

Lutheran Tidings

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The Lord's Mercy and Loving-Kindness

Psalm 103

Worship the Lord and remember His kindness,
Sing of His Mercy, my soul, and rejoice!
He who forgives thy transgressions and blindness
Heals and redeems what the tempter destroys.

Crowning thy life by His grace never ending,
He satisfies thy desire for the best;
Youth He renews like the phenix ascending
Happy and strong from the flames of his nest.

Though we have sinned we were never forsaken,
High as from earth to the heavens above,
Far as from east to the west, He has taken
All our transgressions away in His love.

Like as a father He pities and knows us
Knows we are frail and but few are our days;
Gone with the winds like the leaves and the roses
Who will remember our name and our place?

He will remember: His children before Him
Ever a place in His kingdom shall keep.
Bless Him, my soul, with His angels adore Him!
His loving kindness is boundless and deep.

S. D. Rodholm.

Th. Aagaard's melody to Grundtvig's
"Lovsynger Herren, min Mund og mit Indre".

Note: My rendition of the 103d psalm is not a translation of Grundtvig's rendition. It is based on the English version in the Old Testament. I have followed Grundtvig in substituting the mythical bird phenix for the eagle of the Hebrew and Greek originals. It is an anachronism. It is very improbable that the Hebrew poet or even the Greek translator

knew (or if he knew, approved of) the phenix myth, which is Egyptian in its origin, and would to a Jew be pagan superstition. Yet, the phenix expresses the poet's thought better than the eagle and it is not entirely impossible that the poet may subconsciously have been influenced by the myth as the Phenix was thought of as partly eagle.

Guilt

Shortly after leaving a seminary I heard that a fellow student who by now was settled as parish minister had collected a number of detective stories and read them. I was indignant. He should be on a higher level in his reading. Now I know that such stories can be of high quality and that they deal with one of the most significant words in the human language—guilt.

Yes, I was up in the air. The school had for a while tried to close me in behind walls where an attempt was made to continue a cozy, segregated "Præstegaardsidyl."

Coming to a community in Nebraska I was horrified to see people hasten into the court house every morning to take part in a criminal court case. They should, so I thought, be concerned with ideals—my ideals. What fool I was, unfamiliar with community life. The two guilty men who killed Mrs. ——— and were sentenced to die in the chair, played a greater part in binding Howard County people together than I did.

Guilt, debt, these words are grass root words. Whose fault is it? Who is guilty? Who has neglected to do it? Who is guilty of causing a war? Who is to be blamed for poverty and race feuds? We hear such questions quite often during the day.

Some of us are familiar with the jittery condition of a home which can be alleviated only by disclosure of a guilty act and forgiveness. One single guilty act can at times make a city live on the edges of everybody's nerves.

250 billion national indebtedness is an ulterior symptom of an unfathomable guiltiness, and the guilt must be effaced. It is necessary in history to place the guilt in the right place and there is no exit from a complex labyrinthic condition except through the door of guilt.

Was the Golgatha atonement event a drama or stark reality? Did Jesus pose as the guilty person or was he guilty? We are told that all the guiltiness of humanity was laid upon him, and he did not retaliate, he did not even defend himself. He accepted the

verdict and the justification of the execution. He was guilty because he was totally a part of the church. The church of Israel had for centuries assumed and accumulated the guilt of the people. It was the guilty party. The leaders of the church were blind as to that fact, but Jesus went in under the load. He was synonymous with the legacy and the guilt of Jewish religion and he knew there was no redemption aside from the guilt.

The Christian Church is now the central institution in human society, and it is the guilty party. It has augmented the volume of debt all the time and it cannot defend itself in the court room of history. Except for the church we cannot carry on wars. So say military leaders. They are right. Ever since the days of Constantine and before, the church has mostly been negative in preaching the Lord of Spirit. It has "hallowed" the evil lie that spirit can use murder in the service of God's kingdom. The church gave the green light to the merchants of death. In spite of a theoretical separation between church and state its voice is consequently impotent.

The church was entrusted with knowledge about enlightenment. It knew from the beginning that in

order to be aligned with the principle of creative life, enlightenment must be severed from the state whose principle is death—uniformity. The church refused to pay the expenses involved and so it hid the light under a tub. We are now piling up debt and it bears more and more pressure on our minds.

Why do we people in ever so many ways flee from the one thing we should do, living the human life which has been given to us? To take up one's cross and carry it means to take up one's life and live it. Again the church is to be blamed. It has made itself an ideology, and it has identified itself with ideologies such as nationalism, racism, Lutheranism, Catholicism, etc. — Nazism, communism and party-ism, are children of the church.

What I want to say is that we cannot rid ourselves of the guilty party, nor can we erase the fact that we are part and parcel of the church; that there is historically speaking nothing more important than the guilt of the church, and that resurrection does still happen in the darkness of the cell. The church must acknowledge its guiltiness if it is again to preach a restorative gospel.

Aage Moller.

SUMMER BULLETIN

Life has been quiet at Grand View College during the summer. The dignified Old Main and the dainty New Dorm have been eyeing each other across the luscious green carpet of the campus. The grass has grown thick and green under the old elms, nourished by timely rains and nursed by Carl Eriksen's magic

men, floor cleaners, etc., etc., have been steadily on the go all summer. When September comes around we will be ready and in fine shape to take care of a new student body. We will have more room, too, inasmuch as we have rented three classrooms in the Grand View Lutheran Church around the corner on



A Double Room in the Women's Dormitory

care. It has been one of the most pleasant summers in recent years, and it has been a quiet one with the exception of one glorious week in August when the Junior Campers took over the campus. Concerning the latter you will find information elsewhere in this paper.

Although life has been quiet, we have been busy. Clean-up crews, painting crews, plumbers, linoleum

East 13th Street.

We expect that the student body will equal that of last year. At this time, more than 200 enrollments are counted as certain. The admissions committee has sifted the enrollments carefully and we hope that we will not only have quantity but quality enrollment. The young people from Des Moines are taking a great interest in the college and other young people, not

A FRIEND in college is a friend for life. —

The community of Grand View College students grows ever larger and larger.

from Des Moines and not from the synod, are applying in increasing numbers. We are happy to have them but we really do hope that we will not have a greater percentage of these than of the members of our own synod. At the present time the percentage of synodical members enrolled is only 42. We hope that this will improve before school starts and we therefore appeal to our church members to enroll. This is the last call in Lutheran Tidings. We have ample room in the dormitories and we invite you to come and share a full and rich life with us at Grand View College.

The main body of teachers will remain the same, but there are several changes. In the seminary, Rev. Axel Kildegaard will take over a teaching position. The main instruction will be given by him and by

appear before an educational meeting in Des Moines in October.

Miss Marian Mortensen, who was matron of the girls' dormitory last semester, will be married this month and will therefore retire to the "married folks hall" in the new dormitory. Her place as matron will be taken over by Mrs. Anna Rasmussen of Los Angeles, Calif., who thus joins the Grand View College staff as a new member. We are very happy that Mrs. Rasmussen has promised to join us and we know that she will take good care of the students and the new building.

Although the nurses from Iowa Lutheran hospital are familiar sights on the campus, they will nevertheless assume a new role next year. They will be regularly enrolled as students for college credits and they



Student activities range from class room work, lectures, discussions, informal parties to the staging of the homecoming festival and the publication of a student paper and year book.

The joyful and the serious interchange. Close friendships and general student fellowship accompany each other.

myself, with Rev. Farstrup teaching one class in the Old Testament. This will complete the instruction in the seminary and with the small enrollment which continues next year, it will be sufficient.

In the Junior College a new teacher is coming from Denmark who will take over all the work in the Danish Department. Her name is Bodil Gudnæs and she is a graduate of the University of Aarhus. She will teach four courses; two in literature and two in language. The language classes will be divided so that there will be distinction between those who have some knowledge of Danish and those who have no such knowledge.

The physics and engineering problems course in the Junior College will be taught by Mrs. Paul Helmick, whose husband is physics professor at Drake University. One other teacher will be added to the staff to teach biology. Negotiations are well advanced, but I am not ready at the present time to make any announcements.

Mr. Olaf Lund has been given leave of absence during the fall semester and he will complete his studies for a Bachelor's Degree at Louisiana Tech. He will be back at Grand View College in the second semester to direct the chorus and prepare for a possible spring tour. During the fall semester, adequate substitution will be made so that the choir will sing from the very start. It has already been asked to ap-

pear on the campus two semesters. They are not included in the estimate of 200 enrollments which was mentioned earlier in the article, but they really should be added. We are very happy that this new arrangement has been made and we have taken several steps to prepare for adequate instruction. Due to the generosity of several business men in Des Moines, we were placed in the position where we could buy a large number of new microscopes. We appreciate the generosity of the gift and we hope that we shall give good and adequate service to the nurses. We also hope that the nurses will take an active part in the student life.

Our best wishes and greetings go out to those of our former students who are launching upon new ventures. Quite a number of them plan to attend Askov Folk School in Denmark and two of them have already arrived in that country. We have several

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AS FALL APPROACHES

About this time of the year—the middle of August—the pastor and his committee on Religious Education, if he is fortunate enough to have the assistance of one, is busy with the task of organizing the next years Sunday school program. One of the most difficult tasks which they face is the procurement of a teaching staff. Somehow or other it has become a matter-of-fact thing that the Sunday school is there and very few parents, and members of the congregation, think of it as something which they ought to be directly and acutely concerned about. The thought that this is the ministers responsibility (“That’s what we hired him for wasn’t it?” etc.) is all too prevalent among us. The result is the difficulty that always puts in its appearance about this time of the year, for what good are our elaborately worked out, printed, Sunday school courses if consecrated and competent persons do not respond to interpret the Christian truths to the children of the congregation?

If you have ever tried to enlist teachers you will know that this is about what happens: Many of the most capable people in the congregation do not care to take over because they are already busy in a number of organizations most of which have very little to do with the Church but do help to get one a few rungs up the social ladder; others, who have taught for some time, while their own children went to the Sunday school, feel that now they have done their duty and need no longer be concerned about what happens to the Sunday school; still others feel that they are not adequate to the task of teaching religion as it really ought to be taught and rather than “fumble” the task they would rather leave it alone altogether; a few, often just a couple or three, are concerned and offer help to the best of their ability. They realize that a great deal depends on whether the oncoming generation is taught the precepts and the way of life set forth and exemplified by the Master. They are probably critical of some phases of the religious education program in their church but they feel that they can not just “let John do it!” Such people will usually take hold, but until you have tried it you will have no conception of how difficult it is to get a good teaching staff together. Our churches fail to realize how much they owe to the few who are willing to give their Sunday mornings as teachers in the Sunday school.

Why am I writing all this?—I have two purposes in mind. The first is to urge and encourage the good people of our congregations to have the cause of Chris-

students visiting Denmark this summer and many will, of course, be going to new schools in the fall. We send our greetings to the homes from which students have been enrolled and we encourage all of our friends to make a last effort to fill our dorms with members of our own church before registration time, September 13. It is in your interest that we keep Grand View College filled with our own young people.

Johannes Knudsen.

Grand View College, Aug. 13, 1948.

tian education genuinely at heart. To enter into and carry on and improve the good work. Yes! I know that you are busy and that is good. There is an old saying to the effect that “idleness is the devil’s pillow.” But sometimes I feel that we ought to coin another saying to go with it, namely, “**‘Busy-ness’ is the devil’s smokescreen.**” Is your busy-ness channeled into the right channels? It may bring you a little way up the social ladder, or give you relative economic security, yet “What does it profit a man if he win the whole world but loses his soul?”—You are a member of the Church. Do you give it your best or your left-over effort? Each must answer for himself, but you and I as members of the Church see the rising tide of materialism, secularism and selfishness. Will we blithely close our eyes and go on ignoring the handwriting on the wall? I do not contend that Sunday schools and Church schools are the only answer, for there are many other things to be considered, but they do offer us an opportunity to carry on an important phase of the Church’s teaching ministry. Think twice before you say no to your pastor’s request to give your assistance. He has asked you because he thinks you could make a contribution to the life of the Church! If you accept perhaps you will have the same experience as a young woman from Grand View College who went out to teach Vacation school this past summer and who wrote to me:

“It is a strain to teach, but I like it more and more and I look forward to each day. I know I will be sorry to leave when the time comes. We have had many good times. I don’t know how much they are learning from me, but I couldn’t begin to tell you all that I learn every minute from them!”

My second reason for writing pertains to the matter of developing more and better workers in the field of Christian Education. For several years the delegates and pastors from our local congregations to the annual convention of the Danish Evan. Lutheran Church voted approval of the suggestion that a course be instituted at Grand View College for the purpose of training Sunday school and Church workers. Last year such a course was offered under the title, “Training Course in Christian Education and Service.” It was my privilege to direct this course and to teach most of the classes. I had two things in mind as I worked with these classes. One was the matter of leading the student to a greater knowledge and appreciation of the Christian heritage, for obviously one can not be an intelligent Christian servant if he does not have a knowledge of the history and teachings of the Church. The other was the matter of leadership and teaching technique. While we tried to acquaint ourselves with the best theories and principles we kept in mind the practical situation in our congregations. After all it was the representatives and pastors of the congregations who had desired this course because they were interested and concerned about making the teaching phase of the church’s ministry increasingly effective.

The students who came to G. V. C. last fall were

not too well acquainted with the purpose of the new course, but a fair number of them enrolled for one or the other of the classes offered. Our greatest difficulty in securing an enrollment (although some sixty students were enrolled in one or another of the classes I taught) is the fact that most students must get through college in the customary four years. In order to do this they must concentrate on the credit courses. A few courses in religion can well fit into the schedule but their number is limited by the rather definite requirements of the senior colleges for the granting of the A. B. degree. It is obvious that students thus cannot make full use of the course in Christian Training and Service which now is being offered. It will become a supplement to their regular courses. We shall continue to urge this supplementation. When the time comes for them to settle down in a community we hope it will encourage and help them to take an active and constructive part in the life and work of the local congregations.

September begins to loom large on the horizon and the doors of G. V. C. will again swing open to a group

of students. Our Christian Training course will be offered again. On the basis of last year's experience a few changes will be made, but we will need your assistance to make it as successful as you, and we who work at the college, would like to have it become. Point the course out to your young people. Talk with them about it and about the benefits of supplementing their academic courses with these freer courses. And one thing more. Where are the young people in our congregations who do not wish to go to college in the formal sense of the word? During the years G. V. C. has had many such who came for a year's study or two. Please don't forget that we still welcome young people who have been out of school a few years. Our Christian Training Course along with some of the courses in history, literature, economics, etc., will make life richer for them and will help them to become better and more constructive members of our communities and congregations. There is still time to enroll!

A. E. Farstrup, Chairman,
Council of Elementary Religious Education.

HEAVENLY SUNSHINE

By Maria Kjaer

Characters: Mrs. Went to Convention.

Mrs. Didn't go to Convention

Mrs. Didn't: Just thought I'd stop by a minute to see how you are. Did you have a good time at the convention in Solvang?

Mrs. Went: We had a wonderful time. Wait until I pour this coffee, and I'll tell you.

Mrs. Didn't: How did you come out on that new pension plan? Of course, not many preachers' wives die before their husbands, but it's nice to know the preacher can take his time about marrying again. Understand, I'm not wishing you any bad luck.

Mrs. Went: Thank you! No such radical change in pension setup was considered. The minimum monthly pension was established at \$30.00 for a single person and at \$51.67 for a couple over 65.

Mrs. Didn't: I thought I heard that preachers' wives and children were going to have to pay to the Pension Fund.

Mrs. Went: It is true that the convention adopted the interpretation of the pastor's income as suggested by the Pension Board. While pastors do report salaries, offerings, fees and utilities, but not gifts in kind, to the board, it seems some pastors or their families have incomes not connected in any way with their church work. It is these incomes that are now to be taxed. Here . . . read p. 80 of the Reports to the Convention.

Mrs. Didn't: What really brought that on?

Mrs. Went: Who knows? Perhaps some of our men are on part-time contract or salary. Perhaps someone has a remunerative hobby instead of golfing or fishing for recreation.

Mrs. Didn't: But are the wives hired by the church?

Mrs. Went: Pastors' wives are not "hired" to be the pastors' wives. They give of their time, talents, and means as any other woman in the church, voluntarily. (That does not exclude the possibility of a

separate arrangement for unusual or professional services).

Just as any official's or professional man's wife has certain representative or social responsibilities, so the pastor's wife will assume those responsibilities natural to her.

The convention evidently felt that working outside the home and doing the Lord's work were incompatible in a woman. Do you suppose that the families "who put all their time into the church work" all have adequate household help to free the wife?

Mrs. Didn't: Even though you don't expect the preachers to have any strictly social life, I know the laundry, cleaning, gardening, canning and sewing take time, if one does a good job.

Mrs. Went: Not all parsonages have gardens and not all women sew. The convention drew a line between the relative virtues of the woman who provides necessities for her family directly and the woman who provides these same necessities indirectly. We are intolerant and unkind towards the pastor's wife who must help her family over a hump and so has the added strain and expense of short cuts. The convention by this decision condemned the professional woman who feels called by her community's need for her services.

Mrs. Didn't: I really don't think a preacher's wife should take a job.

Mrs. Went: Why are you working?

Mrs. Didn't: I'm not working. I just help out two days a week. I wanted a Norge, and we'd just bought this house . . . I really could quit now, but this way I don't have to ask Dad every time I see a bargain. It makes you feel more like a person.

Mrs. Went: Any woman working outside her home has a reason vital to herself. It may be a present necessity, to secure the future, or even to find self-

expression. Perhaps the pastor's wife needs to feel she is a person, too.

Mrs. Didn't: The preacher's wife is different.

Mrs. Went: Perhaps not as different as you think. She married the man she loved. She had about the same training you had for church work. If she was not already interested in people, she became interested. She learned to look beneath the surface and try to understand things not obvious.

The pastor's wife probably takes advantage of her opportunity to know religious and social trends, just as you take the opportunity to know your husband's work. She may do what she can to relate the work of the church to the social services of the community, district and synod. Whether she assumes key positions or works behind the scenes may depend on such factors as health, opportunity, abilities and family.

Mrs. Didn't: I'm glad I didn't marry a preacher . . . Too many duties . . . And she has to go to all the meetings.

Mrs. Went: The pastor's wife goes to the meetings because she is interested. She has a desire to serve her Lord and her fellowman. If these are compulsory duties, you take away the joys of voluntary action.

As with all human beings, the soul of the pastor's wife can be calloused by too many well-meant (?) criticisms, or her spirit can be crushed by her inability to live up to the high purposes and ideals set by herself and others.

The pastor is badly handicapped if his wife does not share his vision and his faith. The pastor's wife **must** remember that her real duty is to her God, her husband, children and herself.

Mrs. Didn't: Well, as I always say, it's hard to find a perfect preacher's wife.

Mrs. Went: Who wants a perfect preacher's wife? All we really need is a preacher's perfect wife.

The pastor shares his Good News with the congregation. If he can share his burdens with his wife and receive inspiration from her; if, should he ever doubt, she can help restore his faith, **she is that** preacher's perfect wife.

Whether she gains her perspective by teaching, nursing, attending "uplift clubs," reading or crocheting; whether she herself cares for all the physical details at home or not becomes a matter for each family to decide in the way that best permits them to serve the Lord. One **can** serve the local congregation even while one's activities take one beyond the confines of that group.

Mrs. Didn't: Maybe. Anyway, I'm glad you had a good time. Say, what kind of cake should I bring Wednesday night? Men always like dark cake, but if I make Angel Food for Sunday, I'd have all the yolks left.

Mrs. Went: Why don't you make a Sunshine cake?

Mrs. Didn't: That gives me an idea. Isn't there a song called "Heavenly Sunshine?" That's what I'll bring. Say, if I hurry I can just make the next bus. I'll see you Wednesday.

Mrs. Went: Goodby now. Kom godt hjem.

American Or Un-American

Two very definitely un-American tendencies are gaining headway in this country today at a very alarming and disheartening pace. First there is developing a strange silence among the opposition—among those who should be speaking out against evil, sham and injustice. Second, it is becoming too easy to meet an uncomfortable idea with the word "Communist." One of these tendencies may result from the other, but that is not important now. What is important is the deadening effect they are having on the thoughts and attitudes of freedom-loving and generally right-thinking people. These tendencies cause people to become increasingly afraid to say what they believe and think, and apologetic for not taking stands on crucial issues.

It is traditionally American to respect a difference of opinion and belief. It is equally American to insist on fair play and to call the turn when injustice is done. Let us all remember this before we start bandying the word "Communist" around, or before we let creep into our minds the idea that there is something wrong about the person who challenges our foreign policy, our economic system, our social code, etc.

These are times when we need to do some straight thinking about war and peace, wages and prices, monopoly, housing, health, segregation and many others. We need to be critical and analytical of what we hear and see so that when we form an opinion it will be as fair and wise as possible. We need to speak out about all the important issues so that in the light of free and open discussion we may find out what is right and wrong. We must not be led astray by the cry of "Red" or "Communist."

It is nothing short of pathetic when presidential aspirants can claim the attention of voters by outdoing one another as to who hates communists the most, when local issues of housing, health, power development and flood control are critical.

Then there is the other slant. All of these issues are making and will continue to make for differences of opinion. We should expect this. However, I happen to believe that if we can discuss our differences frankly and honestly we will be able to do something constructive about them. But we cannot help ourselves or anyone else if we start tagging each other capitalist or communist right off the bat. Finally it is what a person stands for and how he operates that counts. Too many good people have been "smeared" by other good people because of hearsay and not from actual knowledge. This has put fear into the hearts and minds of others who should be working for freedom and peace for all people.

If we want to keep alive the light of freedom we must recognize and say that it is wrong: When Greek guerrillas are imprisoned and executed without trial, especially since we are supporting the government that is doing it; when we interfere with the elections of another country, even if we think that Russia does it, too; when we segregate Americans because of their complexions; when we conduct loyalty and witch hunts against government employes and others. When we bungle our foreign policy whether from malice or

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

LIFE'S MIRROR

Madeline S. Bridges

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your work and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And the smile which is sweet will surely find
A smile that is just sweet.

Give sorrow and pity to those who mourn;
You will gather in flowers again;
The scattered seeds from your thought outborne,
Though the sowing seemed but vain.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have
And the best will come back to you.

Education For Living

Representatives from the School of Organic Education, Fairhope, Ala., have been on tour this summer to acquaint the different communities with the school and its ideals through an evenings program. They traveled by trailer and a truck, which the students themselves had converted into sleeping quarters with bunk-beds and closet space. The group was headed by Warren Stetzel, teacher, and his mother, Mrs. Ira Stetzel of Carroll, Iowa, and included two girls, who also were teachers and six boys, all graduates of the Organic School. We had the pleasure of having them visit Luck, Wis., where they gave their program in the high school auditorium. The Old English Folk Dances performed by six young men were delightful. One marveled at the lightness and grace with which they were executed, and the beauty of the colorful, authentic costumes, exactly as they were used in the thirteenth century when that type of dancing was done, was a delight to the eye. An amateur play, "Dress Rehearsal," was so well done that anyone having taken part in an amateur play was transported back to like situations, and enjoyed every moment. Warren Stetzel told of the school, its work and ideals, with warmth and sincerity. After the program, the group mingled freely with the audience. There was an opportunity for anyone to ask for further light on any question concerning the school activities, and it was freely given.

stupidity or fear, we should be more than mildly apprehensive. As citizens of a democracy that is dedicated to peace and freedom, we must call for a change. And our stand should not be dependent upon which side we think or are told the communists are on.

Arnold N. Bodtker.

The name **Fairhope** is one to be associated naturally with ideals, and that was where Marietta Johnson settled to work out her ideals in education. She had been a teacher in the public schools, was disappointed in the system, and had given up the work because it seemed to her that the way it was being done was detrimental to the individuality of the child.

When she moved to Fairhope, someone there, who knew that she had been a teacher, asked her to start a one-pupil kindergarten. She did, for the fun of doing it, and for the opportunity it gave her to work out the ideas she had evolved on education. So there, in 1907, the School of Organic Education was founded. It grew with the years from kindergarten through the grades and high school. Mrs. Johnson's "idea" grew with it until, in a short span of years, she had built an educational institution that was recognized throughout this country and in Europe, as well. The aim of the work in the Organic school was, and is, to "provide activities and exercises that would promote the health of the body, develop the finest mental grasp, and preserve the sincerity and unselfconscious of the emotional life." In short, "education to be of great value—to result in the best balanced adult—must be geared to the physical, mental, spiritual development of each child."

Dr. Frederik Archer, Dept. of Education, University of Alabama, has said, "I was wrapped in wonder, praise and awe of what I saw of harmony, eagerness of life, perfect sincerity, naturalness, respect and real education. I wish my own child could have had that.—If only one figure should be chosen as the moving spirit of better education, it should be Marietta Johnson." Mrs. Johnson died in 1938, but the School of Organic Education is still very much alive.

It was an experience to be with these teachers and young people from the School of Organic Education—one that will long be remembered. I think one could truly say that Dr. Archer's words, "harmony, eagerness for life, perfect sincerity, naturalness, respect and real education," were characteristic of each individual and of the group as a whole.

On this, their first tour, they had contacted and visited only three of our Danish communities, Askov, Minn., Kimballton, Iowa, and West Denmark, Wis., but it is hoped that many more might desire their visit next year. The life work of Marietta Johnson has been fruitful indeed.

Dora L. Koch.

W.M.S. OFFICERS.

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From New York to Denmark Via London

By J. C. Aaberg

III

It is always interesting to visit a fine building. A beautiful building in my opinion, is one of the highest expressions of human art and skill. In few, if in any other field, do so many of man's skills and artistic abilities find expression as in the conception, drawing and construction of a beautiful building. The best of them are poems in stone, metals and woods written by hundreds of artists in various fields and yet combined to an artistic whole. This is true perhaps fully as much of our modern buildings as of the old, for the old builders lacked many of the materials and tools available to modern builders. Yet there is a patina, a sense of ages, an atmosphere of history about the old buildings which sets them apart from newer and probably more finished structures. Thus when one looks at a building like Westminster Abbey one may see not only the building, so light, so airy, so up-soaring despite its great size, walls and buttresses but the historic pile which has seen and given room to so many of the great events of this world and afforded a resting place to numbers of those who inspired and led in those events.

On entering the Abbey one may notice first of all how grimy it is. The whole interior is almost black with grime. Then lifting one's eyes, one stands entranced by the perfection of its long lofty nave and the lightness of its gothic arches as they sweep upward from the massive, fluted pillars and are illumed by the vari-colored light from the beautiful windows. The whole is a sight that induces reverence. But Westminster Abbey is not only a sanctuary but a shrine for the hallowed dead. Everywhere one sees their memorials, hundreds of them, some to people known only to the few, others to people known only to their own generation, and again others to people whose name is known and revered by people all over the world, such as Livingstone, Gladstone, Disraeli, to mention only a few. One could profitably spend days studying the art and history embodied in this historic pile. What a crime it would have been if the Germans had succeeded in their intention of destroying it.

But the deep throated voice of Big Ben, just a block away, informs one that time is passing and that one must move on. The parliament building was closed, so one had to be satisfied by seeing it only from the outside where it looks very much like the picture of it that most of us have seen. It has the same appearance of lightness despite its great bulk that most buildings of this style seem to possess. The wing occupied by the House of Commons, had been damaged by bombs and was under repair. But from the outside, no damage was visible except the pock-marks on the walls made by bomb fragments.

The whole district around Westminster is composed

mainly of government buildings, great gray piles of stone which house the various departments of the empire. Sandwiched in among these, was the Prime Minister's residence, the famous number 10, Downing Street. This building does not at all look important from outside and derives its main interest only from the many historic events and personages connected with it.

While looking for the residence, I met a London bobby who very kindly entered into conversation with me and showed me some of the sights, among these was a modern appearing structure which, he told me, gave entrance to a suite of government offices seventy feet underground which had been used to store government records and as refuge for government employes during the war.

At the end of Downing Street there is a large and very beautiful park with a long lagoon in its center which stretches all the way from Downing Street to Buckingham Palace. It was a perfect summer day, and the park was swarming with people, strolling about, sitting under the age old trees or taking sun baths stretched out on the grass. Nursemaids and mothers wheeled their babies and hundreds of children played on the grass or fed the waterfowls which in great numbers swam about on the lagoon. In spite of the many people, everything was so quiet and peaceful that it was hard to realize that this was a popular park in the heart of a great city. People in Europe, even the children, know how to relax and enjoy the beauty and quietude of the outdoors as we have never learned it.

Buckingham Palace appears cold and stiff, looking more like the main building of an institution than a human residence. The grounds are set off by solid walls except in front of the palace where it is guarded by a heavy iron fence anchored to ornamental pillars. The main entrance was strongly guarded by soldiers. Facing the palace, but outside its grounds, stands an immense monument executed in the purest of white marble to Queen Victoria. Attended by a number of figures representing the various peoples of the empire, the queen stands very regally and arrayed in her royal robes and looks rather sternly, it seems, toward her former palace. She would hardly have approved of many things which have occurred there since her demise.

On my preigrinations about the city, I visited the British museum, which proved a disappointment because only a minor part of the museum had yet been opened after the war; St. Paul's Cathedral which in spite of its immense size is neither as beautiful or impressive as Westminster Abbey; and the Tower of London which is not a tower but a fortress, the earliest center of the city. Here history breathes from every stone. There one still sees a part of the original tower built by the Romans and now nearly demolished by a German bomb; the White Tower, a large oblong building partly built by the Romans and later changed and enlarged by successive English Kings who lived there and were crowned in its chapel until quite recent times; the prison cells where so many of England's great men and women have languished, sometimes for years, and left their inscriptions on the

walls; the place where many of them were executed and which is now marked by a stone; and the chapel of St. Peder where they were buried in unmarked graves. The names of 180 known to have been buried there are now inscribed on a scroll which hangs on the wall of the chapel. The double and, in places, treble walls of the fortress are still intact, showing what an almost impregnable fortress this must once have been. The moats between and outside the walls are also preserved, though they are now dry. One of the walls runs along the Thames with only a driveway between it and the river. It is pierced by a vaulted gateway flanked by strong towers, which gives access to the water, and one can easily envision the ships and barges loaded with heroes or prisoners, statesmen or merry-makers who through the centuries disembarked at the quay to suffer in the prisons or make merry in the royal halls, as it is described in many a tale of old England. If this old fortress could speak, what a tale it could tell.

I walked across the London bridge, which the Germans in spite of all their efforts failed to destroy; gazed in wonder at the mighty Nelson monument at Trafalgar Square, the most impressive and historic square in the world—as the tourist guide tells one; and idled along the beautiful boulevard which follows the river from Trafalgar Square to Westminster; and I grew homesick by looking at a beautiful steamer moving slowly down the river with the Danish flag flying proudly from its masts. The river bank is lined with cannon, large and small, captured, as their inscription informed us, in nearly every known part of the world. Some of them were very old, large and highly ornamented, others were quite new and plain, just utility pieces for the common purpose of all of them, the destruction of human beings. Among the cannons were several of Danish origin captured in various battles. It pleased me when I later saw a number of captured English cannon at the armory in Copenhagen.

But besides seeing these and many other things, I was, of course, interested in observing and talking to the people. In spite of the clothing and food shortages, the people one saw on the streets appeared well dressed and well fed. Food was not exceptionally dear, but rations were low. Yet I heard very little grumbling. The common people whom I met spoke of the rationing without much complaint, partly, I believe, because it was imposed by their own socialist government which they believed was doing the best it could. Most of them took a rather optimistic attitude. England had been hard off before and came through, it would do so this time too. There was a general hope that America would prove generous and that we who had so much would share some of our affluence with them. This hope was most forcefully expressed by a Danish woman whom I met on a bus.

A Danish missionary family, Rev. and Mrs. Jorgensen, on the way from India to Denmark, was staying at my hotel. On the day I left for Denmark, they were going down town to the steamship office to arrange for their own transportation. And we, therefore, arranged to go on the same bus. While talking together in Danish about where they had to change

for another bus and I had to get off for the air-terminal, a woman sitting beside me suddenly broke into our conversation and said to Jorgensens, "You change at the next stop," and to me, "You can follow me."

She was a nice looking Danish woman who, she told me, was married to an English officer and had lived in London for twenty years. When she found out that I was from America, she exclaimed, "It isn't fair, it can't be right, that you have such an abundance of everything and we have nothing!"

"Well," I asked, "what can we do about it?"

"You must share with us," she answered, "You should lend us a part of your abundance. It can't be right that you have so much and we nothing."

She talked politely but seriously, and I believe that she quite pointedly expressed the general attitude of people in Europe. They believe us to be richer than we really are, and are jealous of our prosperity. Nor do many of them understand that the money we give them has to be provided from taxes which are fully as high as their own. In a dim way, they seem to believe that our bounties are provided from an almost fabulous store of piled-up wealth, an idea which a superficial information about the many billions in gold buried beneath a lake in Kentucky helps to engender.

In spite of many restrictions caused by their present financial stringency, the British still evince a sense of freedom and liberalism as great and in some respect greater than our own. Thus the presence of so many colored people in my hotel provoked no attention at all. Another evidence of this liberal attitude was furnished by a visit to Hyde Park.

Accompanied by Rev. Pedersen, I went out there a Sunday afternoon, not so much to see the park as to hear the soapbox orators for which it is famous. And they were there in force, all kinds of them, white and black, yellow and brown, all holding forth about their particular gripe or plan for world salvation. There was a Catholic priest good naturedly answering every question put to him in the plainest and most plausible manner; a shouting revivalist declaring that the end of the world was in the immediate offing and that it was time to prepare for its coming; a Chinese who angrily excoriated the white races for all their sins of commission and omission to his race; an Indian who really took the hide of John Bull for his treatment of India; an Egyptian who demanded that England should move out of his country and stay out; a black who told a stirring tale of English treatment of the Negroes in Africa; and there were advocates of socialism and communism and many other isms necessary to save the world from disaster. The crowd wandered calmly from one orator to another, and a number of London bobbies moved unobtrusively here and there listening quietly and sometimes with a tolerant smile to some particularly virulent sally against old England. It was free speech at its freest.

The speakers who impressed most, however, were a number of medical students from Oxford University who spelled each other in presenting an earnest appeal for a revival of Christian faith and life to save the country from disaster. They all spoke earnestly and

well, and I admired their zeal. It is encouraging to find young people with an earnest and active faith.

My visit in England was too brief to report an informed opinion about the spiritual life of the country, but I did hear and observe things which indicated that the country is passing through a period of spiritual decline. Some blamed this on the war and others on the present difficult financial situation, but whatever the reason, England did not seem to be the active Christian country it has had the reputation of being. Thus I attended a service at St. Paul's Cathedral, which despite the fact that it was conducted by a bishop, was attended by only a handful of people. At a lecture in the crypt of the cathedral an hour later, the attendance was equally poor. Nor did those who stayed away miss much for the sermon and the lecture were both equally dry and formal. The one thing that interested me at the lecture was that it was preceded and closed with a devotion by the famous or infamous—according to ones opinion—Dean Inge, provost of the cathedral. He is now a tall, bent old man with a large peculiarly shaped face and head fringed with long locks of coal-black hair, one of the most striking and odd-looking persons I have ever seen.

Sunday morning I attended services at a beautiful parish church in the neighborhood of my hotel. But although the church is located in a densely populated district, only about thirty people were present. The service, conducted by an evidently extremely high-church cure, was almost a duplicate of a Roman Catholic service with altar boys, sprinkling of holy water, burning of incense and ringing of bells, a complete mummary. The sermon also was short and ineffective and the singing desultory and spiritless. On leaving the church, I happened to walk beside one of five men who had attended the service, and he turned to me and said, "What kind of service was this?" When I answered that I didn't know and explained that my home was across the sea, he said, "So is mine, I live in Canada, but I grew up here. This is my home church. It used to be crowded with people, and I have looked forward to be here again, but I have never seen anything like this," and he stalked away, an angry and very disappointed man.

In the afternoon Rev. Pedersen and I attended a service at the famous old church of St. Martin's in the Field on Trafalgar Square. This service was conducted by a former and reputedly famous army chaplain, and was very different from the one I had attended earlier in the day. The singing was strong and spirited, the sermon earnest and challenging, and the church filled to capacity, proving that people still attend the churches where the Gospel is preached with conviction and power, a fact which I also observed in the often so depressingly empty Danish churches.

When not wandering around the city, I spent much of my time at the Danish home where one was always welcome. One of the people I met there was the Danish seaman's pastor with whom I had an interesting conversation. He had been located in London for about ten years, and his experiences among the Danes there were much the same as ours in this

country. The majority of them were nice people but spiritually indifferent.

I would have liked to have stayed longer in England and among other things to have visited the family of a Scotch friend in Scotland, but I had to be in Copenhagen for a meeting of the Santal committees of Norway, Denmark and America. And so I said a reluctant goodbye to London and the kind people I had met there, boarded a Danish plane and landed two hours later at the airport of Copenhagen where a host of relatives were waiting for me.

Theory And Proven Facts

In "Lutheran Tidings" of June 20, page 13, appears an article on the Arc Waerland movement in Sweden. This is both physical and spiritual in nature. Now that it has been brought before the public in print, some comments may be in order.

Medicine like religion is infested with countless sects and fads. Waerland claims that great benefits are obtained by abstaining from certain foods. In medicine, the straight and narrow path of truth is found by thorough clinical testing of new theories. What counts, is how this diet agrees with the constitutions of those who in America are interested in the movement.

Meat and sugar can easily be abused because they are concentrated foods; but they are no problem in poor countries or where rationed. The trouble is that America is a land of plenty, where it is too easy to overeat and under-work. Let us use them but not abuse them, and if we cannot manage this, then we had better do as Christ says—tear out our eye or cut off our hand.

We all know that too much fried food may ruin our health, and if we act accordingly, it is not necessary to throw the frying pan away any more than the stew kettle, although it has been found that the subnormal health and bad teeth of the inhabitants of Newfoundland are due to grossly overcooked foods. On the other hand the raw food fad has been responsible for many deaths from cancer and tuberculosis by keeping patients from getting proper treatment until too late.

In a land that flows with milk and honey like America, we would do well in reviving the Biblical custom of fasting, which the writer practiced when he was young and his own boss, at times going 24 to 48 hours with nothing but water and always reaping great benefits. However, go easy in order to find out how it suits your particular case.

It is not right of Waerland to drag our Savior in to support his fad of not eating meat. Any one of us can settle this question by reading the story of the last supper as told in beautiful simplicity in the gospels. It was the conventional passover supper where lamb was eaten; and if it had not been celebrated in the conventional way, this would surely have been mentioned. The only food written about was bread and wine, because they were part of the Sacrament. Many more sincere Christians abstain from wine than do from meat, although our Lord used both.

Waerland infers that good health leads to godliness. This is false. Only by following in His steps can we become Christlike. The exuberant health of youth oftener seeks an outlet in following the ways of the flesh than the ways of the spirit. So don't look for spiritual salvation through good health.

A few names that come to mind will suffice to show that spiritual greatness does not depend on health and a perfect body; Moses had an impediment of speech; Paul probably suffered from apoplexy; Timothy had a weak stomach; Milton was blind; Goethe had syphilis; Roosevelt and the electrical wizard Steinmetz were cripples; Edison was deaf; Mrs. Browning was an invalid; the father of light therapy was slowly dying from dropsy while developing the Finsen treatment, and a Danish servant girl told me that she might not have found God, if she had not been lame.

B. Skou,
Solvang, Calif.



By
BUNDY

Dr. Gallup has a new idea about the granting of college degrees. He would let the graduates who now receive B. A.'s and B. S.'s prove that they really know how they want to make use of their education and that they are capable of thinking and willing to serve humanity—irregardless of salaries comparing with common labor.—Henry David Thoreau refused to pay \$25.00 for his Harvard diploma; he said he came to Harvard for an education, he got it, and the diploma could do him no good.

Some years ago I met an educated snob. He was dangling his Phi Beta Kappa insignias before other likewise educated people. He thought they were a passport into the realm of a superior society. I doubt he was ever asked how many societies and fraternities he belonged to. The proof is always in the quality of service.

Some years ago one of our educational institutions tried one of their "intelligence tests" on a select group of Chicago bankers. They all flunked. None of us have more education than we use.

The Problem Of Staying Awake In Church

For it is a problem. There are few ministers who are great orators. The stream of their oratory may roll over great waterfalls, and although the man in the pew may let himself be carried along by the stream without effort on his own part, still he is kept awake by the jarring effect of the falls. But not all ministers, thank God, are thus gifted; most ministers are limited in talents, and the faithful servant limits himself to a testimony about salvation in the faith of Jesus Christ. There is nothing sensational about his sermon, and it is a problem (for some persons) to stay awake.

But why is it a problem to stay awake in church? It is no problem for the smith to stay awake at his forge or anvil; for the carpenter to stay awake at his building; for the farmer to stay awake at his plowing. You say, but these men are working! True, they are working. And because they personally are working they personally get something out of their work.—But do you really expect to get something out of your church-going without working for it? That is hardly fair to ministers—or to yourself, for that matter. If you expect the minister to give you something for nothing, you set him up as a God; for after all, only God can give something for nothing. If you expect to get something in church without working for it, then you do not know the joy of acquiring by labor. If you want to get something in church, you should, for your own sake, work for it.

How work for it?—Begin at home. Pray that the service in the church today may be a good service.

Then you are working with the minister—aye even with God, who is much more anxious that church-goers should get something out of their church-going, than church-goers themselves ever can be. And does not Paul say that we are workers of God and co-workers with Christ?—Begin at home by praying that the service in the church today may be a good service, then, perhaps as a psychologist would say, your interest in the service has been aroused. In other words, you come to church awake. If you go to sleep during the service, most likely you were not awake when you came to church. And your body responds to the idea, that now you are not going to work; you are going to rest; and how would you rest better than in sleep?

Work with the minister during the public prayer and during the sermon. Does not the Apostle Paul say: "Pray, without ceasing." (1 Thess. 5:17)? Someone might say, "That cannot be done"; but if in any place at all, it should be possible in church. Your preacher may be a poor preacher, halting in delivery, even using too many words for the number of thoughts that his sermon contains. You can help him. Why does Paul constantly request the prayers of the churches for himself? Was it for his own sake? Yes, that he might preach: "Pray at all times in the Spirit with all prayer and supplication. To that end keep alert with all perseverance making supplication for all the saints **and also for me**, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel." (Eph. 6:18-19).

Maybe your minister finds difficulty in opening his mouth boldly to proclaim the gospel. Work with him in prayer at home before you go to church. Then you will come to church awake. Work with him in prayer in church; then you will stay awake in church.

V. S. Jensen.

In Memory Of Dad

I think back now, with tenderness,
Of a gentle touch, a loving caress,
Of hands, when needed, were ever there,
Hands—that so easily folded in Prayer.

Also I ne'er would be apt to forget
The times we were ill, or with worries beset,
Father would never fail to be there,
With hands—that so easily folded in Prayer.

And then there was mealtime—Mother would call
We would come hungrily—one and all;
Father would wait till each one was there,
His hands—then so easily folded in Prayer.

And oft' he'd visit the sick and the dying,
Their troubles and worries to him they'd be crying
And father would comfort them in their despair
With hands—that so easily folded in Prayer.

Never a trip anywhere did we make
Until father, first a precaution did take.
He'd pray for our safe arrival there
With hands—that so easily folded in Prayer.

And now he has taken a longer trip
To the Land of Peace, and with quiet lips
He is saying a prayer that we may reach there
Where hands are so easily folded in Prayer.

Eva Plambeck Hansen.

Grand View College And Our Youth

Grand View Junior Camp

The 10th Annual Junior Camp officially opened Monday morning, August 2. However, many campers were here Sunday evening for informal singing and folk dancing.

At seven o'clock every morning, the bell for arising would ring, followed by a hurry scurry to the gymnasium for morning exercises, commanded by "Knutie." Towards the end of the week some of the campers would open their eyes long enough to follow the commands and then continue in dead sleep. Gym class was a good appetizer for breakfast which was served at eight.

All of the campers gathered in the lecture hall for devotion from nine to nine thirty. Dr. Johs. Knudsen led the devotional periods before the group divided into two classes for Bible study. Rev. Holger Jorgensen, pastor of the Des Moines congregation, taught the older group. His lesson material throughout the week was based on the Life of Paul. The younger group taught by Dr. Johs. Knudsen, studied the parables.

The boys and girls were then separated for crafts and sports. The classes alternated so that one group played ball while the other group did craft work. Our craft instructor, Mrs. Joseph Stanton, of the Vocational Education Department of the Des Moines Public Schools, introduced many new types of crafts unknown to previous campers. The student's appreciation for Mrs. Stanton's ability was shown through the quantity and quality of work done during the week. We were very fortunate in obtaining her help as she is a teacher of great demand. She has also been craft instructor at Tyler during their recent Leadership Camp.

The boys were very active in sports, playing kittenball whenever the weather permitted, basketball on rainy days. The new athletic field gave them plenty of room for long and hard drives. It was rumored that one of the boys brought a mop along to basketball practice as he had heard they were going to dribble all over the floor.

Volleyball and kittenball were also actively participated in by the girls. Competition was at its best when the second floor girls played the third floor girls in Kittenball. Honors were quite evenly divided during the games played.

By this time the campers were more than ready for the good and nutritious food prepared by our cooks, Mrs. Johs. Knudsen and Mrs. Carl Eriksen. The

campers assigned to dishwashing and dining room duties had now become quite efficient in their work.

Swimming was the sport of the afternoon. Rainy weather prevented the campers from enjoying more than four trips to the Birdland Pool. The Jensen Construction Company of Des Moines supplied us with a truck for safe transportation to and from the pool.

Supper was served at five o'clock allowing more time for the evening's activities. Norma Knudsen, Alice and Virginia Ammentorp, Margaret Andersen, Beverly Gravengaard and Philip Krantz were very faithful helpers in the kitchen and dining room. The girls, previous Junior Campers, were more than willing to return to camp even though they were on "K. P." Philip's place in the cafeteria line earned him the name of "Butter Boy."

Old familiar and new songs were sung during the singing hour under the direction of Dr. Johs. Knudsen. With eighty some campers in the living room the ceiling and rafters rang with the vibrations of the young voices, accompanied at the piano by Ermeline Fallgatter. To Ermeline goes a sincere thanks for her wonderful piano playing as it is absolutely essential to both singing and folk dancing. At the close of singing the daily "Junior Echo" was read. Campers served as reporters for this hilarious bit of humor. Harold Olsen and Cora Sorensen were the editors.

Under the very efficient leadership of Harold Knudsen, better known to campers as "Knutie," the campers enjoyed a full hour of singing games and folk dances. In just a week's time all of the campers had become quite adept at folk dancing. Again Ermeline accompanied at the piano.

Our camp was enriched by having the following speakers with us. Their contributions were especially well received because of the experience back of their messages.

A. C. Nielsen, Dean of Liberal Arts, Grand View College, read the short story, "The Father," by Bjørnsen.

Joseph Stanton, chairman of the Isaac Walton League, spoke briefly on conservation and its relation to our sanitation problems. His talk was illustrated by a very excellent film entitled "Clean Waters," shown by Mr. Meyers of the State Health Department.

Forrest Spaulding, head librarian of Des Moines Public Library, spoke on our individual role in the hatred that arises between nations and causing wars because of widespread propaganda.

Mrs. Wesby, president of the Lutheran Women's Federation of Des Moines, gave us a physical examination, allegorically speaking, referring to our moral and spiritual well-being.

Harry Jensen was in charge of Camp Fire at the close of evening activities. Stories were told, songs sung and the program was ended by evening prayer. Carl Eriksen was our Camp Fire builder.

Saturday afternoon the campers were

taken on a tour through the state historical building and the capitol.

The Luther Memorial church extended an invitation to all campers and visiting parents on Sunday morning. Following dinner, served to all at the college, the parents were invited to an exhibit of craftwork which had been planned entirely by a committee of campers. At two o'clock a very brief closing meeting was held—and then most campers were on their way home after a good week at Junior Camp.

Roll call of campers read as follows:

Girls

Norma Abrahamson.....	Des Moines, Iowa
Marion Andersen.....	Dwight, Ill.
Carol Anderson.....	Des Moines, Iowa
Helen Bille.....	Tyler, Minn.
Eleanor Bolleson.....	Grand Island, Nebr.
Helen Bolleson.....	Tyler, Minn.
Ruth Cain.....	Joliet, Ill.
Donna Jean Christensen.....	Newell, Iowa
Janet Christensen.....	Brush, Colo.
Ruth Christensen.....	Dwight, Ill.
Edith Crosson.....	Withee, Wis.
Mary Ann Edmund.....	Red Oak, Iowa
Ruth Farstrup.....	Des Moines, Iowa
Sonja Gravengaard.....	Des Moines, Iowa
Monita Haahr.....	Newell, Iowa
Anita Hansen.....	Dwight, Ill.
Edith Hansen.....	Askov, Minn.
Carol Hansen.....	Dwight, Ill.
Marilyn Hansen.....	Marquette, Nebr.
Solveig Hansen.....	Askov, Minn.
Sally Jensen.....	Des Moines, Iowa
Sandra Jensen.....	Des Moines, Iowa
Monica Jessen.....	Kimballton, Iowa
Shirley Johnson.....	Kimballton, Iowa
Greta Kramme.....	Des Moines, Iowa
Beverly Larsen.....	Tyler, Minn.
Mona Larsen.....	Kimballton, Iowa
Martha Jean Lauritsen.....	Boone, Iowa
Esther Marie Laursen.....	Oak Hill, Iowa
Vera Karen Laursen.....	Oak Hill, Iowa
Greta Martensen.....	Tyler, Minn.
Alis Mortensen.....	Tyler, Minn.
Marilyn Nissen.....	Marquette, Nebr.
Marlys Olsen.....	Fredsville, Iowa
Annette Overgaard.....	Kimballton, Iowa
Karma Overgaard.....	Kimballton, Iowa
Carol Rasmussen.....	Kimballton, Iowa
Ruth Ann Schmidt.....	Des Moines, Iowa
Amy Sonnack.....	Cedar Falls, Iowa
Nancy Ann Sorensen.....	Red Oak, Iowa
Mary Ann Sorensen.....	Kimballton, Iowa
Sonja Strandskov.....	Dwight, Ill.
Marian Swanson.....	Newell, Iowa
Carol Thuesen.....	Fredsville, Iowa
Marlene Trulin.....	Boone, Iowa
Jeanette Vithen.....	Kimballton, Iowa
Jeannine Vithen.....	Kimballton, Iowa

Boys

Daryl Andersen.....	Cedar Falls, Iowa
Dennis Andersen.....	Fredsville, Iowa
Donald Andersen.....	Cedar Falls, Iowa
Don Christensen.....	Newell, Iowa
Paul Christiansen.....	Hampton, Iowa
Halvor Egede.....	Hampton, Iowa
Egon Ellgaard.....	Des Moines, Iowa
Paul Gantrus.....	Minneapolis, Minn.
Lyle Guldager.....	Cedar Falls, Iowa
Dwayne Haahr.....	Newell, Iowa
Donnie Heerdt.....	Ringsted, Iowa
Maurice Jessen.....	Waterloo, Iowa
Richard Johnson.....	Fredsville, Iowa
Roger Johnson.....	Kimballton, Iowa

David Kendrick-----Dallas, Texas
 Lowell Kramme-----Des Moines, Iowa
 John Kyhl-----Cedar Falls, Iowa
 Charles Larsen-----Kimballton, Iowa
 Paul Moeller-----Minneapolis, Minn.
 Gilbert Nelson-----Danevang, Texas
 Hans Nelson-----Exeter, Nebr.
 Holger Nielsen-----West Denmark, Wis.
 Donald Olsen-----Des Moines, Iowa
 Gunnar Pedersen-----Newell, Iowa
 Paul Pedersen-----Ringsted, Iowa
 Paul Petersen-----Tyler, Minn.
 Clark Rasmussen-----Kimballton, Iowa
 Ivan Rasmussen-----Kimballton, Iowa
 Kent Rasmussen-----Kimballton, Iowa
 Harold Sorensen-----Kimballton, Iowa
 Arnold Skov-----Alden, Minn.
 LaVern Skov-----Alden, Minn.
 Halvor Strandskov-----Dwight, Ill.
 Tommy Thomsen-----Minneapolis, Minn.
 Glenn Weiby-----Ringsted, Iowa

Not to forget the Dormitory Counselors: Vernon Frost, Harold Olsen, Dagmar Jensen and Cora Sorensen.

District I Convention

District No. 1 of the Danish Ev. Luth. Church of America will hold its annual convention at Perth Amboy, N. J., September 10-12. All member churches are urged to be represented.

James N. Lund.

Invitation

St. Stephen's Lutheran church hereby invites members and friends to attend the annual convention Sept. 10-12. Lodging will be provided for all registered guests and meals will be served at a cost of \$5.00 per person.

Ove R. Nielsen, Pastor.

PROGRAM

Friday

5:30-7 p. m.—Supper, sandwiches.
 7:30—Danish service, Rev. Povl Baagøe.
 8:15—English service, Rev. Einar Andersen.
 9:00—Refreshments and registration.

Saturday

9:15—Morning devotions, Rev. P. Chr. Stockholm.
 10:00—Business.
 12:00—Dinner.
 1:30—Business.
 3:00—Refreshments.
 3:30—Lecture by Rev. A. Th. Dorf.
 6:00—Supper.
 8:00—Report on the Amsterdam meeting, Rev. Alfred Jensen.
 9:00—Film: "Salt of the Earth."

Sunday

9:30—Danish service, Rev. Willard Garred.
 11:00—English service, Rev. James N. Lund.
 Communion service, Rev. Ove R. Nielsen.
 12:30—Dinner.
 2:30—Laymen's meeting.
 3:30—Refreshments and farewell.

Iowa District Convention

The Fourth District of the Danish Evangelical Lutheran Church in America will hold its annual convention at the St. John's Lutheran Church, Hampton, Iowa, Sept. 24-25-26. The congregations of the district are requested to send delegates and all pastors are urged to attend the convention. Each congregation is entitled to one delegate for each fifty voting members or fraction thereof as recorded in the latest issue of the synodical report.

Holger O. Nielsen,
 Dist. Vice President.

St. John's Danish Lutheran Church cordially invites members and friends of the Iowa District to the annual convention which will be held at Hampton, Iowa, beginning Friday afternoon, Sept. 24, at 2 o'clock. Please send your registration at least one (1) week in advance to:

A. B. P. Miller, President,
 Rt. 2, Hampton, Iowa
 or

Hans Juhl, Pastor,
 Rt. 2, Hampton, Iowa.

Invitation To Festival

To commemorate the 40th anniversary of Rev. H. Juhl's ordination, St. John's Church, Hampton, Iowa, observes this festival Sunday, Aug. 29. Friends who wish to share in this festivity are welcome.

A. B. P. Miller,
 President.

District II Convention

Grayling, Michigan
Sept. 24-26, 1948

In pursuance of the invitation below, may I announce that the annual convention of District II of the Danish Evangelical Church of America will be held at Grayling, Mich., Sept. 24-26, 1948.

All congregations of the District are urged to send delegates to the convention; and all members and friends of our churches are invited to participate in this meeting.

May I remind delegates to come to the convention prepared to give reports from their respective congregations.

C. A. Stub,
 District President.

Grayling Evangelical Lutheran Church, Grayling, Mich., host to our annual Michigan 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 there will be a large attendance to worship and participate in the work and fellowship of this convention.

Reservations should be sent, not later

than September 15, to Miss A. Ingeborg Hanson, 608 Michigan Avenue, Grayling, Michigan.

Wilhelm Raae,
 President of Grayling Church.
Rev. Svend Holm, Pastor.

Fall Meeting At Solvang, California

October 22-24, 1948

District VIII of the Danish Ev. Luth. Church of America extends a cordial invitation to all pastors, members of our churches and others interested to attend a fall meeting which will be held in Solvang, Calif., October 22-24, 1948.

The meeting will convene Friday at 8 p. m. and close Sunday evening.

Pastor C. P. Hojbjerg from Denmark will be the main speaker. The District pastors will also speak. Please bring your Danish hymn and songbooks. Most of the meetings will be conducted in the Danish language.

All guests will be housed in the Atterdag College dormitories. Guests will kindly send their reservations as early as possible to Mr. Viggo Tarnow, Atterdag College, Solvang, Calif. Everyone welcome!

Svend Kjaer,
 District President.

Lutheran Summer Festival, Withee, Wis.

This festival of the Clark County Lutherans is becoming a tradition. Approximately 600 people were present this year even though a heavy rain drenched the ground in the morning and clouds were hanging low till about noon. But it turned out to be a beautiful day with typical Wisconsin fleecy clouds under a blue dome. Two small choirs from neighboring congregations sang for the morning services and afternoon assembly and the audience sang many songs from a special song sheet, a good many were for the first time made familiar with the melodious, penetrating, poetic song: "Evening Star Up Yonder."

Dr. E. W. Mueller, director of Rural Missions for the National Lutheran Council spoke on the subject, "People Are Our Business." It was a distinct challenge to the present rural church to become aware of its responsibility as a center of community influence and to shake loose from its "care of ourselves" attitude.

The morning service is from year to year led in rotation by pastors from the county.

During the noon hour people scatter in the grove to consume their lunches, the Ladies' Aids serve free coffee and from the refreshment stand of the men's group is served the various soda drinks and ice cream. There is volleyball, horse shoe pitching and softball for those who have the play spirit.

A Member Present.

OUR CHURCH

Bishop Fuglsang Damgaard of Denmark who had been invited to visit our synod and our sister synod this year, has definitely postponed his visit until the summer of 1949.

Golden Wedding—Mr. and Mrs. Chr. Petersen of Beecher, Ill., members of St. Stephen's Lutheran Church, 8500 Maryland Ave., Chicago, will observe their 50th wedding anniversary on Monday, August 30. Mr. and Mrs. Petersen have been faithful members of the St. Stephen's Church through many years, and have attended many of the district and synodical conventions. They were delegates this last June at the synodical convention held in Solvang. Our best wishes to the golden wedding couple.

Niels Juhl, a brother of Olaf Juhl of Minneapolis and of Mrs. C. A. Stub of Greenville, Mich., came with his wife to this country from his home in Denmark to spend the summer visiting relatives and friends. Shortly after arriving in Greenville, Mich., he died suddenly in the home of Rev. and Mrs. C. A. Stub from a heart attack on Sunday morning, August 1. Mr. Juhl has through many years been "Seminarieforstander," president of a Teacher's College, in Vordingborg, Denmark, where your editor and wife had the privilege of visiting in the Juhl home in 1925.

Salinas, Calif.—At the July quarterly meeting of the St. Ansgar's Lutheran Church the congregation voted to increase the pastor's salary \$300 annually.

Annual Reports—The synodical secretary announces that the annual Report has been sold out and he requests that any copies that apparently will be unsold in any of our congregations be returned to Rev. Holger O. Nielsen, 1410 Main Street, Cedar Falls, Iowa.

Tour to Denmark for Christmas—The committee arranging this tour announces that registrations for this tour are coming in well, and that likely all space will be sold by September 15. See announcement on the back page of this issue of L. T., and if interested in the tour write the committee immediately.

Danish Radio Service—Pastor J. C. Aaberg will conduct the Danish service and preach the sermon on Sunday, August 22, at 9:30 a. m. on the WCAL radio station.

Pastor Ove R. Nielsen, Perth Amboy, N. J., has accepted a call from the Dagmar, Mont., church and will according to present plans move to his new field of work the first part of November.

Tyler, Minn.—Holger Strandskov, former pastor of the Danebod church, preached the sermons at the two morning services in the Danebod church on Sunday, August 15. He spoke again in the afternoon as many gathered to share in an afternoon of fellowship with the former pastor and his family.

St. Stephen's, Chicago—The annual fall meeting has been planned this year

for Friday, Saturday and Sunday, October 8, 9 and 10. Pastor C. P. Højbjerg from Denmark has been invited as the guest speaker.

Youth From All Lutheran Synods are scheduled to meet at Valparaiso, Ind., during the week-end August 26-29. Pastor Alfred E. Sorensen of Chicago has been chosen to be the leader of a group of young people from our synod to attend this meeting. This meeting is an attempt on the part of Youth leaders of the various Lutheran Synods to present the full Youth program, historically and practically, for the purpose of learning from one another.

The United Christian Youth Movement is sponsoring a National Christian Youth Conference to be held at Grand Rapids, Mich., during the week of August 31—Sept. 5. This will be a conference of approximately 5,000 young people from all parts of our nation, and from 40 different Protestant church groups. Our synod has been allotted space for 50 delegates and Youth leaders, and we are hoping that we may have this number present.—The annual D.A.Y.P.L. convention will be held at the same time in Grand Rapids, as two hours are set aside each afternoon for the various youth groups to hold their own youth meetings, etc. All our Youth groups are urged to send at least one delegate.

The Annual District 3 D.A.Y.P.L. Convention will be held in the Trinity Church, Chicago, during the Labor Day week-end, Sept. 4, 5 and 6. The young people of the Trinity church have been busy making preparations for this meeting.

The Committee to Suggest a New Name for Our Synod, to be appointed by the convention chairman has been announced. The committee consists of Rev. Holger Jorgensen, chairman; Dr. Johannes Knudsen and Rev. Richard Sorensen.

The Committee on Revision of Grand View College Rules, also to be appointed by the convention chairman consists of the following: Rev. Holger O. Nielsen, chairman; Prof. Harald Petersen, Tyler, Minn.; Dean A. C. Nielsen, Des Moines; Prof. Richard Grau, Clinton, Iowa; and E. A. Kramme, Des Moines. The committee will have the responsibility to do this work of Revision in cooperation with suggestions from the president of the College and the Board of Education, who for some time have felt the need of a Revision of the Rules which were adopted in 1938.

Kimballton, Iowa—The new parsonage is now under construction, and the church building has recently been given a complete redecoration of the interior. A large part of the labor on both projects is being donated by the members of the congregation.

Pastor Holger Strandskov, Dwight, Ill., was the guest speaker in the Kimballton church on Tuesday evening, Aug. 10.

Pastor V. S. Jensen of Des Moines, Iowa, has been asked to serve the Kimballton congregation temporarily until a pastor can be called. Pastor and Mrs. Jensen, who have their home in Des Moines, will move to Kimballton about September 1, and make their home temporarily there during this period of service.

Silver Wedding—In May the congregation at Kronborg, Nebr., invited its former pastor, Rev. Marius Krog, Lake Norden, S. D., to conduct worship service and deliver a lecture. After the service a surprise fellowship-dinner was held and a very fine program given in honor of the silver wedding of Rev. and Mrs. Krog. The church, the hall and the dining room were beautifully decorated for the occasion. The silver bridal couple was presented with a spray of 25 shining silver dollars, all dated 1923, plus an extra envelope.

On the first week-end in June the couple attended the 75th anniversary of the congregation in West Denmark, Wis., where the Reverend was ordained at the 50th anniversary and the couple began their pastoral work as newlyweds.

On the actual wedding date, June 19, a banquet was held at the church in Badger, S. D., to which every person holding office in the Pioneer congregation was invited. In the evening the entire congregation gathered at the Church of Peace, Lake Norden. Mrs. Eva Andersen, the pastor of the Congregational church, delivered a very fine address and a short program was given. This was followed by a reception in the Parish hall where the couple was again presented with gifts of silver and a large sum of money from the congregation. Other presents and greetings had come from friends far and near. Among others from West Denmark and the St. Stephen's congregation, Chicago, Ill., which Rev. Krog has also served.

The following day Rev. and Mrs. Krog started for the Solvang convention. Due to car trouble on the way, they arrived rather late in the week. A special room had been reserved for them at Atterdag College, their former home for six years. Here they were surprised to find more silver gifts from friends in Solvang. On Tuesday evening following the convention the Reverend lectured at the college and a reception was held in the dining room. They were again presented with a sum of money and in front of them stood a beautiful large "Kransekage" made and donated by the Danish pastry maker of Solvang.

The couple spent about two weeks visiting friends in California and among other things attended the wedding of Mr. and Mrs. Herluf Jensen at Del Rey. Later Rev. Krog delivered the sermon at a Sunday morning worship at Salinas. This was followed by a dinner in honor of the bridal couple.

District I of the Danish Ev. Lutheran Church of America will convene for its annual meeting in St. Stephen's Lutheran Church, Perth Amboy, N. J., from September 10-12. A highlight of the meeting will be the report from Amsterdam by the Rev. Alfred Jensen, synodical president, who will return from Holland in time to speak at the Perth Amboy meeting.

Ninth District Convention

Ninth district will hold its annual convention at Hope Lutheran Church, Enumclaw, Wash., Sept. 10-11-12. The congregations of the district are kindly asked to send delegates to the convention. Each congregation is entitled to one delegate for every twenty members or fraction thereof.

C. S. Hasle,
District President.

Hope Lutheran Church, Enumclaw, Wash., cordially invites members and friends of District Nine to our annual convention which will be held at Enumclaw beginning Friday evening, Sept. 10, through Sunday evening, Sept. 12. Please send in your registration at least one week in advance to Mrs. Laura Pedersen, 550 Roosevelt, Enumclaw, Wash.

Elmer Boysen, Pres.
Laura Pedersen, Sec.
Charles Terrell, Pastor.

District III Convention

Members and friends of the work of District III are invited to attend the District convention to be held in the St. Peter's Ev. Lutheran Church, Dwight, Ill., during the week-end September 17, 18 and 19.

Congregations are asked to send delegates and all pastors in the district are urged to be present.

Registrations should be sent in advance to one of the undersigned.

Charles Lauritzen, President,
222 Pollard Ave.,
Dwight, Ill.

Holger Strandskov, Pastor,
325 W. Chippewa Street,
Dwight, Ill.

Santal Mission

(June and July)

For General Budget:

St. John's Ladies' Aid, Seattle, Wash.	\$ 25.00
Central Luth. Sunday School, Muskegon, for Hagen's work	25.00
Immanuel Luth. Church, Kimballton	29.05
St. Stefan's Mission Group, Chicago	27.00
St. John's Sunday School, Hampton, Iowa	9.76
Rev. and Mrs. M. Mikkelsen, Minneapolis, Minn.	1.00
Mrs. Margaret Petersen, Alden, Minn., for leper work	2.00
Mrs. P. H. Lind, Hampton, Iowa	1.50
A Friend in South Dakota	500.00

Mrs. A. W. Andersen, Van Nuys, Calif.	10.00
Danish Ev. Luth Church convention, Solvang, Calif.	326.80
Mrs. White, Ludington, Mich.	10.00
Rev. John Christensen, Ludington, Mich.	10.00
A Friend, South Dakota	7.50
Elna Nielsen, Dwight, Ill.	1.00
Danish Ladies' Aid, Canwood, Canada	10.00
Mrs. Nels Nelson, Moorhead, Iowa	5.00
In memory of Willads Ollegaard, Tyler, friends	10.00
In memory of H. C. Petersen, Newell, Hans Holsts, Axel Holsts and Thorvald Holsts, Cedar Falls	5.00
In memory of Mrs. Frederiksen, Tyler, friends	18.00
In memory of N. C. Johnson, Newell, Ralfe V. Goertz	5.00
Leo Willadsens, Linn Grove, Iowa	2.00
In memory of Walter Christensen, Gardner, Ill., Rasmus Olsens, Yvonne and Meta Ambler, Mrs. Hilda Lukes, Rudolph Jensens, J. Christensens and Fatlans	13.00
In memory of Mrs. Rasmus Petersen, Alden, friends	10.00
For Riber's Work:	
Our Savior's Sunday School, Hartford, Conn.	13.00
For a Child in School:	
St. John's Sunday School, Cordova, Nebr.	25.00
Total for June and July	\$1,101.61
Previously acknowledged	5,335.16
Total since Jan. 1	\$6,436.77
Acknowledged with thanks.	

Dagmar Miller.

NEWS BRIEFS

34 LUTHERANS FROM AMERICA TO ATTEND AMSTERDAM ASSEMBLY

New York—More than thirty Lutherans from America will attend the first assembly of the World Council of Churches at Amsterdam, the Netherlands, August 22 to Sept. 4. Included in the group will be ten delegates, six alternates, thirteen accredited visitors, three staff members of the World Council, and two press representatives.

Dr. Paul C. Nyholm, professor at Trinity Theological Seminary in Blair, Nebr., has been appointed as delegate of the United Evangelical Lutheran Church. He will substitute for Dr. N. C. Carlsen, president of the UELC, who will not be able to attend.

The United Lutheran Church in America, with four delegates and four alternates, has named seven accredited visitors. They are Dr. Paul C. Empie, of New York, executive director of the National Lutheran Council; the Rev. Martin O. Dietrich, of Geneva, European representative of the U. S. A. Committee for the Lutheran World Federation; Dr. John L. Deaton of Baltimore, Md., president of its Board of Education; Dr. John Schmidt, pastor of First Lutheran Church in Toledo, Ohio, the Rev. Frederick K. Wentz, who has been pastor of Grace Lutheran Church in Culver City, Calif.; the Rev. Edward Cooperrider, who is studying in Basel, Switzerland; and Mr. William H. Lazareth, a student at Princeton University.

Other representatives of the ULCA will be: delegates, Dr. Franklin Clark Fry, New York; Dr. Abdel Ross Wentz, Gettysburg, Pa.; Dr. Clarence C. Stough-

Den Danske Kirkes Juleekskursion

Vil du hjem til Jul i Aar? Sidder en gammel Mor og Far og venter, at Du kommer? Har Du udsat den Rejse fra Aar til Aar? Hvorfor saa ikke rejse i Aar! Juletid i Danmark er Højtid. Oplev den igen.

Fra alle Egne og Menigheder i U. S. og Canada vil der være danske Mennesker, der i Aar vil hjem til Jul med Den Svensk Amerikanske Linies to Jule-skibe, M.S. "Gripsholm" den 4. December og M.S. "Stockholm" den 10. December. Juleskibene gaar uden forhøjet Pris direkte til København under speciel Rejsefører.

Kun et begrænset Antal Kahytter, alle Klasser — staar til Komiteens Raadighed.

Bestil Plads nu. Skriv straks, at Du ønsker at være med, til

Pastor M. Mikkelsen,

Komiteens Formand,
3333 Stevens Ave., Minneapolis, Minn.

ton, New York; and Mrs. James L. Almond, Roanoke, Va.; alternates, Dr. O. Frederick Nolde, Philadelphia, Pa., also a consultant to the assembly; Dr. Stewart W. Herman, Harrisburg, Pa.; James L. Almond, Roanoke, Va.; and Miss A. Barbara Wiegand, Washington, D. C.

The Augustana Lutheran Church, with two delegates and two alternates, has appointed two accredited visitors, Mrs. Daniel Martin of Minneapolis, president of the Women's Missionary Society, and Otto Leonardson of Minneapolis, director of finance. The Rev. Wilton E. Bergstrand of Minneapolis, Augustana youth director, will attend as a member of the Youth Department of the World Council.

Augustana will also be represented by Dr. P. O. Bersell, Minneapolis, and Prof. A. N. Nilsson, East Orange, N. J., as delegates, and Dr. E. E. Ryden and Prof. Theodor LeVander, both of Rock Island, Ill., as alternates.

The American Lutheran Church's delegates will be Dr. Harold L. Yochum, Columbus, Ohio, and Mr. Martin C. Ewald, North Tonawanda, N. Y., with the Rev. Henry J. Dirks, Beulah, N. D., as an accredited visitor.

The Danish Lutheran Church will be represented by its president, the Rev. Alfred Jensen, Des Moines, Iowa.

Dr. S. C. Michelfelder of Geneva will be a fraternal visitor in his capacity as executive secretary of the Lutheran World Federation and will also act as a consultant to the assembly.

Dr. Luther A. Gotwald, executive secretary of the Board of Foreign Missions of the United Lutheran Church, will be an accredited visitor as a delegate of the Foreign Missions Conference of North America to the sessions of the International Missionary Council, which are scheduled to be held at the

close of the World Council meeting.

Three Lutherans will be present as staff members of the World Council, Dr. Frederick E. Reissig, Washington, D. C., who will be public relations officer for the assembly; Willmar L. Thorkelson, Minneapolis, Minn., reporter for the Department of Reconstruction and Inter-Church Aid; and Miss Antonia H. Froendt, associated with the New York office of the American committee.

Lutherans among the press representatives include Dr. Otto H. Bostrom, professor at Hamma Divinity School, Springfield, Ohio, who will be correspondent of "The Lutheran," weekly news magazine of the United Lutheran Church; and Dr. Delmar L. Dyreson, Washington, D. C., editor of "The Link" and "The Chaplain," issued by the Commission on Army and Navy Chaplains.

GERMAN DELEGATES DISCUSS PLANS FOR WORLD ASSEMBLY

Echzell, Germany—The German delegation to the first assembly of the World Council of Churches at Amsterdam, the Netherlands, this summer "dare be neither a motor nor a brake," in the opinion of Dr. Martin Niemoeller, head of the foreign office of the Evangelical Church in Germany.

Dr. Niemoeller spoke here at a meeting of the German delegates to Amsterdam, held to afford an opportunity for personal contacts and for a fraternal discussion concerning the questions awaiting action by the World Council's assembly.

It was pointed out by Dr. Niemoeller that the German delegation would be a motor if, even though in the past years of the Church struggle it had learned to know the dangers of an artificial union, it would now make itself the proponent of such a union.

On the other hand, he said, it would become a brake if it refused to be receptive to the genuine ecumenical goals, or would have a retarding effect by elevating the confessions to an absolute standard.

Discussion by the delegates brought out the belief that two divergent tendencies will be evident at Amsterdam, the one opposed to the possibility that the World Council might become a sort of super-Church, with an unduly large influence over the Churches attached to it; the other anxious to drive the development forward, and to keep the World Council from becoming merely a religious discussion group, whose activity is confined to conferences, boards and relief agencies.

One of the important questions at Amsterdam will be whether the membership of the World Council is to be decided on a confessional or geographical basis. In the discussions of the German delegates, due importance was attached to each principle, but no final decision was taken as to the validity of one principle over the other.

The meeting at Echzell seemed to indicate that two matters are of prime importance to the Christians of Ger-

many. In the first place, will the World Council be so united that in a common declaration it can speak a significant word to the world, a word through which the voice of the Church will speak clearly concerning the problems which concern people and nations?

The other question raised by the German delegates is whether this message will offer a clarifying and guiding directive to the theme "East and West," which today is troubling the world. Representatives of the Eastern Zone of Germany pointed to the responsibility which weighs upon the German delegation in this most critical question of the day.

LWR SHIPMENTS ABROAD TOTAL NEARLY 16 MILLION POUNDS

New York—More than 623,000 pounds of supplies were sent to Austria and Germany in May by Lutheran World Relief, it was announced here by Bernard A. Confer, administrative secretary of the agency. He said that overseas shipments to date total nearly 16 million pounds, valued in excess of \$6½ millions.

Mr. Confer reported that shipments in May included two railroad carloads of baby food purchased by Lutheran World Relief, and a carload of raisins and a carload of cereal purchased for the U. S. A. Committee for the Lutheran World Federation for child feeding programs in Germany and Austria.

More than 1,000 complete uniforms for nurses, donated by Johns Hopkins hospital in Baltimore, Md., were also shipped abroad by LWR, and will be distributed among nurses in Berlin.

Receipts at the LWR warehouse in Easton, Pa., reached a new high for 1948 during May when 247,228 pounds of supplies were received, according to Mr. Confer. Contributions included a railroad carload of used clothing from the Twin Cities of Minneapolis and St. Paul, as well as large amounts of clothing obtained through Lutheran participation in a number of community-wide drives in Eastern Pennsylvania.

Thus far this year, 26,158 pounds of food and 700,168 pounds of clothing and other supplies have been received at Easton, but monthly contributions are running below last year.

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pen. Ave., Des Moines 16, Iowa

SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa

TREASURER: Olaf R. Juhl, 4752 Oakland Ave., Minneapolis 7, Minnesota

TRUSTEE: Charles Lauritzen, Reddick, Ill.

TRUSTEE: Erling V. Jensen, 1104 Boyd Ave., Des Moines 16, Iowa.

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.

August 20, 1948

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,