

Lutheran Tidings

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No. 3

A Prayer

FOR THE ASSEMBLY OF
THE LUTHERAN WORLD FEDERATION

Meeting in Lund, Sweden, June 30-July 6, 1947

O God of unchangeable power and eternal light, look favorably on Thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of Thy perpetual Providence, carry out the work of man's salvation.

Let Thine especial blessing, we pray Thee, rest upon the Assembly of the Lutheran World Federation, convening on the morrow in a land beyond the sea. Grant to our representatives the wisdom that is from above. Strengthen them by Thy power; enrich them by Thy grace; make them conscious, amid all diversities of land and language, of their oneness in Thee, and of the Unity of Thy whole Church.

Enable them and us to thank Thee for the testimony of the saints of all ages, and for the martyrs of the faith of whom the world was not worthy. Grant that Thy Church in this our time may indeed be the pillar and ground of truth; that its pastors may know the grace of a continuing ministry; that all its members may experience Thy heavenly peace and concord, and yet be so quickened by Thy Spirit's power that they may not only proclaim Thy truth with apostolic zeal but be willing to spend and be spent in sacrificial service to a stricken and suffering world.

Fit us all for the tasks that are ours. Enlarge our souls with Thy divine charity, so that we may hope all things, endure all things and become the glad messengers of Thy healing mercy; knowing that while there are diversities of gifts and administrations, there is the same Spirit, the same Lord and the same God which worketh all in all; to Whom be honor and glory in the Church, now and evermore; through the same Jesus Christ, The Son our Lord, Who taught us when we pray to say:

OUR FATHER

The Importance Of A Daily Church School For Children

Protestants find much balm for sore consciences in the Sunday school. It is now to such an extent made the number one institution for the Christian education of our children that we are almost able to forget that this institution was originally started, not by the church for the children of the church, but by a private man, to reach the unchurched; and that, at best, the Sunday school is only a stop-gap. We send our children to Sunday School and complacently believe that then we have done what is necessary, so that our children may grow up to follow the Christian way. We do not, as parents, visit these Sunday schools to learn at first hand what is there being done for the children, how much is and can be accomplished, or how capable are the teachers. We leave that to the minister and to those whom he may succeed in pressing into service.

Thank God for our Sunday schools! If it were not for them, it seems that our children generally would receive no religious instruction whatever. But does it not seem that the Sunday school has become that pillow on which fathers and mothers have gone to sleep as regards the Christian education of their children? Instead of being a supplement to the instruction that Protestant children should have received in the every-

day church school, the Sunday school has become the institution where our children receive most of whatever Christian education they do receive.

Is this too strong a statement? A little arithmetic will show. In Sunday School the child can, at best, receive fifty hours of instruction in a year, allowing two Sundays for absences and vacation. In six weeks of everyday school—and less than six weeks there must not be, if the work is to be done—we have thirty school days with six hours daily. Allowing two hours for recreation and lighter work, we still have four hours of religious instruction each day. That gives one hundred twenty hours in the everyday school as compared with fifty in the Sunday school. I know, the Sunday school can do what the everyday school cannot, just because the Sunday school is a **Sunday** school, and the Spirit of God speaks most clearly on the day of the Lord.* But is it not also true that the everyday school can do what the Sunday school cannot do? The hundred twenty hours in the every day school are given consecutively—you might almost say, connectedly—while the fifty hours in the Sunday school are given, with six days between each. The work in the Sunday school will be more devotional and religiously emotional; the work in the every day school will be

more instructional. As important as it is that the child should enter, together with its elders, into the worship of God which is the end and purpose of all Christian influence brought to bear upon us it is also important that the child should learn about the Christian fundamentals, so that, as a grown person he may be able to give to himself and to others a reason for the Christian hope that is in him, the hope of resurrection and eternal life.

Is it not so, that many of our young people today are blown about by every wind of doctrine? Are they able to distinguish between Lutheran and Reformed—between Christian life centered in God's promise, and life centered in God's law? And, again, are our children now given instruction so that they may be grounded in that joyous Christian life which characterizes the Danish Evangelical Lutheran Church in America and is different from the life in all other churches in its deeper realization of our childship with God and which results in a loyalty to our church that cannot be shaken? When we see how parents now often send their children to the nearest Sunday school, whether Lutheran or Reformed, whether belonging to our own church or to some other, the answer must be, No! Are the songs and hymns to the living and abiding Word of God being sung into the hearts of the children, so that, in the storms and stresses of later life, they may know that always they can find anchorage in "— — — the forgiveness of sins, the resurrection of the body and life eternal?" Is Bible history being told to them in such a way that the guiding hand of God in the life of the people of God becomes evident?

These things are not done now. They cannot be done except in an every day church school of reasonable length of time.

And where is our loyalty? Look at the Roman Catholics, look at the Missouri Synod! Young and old are proud of their church. They cling to it; they think it is the only church. They keep their children for both secular and religious instruction in their own schools, until the children have arrived at a certain age. The Roman Catholics go farther. They, in many places, have their own high schools; that have their own colleges and universities. At the cradle of Grand View College it was sung that this institution was to become the University of the Danes in America. But why was such a vision at that time possible? It was possible because in that day the congregations of our synod had every day church schools for their children. Tyler, Minn., had it during the whole school year, teaching both secular subjects and Christian. Kimballton, Iowa, had a teacher for nine months of the year, who taught three months in one place in the congregation, three months in another, three months in a third, so that the whole district where church members lived, was covered every year.

That was when we were poor and able to pay a teacher only \$150 a year, plus board and room. Now we have grown well to do, some have grown rich. And why? Not only because the virgin soil was able to produce, but because fathers and mothers understand that they must invest in good out-buildings for their

stock, in thoroughbred bulls and heifers. In their children they do not invest; on the contrary, the children are an asset for work on the farm. Diligently the children are sent to public school, common school, high school, sometimes college—but why? Because secular education enables them to make a living—"a better living," so called. That is, at home and in school the child is given the impression that the aim and goal of life is material. And the result in character and mind? "Grab while the grabbing is good!" Let us not blame our men in commercial and political life for following this maxim; let us rather ask where that principle originated.

Sacred history shows that God has always made his action in the world subject to what his believing people would and did. Behold Abraham praying for Sodom, behold God through history seeking men and women to do his purpose; and behold his purpose frustrated in a certain generation when he did not find such men and women.

And why has God established a Christian church upon earth? Was it merely for the sake of your individual salvation and mine? Christ does not indicate that this was the purpose, when he says to his first disciples: "Go ye into all the earth and make disciples of the nations." And these words were repeated when you by new birth became a Christian. God has his eye upon the nations; but he can do nothing for the nations, except through his believers. Believing Christians are God's hands upon the earth; through them he works. What would you: Have your child to "make a good living" and become one of the grabbers, or have him be God's instrument upon earth to work God's will, blessing mankind for time and eternity? To this last your child will not attain unless you guide him, by taking money to have him guided, by taking the child's time to be guided.

I shall not close this writing without mentioning that Grand View College has recognized the need of thorough Christian instruction for the children by establishing a course to train young men and women for this work and appointing a capable young man, Einar Farstrup, to head this course. We cannot have every day Christian instruction for children, unless we have capable instructors; we cannot have capable instructors unless they are taught. Fathers and mothers who wish your child well, pray that he or she may present himself or herself for this work in God's vineyard.

Valdemar S. Jensen.

*Og Guds Aand ta'r helst til Orde
Paa den Dag, som Herren gjorde.

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To District Meetings And Congregations Of The Danish Lutheran Church

The convention at Racine passed a budget for our synod of \$37,500.00. This was allocated by the synod board and district presidents or their representatives among the districts as follows:

	Contr. Members	Share of Budget	Per Member
District 1 -----	964	\$4,600.00	\$4.77
District 2 -----	855	3,950.00	4.62
District 3 -----	892	5,250.00	5.88
District 4 -----	1451	7,550.00	5.20
District 5 -----	801	4,150.00	5.18
District 6 -----	685	3,750.00	5.47
District 7 -----	721	3,750.00	5.20
District 8 -----	471	2,250.00	4.77
District 9 -----	327	1,550.00	4.74
Unallocated		700.00	
Total	7167	\$37,500.00	\$5.23

Average

The various synodical institutions and activities will share in this budget as follows:

Grand View College -----	\$8,000.00
Pension Fund -----	7,500.00
Administration -----	3,950.00
Home Missions -----	8,250.00
Publications -----	6,750.00
D. A. Y. P. L. -----	250.00
Delegates' Travel -----	700.00
Expenses—Historian's Collection (50%) -----	500.00
Tyler Old People's Home -----	1,000.00
Chicago Children's Home -----	600.00
	\$37,500.00

From the detailed account of the budget found on pages 154-155 in the Annual Report, the main reasons why this budget has increased by \$9,800.00 over the 1946-47 budget will be found to be these:

(1) **Grand View College** is granted \$3,000.00 additional to pay for the director of the new training course in Christian Education and Service, Rev. A. E. Farstrup.

(2) **Pension Fund** is granted \$2,500.00 more than last year in order to care for expected increased demands.

(3) **Administration** is getting \$850.00 in order to pay part of president's and secretary's salary increase, also increased cost of insurance of synod property, committee and overhead expenses of synod officers.

(4) **Home Mission** is allowed \$1,850.00 for various increases: National Lutheran Council dues; Council of Elementary Religious Education; part of increase of president's salary and especially a sharp increase in the need of Home Mission Council activities (support to Hay Springs, Canada, Granly and other projects.)

(5) **Publications** is granted an increase of \$750.00 mostly necessitated by the increased cost of publishing Lutheran Tidings.

(6) **Danish American Young People's League** is granted a \$250.00 promotional sum.

(7) **Purchase of Historian's Collection for \$1,000.00**, 50% of which comes out of this year's budget. The synod board was directed by 1945 convention to make this purchase in order to place this valuable material in the Synod Archives at Grand View College.

(8) **Old People's Home, Tyler**, is granted an increase of \$400.00 in order to cope better with the rising cost of living.

These increases total \$10,100.00. There was one decrease from 1946-47 budget. Delegates travelling expenses from outlying districts from \$1,000.00 to \$700.00. Net total budget increase is \$9,800.00. This is not the place to explain the reasons for all the various items in the budget. I have just enumerated the main increases.

The convention this year was perhaps more representative of all parts of the synod than almost any other. A glance at the voting strength of the districts as found on pages 127-130 in the Annual Report will prove this. It is to be expected that future conventions may see equalized further representation from all districts. This is gratifying and proves the value of the fund to help pay delegates' travelling expenses from outlying districts. Six hundred and seventy seven dollars were paid to 14 delegates and two pastors this year. This is a step toward making the convention decisions representative, not of a group or section, but of the entire synod. The first result of this has been a sharp rise of the budget, followed by a more even allocation of the budget to contributing members of all districts.

I believe these steps are healthy and point in the right direction. May I ask that the district conventions, soon to be held, take up these trends and figures and discuss them, so they may be able to fully realize the opportunity for cooperation which our institutions afford. Grand View College will soon open with a record enrollment of perhaps 250. The seminary, although small, is trying a comeback. The Old People's Homes in Des Moines and in Tyler are trying hard to accommodate all the old persons wishing to live there. The Chicago Children's Home and Perth Amboy Home Fund, are operating at maximum capacity; our Home Mission efforts are being increased, the synodical papers improved and we are cooperating with other Lutheran Churches to the best of our ability.

The Young People's work and the Religious Elementary Education have gained important places on our budget. No work can be of greater importance and we should greet any genuine need of that kind with cooperation. The need for books to serve our

own necessities better, both for elementary and adult religious and historical education has been recognized by the Publications Committee and is being attended to.

I hope the above survey of our work and its various needs will serve as an incentive toward providing the means in men and money in order that we may achieve our goals. Through prayer, God will grant us vision, courage and the will to consecrated service. The splendid spirit and determination, as well as the united and cooperative mind prevalent at our convention should result in a forward advance throughout our synod.

May I also call to your attention that we decided at Racine to collect for Church and Home Mission Extension purpose 20% of a \$50,000.00 addition to the Church Extension Fund. The synod board at its last meeting decided that this would mean about \$1.50 from each contributing member of the synod. This collection should be kept separate from the synod budget. Here is the amount for each district.

District 1	\$1,446.00
District 2	1,282.00
District 3	1,338.00
District 4	2,176.00
District 5	1,201.00
District 6	1,027.00
District 7	1,081.00
District 8	706.00

District 9 ----- 490.00

Total \$10,747.00

In view of the need as recognized by the convention that we build up all the congregations which are small and without resident pastors, we should ardently build up this fund in order that these congregations there may find the financial support with which to improve their churches, parsonages or other properties. New work may be started requiring loans to be made, etc. May I suggest that the paragraph headed "Home Missions" in my report to the convention, pages 8-9, be read again. I feel confident that the future of our synod depends upon how well we succeed in providing the financial means and the consecrated servants of the Kingdom, such as ministers, Sunday and vacation school teachers, and lay leaders of mission and social activities.

In view of the amount of money raised during last year for all our institutions and activities which totaled over \$95,000.00 (see page 11 in Annual Report) I think we will be able to reach the goals set by our various undertakings. I hope the district meetings vigorously will tangle with the problem of how best to reach these goals. May God bless us as we sincerely serve the needs of His Kingdom as we have been given the grace to see them.

Alfred Jensen

1232 Pennsylvania Avenue
Des Moines 16, Iowa
August 27, 1947

The Board of Education

The Board of Education for Grand View College met August 6, in Minneapolis.

This was a special meeting for the purpose of meeting with the Reverend Axel Kildegaard, Jr., who previously had been offered a position as instructor in the seminary of Grand View College.

The board is glad to announce that Axel Kildegaard, Jr., now accepted the above mentioned position, as of September 1948.

Reverend Kildegaard recently received the degree of Master of Sacred Theology from Yale University. He is planning to pursue further study next summer prior to coming to Grand View College.

Mr. Ingemann also met with the Board. Matters pertaining to the completion of the new dormitory as well as the remodelling and repair of the main building were discussed. The Building Committee reported that although the completion of the new building has been slowed up due to strikes and lack of some of the needed material, it had the assurance of the contractor that the dormitory would be ready for occupancy by the time the college opens this fall.

President Knudsen reported that up to August first, 213 students had enrolled. Enrollments were coming in every day. May we urge students from our churches who wish to attend Grand View College to enroll

at once in order to be assured rooming facilities in the dormitories.

Dean Nielsen recently reported concerning the staff at the college, so I shall not repeat what he has reported. I would, however, like to mention, that one more of our own young people has been added recently to the staff of our college; namely, Mr. Harry Jensen. He has taken over the position of business secretary as of August 11th. We welcome Harry Jensen. We are glad to have him on the staff at Grand View College. Harry Jensen is a graduate of the University of Minnesota. He has done substantial graduate work towards a masters degree in business administration. Before accepting the position at GVC, he was employed by the Olsen Fish Company of Minneapolis. He has served as manager of this concern while Mr. Olaf Juhl has been in Europe.

I would also like to express the thanks of the Board of Education to Mr. Vermond Ostergaard for the splendid help he has given us in so many ways the past year at Grand View College.

Mr. Ostergaard will remain with us yet a few weeks until he can complete the buying of certain things from the war surplus Administration.

Respectfully,

Ottar S. Jorgensen,

Chm. of Board of Education.

Lutheran World Action Contributions

January 1, 1946 — July 31, 1947

			Percent			
			of Quota			
DISTRICT I	Quota	Contributed				
Bridgeport, Conn. -----	\$ 880.00	\$ 413.60	47.00	Hetland, S. D. -----	676.00	9.00 1.33
Bronx, N. Y. -----	640.00	32.00	5.10	Ruthton, Minn. -----	704.00	528.00 75.00
Brooklyn, N. Y. -----	1,000.00	343.00	34.30	Tyler, Minn. -----	3,164.00	3,319.00 104.89
E. Port Chester, Conn. ---	300.00	59.50	19.83	Viborg, S. D. -----	712.00	582.60 81.82
Hartford, Conn. -----	804.00	400.00	49.75		\$ 6,532.00	\$ 5,296.10 81.07%
Newark, N. J. -----	260.00	5.00	1.00	DISTRICT VII		
Perth Amboy, N. J. -----	2,008.00	800.00	34.86	Brush, Colo. -----	\$ 480.00	\$ 274.80 57.25
Portland, Maine -----	800.00	577.20	72.15	Cordova, Nebr. -----	600.00	302.00 50.33
Sayreville, N. J. -----	72.00			Cozad, Nebr. -----	440.00	368.38 83.72
Troy, N. Y. -----	1,144.00	639.00	55.85	Danevang, Texas -----	808.00	130.00 16.09
	\$ 7,908.00	\$ 3,269.30	41.24%	Davey, Nebr. -----	200.00	205.00 102.05
DISTRICT II				Denmark, Kansas -----	356.00	107.50 30.19
Detroit, Mich. -----	\$ 1,580.00	\$ 171.50	10.86	Granly, Miss. -----	68.00	123.00 180.88
Germania, Mich. -----	280.00	183.00	65.35	Hay Springs, Nebr. -----	96.00	110.00 114.58
Grant, Mich. -----	112.00	108.00	96.42	Marquette, Nebr. -----	608.00	788.00 129.60
Grayling, Mich. -----	256.00	329.00	129.14	Nysted, Nebr. -----	204.00	75.00 36.76
Greenville, Mich. -----	1,628.00	488.63	30.01	Omaha, Nebr. -----	888.00	651.35 73.39
Juhl, Mich. -----	420.00	628.50	149.64	Rosenborg, Nebr. -----	340.00	328.00 96.11
Ludington, Mich. -----	500.00	320.00	64.00	Dist. I, D. A. Y. P. L. ---		23.18
Manistee, Mich. -----	356.00	104.70	29.41		\$ 5,088.00	\$ 3,486.21 68.51%
Muskegon, Mich. -----	732.00	420.85	57.47	DISTRICT VIII		
Victory, Mich. -----	80.00	75.00	93.75	Easton, Calif. -----	\$ 436.00	\$ 173.00 39.67
	\$ 5,968.00	\$ 2,819.18	47.23%	Los Angeles, Calif. -----	916.00	880.38 96.11
DISTRICT III				Parlier, Calif. -----	304.00	346.60 114.01
Clinton, Ia. -----	\$ 1,076.00	\$ 365.25	33.94	Pasadena, Calif. -----	160.00	31.50 19.68
Dwight, Ill. -----	1,340.00	1,150.73	85.87	Salinas, Calif. -----	792.00	542.50 68.49
Marinette, Wis. -----	180.00	445.00	247.22	Solvang, Calif. -----	1,060.00	163.00 15.37
Menominee, Mich. -----	500.00	47.42	9.44	Watsonville, Calif. -----	120.00	108.50 90.14
Racine, Wis. -----	1,680.00	1,212.13	72.15		\$ 3,788.00	\$ 2,245.48 56.63%
Sheffield, Ill. -----	160.00	38.00	23.75	DISTRICT IX		
St. Stephans, Chicago, Ill. ---	944.00	1,008.70	106.85	Enumclaw, Wash. -----	\$ 796.00	\$ 92.65 11.63
Trinity, Chicago, Ill. -----	1,320.00	681.00	51.59	Junction City, Ore. -----	660.00	265.00 40.14
Dist. IV, D. A. Y. P. L. ---		52.96		Seattle, Wash. -----	1,004.00	1,163.67 115.90
	\$ 7,312.00	\$ 5,001.19	68.39%	Tacoma, Wash. -----	440.00	498.00 113.18
DISTRICT IV				Wilbur, Wash. -----	100.00	83.00 83.00
Cedar Falls, Ia. -----	\$ 1,756.00	\$ 1,098.06	62.53		\$ 3,000.00	\$ 2,102.32 70.07%
Des Moines, Ia. -----	936.00	512.00	54.70	SUMMARY		
Exira, Ia. -----	304.00	224.50	73.51	District I -----	\$ 7,908.00	\$ 3,269.30 41.31
Fredsville, Ia. -----	1,344.00	981.37	73.01	District II -----	5,968.00	2,819.18 47.23
Hampton, Ia. -----	500.00	337.00	67.40	District III -----	7,312.00	5,001.19 68.41
Kimballton, Ia. -----	1,832.00	1,901.49	104.28	District IV -----	10,700.00	7,081.04 66.17
Moorhead, Ia. -----	152.00	151.00	99.34	District V -----	6,424.00	5,204.48 80.76
Newell, Ia. -----	1,440.00	401.75	27.89	District VI -----	6,532.00	5,296.10 82.15
Oakhill, Ia. -----	464.00	293.83	63.32	District VII -----	5,088.00	3,486.21 68.53
Ringsted, Ia. -----	1,140.00	731.79	64.11	District VIII -----	3,788.00	2,245.48 59.27
Waterloo, Ia. -----	1,032.00	439.25	42.56	District IX -----	3,000.00	2,102.32 70.77
	\$ 10,700.00	\$ 7,081.04	66.17%	Misc. -----		3,831.48
DISTRICT V					\$ 56,720.00	\$ 40,336.78 71.82%
Alden, Minn. -----	\$ 780.00	\$ 405.00	51.92	<p>The above survey of Lutheran World Action speaks for itself. May I just add that there are only five months in which to collect more than \$16,000.00 if we are to reach our goal. We trail all other synods by far. I believe we can and will collect our share 100% but it will take redoubled efforts from now until Christmas. As of August first, 92% of the \$10,000,000.00 goal had been reached, as a whole. We are only 72% in. Why do not the treasurers of the congregations having Lutheran World Action funds in their custody send them in to Olaf Juhl? It will help to strengthen our will to succeed in this effort if we know that we are united in our efforts.</p> <p>We have the means, why not then share it with those desperately in need?</p> <p>As Dr. Michelfelder says: "The strength of the strong must be shared with that of the weak."</p> <p>Thanks, so far.</p> <p style="text-align: right;">Friendly Greetings, Alfred Jensen.</p>		
Askov, Minn. -----	1,468.00	1,054.24	71.81			
Bone Lake, Wis. -----	156.00					
Canwood -----	320.00	216.50	67.65			
Dagmar, Mont. -----	780.00	337.00	43.20			
Dalum, Canada -----	212.00	140.73	66.38			
Flaxton, N. D. -----	120.00	190.00	90.83			
Minneapolis, Minn. -----	1,128.00	1,533.65	135.96			
Volmer, Mont. -----	128.00	62.50	48.82			
West Denmark, Wis. -----	588.00	316.34	53.79			
Withee, Wis. -----	744.00	854.52	114.85			
Hutchinson, Minn. -----		175.00				
	\$ 6,424.00	\$ 5,204.48	81.08%			
DISTRICT VI						
Argo-White, S. D. -----	\$ 220.00	\$ 136.00	61.81			
Diamond Lake, Minn. -----	712.00	385.50	54.14			
Gayville, S. D. -----	344.00	336.00	97.67			

Our Women's Work

Sometime

Sometime, after a while,
I will right that wrong
That I carelessly laid on a friend
And he shall know that I'm true, in the end,
When I right that wrong,
Sometime, after a while.

Sometime, after a while,
I will love my neighbor
When I've paid the grudge that I owe him
My heart will soften and I will show him
That I love my neighbor,
Sometime, after a while.

Sometime, after a while,
I will give to the poor
And relieve distress, wherever it's found
And comfort the wretched, the whole year round,
And give to the poor,
Sometime, after a while.

Sometime, after a while,
I will lie no more
But truth will sparkle on my lips
Like dew upon the flower tips,
And I will lie no more,
Sometime, after a while.

Sometime, after a while,
I will serve my God,
Far, out and away
In the dim unknown of Someday
I will serve my God,
Sometime, after a while.

—Kindley.

The Motive and End of Christian Missions

What have we in Christianity that is not found in any of the other systems? I was asked by an ardent Arya Samajist that very question. "What have you in your religion that we haven't in ours?" He expected me to argue with him the question concerning what moral ideas and philosophic principles we had that they did not have. I answered, "Shall I tell you in a word? **You have no Christ.**" Just there is the great lack of the non-Christian faiths. Fine things in their culture and thought—we admit it and thank God in real sincerity for them—but the real lack, the lack for which nothing else can atone, is just—Christ. They have no Christ. And lacking him, life lacks its supreme necessity.

Sadhu Sunder Singh, the great Christian mystic, clarifies this in his conversation with a European professor of comparative religions in a Hindu college. The professor was an agnostic as far as Christianity was concerned, and interviewed the Sadhu with the evident intention of showing him his mistake in re-

nouncing another faith for Christ. He asked, "What have you found in Christianity that you did not have in your old religion?"

The Sadhu answered, "I have Christ."

"Yes, I know," the professor replied, a little impatiently for he was hoping for a philosophical argument, "but what particular principle or doctrine have you found that you did not have before?"

Try as the professor might, he could not budge him from that position. He went away discomfited—and thoughtful. The Sadhu was "right. The non-Christian faiths have fine things in them, but they lack—Christ.

But someone objects: "Aren't they getting along pretty well without Christ?" My answer is that I know of no one, East or West, who is getting along pretty well without Christ. Christ being Life is a necessity to life.

A Brahman came to me confidentially one day and said, "Your addresses have been very much enjoyed, but there is one thing I would suggest. If you will preach Christ as a way, all right, but say that there may be other ways as well. If you do this, India will be at your feet." I replied, thanking my brother for his concern but said: "I am not looking for popularity, and it is not a question what I should say. It is a question of what are the facts. They have the final word." I should be glad, more than glad, if I could say that there are others who are saving men, but I know of only One to whom I dare actually apply the term "Saviour." But I do dare apply it to Christ unreservedly and without qualification. A Hindu said to me one day, "You are such a broad-minded Christian." I replied: "My brother, I am the narrowest man you have come across. I am broad on almost anything else, but on the one supreme necessity for human nature I am absolutely narrowed by the facts to one—Jesus." It is precisely because we believe in the absoluteness of Jesus that we can afford to take the more generous view of the non-Christian systems and situations. But the facts have driven us to Jesus as the supreme necessity for all life everywhere.

We repudiate the idea of gaining mere members; we want character and if there is any feverishness in our effort, it is that we are feverishly trying to set our house in order. We need it as much as anyone else.

As for the satisfying of a racial superiority complex and being the forerunners of imperialism and capitalism, let us say that Jesus is the one Figure that stands blocking every road of political and economic exploitation in the East. He is troubling exploiters everywhere. He has got hold of them. They cannot grab and exploit with quite so easy a conscience as they once did. Moreover, amid the racial clashes and bitterness there stands One who is the Son of Man. Racism withers under His real touch. He is the Friend of Men.

When we are told that India produces her great

men, Gandhi and Tagore, and that it is therefore impertinent to go to the East, we reply thanking God for the greatness of these sons of India; we are proud of them and grateful for them and grateful also for the part that Jesus is having molding them into greatness

The above is taken from Stanley Jones' book, "Christ of the Indian Road." In the introduction the author says: "He (the Indian) is making an amazing and remarkable discovery, namely, that Christianity and Jesus are not the same—that they may have Jesus

without the system that has been built up around Him in the West.—This realization has remarkable potentialities for the future religious history of the whole race."

Notice to W. M. S. Dist. Representatives

If you have any unsold pamphlets in your Mission Groups, please bring them to your district meetings this fall.

—Reeta A. Petersen, Sec.

The International Sunday School Convention

(Continued)

Miss Julia Madsen Sunday school superintendent, Cedar Falls, Iowa, reports the following from the Friday afternoon session.

The Lutherans were again assembled at St. John's Church. After devotions led by the Rev. E. A. Piper (U. L. C. A.) the Rev. S. White Rhyne (U. L. C. A.) addressed the group on the subject of "Buildings and Equipment for Parish Education." He enumerated as basic principles which should be incorporated in any building intended for religious education the following:

A. The building should be a means to an end, not an end in itself.

B. It should be departmentalized.

C. It should be useful for all agencies of the congregation which are to use it.

D. It should foster the basic activities of the congregation.

E. It should satisfy the aesthetic sense.

F. It should recognize the permanency of its character.

G. It should provide for flexibility.

H. It should divide the floor space proportionately among the various age groups following the general rule of allowing more space for smaller children than that allotted to older ones.

I. It should have adequate light.

J. It should have adequate heating facilities.

K. It should have adequate ventilating facilities.

L. It should have adequate comfort conveniences.

M. It should have adequate storage facilities.

After a short recess, a program on "Enlisting for the Sunday School" was conducted by the Rev. J. Vincent Nordgren (A. S.), the Rev. Raymond A. Vogeley (A. L. C.) and the Rev. William S. Avery (U. L. C. A.). It was brought out that following a drop in Sunday School enrollments from 1934 to 1944, there is now a general increase due largely to the increased birth rate of recent years. All the Lutheran groups are concerned with the tendency of young people to leave the Sunday School and church on reaching high school age and are concentrating on retaining and gaining new members of that age. Methods used in enrolling members include operating busses in un-

churched communities to pick up pupils, having the Sunday School members distribute literature and invitations to their friends who have no Sunday School connections and staging Sunday School Enlistment Demonstrations for church workers instructing them how to visit homes, secure new members and keep them interested in the Sunday School.

Thereafter the Rev. Oscar V. Andersen (A. S.) talked on the subject "The Lutheran Church's Contribution." He stressed that although in its basic principles and beliefs, the Lutherans have much to give to the world, we do not have a monopoly on the road to Heaven and that we can learn much from others. Christianity is not anaemic moralism, it is more than a code of ethics. There must be Christian living behind ethics; the center of Christianity is the Cross and what it means to us.

Julia Madsen.

The next reporter is a teacher in St. Stephens Sunday School in Chicago. She will give us some high lights from the Saturday morning meeting.

The Saturday morning session entitled "The Sunday School and Our Communities" was very effectively introduced by Youth Song Leaders, four young men from Phillips University, Enid, Oklahoma, representing the Enid Youth Council and the United Christian Youth Movement. "Wonderful Words of Life" was one of their favorites and so closely related to the following talks and forum.

Dr. Wehrili from the Eden Theological Seminary, Webster Groves, Missouri, in his address "The Bible and I" during the Bible hour, attempted to show how a better acquaintance with the Bible, and a greater dependence upon it as a source of help and strength, would lighten individual burdens and subsequently community, and national problems. He said our relationship to the Bible should be as close as that of a lady to her purse. If she loses or forgets her purse she is immediately conscious of it. She becomes hysterical if it cannot be found. She can do nothing until it is restored to her, "Are we as dependent upon the Bible!" asked Dr. Wehrili. "We should be!"

A widespread knowledge of God's Word will change

habits and motives of individuals, communities and nations, he assured us.

Space does not permit me to enumerate the concrete illustrations he took from the Bible to prove that individual, community, and national worries and concerns of today are fundamentally no different than they have been through the ages.

At the Forum Hour the subject "It Worked With Us" was led by two laymen, Russell Knapp of Cedar Rapids, Iowa and Melvin Alexander from Salem, Illinois.

We were told that the churches in Salem, Illinois, unite annually in a "Go To Sunday School Crusade." Every Sunday School in the town is invited to participate in an intensive coordinated and publicized attendance campaign for two months before Christmas. "In addition to stimulating interest and attendance, we believe that these crusades also are deepening the spiritual life and the cooperative spirit of our churches," said Mr. Alexander.

The executive secretary of the Board of Christian Education of the Evangelical United Brethren in Christ, Dr. Reuben Mueller explained the National Christian Teaching Mission plan. The International Council and the Federal Council of Churches of Christ in America have joined forces to "enlist, enlarge and improve" by means of nine-day Teaching Missions in both urban and rural sections.

Every church in the community calls in, for the nine-day campaign, its own guest leader, a minister or field secretary, to help the church. The following advantages in favor of such a program are: (1) It is a complete program for each local church. (2) It works just as well in rural communities as it does in city communities. (3) It enables the churches of the community with each carrying on its own program, to help one another in evangelizing an entire community. (4) The community-wide movement gets cooperation that would not be possible by churches working alone.

Dr. Harry Munro is director of the Educational Evangelism for the International Council of Religious Education and can be reached through 203 North Wabash, Chicago, Ill.

As a layman who has taken part in the National Christian Teaching Mission, Mr. Knapp concluded, "I would like to challenge you Sunday School superintendents and leaders to investigate the machinery set up to help you take part in the Mission. A unified approach by Protestant churches toward a common objective is immeasurably stronger and more effective than the single effort of a church working independently.

—Laura Boose

And now it is your turn, Agna, Mrs. Ezra Miller, a Sunday School teacher from Hampton, Iowa.

After having had the privilege of attending the big International Sunday School meeting we realize, if we had not done so before, that there is much for us to do and that each and every one of us need to, more fully, **Live Christ—Teach Christ** (the theme of the convention). God give us strength to do that.

Our synod is no doubt one of the smallest within this great organization, the International Council of Religious Education, but nevertheless we can gain much from affiliation with it and not least by sending our Sunday School teachers to such meetings.

It was comforting and inspiring to hear outstanding speakers from far and near all proclaim with such firm conviction that the only salvation for all peoples of the world is through Jesus Christ. A strong appeal was made to us in America, so richly blessed, to share with those less fortunate in other countries. We must give not only of our wealth of food and material but also the Gospel. It is our privilege to help supply the hungry and sick with food for the soul as well as for the body. What good is food for the body if the soul is lost. Furthermore it is our duty as Sunday School teachers and parents to **Live Christ—Teach Christ** in our homes and in our communities, and in so doing help children, young people and adults understand that Jesus did not come to save only Americans and the white race, but every man, woman and child, regardless of race and color. Let us not forget that.

Let us work harder within our congregations and within our synod that our Sunday Schools can do more and mean more to more people.

—Agna Miller

Thank you Julia Madsen, Laura Boose and Agna Miller.

The September 20th issue of L. T. will contain the report of the meeting of our own delegates in the Luther Memorial Church, Saturday afternoon.

I have just received from the Chicago office the following final registration report which may be of interest to you.

Total number registered	4,229
Registered delegates not in attendance	370
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Total registered delegates present	3,859
Estimated number of persons who purchased single session tickets	3,646
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Total number of persons attending the con- vention	7,505
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This figure does not take into account the crowd at the Sunday night closing workshop pageant in Drake Stadium. Since no admission was charged for this session there is no way of getting an accurate count. Those familiar with the crowds in the stadium estimate between 12,000 and 14,000 were in attendance that night.

Agnes Holst—Member of Council of Elementary Religious Education.

KANSAS CITY, Mo.—Dr. D. A. Holmes, 68-year-old pastor of the Paseo Baptist church, has been elected president of the Ministerial Alliance here. He is the first Negro to hold the post.

A member of the executive committee of the Council of Churches, he is a graduate of the University of Chicago theological school. (RNS).

Pleasure And Inspiration At Nysted

Since the Sunday School Institute and Layman's Retreat at Nysted, Nebraska, August 14, 15, 16 and 17 was my first experience with this type of meeting, I find myself particularly enthusiastic about such get-togethers. We met and sang, listened and eventually discussed what was given to us. With each succeeding day we enjoyed being together a little more than the previous day, and we received a great deal more inspiration. Our attendance this year was not large, but for myself let me say that I felt privileged to be one of the group.

Opening devotion was led by Rev. Chr. Jeppesen and during this first short hour we received our first glimpse of the three wonderful and inspirational days to come.

Dr. Johannes Knudsen followed with "The Covenant in the Old and New Testament." Among the many facts and ideas he presented during his series of three lectures on this subject Dr. Knudsen first explained to us that the covenant is a mutual, living, binding relationship between God and man. It is a word not easily explained, and can best be understood through faith, since the covenant is "God's gift to us, . . . His promise and blessing upon us." In connection with the Old Testament, we saw how the Old Testament was the "preparation for the coming of Christ"; in the New Testament we see how God's covenant is ours in baptism and in confirmation. He wills us His promise and His blessing. God alone can confirm because only God has given; it is not the minister who actually confirms, but God. Likewise, every time we confess our faith, God confirms it.

With Rev. Erik Moller we saw new ideas in the stories of the Parables and were taught a method of interpretation. We learned to understand the difference between fables, parables and allegories. These two lectures on the parables proved particularly interesting because we first understood what a parable is and why it is used; secondly, we saw how it could be used to better advantage in Sunday School and Church work.

After coffee Rev. Clayton Nielsen presented to us the history of the development of the use of the altar in Jewish and Christian worship.

Every evening Rev. S. S. Loft entertained us with slides from his projector. Thus we came to recognize the need for visual education in church and school. Some of the rolls presented were: "Jesus Blesses Little Children," "The History of the Bible," "We Are All Brothers."

Erik Moller's lecture Thursday evening was based on the topic "Perfect Manhood", referring in a sense to life in all its perfection and to some of the characteristics we as individuals would need to attain a somewhat perfect manhood or womanhood.

Friday morning we had the first of the series of two lectures by Rev. S. S. Nielsen on the Lord's Prayer. I liked the idea he gave us that prayer is touching God's heart and His hand. He proved this to us through the prayer life of Jesus. He showed us

the importance of prayer, and finally presented the Lord's Prayer to us as interpreted, mainly, by Luther's catechism. Prayer is the relationship between man and God.

Friday afternoon we met and learned to like and understand Rev. E. Mueller from Chicago. His presentation of the Rural Church and all its problems and partial solutions gave us a great deal to think about and discuss. In fact we were hardly ready to stop for supper that evening. He showed by charts that 57% of the people of Nebraska are unchurched; that is, they have not the opportunity to attend a church regularly. Combine this knowledge with the fact that a large percentage of our cities are populated with youth from rural sections of the nation, and you can see the dilemma our churches and young people are in. The young people are never given the opportunity to grow up with Christianity; therefore how can they realize the necessity for it when they reach the cities. Thus we saw also the necessity for making our country homes and churches beautiful, convenient and comfortable, so that young people will remain, as many as there are room for, on the farm.

Saturday evening Clayton Nielsen gave us a very informative lecture on the development of art and culture in its relationship to the church. It is interesting to note how much beauty in one form or another, whether it be music, painting, sculpture, or architecture, can mean to a church and its people.

Rev. Ole Larsen preached the confessional sermon at the Sunday morning Communion service; and Rev. Howard Christensen served at the communion table. It was an inspiring service. At ten, Sunday School was held. Dr. Knudsen spoke to the children about the miracle of the Feeding of the 5,000 and applied it to present-day hunger in the war torn lands. Rev. Loft preached a very fine sermon at the worship service in Nysted, while Rev. S. S. Nielsen did likewise in Dannebrog.

In the afternoon Dr. Knudsen gave a very fine and timely lecture, particularly concerning the dangers of militarism taking over in our country. After the lecture, there were the usual closing remarks; Rev. Loft presided.

Not a small part of our enjoyment were the visits we had in the Nysted homes, meeting and becoming acquainted with quite a number of them. To all those who assisted in getting the dormitories ready, to those who cooked the wonderful meals we ate and especially to Rev. Ole Larsen of Hampton and Miss Emilie Stockholm, formerly of Marquette, who planned our program, we give our sincerest thanks. Likewise to Rev. Howard Christensen, pastor of the Nysted church who supplied our numerous wants, we express our appreciation.

I can't say enough in praise of this meeting. My hope is that we can make it an even greater success next year.

Virginia Nielsen, Secretary
Denmark, Kansas.

St. Stephen's Seventy-fifth Anniversary

By GRACE HANSEN

In 1872, a number of Danish people in Perth Amboy, New Jersey, wished for a church in which they could worship their God. In August, St. Stephen's Danish Evangelical Lutheran Church, a congregation of forty-one people, was established with Rev. A. L. J. S holm as the first pastor. This was seventy-five years ago.

On August 24, 1947, we celebrated the anniversary. The church bells tolled seventy-five times at seven o'clock this bright morning, to start the day's activities.

There were three worship services, two in the English language and one in Danish. Rev. F. O. Lund, Brooklyn, N. Y., conducted the first service at eight o'clock. Twenty members of the church were commissioned Sunday School teachers by Rev. Alfred Jensen, Des Moines, Iowa. Our church president, Mr. Carl Gylling welcomed ten new members into the congregation which has grown quite steadily since its formation.

At the Danish service, Dr. Th. Dorf, Peekskill, N. Y., offered communion and Rev. Alfred Jensen delivered the sermon. Two Danish hymns were sung by soloists.

At the second English service, Rev. F. O. Lund and our pastor, Rev. Ove R. Nielsen gave communion. Our pastor delivered the sermon. The Senior Choir, directed by Rolf Gunst, sang N. F. S. Grundtvig's appropriate hymn "Built on the Rock."

As the years have gone by, so many people have moved out of Perth Amboy into nearby communities. As young children should grow up with the teachings of Christ, a new Sunday School, called Chapel Springs

Sunday School, will be formed in Raritan Township, about four miles from Perth Amboy. Here, Rev. Alfred Jensen broke the ground in a short ceremony with prayers for its success. A hymn with lyrics written especially for Chapel Springs, was sung by Mrs. Otto Christiansen.

At six o'clock, Sunday evening, a jubilee banquet with 275 members present was held at the Y. M. C. A. After a delicious roast beef dinner was served, Mr. Theodore Brown, master of ceremonies, read many congratulatory letters and telegrams received from St. Stephen's former ministers or their wives and friends from other Danish congregations. The oldest member of the church, Mr. Chris Mathiasen, and one of the first Sunday School teachers, Mrs. C. Nielsen, both related a little of the early days of the church.

The visiting ministers: Rev. Tarpsgaard, Rev. F. O. Lund, Rev. A. Kildegaard, Sr., Rev. Alfred Jensen, Rev. A. Kildegaard, Jr., and Rev. R. Schlotter, delivered their messages of congratulations and hope in continued Christian living and worship for the next seventy-five years. Mrs. Christiansen sang a solo and the Senior Choir sang two delightful melodies for the guests' enjoyment.

To complete the program, a motion picture made by Lutheran World Action entitled "Mission of Mercy" was shown. Here the Lutheran mission work in Europe and China was depicted. These destitute people are helped in so many ways by the contributions of Lutherans in America.

Relief Plus Muscle Equals Hope

By Robert Root

(Correspondent, World Council of Churches)

This is a story of stretching relief dollars.

The church people of Switzerland recently contributed an amount of money which would have purchased 900 bed-sheets for the needy of Germany. Instead of buying sheets, however, the frugal Swiss sent Germany seven tons of raw cotton. That is enough for over 7,500 sheets!

So as the church members of Germany work up this cotton, they get eight sheets for every single one which could have been bought ready-made. What's more, the unemployed Germans get jobs doing this. And so they get hope.

Thus helpful outsiders are giving the despairing Germans three gifts—sheets, jobs, and hope.

Following that Swiss pattern, the World Council of Churches this month sent a first shipment of 8½ tons of raw cotton to the German churches. The experts say that this is enough or 9,180 sheets (instead of merely 1,100). It works out, if you prefer, at 25,000 sets of underclothing for adults — many more than could be bought for the money the cotton costs. Or

you can translate it into equally impressive terms of needed children's stockings, bandages, layettes, towels, or deaconess' dresses.

The money for this "Experiment of Cotton" came from American church people through the interdenominational agency, Church World Service, in New York. Now plans are being considered for sending raw wool in to make men's suits and leather to make shoes.

The same principle is also being applied to two other fields:

With \$50,000, the World Council has sent to Germany hundreds of tons of wood pulp. For that money, 50,000 hymnals could have been bought for the German Protestants. Instead, with the wood pulp, they will get half a million. In terms of money, that means each book will cost ten cents instead of a dollar. Meanwhile, 450 German workers, paid in marks collected by the German churches, will be given employment for a year. No wonder 1,500 additional tons have just been

snapped up at \$150,000 for newspapers and text books in Germany!

Similarly, at Mannheim, Germany, to replace a bombed church, volunteer workers of a Lutheran congregation are starting to build a church out of the rubble. The project is made possible because, in Switzerland, the World Council has ordered this month about \$10,000 worth of roof and trimming wood, glass, and metal. This is twice the cost of a wood army barracks, of which the council has sent 120 for use as churches in devastated areas. But for a large congregation, the seating capacity of 420 provided by a rubble church is much more suitable than the 170-person capacity of a barracks. The greater expenditure is also justified by the permanence of the cleaned-brick structures.

Eugen Gerstenmaier, head of the German Protestant relief agency, has a word for such projects. Gerstenmaier, who was arrested and tortured by the Gestapo for his part in the attempt on Hitler's life, calls them "combination" projects. They combine foreign aid with German muscle, to add up to Solace and Hope!

Greetings and Comments From Our Readers

Some Questions

I would like to submit to the readers of **Lutheran Tidings** a few questions. When we are confronted with questions we sometimes try more seriously to find the answers, than if we read statements, however brilliantly put forth by others. These are a few of the thirty questions by Arthur E. Gustafson in Pine City, Minnesota, to the readers of **Askov American**.

1. Should Democracy include the four freedoms?
2. What form of Government do we have in the United States?
3. Are capitalism, socialism and communism forms of government, or are they types of economies?
4. What is Fascism? Has it been stopped?
5. Does capitalism protect and defend true democracy?
6. Is world capitalism based on Christian principles?
7. Is socialism or communism opposed to Christian principles, or opposed to democracy?
8. Just what is our quarrel with the Soviets?
9. Can democracy and Christianity survive under world monopolies and cartel capitalism?
10. Under mass production, can private monopolies and capitalism give us peace and the four freedoms?
11. Why can't we have a free press and free radio in America?
12. Who censors our school teachers and text-books?
13. What forces are promoting American fascism?
14. Why were Rogge and Wallace fired from their positions?

Let Americans ponder these questions if we would preserve our American way of life. Only so will we remain qualified for good citizenship in a free country.

Mari Stottrup,
McMinnville, Oregon
R. 3

For Meditation

Whether your childhood was sad or happy as you look back upon it, there is one thing about it that is true. There were moments of intense and complete joy which for the instant left nothing to be desired. It may have been your first new dress, or new suit, the thing about which you had dreamed for so many days was actually yours. Perhaps it was the first time you received a letter through the mail—your name was actually written on the envelope and it had come through the mail, yes, the postman actually brought it. It may have been your first time to visit a circus to see "live" tigers, lions, elephants and big, big snakes—and there was the merry-go-round and the fluffy candy and the cold pink lemonade. Perhaps it was the time when your mother let you mix the dough for the bread or sent you on your first errand in the next block all alone. You may have been eaves-dropping when the teacher came to call and you heard her say how smart you were and what a joy you were to teach—of course, your mother must not let you know, etc., etc. (And you wondered whether your mother would remember to tell your daddy what the teacher had said. At supper you managed to bring it up so that your mother would be reminded.) Your greatest moment of fullness may have come when for the first time you were conscious that your mother loved you—you had known it all along but now you felt it all through you—that swirling sense of sheer ecstasy when you were completely aware of another's love. Do you remember? It was a foretaste of something for which you would be in quest all the rest of your days: In the matured relationships of friends and loved ones; of husband and wife, and in that gradual or climatic moment of religious fulfillment when the heart and mind echo the words of Augustine—"Thou hast made us for Thyself and our souls are restless 'til they find their rest in thee."

Dr. Howard Thurman

(Submitted by "a Reader").

A Reaction

I am not interested in coming to conventions of any kind where I merely have the things verified which gave birth to the group of which I may happen to be a part.

The terms "modernistic" and "libaristic," what ever that means—are too vague and are too often used as a defense for what we would like to keep inside of an intellectual circular boundary. I am not afraid that I will be polluted by being in any group where Christ is confessed even if He is confessed in different terms than mine. Nor am I afraid to hear anything about Him that may be outside the boundaries of some American Lutheran Theologians. The foundation of the Christian Church, with its ever sure cornerstone, is great enough for more stately mansions. I am more afraid of teachers and preachers who are continually speaking about the boundaries of their dogmatics, than I am about those who would give free reign to thought and words, "as the spirit gave them power to speak" and those who are constantly stimulated by the reading of the book of books, and the additional good religious books available in our time. How we continually need to be recreated intellectually and spiritually by the possibility that comes to us by the streams of the unreserved receptive mind!

I will fight for the freedom of the dogmatist to speak his mind, but I will likewise fight for the privilege

of the liberalist to say that there seems to be very little thinking involved in the use of such self-defensive terms as "modernist" and "liberalist." Was Paul not a liberalist when he said that Christ might be preached both in envy, love or in partisanship? (Phil. 1:15-18).

L. C. Bundgaard

To Edith Nielsen Crosson

Thanks for writing frankly! You are undoubtedly young and in the stage of life where various ferments are strong. Some of them will have a place in your life forever and others will prove your enemies. The beginning you have made in religion will prove itself insufficient with time.

The word "naturally" is quite indicative of certain stages in life which lets our drive have its way regardless of experience. Paul spoke of the natural man not understanding the things of the spirit—they were foolishness to him. As he used the word "natural" it meant "a contrast to what pertains to the higher principle of the spirit." Rev. V. S. Jensen is undoubtedly right in his contentions about the shortcomings of a short summer school.

One of the troubles with our different concepts and our reactions is in the limitations we place upon religion. Think of it as the binding force which gives meaning to all other things. Your reaction is not strange to some of us. It is one of the recurrent ghosts inherited from a certain Danish background which never had gotten further than taking religion in small doses and therefore have missed the real experience of what it is. But I'm afraid that we in this age of crisis cannot accept the dictum of taking religion in small doses. On the other hand you are right in rebelling against a one-sided presentation of religion, both in the Sunday School and summer school. There are activities which are attributes to a good life and as such have their good influence in helping us to experience an inner harmony of well being.

An old writer speaks of "a time for everything under the sun." The question we have to decide is how much time and what predominance we shall give to some things. When religion speaks of "saving" we must more and more come to see that "there is a necessary correlation between a crisis of culture and our way of looking at the world between what we do and what we believe. In the Christian religion all things cohere."

The great books that are coming to us now all speak of the limitations we have placed upon religion. If we were to follow the "natural" tendencies of our time we should undoubtedly leave all these books, including the Bible, untouched. Do you remember what MacArthur said at the end of World War II? "We have had our last chance to win a new world—it is now a theological question." (Theological means the science of things divine.) According to this statement we can hardly take religion in reserved doses. And don't you think it is safer to listen to experience rather than giving way to our feelings? But we speak as we do

because we are a synthesis of the finite and the infinite. If I may speak one word of caution then let it be this: don't throw in the sponge because some things are hard to understand. That is all the more reason why you should make an effort. Your article shows that you have begun to be interested, now don't stop, keep going from where you are. There is infinite joy in mastering a thought problem. Doing otherwise just gives rise to more Hitlers. Maybe your pastor has told you that every time we have mastered a thought problem a new "synapse" (a connection of brain cells) is completed. Which, in other words, means that we have come a little closer to the harmony which we hope to experience where God finally reigns.

Religion in small doses? No! Here is what Stanley Romain Hopper wrote in his book "The Crisis of Faith" a couple of years ago—"Today men have religious 'interests' just as they have political interests or aesthetic interests. Religion has become a phase or aspect of their thought and life, but for that very reason they are not religious, since religion makes a total claim. Religion is immanent within and determinative of man's every act; It is the basis for man's way of looking at the world. To relegate religion to the fringe of interests, or to make it secondary in any way, is subtly to abandon it."

True self-knowledge is to know that not in ourselves do we find truth. Reading your article one gets the impression that you have been terribly bored in both Sunday school and summer school and its really a bad reflection upon your teachers and your pastor. But, of course, I know there are children who don't like even the best food that mother serves them. If they had their way, they would have dessert all the time.

Brother Lawrence.

Japanese Starved For Love, Says Msgr. Flanagan

OMAHA, Neb. — "The Japanese are starved for love," Msgr. E. J. Flanagan, founder of Boys Town, declared here on his return from Japan where he did "six months work in two months."

He rested here a few days before going to Washington to report to the civil affairs division of the War Department on his study of welfare conditions in Japan. He was also scheduled to call on President Truman.

The Japanese still regard the emperor as a god and have great veneration for him, the prelate declared.

Msgr. Flanagan found the occupation forces doing a fine job. The people appear to understand that the forces are their friends, he said.

Japanese show admirable love for their own children but do not seem to realize their responsibility to children other than their own, the priest reported.

Some of their child-care institutions are doing wonderful work, particularly those established before the war by Roman Catholics, the Salvation Army, Quakers, and other Protestant groups.

General MacArthur, he terms a Christian gentleman who recognizes that Christianity and democracy must go hand in hand in Japan. (RNS).

Board Meeting

Meeting of the Board of Directors of the Danish Evangelical Lutheran Church of America, August 11-12, 1947.

The meeting was opened with devotions by Rev. Alfred Jensen in whose home we met.

The members present were as follows: Rev. Alfred Jensen, Dr. F. N. Thomsen and Rev. H. O. Nielsen. Absent at this meeting were Mr. Olaf R. Juhl and Mr. Viggo Nielsen.

The minutes from the board meeting at Racine, Wis. were read, discussed and accepted. From these minutes the following two items will be of interest:

Rev. Enok Mortensen's Collection. It was moved and seconded that the synodical board offer Rev. Mortensen one thousand dollars for his collection of Danish-American books, letters, papers etc. The sum involved to be placed directly on the budget of 1947-48. Motion seconded and carried.

Proposed Synod Budget 1947-48 1947-48 Grand View College Budget

Receipts:

Tuition	\$50,000.00
Incidental Fees	2,500.00
Science Fees	1,500.00
Nurses Training	1,500.00
Athletics	200.00
Typing Fees	100.00
Synod Budget	19,000.00
	\$74,800.00

Disbursements:

Salaries	\$50,000.00
Library and Papers	1,000.00
Science	2,000.00
Speakers	200.00
Memberships	100.00
Seminary Scholarships	1,500.00
Junior College Scholarships	3,500.00
Advertising	750.00
Office	300.00
Telephone and Telegrams	400.00
Travel	500.00
Athletics	1,500.00
Doctor	500.00
Unge Kræfter	1,000.00
Acquisition	2,000.00
Coal	500.00
Lights	500.00
Wages (Janitor and Office)	3,000.00
Repairs	2,000.00
	\$71,250.00

Total asked from the Synod is: \$19,000.00

To be raised as follows:

Income from the Endowment Fund	\$11,000.00
From the Synod Budget	8,000.00
	\$19,000.00

Pension Fund:

Expected expenditures	\$10,500.00
Expected Income from Endowment Fund	3,000.00
From Synod Budget	7,500.00

Administration:

Share of President's Salary	\$ 1,300.00
Treasurer's Salary	300.00
Secretary's Salary	150.00
Board's Postage, Telephone, Telegrams and Supplies	400.00
Board's Travel expenses	500.00

Insurance	500.00
Statistician's expenses	100.00
Historian's expenses	100.00
Miscellaneous	200.00
President's and Secretary's Secretarial expenses	300.00
Convention Officers	100.00
	\$ 3,950.00

Home Mission Account:

National Lutheran Council	\$ 500.00
Council of Elem. Rel. Ed., Int. Council of Rel. Ed.	50.00
For Council Account	240.00
	300.00
Committee Expenses	400.00
President's Salary	2,300.00
President's Travel	500.00
Home Mission Council	4,250.00
	\$ 8,250.00

Publications:

Lutheran Tidings	\$ 5,000.00
Kirkelig Samler	600.00
Child's Friend	500.00
Annual Report	650.00
	\$6,750.00

Danish American Young People's League	\$ 250.00
Delegate's travel from outlying districts	700.00
Cost of historian's collection (50 per cent)	500.00
Children's Home—Chicago, Illinois	600.00
Tyler, Minnesota, Old People's Home	1,000.00

SUMMARY

Grand View College	\$ 8,000.00
Pension Fund	7,500.00
Administration	3,950.00
Home Mission	8,250.00
Publications	6,750.00
D. A. Y. P. L.	250.00
Delegates traveling expenses from outlying districts	700.00
Historian's collect. (50 per cent)	500.00
Tyler Old People's Home	1,000.00
Chicago Children's Home	600.00
	\$37,500.00

Allocation of Synod Budget Among Districts

District I	\$ 4,600.00
District II	3,950.00
District III	5,250.00
District IV	7,550.00
District V	4,150.00
District VI	3,750.00
District VII	3,750.00
District VIII	2,250.00
District IX	1,550.00
Undistributed	700.00
	\$37,500.00

Reformation Day, 1947. The motion was made, seconded and carried that the synodical board goes on record of encouraging our congregations to observe Reformation Day either by themselves or in cooperation with other Lutheran churches.

Members of Financial Advisory Committee present. All matters pertaining to the financial interests and well-being of the synod finances were discussed thoroughly and at great length with the F. A. C.

Church Extension Fund. The 1947 annual church convention at Racine, Wis. voted to raise \$50,000.00 for this fund, 20 per cent to be collected each year for a period of 5 years.

The motion was made that this fund be raised by asking each contributing member in the synod to contribute \$1.50. The collection to be directed by the synodical board through the respective district boards and church councils. Motion seconded and carried.

Purchase of Iowa land considered. The synodical board and the 3 members of the F. A. C. discussed the advantages of selling the smaller farms owned by synod in South Dakota and Minnesota and buying one large Iowa farm.

Secretary of the Old People's Home, Des Moines, Ia. The secretary, Mr. A. C. Christensen of Des Moines, Ia., was reappointed for a term of three years by the synodical board.

Athletic Field Grand View College. At the time of the board meeting the field was being leveled without cost by Kramme and Jensen.

Also concerning the athletic field the following motion was made: When and if the proposed athletic field be O. K'd by the Des Moines Zoning Board, that it be offered for sale by the synodical board to Grand View College for the amount it actually cost the G. V. C. endowment fund. The rate of interest to be 5 per cent annually until paid. Motion seconded and carried.

Canada. Rev. Alfred Jensen reported to the other board members on his visit to Canada. Rev. Jensen will also report of the Home Mission Council whenever it meets.

Synod's Historical Collection. The motion was made that the synodical board ask Rev. Enok Mortensen to direct the placing and arrangement of the historical collection in the archive's room in the basement of the new dormitory at Grand View College. Motion seconded and carried.

Appointment of Rev. Ernest Nielsen. Rev. Alfred Jensen reported to the board that he had appointed Rev. Nielsen to the committee of the National Lutheran Council for the purpose of establishing a Lutheran Graduate Theological Seminary.

A letter from Major General Miller. A letter was read from Major General Luther D. Miller, Chief of Chaplains U. S. A. in which he expressed the desire to present to the D. E. L. C. a certificate of appreciation from the U. S. Army in recognition of the valuable service rendered in the procurement and endorsement of chaplains for service in the army and of the various forms of aid and encouragement extended to them in the performance of their duties.

This certificate would be mailed to our headquarters or brought in person by a chaplain. It was left to Rev. Jensen to make the proper arrangements.

HOLGER O. NIELSEN, Sec.

Grand View College And Our Youth

Notice from Grand View College

A full house for the year 1947-48 is now assured. Oddly enough—and this seems to be the general trend—the enrollment of girls has not kept pace with the boys. We are thus not yet able to fill the new girls' dormitory and we would not like to see empty rooms here when school starts. Therefore, we ask that our friends help us to fill the new dormitory. Perhaps there is someone you can help. School starts September 15th. Write to us for information.

The boy's dormitory is filled, but we can provide rooms in the neighborhood.

JOHANNES KNUDSEN.

Grand View College
August 30, 1947.

Program for the First Week At Grand View College

Monday, September 15th:

Freshman registration.

Tuesday, September 16th:

Freshman entrance examinations.

Wednesday, September 17th:

(1) Sophomore registration, 9 a. m.

(2) Freshman orientation lectures in chapel, 10 a. m.

(3) All college faculty-student party in gymnasium, 8 p. m.

Thursday, September 18th:

8 a. m. classes begin.

G. V. C.

You've arrived at Grand View College— -- --!

A look at unfamiliar faces, bare walls, strange beds, a new town—a place either larger or smaller than where you've been used to living. A sick feeling takes hold of you, or a wave of disappointment, or maybe you've had a long trip and are just too tired to care what's happening to you. Whichever description fits you, this is for you. If you're one of the fortunate who knew what you were getting into and found it as you wanted it, this is for you too. As a matter of fact, this is for any newcomer, any new member of Grand View College.

"Grand View grows on you." The first year students of 1946-7 probably got tired of hearing that from the second year students of 1946-7, but hear it they did. You'll probably be hearing the same thing from them. As

one who's experienced it, take it from me—Grand View does grow on you. So much so that some of you who are probably vowing you'll never go a second year to Grand View will find yourselves there again next year.

Take heart, girls! You have a new Dorm to live in. Just think of what former students went through. Somehow, though, the little room with the closet which was too small, the window that wouldn't open and the door that never did close even grew on you. It was mainly the comradeship, living in one another's rooms, bull sessions, parties and the like which made them a fond spot. It'll eventually help to erase the strangeness of new rooms and a new dorm, too, so give it what you've got.

If you feel homesick and lonely and have failed to find the fellowship former G. V. Cites promised you you'd find at Grand View, stop blaming Grand View for a minute and look around. Do you always sit alone behind closed doors in the dorm? Do you neglect chapel hours and decide evening coffee and "andagt" are just a waste of time? Do you ever support "U. K.", have any bright ideas for good programs and activities? Do you go to the dances to dance and have fun, mix in with the crowd?

Except when you really desire a moments privacy, are sick, or have some studies to do, leave your door open in the dorm. Before you turn around you'll have someone to share things with—and that means sharing ideas, laughs, experiences, and knowledge. You'll gain viewpoints from different sections of the country, from rural and urban life. You'll find, too, that there are really a lot of people right in G. V. C. who are nice to know.

You've probably also heard that "there's no place like Grand View." You may have begun to agree and wonder what's so great about that. Yes, there are lots of disadvantages in going to a small college, but what about the advantages? Get in the habit of going down for evening coffee and "andagt", and you'll find as time goes by that something is missing when you don't go. It's a pause in the day, a moment when you break away from studies and gather together as a group. For a few moments you join together in a quiet moment of prayer and sing a hymn. Afterwards you have a little time together before girl's "lock-up." Make the most of that time.

Another advantage Grand View has over crowded Universities is a closer contact between faculty and students. Among the faculty are former GVCites, and theirs is a service of loyalty to a school and its traditions. Their help and guidance are yours if you'll take advantage of it.

"You get out of a thing what you put into it." Remember that, first year Grand View Students of 1947-8. It's up to you! One of these days you'll probably feel that 1947-8 was the best year in Grand View College history. Stud-

ents of other years will never agree with you, but we hope you do feel that way.

GOOD LUCK! !

KAREN TORP

District II Convention Ludington, Mich., Sept. 26-28, 1947

Bethany Lutheran Church, Ludington, Mich., host to our annual Mich., District Convention this year, hereby extends a cordial invitation to the pastors, delegates, members, and friends of our churches to attend this convention. The meeting will begin Friday with an opening service at 8 p. m. and last through Sunday afternoon.

It is hoped that we may have a large attendance and that God will give us two days of rich fellowship.

Reservations should be sent not later than Sept. 15, to Mr. Robert Matthews, 202 Second St., Ludington, Mich.

Robert Matthews,
President of Bethany Church
Rev. John Christensen, pastor
Holger P. Jorgensen,
District President.

Program

CONVENTION THEME: A LIVING CHURCH IN CHRIST

FRIDAY, Sept. 26:

3 p. m.—Pastor's meeting in the parsonage.

8 p. m.—Opening service, Rev. Svend Holm. Subject: A Living Church In Christ is Sustained Through Worship.

SATURDAY, Sept. 27:

9 a. m.—Morning devotion and Bible hour, Rev. Holger P. Jorgensen. Subject: A Living Church in Christ is On Guard.

9:30-11—Layman's Hour, B. P. Christensen, Chairman. Subject: The Layman's Part In Active Congregational Work.

11:00—Business session.

12:00—Dinner.

1:30—Business session continued.

3:30—Outing, sightseeing, etc.

6:00—Supper.

8:00—Program by laypeople of Bethany church. Speaker, Rev. C. A. Stub. Subject: A Living Church In Christ Is Mission-minded.

SUNDAY, Sept. 28:

9:30—Sunday school.

10:30—Morning Worship with Communion. Rev. Richard Sorensen preaching. Subject: A Living Church in Christ Calls for Decision. Communion by Rev. John Christensen.

12:30—Dinner.

2:30—Afternoon meeting. Rev. Svend Jorgensen, speaker. Subject: A Living Church is Victorious.

Closing remarks and farewells.

District III Convention Sept. 26-28, 1947

The churches of 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, preferably 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 4 Convention Sept. 26-28

The District 4 convention will be held at Newell, Iowa, September 26-28. The convention will convene Friday afternoon at 2:00 p. m. Each congregation has a right to send one delegate for each 50 voting members or fraction thereof. Delegates and guests should enroll as early as possible.

Everyone welcome.

TED HAARH, Storm Lake, Iowa,
REV. HAKON JORGENSEN, Newell, Iowa.

HARALD IBSEN, District President.

District VII Convention Nysted, Nebraska Sept. 26-28, 1947

Nysted Folk School will this year be host to the District Convention. Reservations should be sent to Rev. Howard Christensen, Cozad, Neb.

A cordial invitation is extended to friends, delegates, and pastors of the District to attend the convention. Please bring bedding for single beds, as all guests will be housed in the school dormitories.

ERIK K. MOLLER, District President

PROGRAM

Friday, Sept. 26th:

8 p. m.—Opening service, Rev. Ronald Jespersen.

Saturday, Sept. 27th:

9 a. m.—Morning devotion, Rev. Clayton Nielsen.

9:30—Business meeting.

12 a. m.—Dinner.

2 p. m.—Business meeting resumed.

6 p. m.—Supper.

8 p. m.—Womens Home Mission meeting, Erik K. Moller, speaker.

Sunday, Sept. 28th:

10 a. m.—Sunday School.

11 a. m.—Worship and communion;
Rev. Peter D. Thomsen, sermon;
Rev. Gudmund Petersen, communion.

12:30 p. m.—Dinner.

3 p. m.—Rev. Vagn Duus, lecture.

5:30 p. m.—Supper.

8 p. m.—Rev. Gudmund Petersen, lecture; Closing meeting.

District Five Convention, Dagmar, Montana

October 10-12

The Nathanael Congregation, Dagmar, Montana, invites friends of the Danish Evangelical Lutheran Church to be our guests during the above days, God willing. Guests and delegates will kindly send their reservations to Rev. John Enslemann, Reserve, Montana, not later than October 6th.

Mr. Aage Andreasen, President
of Nathanael Congregation,
Dagmar.

Rev. John Enslemann, Pastor.

Rev. L. C. Bundgaard,
District President.

Eastern District Convention

"Our Savior's" Lutheran Church of Hartford invites the congregations of the Eastern District of the D.L.C.A. to convention in Hartford 26-28 Sept. 1947.

Please send all reservations by Sept. 22 addressed to, The Convention Committee, 170 Russ St., Hartford 6, Conn.

The theme of the convention will be "A Growing Church" and we are looking forward to days of mutual encouragement and inspiration.

EDWARD H. SMITH, President,
W. R. GARRED, Pastor.

Folk Meeting At Danebod

The second annual folk meeting at Danebod will be held September 30-October 5. The meeting will begin Tuesday night and will close Sunday afternoon.

Rev. Halfdan Helweg, pastor of the oldest church in Copenhagen, (Helligaandskirken) will be our main speaker. There will be a daily Bible hour, lectures, discussions, singing etc.

Further information will follow later, but please reserve room on your calendar for this meeting! You may register with me as soon as possible. We have room for only about sixty people.

ENOK MORTENSEN.

OUR CHURCH

Withee, Wis.—Harvest Festival will be observed Sunday, Sept. 7th, in the Nazareth Church. Rev. Ernest D. Nielsen of Chicago has been invited as the guest speaker.

A Fall Festival will be observed in the St. Ansgars Church in Waterloo, Iowa, on Sunday, September 14th. Rev. A. W. Malin of St. Paul's Evang. Lutheran Church, Wellsburg, Iowa, has been invited as the guest speaker.

Salinas, Calif.—Rev. Enok Mortensen was the guest speaker in the St. Ansgar's Lutheran Church in Salinas, Calif., on Sunday, August 10th. Rev. Mortensen served the Salinas church before moving to his present pastorate in Tyler, Minn.

Cedar Falls, Iowa.—A Golden Jubilee of the Bethlehem Church will be observed Saturday and Sunday, Sept. 6-7th. Former pastors of the church, Rev. A. C. Kildegard of Bronx, N. Y. and Rev. O. S. Jorgensen of Minneapolis, Minn., and their wives have been invited. The neighboring congregations and pastors will also be guests; Rev. A. E. Frost of Waterloo and Rev. Marvin Nygaard will assist the two former pastors on the speaking program.

Los Angeles, Calif.—Rev. Halvdan Knudsen and family, who arrived recently from Denmark, have now moved into the parsonage of the Emanuel Lutheran Church, and installation services were held Sunday, August 31st, Rev. Svend Kjaer of Salinas, Calif., officiating.

Rev. Holger P. Jorgensen, Muskegon, Mich., has accepted a call from the Luther Memorial Church, Des Moines, Iowa. Rev. Jorgensen will according to present plans preach his Farewell sermon in the Muskegon church on Sunday, November 23rd, and will immediately with his family move to his new pastorate. Rev. and Mrs. Jorgensen have served the Muskegon church during the past nine years.

Nysted, Nebr.—During the fourth week in August the Hermansen families held a reunion at the old Nysted folk school. From Danevang, Texas, they drove in cars comparable in size to Texas; from Junction City, Oregon, they flew; from Hay Springs, Nebr., they drove in army trucks and from Tyler, Minn., Kronborg and Potter, Nebr., they came in Packards or was it Fords.

The call had gone out to the children of the five Hermansen brothers who many, many years ago left Denmark and settled in or near Nysted to meet for reunion. The old community and school seemed to be the logical place. By the Nysted people with the help of the people in the Nebr. district, especially Peter Brun Petersen of Kronborg, the old school building has been put into pretty good shape. It is well suited for use either in summer or winter.

Rev. Howard Christensen who serves both Nysted and Cozad (there is a hun-

dred miles between) conducted the evening service and communion for the guests and the local congregation. Monday forenoon and evening he lectured.

Tuesday evening Rev. H. O. Nielsen, Cedar Falls, Ia., who with his family was spending their vacation with relatives, spoke.

One of the evenings letters were read from the Hermansen families that could not be present. A very interesting letter was read by Mrs. Niels Hermansen from her daughter, Mrs. Arild Olsen, who with her husband, Prof. Arild Olsen and children was visiting friends and relatives in Denmark.

Recreational games, visiting, singing, discussions, charades and coffee was the order of the day.

The Nebraska district has good facilities for meetings and such gatherings as referred to above. It is to be hoped we may have more and more use for such centers in all of our districts in the D. E. L. C.

The Danish Gymnasts that have toured the entire country from coast to coast and also up into Canada gave an exhibition on Labor Day, Sept. 1st, in Soldiers Field in Chicago to an estimated audience of 120,000 people. Their performance was a part of an annual program given at this place on Labor Day.—On Tuesday evening the Gymnasts gave a return performance in Dwight, Ill., and on Wednesday evening, Sept. 3rd in Kankakee, Ill.—Their journey now continues to a number of engagements in Michigan, eastern Canada, several return engagements in the eastern states, then to Miami, Florida, Cuba and possibly Mexico.—The entire group will sail from New York City first part of December to be back in Den-

mark in time for "Julefest i Hjemmet."

The Grand View College Alumni, the Chicago Chapter, invited members and friends to a South America Fiesta on Thursday evening, August 14th. Rev. Axel Kildegaard of Bridgeport, Conn., was the guest speaker.

Mr. Charles Lauritzen, Dwight, Ill., was elected at the recent annual meeting of the Eben-Ezer Mercy Institute, Brush, Colo., as a member of the Board of Trustees.

Rev. Jens Kjaer, Seattle, Wash., recently completed his work at the University of Oklahoma for his Master of Arts Degree. His thesis was chosen in the field of History and was entitled: "Danes and Denmark in American History before 1860."

Your Editor and family returned Monday, Sept. 1st, from a four weeks vacation trip to the West Coast. It was our privilege to see the beauty and grandeur of nature in the Black Hills of South Dakota, the Yellowstone National Park, Mt. Ranier near Seattle, Wash., the Redwoods of California, Boulder Dam and the majestic Grand Canyon of Arizona.—We met and shared in fellowship with many relatives and friends throughout the entire journey. Your editor had the privilege to speak twice on Sunday, August 17th, in the Seattle church, Monday evening, August 18th in Junction City, Oregon, on Sunday, August 24th in the Parlier, Calif., church, and on Sunday, August 31st in the Kronborg, Nebr., church.

Mrs. Karen Kirstine Johnson, Grayling, Michigan, passed away, Friday, July the 25th, following a cerebral hemorrhage of ten days earlier.

Mrs. Johnson came to Grayling from Falster, Denmark, as a seventeen year old, and lived nearly her entire life here. She was a valued member of the congregation and will be missed for her friendly and helpful activities. Together with her husband, Christ Johnson, who survives her, she was one of the good supports of our church life. Mr. Johnson was for some years president of the congregation. Also surviving is her niece, Mrs. Jesse Sales of Grayling and a brother, Olaf Simonson, Blair, Nebraska. She was 76 years old on July the 26th.

After a prayer service in the home the funeral took place from the church which she had loved so well.

Lutheran Seminars

Lutheran Seminars will be held in fifty centers over the nation in October and November, it is announced by the Director, Pastor Joseph Simonson of St. Paul. All Seminars will be of one day duration and each Seminar will hear three speakers.

Topics will be an interpretation of the Lutheran World Federation Assem-

bly in Lund, Sweden this summer. It is planned that at least two of the three speakers at any Seminar will have been delegates at Lund.

The Seminars program will be made up of the following subjects:

1. "From a Balcony Chair at Lund."
2. "The Lutheran Church Confessing the Truth in a Confused World," and
3. "The Church's Mission in a Devastated and Troubled World."

The fifty Seminars will be held as follows: Calgary, October 14; Regina, October 15; Saskatoon, October 16; Minot, October 14; Grand Forks, October 15; Winnipeg, October 17; Fargo, October 14; Aberdeen, October 15; Sioux Falls, October 16; Portland, October 20; Seattle, October 21; Spokane, October 22; Great Falls, October 24; Champaign-Urbana, October 20; Chicago, October 21; Milwaukee, October 22; Green Bay, October 23; Pittsburgh, October 21; Harrisburg, October 22; Allentown, October 23; Eau Claire, October 28; Minneapolis, October 29; Duluth, October 30; Buffalo, October 27; Cleveland, October 28; Toledo, October 29; Detroit, October 30; Saginaw, October 31; Washington, October 27; New York, October 28; Hartford, October 29; Worcester, October 30; Madison, November 4; La Crosse, November 5; Rock Island, November 6; Denver, November 3; Kansas City, November 4; Omaha, November 5; Des Moines, November 6; Mason City, November 7; Columbus, November 4; Dayton, November 5; Fort Wayne, November 6; San Francisco, November 11; Fresno, November 12; Los Angeles, November 13; Phoenix, November 14; San Antonio, November 11; Houston, November 12; and Dallas, November 13.

Members of the national committee for the 1946 Lutheran Seminars are Dr. Oscar A. Benson, Chicago; Dr. Fredrik A. Schiotz, Brooklyn; Dr. Lawrence M. Stavig, Sioux Falls; William G. Fisher, Minneapolis; Dr. H. L. Youchum, Columbus; Dr. O. A. Geiseman, River Forest; Dr. Armin George Weng, Chicago; besides Pastor Joseph Simonson, St. Paul, as Director.

Local committees at each of the fifty centers, as well as the national committee and the various speakers, come from all branches of the Lutheran Church. Sponsored by the American Lutheran Conference, it has become an entirely inter-synodical enterprise. The 1947 series is the fourth one to be held. Only nine Seminars were held the first year; and twenty were scheduled in the second series. In February 1946 there were held thirty-three Lutheran Seminars, contrasting with the fifty set up for this fall.

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.

September 5, 1947

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN,
TYLER,