensen—Business Manager.
Peter Jorgensen—Economics, Political Science and Psychology.
Harold Knudsen, Coach—Physical Education and Danish.
Helvine Mailand—Librarian.
Marian Mortensen—Commercial.
Grace Musch—Biology.
Jeanice Williams Noyes—Speech.
R. D. Stephens—Physics and Mechanical Drawing.
Carl Strandskov—Chemistry.
Ruth Thorup—History and Sociology.
R. T. Weissinger—German and Greek.
Jane Hansen—Danish and assistant Librarian.

It is not necessary to say anything about faculty members who have been with us in previous years, but I should like to say a few words about our new staff members.

Mrs. Cleo Gould, who will teach English, comes to us from Elkader, Iowa, where she has been dean of the junior college for the past four years. She is a graduate of Grinnell College and received the M. A. Degree from Columbia University, New York.

Harry Jensen comes from Minneapolis and is well known to our people. He spent two years at Grand View before graduating from the University of Minnesota. He was in the army and spent considerable time in Germany.

Miss Grace Musch has taught for many years. For the past two years she has been teaching Biology at Upper Iowa University. She holds the M. A. Degree from Columbia University. Miss Musch will teach Zoology and be in charge of nurses training.

Mr. R. D. Stephens has also been in the service. He has taught in West Des Moines and received the M. A. Degree from Drake University. He will teach Physics, Mechanical Drawing and Engineering Problems. Grand View can

now offer two years of pre-engineering.

Carl Strandskov, the brother of Rev. Holger Strandskov, attended Grand View some years ago. He earned the M. S. Degree at Nebraska University. He has taught at Texas University and for some years has worked in the field of industrial chemistry.

Miss Ruth Thorup comes from Omaha where she has been active in our church. She received the M. A. Degree from the University of Cincinnati, Cincinnati, Ohio. Last year she taught at Luther Institute, Chicago.

Jane Hansen has received her education in Denmark. She is a specialist in modern languages. She is also a graduate librarian. Last year she was in charge of the Askov Folk School Library, the largest private library in Denmark.

Einar Farstrup graduated from the Grand View Junior College and Seminary. Following that he studied in Denmark for a year. He has been a pastor in our church for many years, his last charge being in Los Angeles. While in Los Angeles he studied at the University of California. He will teach the Church Workers' course.

Our junior college is prepared to offer a well balanced two year college course. We have a strong faculty and we are looking forward to a good school year.

The fall term opens September 15. There is still room for some more students, but enroll now.

—Alfred C. Nielsen

Excerpts from the Diary Of Two Summer School Teachers

June 8, 1947:

Bright and early this Sunday morning we, Karen Madsen and Ester Bollesen, arrived in Cedar Falls to commence teaching summer school. Although we are amateurs in this field, we have looked forward to this experience for many weeks. We met with Ethel Markussen from Cedar Falls this afternoon to discuss our plans and work out some form of a schedule. Our work had begun and we began to get shaky in the knees. We hope these next three weeks may prove to be successful.

June 9:

At nine o'clock this morning we rang the bell, and we believe the children were as eager to begin as we were. We began the day with singing and devotion after which the children were divided into three groups. Miss Ethel took the youngest group, Miss Karen the oldest, and Miss Ester the intermediate. During the greater part of the forenoon, each group was occupied with Bible study, Danish History and Danish. The afternoon was filled with singing and story hour, gym and folk dancing. At 3:00 o'clock the pupils were dismissed and the first day was over.

June 12:

Today we moved out to Aksel Holst's. We had previously been living with Mrs. Mary Jensen. We were treated royally at both places.

June 13-22:

Each day seems to improve as we become better acquainted with the students.

June 23:

What a mess we had today. There was paper and paste on tables, floors, and the children, but the results were indeed gratifying. The children made paper mache animals during craft period. What a circus we had. This proved to be a very satisfactory project for it gave the children a chance to use their hands and show their creative ability.

June 26:

Today we had final practices of gym and folkdancing and completion of craft work (painting of paper maches, wood work, soap carving, and hand work).

Tonight the final program was given to which all relatives and friends were invited. The children did a marvelous job, and we were proud of them. Besides craft work there were Bible booklets and maps of Denmark on display so the parents could see what their children had accomplished.

June 27:

The last day of school! These three weeks have fled by so rapidly and we are sorry to see them end. After much begging the children were permitted to have a potluck picnic. But first there was clean up and they really went at it with zest. Mrs. Boysen came to get the children for the last time. Each morning and afternoon she had driven about 30 miles making it possible for the youngsters to attend.

We extend our thanks to the many people of Cedar Falls who have made our stay here so very pleasant. They were always willing to listen to our trials and tribulations and lend us a helping hand. We are looking forward to resuming our teaching careers next summer either in Cedar Falls or in one of our other Danish communities.

Ester Bollesen and Karen Madsen

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

The Young Peoples Society of the St. Peters Evangelical Lutheran Church of Dwight, Illinois was host to our district convention on July 4-5-6, 1947.

Registration took place on Friday afternoon. The convention really got underway with a banquet on Friday evening. Our District President, Gladys Whiteside, responded to the welcome of the Dwight Society. Fellowship singing was lead by Oluf Lund. Rev. Richard Sorensen, National D.A.Y.P.L. President, gave the opening address, which suggested "on the Upward

Trail", this being the theme of convention.

After the banquet, we were guests at a historical pageant presented by the local society at Dwight's Renfrew Park. The name of the pageant was "Liberty's Landmarks" and was well attended by the public as well as convention guests.

The Saturday morning devotional was conducted by Rev. Ernest Nielsen. His thoughts helped us to gain a greater understanding of the Psalms.

The business meeting was called to order by the president. Rev. A. C. Kildegaard brought a greeting for District IV on its fortieth anniversary.

The meeting got underway with an account of the ministers, delegates and officers having voting power.

The secretary's report and the treasurer's report were read and approved.

The president's report was given. Little progress had been made during the year. Our District's Constitution is in need of revision. The Juhl Young Peoples Society, now a member of the National D.A.Y.P.L., was welcomed to District IV.

Rev. Richard Sorensen, National President, reported progress on all fronts. He said that our National Convention in 1949 would probably be held as a part of the All-Lutheran Youth Congress. Rev. Sorensen expressed hope that our camping program would be a success. More extensive pulpit and program exchanges was urged. YULE and WORLD OF SONG are still major projects of the young people. Rev. Sorensen closed his report with plans for this year's district camp to be held at Bass Lake, Michigan on August 19-24, 1947.

Next, the reports of the various societies were given.

For next year, the following officers were elected. Mrs. Gladys Whiteside, President; Selma Kildegaard, Secretary; Arne Hansen, Treasurer; Rev. Alfred Sorensen, District Adviser.

The business meeting closed at 3:00 p. m. and was followed by a softball game and picnic supper. Dwight had challenged the "world" and won, so G.V.C. alumni challenged Dwight and were victors.

Saturday evening all the convention guests were entertained at the Niels Hansen home near Gardner. The evening was spent in campfire singing and folk-dancing in the loft of a new barn. Refreshments were served on the front lawn.

Sunday morning services began with Sunday School Worship Service followed by the Church Service. The sermon was delivered by Rev. Verner Hansen. Communion service was conducted by Rev. Alfred Sorensen, assisted by Rev. Holger Strandskov.

The afternoon program included fellowship singing and an address by Rev. Harold Riber. The high-light of the evening meal was the presentation of a Kodachrome camera from District IV to Harold and Mary Riber, who will

LUTHERAN TIDINGS

soon leave for the Santal Mission field in India. Our best wishes to Rev. and Mrs. Riber.

After the usual farewells, convention closed; each guest returning home with new friends made and new plans for the future of his society.

A few days after convention, a Convention Bulletin was sent to all guests. This contained the minutes, addresses as well as names of guests and human-interest items from convention.

MAX CHRISTENSEN,
Greenville Y. P. S.

1947 District V Convention Des Moines, Iowa, Aug. 15, 16, 17

FRIDAY—2:30 P. M.—4:30 P. M.

Business Meeting
6:00 P. M. ----- Supper
8:00 P. M. ----- Opening Meeting
Welcoming speech by Tony Berg, Jr., President of the Des Moines Young Peoples Society.
Guest Speaker to be selected.
(Immediately following the opening meeting—Social Hour "Round Games, etc.")

SATURDAY—9:00 A. M. ----- Devotions
10:00 A. M. ----- Business Meeting

Continued
12:00 P. M. ----- Dinner
1:00 P. M. ----- Choir Rehearsal
2:00 P. M. ----- Outdoor sports (Baseball, Swimming, Horse-shoe, Volley Ball, etc.)

6:00 P. M. ----- Supper
7:00 P. M. ----- Miscellaneous rehearsals if needed
8:00 P. M. ----- Program to be given by the Des Moines Society.
(Social hour following program)

SUNDAY—10:45 A. M. ----- English services (Communion)

12:00 P. M. ----- Dinner
2:00 P. M. ----- Concert (Joint-Choir)

Guest Speaker to be selected
Joint Folk Dancing Exhibition

6:00 P. M. ----- Supper (Picnic on the church lawn)
7:30 P. M. ----- Camp Fire and Closing Meeting

Sunday School Teacher's Institute

The Joint S. S. Teacher's Institute of District VII, DELC, and the Nebraska District of UELC will be held at Nysted, Nebraska, on the dates of August 14-17, inclusive

The general plan of the program will be as in former years. The topics have, however, been selected to appeal to all laymen as well as to Sunday school teachers. We hope that this will encourage a larger attendance this year.

Let us again stress the importance of training our S. S. teachers for their work in our congregations. All lay

August 5, 1947

workers, be they S. S. teachers or not, can benefit richly from the fine Christian fellowship which they experience at these institutes. Congregations are urged to pay the expenses of their S. S. teachers, and in this way encourage their attendance.

The cost of the Institute has been set at \$2.00 per day. All meals will be served at the Nysted School. Please bring necessary bedding, towels, etc.

Send your registration to Rev. Howard Christensen, Cozad, Nebraska, who is in charge of meals and lodging.

EMILIE STOCKHOLM,
S. S. Supt., Dist. VII.

(See Program on Page 6)

SUNDAY SCHOOL TEACHER'S INSTITUTE SOLVANG, CALIF.

A Sunday School Teacher's Institute will be held at Atterdag College in Solvang, August 22-24, beginning Friday evening and ending Sunday evening. We have obtained as guest speaker, Rev. Luther A. Sherer of the American Lutheran Church in Inglewood, California. He was formerly with the National Lutheran Council and we know he will have much to share with us from his experiences with mission Sunday schools.

We hope the meeting will have practical and workable ideas as well as being inspirational and devotional.

All the teachers and friends of our Sunday schools are invited to share these days with us.

Please write to Rev. Aage Moller or Mrs. H. M. Johnson, both of Solvang, Calif., so we can make arrangements for our guests.

Hilda Johnson.

TO MINISTERS AND PRESIDENTS OF CHURCH BOARDS IN OUR SYNOD

May I ask you to kindly send me write-ups on men and women who have done a good work in your church, and who pass away during the synodical year.

Valdemar S. Jensen, Necrologist,
Grand View College,
Des Moines, Iowa.

OUR CHURCH

Pastor Halldan Helveg from Copenhagen, Denmark, who previously served the West Denmark, Wis., congregation, has recently come to the U. S. to spend a four months vacation away from his strenuous pastorate in the large city of Copenhagen. While he is in this country he is serving the West Denmark congregation.

On Sunday, August 24th Pastor Helveg will be in charge of the Danish ser-

vice of the WCAL Radio station (St. Olaf College) 10-11 a. m.

The Iowa District of D. A. Y. P. L. will meet during the week-end, August 15-17 in Luther Memorial Church in Des Moines, Iowa. A Youth Camp is being planned at Story City, Ia., for the week following the convention.

Waterloo, Iowa. Five teams of ambitious members of the St. Ansgar's Church are active through the summer working toward the proposed goal of getting subscriptions for the \$20,000 Building Fund for a new church structure to be erected in the new area of the city where the parsonage is now located. At a recent meeting a report was given indicating fine progress.

Pastor Halfdan Knudsen, from Denmark, who has been called to the Los Angeles church, arrived with his family and his mother, Thora Knudsen, in New York on July 16th. He and his family have visited in Chicago with his brother Folkvar Knudsen, and in Des Moines with the two brothers, Dr. Johannes and Prof. Harald Knudsen. He preached on Sunday, July 27th, in the Luther Memorial Church in Des Moines. In the very near future he and his family will be in Los Angeles getting ready for their future field of work.

Dr. Johannes Knudsen, who met his brother and family and his mother as they arrived in New York, was guest speaker in the Perth Amboy, N. J. church on Monday evening, July 7th, and in the Hartford, Conn., church on Thursday evening, July 10th.

Army Chapels have been secured by the Danevang, Texas, congregation and by the congregation at Hay Springs, Nebraska. Both chapels are reported to be of adequate size and of good quality in material and construction and will in every way provide a good church building for these two congregations. The Danevang, Texas, church was destroyed by a flood storm two years ago, and the Hay Springs, Nebraska, congregation has held its services in a community hall.

The Annual Lutheran Festival of the county in which Withee, Wis., is situated will be held again this year in the grove by the Nazareth Church in Withee. Last year 700 people gathered for a similar festival. The morning service will be conducted by the Rev. Alfred W. Olson of the Augustana Lutheran Church at Unity, and the speaker for the afternoon meeting will be Mr. Everett Mitchell from the National Broadcasting Co., in Chicago.

The District I annual convention will be held in the Hartford, Conn., church Sept. 26-28.

Rev. A. C. Kildegaard, Sr., and wife who were present at the church convention in Racine, later visited also in Denmark, Kans., where Rev. Kildegaard's father served as pastor many years ago. Rev. Kildegaard conducted the Sunday service in the Denmark

church on Sunday, June 29.—The following week-end Rev. and Mrs. Kildegaard attended the Youth Convention at Dwight, Ill., and visited with Mrs. Kildegaard's mother who lives in Gardner, Ill.

On Sunday, July 13th, Rev. Kildegaard was the guest speaker in two of the churches at Greenville, Mich.

The St. Stephen's Danish Ev. Lutheran Church of Perth Amboy, New Jersey, will celebrate its seventy-fifth anniversary on August 24th. The congregation was established on August 20th, 1872.

During its seventy-five years, the church has been served by fourteen different pastors, the first being the Rev. A. L. J. Spholm, who arrived and began to conduct services in April prior to the establishing of the congregation. The Rev. Ove R. Nielsen is the present pastor.

More than three thousand children have been baptized by the pastors of that church during the seventy-five years.

Rev. and Mrs. Niels Nielsen arrived safely in Göteborg, Sweden, on their way to Denmark, however one day late because of bad weather across the Atlantic.—We begin in this issue a series of articles from Ellen Nielsen about their trip across the U. S. in car and on to Denmark.

Editor's Notice

Due to the editor's absence from his office during the month of August and enjoying a vacation trip with his family to the west coast, all articles, announcements, etc., for the August 20th and the Sept. 5th issue of L. T. should be sent directly to LUTHERAN TIDINGS, Askov, Minnesota. Mr. Svend Petersen has promised to edit these two issues.

Pastors and others are asked to send possible news items of special interest to the above address.

—EDITOR

District III Convention Sept. 26-28, 1947

The churches at Marinette, Wis., and Menominee, Mich., will this year be hosts to the annual District meeting. Beginning Friday evening, Sept. 26, the convention will continue through Sunday. The Trinity Lutheran Congregation of Marinette and the Danish Lutheran Congregation of Menominee extends a cordial invitation to the pastors, delegates and friends of our churches to come and participate in the work and fellowship of this convention.

Reservations should be sent, prefer-

ably at least a week in advance to George Hansen, 843 Parnell Ave., Marinette, Wis., or Wm. Wilson, 501 Pearson Ave., Menominee, Mich.

GEORGE H. HANSEN,
President, Marinette
WM. WILSON,
President, Menominee
VIGGO M. HANSEN,
Pastor
EDWIN E. HANSEN,
District President.

District IX Convention

Seattle, Wash., Aug. 29-31

The Ninth District will have its yearly convention at Seattle, Washington, Aug. 29-30-31. All congregations will please send delegates. Pastors, if at all possible, are asked to attend.

C. S. HASLE, District President.

St. John's Lutheran Church, Seattle, Washington, extends invitation to pastors, delegates, guests from congregations of the district, and to others, who may wish to attend, to be its guests at the Ninth District's convention Aug. 29-30-31. Kindly send names of all, who plan to attend, to Rev. J. C. Kjaer, 2406 East Spruce Street, Seattle, one week before the convention.

JACOB NIELSEN, President.

J. C. KJAER, Pastor.

The program is as follows:

Friday:

8:00 P. M. Opening Service, Hasle.

Saturday:

9:30 A. M. Bible Hour, Terrell.
10:00 A. M. Business Meeting.
12:00 Noon Lunch.
1:00 P. M. Women's Mission Meeting.
1:00 P. M. Men's Meeting.
1:30 P. M. Business Meeting.
3:00 P. M. Picnic, (weather permitting.)
6:00 P. M. Dinner.
7:30 P. M. Young People's Program.
Speaker: Holger Andersen.

Sunday:

9:30 A. M. Danish Service. Sermon: Arendt. Liturgist: Hasle.
10:00 A. M. Sunday school: Terrell, Guest Speaker.
11:00 A. M. English Service. Sermon: Alfred Jensen. Communion: Kjaer.
12:30 P. M. Lunch.
2:00 P. M. Laymen's Discussion. "How Can I Help My Church?"
3:30 P. M. Coffee.
4:00 P. M. Organ Recital: Mrs. J. C. Kjaer. Lecture: Holger Andersen.
6:00 P. M. Dinner.
8:00 P. M. Closing Service. Speakers: Rev. Jensen, and Rev. Kjaer.
9:15 P. M. Coffee and Farewells.

Monday:

10:00 A. M. Pastor's Retreat. "The Message I Preach." Terrell.

Santal Mission

General Budget:

Dagny and Mrs. Chr. Hansen, Ludington	\$10.00
Mrs. White, Ludington	5.00
Rev. John Christensen, Ludington	5.00
Santal friends of St. Ansgars church, Salinas	47.50
Dist. III D. A. Y. P. L. Convention, Askov	74.90
Dist. IV D. A. Y. P. L. Convention, Dwight	52.97
Dist. 1 D. A. Y. P. L. Convention, Brush	23.18
In memory of Mrs. Peter Sorensen, Withee, Wis.	
Mrs. Fred Ammentrop, Detroit	3.00
In memory of Rev. N. P. Hald, Solvang, Calif.	
Soren Nielsens & Soren Sorensens, Solvang	4.00
Bethania L. Aid, Solvang	10.00
Mrs. Trine Olsen, Easton & Dagmar Miller	10.00
In memory of Mrs. Iver Mortensen, Danish L. Aid., Dwight	5.00
In memory of Rev. A. W. Andersen Hope Luth. Mission Circle, Enumclaw	10.00
In memory of Mrs. Augusta Hansen, Withee, Daughters, Mrs. Albert Madsen and Mrs. Anna Dickhaut	15.00
In memory of Mrs. Holden Hansen, Askov, Mrs. Frede Stoterup	.50
In memory of Rev. and Mrs. L. Henningsen, Solvang, Mrs. H. C. Strandkov, Mpls.	5.00
In memory of Little Harry Nielsen, Tyler, friends	5.00
In memory of Clyde Kellar, Viborg, So. Dak., The Petersens	3.00

In memory of H. C. Hansen, Enumclaw, Carl Christiansens and Cecelia Hansen, Newall... 5.00

In memory of Missionary Rev. Anders Moline, Assam, India, Mrs. Minnie Mathisen, Mpls., Minn. 5.00

Total for July\$ 299.05

Total since Jan. 1.....3925.01

Acknowledged with thanks,
DAGMAR MILLER.

\$500 by W. P. Schmidt, Marinette, accepted by our commission, Minneapolis, is to the credit of our Danish Ev. Luth church.

Likewise from Our Savior's W. M. S., Omaha, \$44.50 and Our Savior's Sunday school, Omaha, \$28.29. These \$72.79 were sent in by Riber.

—D. M.

HONORED



Miss Emilie Stockholm, formerly of Marquette, Nebr., was honored for her contribution to Christian education at the 21st International Sunday School Convention held July 23-27, at Des Moines, Iowa.

Miss Stockholm, whose father, the Rev. P. C. Stockholm, was pastor of the St. John's Evangelical Lutheran Church, Marquette, received an inscribed, morocco-bound copy of the Re-

vised Standard Version of the New Testament. She was selected by national officials of the Danish Evangelical Lutheran Church to represent her denomination. As she was unable to be present, Mrs. Agnes Holst of Cedar Falls, Iowa, acted as proxy and accepted the Bible to send it on to Miss Stockholm.

Until last May, Miss Stockholm was secretary-treasurer of the Hamilton County Agricultural Conservation Association, Aurora, Nebr. While in Marquette, she was Sunday school superintendent in her local church. Since 1944 she has also been Sunday school superintendent of District VII of her denomination. In this position she has planned each summer a district Sunday school teachers' institute. The 1947 institute will be held Aug. 14-17 at Nysted (Dannebrog), Nebr.

A graduate of Grand View College, Des Moines, Miss Stockholm is a member of the Kronborg Young People's Society, the Danish American Young People's League, and the Kronborg Junior Guild.

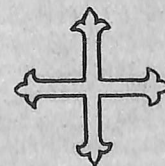
Approve Ordination Of Married Women

Montreal — After heated debate which lasted for over two hours, the 23rd annual Montreal-Ottawa Conference of the United Church of Canada here approved the ordination of married women to the ministry and passed by an overwhelming majority the request for ordination presented by Mrs. A. M. Butler of Montreal.

A decision to permit the entry of women into the ministry was made some time ago, but this was the first time a married woman had requested ordination. Opponents of the move, a small group, which included both laymen and ministers, requested the secretary to record their opposition votes.

Mrs. Butler, a graduate of McGill University and the United Theological College, is the mother of one child.

—(RNS)



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TYLER, MINN.
RTE. 2,

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

I am a member of the congregation at _____ August 5, 1947

Name _____

New Address _____

City _____ State _____