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LOST! A BOY!!

*National Youth Month In Our Synod

A boy has disappeared. He was not kidnapped by gangsters. Had that been the case, Federal police would be scouring the country to find him. He has not been lost in the woods or on the mountain. Had this happened, state troops, forest rangers, and hundreds of volunteer searchers would be hunting for him.

No reward has been offered for the person who locates him and brings him back. The fact is that the disappearance of the boy has hardly been noticed. He was gone for a week and no one even asked about him. After a month a few people casually remarked that they had not seen him around for some time, but no one tried to find out what had become of him. No one started to look for him.

The situation is amazing but it is true. For the boy has wandered away from the church and no one seemed to care. He is one of thousands of teen-age youth who slip out the back door of the Sunday school without entering the front door of the sanctuary. He disappeared while the elders were discussing how to revitalize the spiritual life of the congregation and reach the unreached. The trustees were talking about getting new contributors and the women were soliciting food for a dinner.

How can the church keep other boys from being lost? Mainly by remembering what kept the youthful Jesus in the Temple even after his parents had left it,—a group of older people taking an active interest in the problems presented by his awakening manhood, discussing with him the

meaning of life, answering his questions without evasion, providing him with spiritual comradeship, helping him to understand God's purpose for his life and that he must be about his Father's business.

Vital Christianity is inherently interesting and will win a natural response from modern youth. Help them to make a first hand exploration of all the issues involved in Christian faith so that they can arrive at intelligent convictions of their own. Challenge them to see their lives from the standpoint of God's purpose—to know his will and do it. Give them guidance in organizing a fellowship of daily prayer and Bible study. Lead them in launching the kind of service project that will enable them to have a part in feeding the hungry, clothing the naked, and binding up the wounds of war. Start them on the thrilling experience of attempting to share their faith with the millions of youth who are indifferent to the claims of Christ.

Then youth will feel lost without the church. They will be found standing on its steps waiting for the doors to open.

— Walter Dudley Cavert.

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*See article "Youth Sunday" on page 14.

Christian Witness In International Order

By Bishop E. Berggrav of Norway

Address Given at The First Assembly of The World Council of Churches Amsterdam, Friday, September 3, 1948, at 8 p. m.

I

The first and the fundamental Christian Witness in International Order is, that **there is a living God.**

The difference it makes, can be observed if one compares the wording of the famous Declaration of Rights of 1776 with that proposed by the Commission on Human Rights of 1948. The cornerstone document of humanity from 1776 speaks about the Rights of man, **endowed upon him by his Creator.** Quite differently reads article I in the lately proposed Declaration of the United Nations 1948:

"All men are born free and equal in dignity and rights. They are endowed by nature with reason and conscience and should act towards one another like brothers."

"Endowed by the Creator" here has been supplanted by: "endowed by nature." The Creator is dropped, Nature enthroned. There you have the difference. You may test the reach of it, if you compare the appeal included in calling upon a man or a nation, saying: "You are responsible towards your Creator" with "You are responsible towards your nature—or towards 'Nature'." When God is left out, nature becomes master. And what a nature! Irrespective of what sort of philosophy the commission has enclosed in the word Nature, modern quasi-Darwinistic and Freudian man will take it as it sounds to him, whether you spoke of the voice of nature or if you did refer to the voice of Blut und Boden. If the only stronghold of human rights is that they have been endowed upon us by nature, then the human rights are delivered at the mercy of certain human instincts, and of those exploiting them. These instincts and their exploiters will ravage societies and nations. As the only possible liberation from these forces, the Christian witness sounds: There is a living God! Your responsibility is towards your Creator! This is the Christian challenge, even in international order: Believe in God!

II

Out of this the next Christian witness is born: **The living God has proclaimed His will.** God is law and love in one. Those two can never be separated.

Too often international law was like a lion's agreement. The Christian witness is, that there does exist a fundamental law above all lions and aggressors, above Nature. Based upon "Nature," one can only get the law of power and perhaps of paper, evoking men's cunning strategy of stealing around it. Based upon the divine super-law, one gets the law written in men's hearts, making them free, appealing to their sacrifice for the good.

There are today two, three or more "big ones." By accepting this as a fact, as the dominating fact, mankind today accepts simultaneously that the rule of life as given by Nature is war—that the means of government are force, violence and threats—that the

aim and success of life is aggression. No real peace is possible without the respect of a ruler above man. Only he who obeys the Master of life can rule and create peace.

Adopted to international order, this fact challenges the Churches to urge upon the nations to accept and to confess as a solemn basis of all international law the supremacy of the Creator's eternal law. The paramount difference between right and wrong must be recognized as situated beyond the reach of human political power. The world of today is ripe for acknowledging the supreme, imperative God, He who is speaking in nations' as well as in men's lives. It therefore is up to the Churches to proclaim to the nations the transcendent law of God.

God's writing is on the wall of the buildings of Lake Success today: The axe is laid unto the root of the trees, repent and bow to the majestic law of your Creator.

Adopted to political language, the first step must be that all Christian Churches—and I fancy there is no iron curtain between us and Rome on this question—that all Christian Churches and church-congregations join in this plea to the United Nations: Make it the basic proclamation of all human justice and international law, that we bow before the eternal law of God and pledge ourselves to uphold the rights and duties endowed upon men and nations by our common Creator.

This is the first condition for making one world. But the living God is law **and love.** They can never be separated. And the chief ingredient in love is **sacrifice.** No divine justice exists without sacrifice. No human society-life is possible without sacrifice. My neighbor and my neighbor-nation according to God's order are of the same value as my own home and country. There exists no Herren-Mensch, no Herren-Nation. There are only two possibilities before us; make slaves or make sacrifice. Christendom is no patent medicine for world evils. If it is a medicine for the world, it is rather a sharp one: Sacrifice. Without sacrifice of selfish dreams, yes, even of some natural rights; there can be no reconciliation, no peace among men. Justice alone is apt to appeal to power. Love cooperation with justice means the will of God and results in goodwill between men.

What then is to be sacrificed in international order? The Church itself is part of international order. The Church will have to sacrifice all sort of prestige and that kind of well-insured position from which to tell all others that they are on the wrong track, while we are the only safe ones. When we speak of the wayward world—we are part of it, its failures are ours.

As far as **nationalism** is contrary to God's love, it must be the Christian witness, that it has so far to be sacrificed. If Christians take this point earnestly,

they and their Churches will have to demand of their state-leaders the willingness to sacrifice some parts of national sovereignty. Without this being realized, all politics from now on will have an effect like the loading up of an atomic bomb. Either bow or burst. You can scarcely expect the statesmen to take the lead in this crucial question, unless pressed by the people. It is up to every citizen and first of all to every Christian to fight exalted nationalism.

This points to the most exacting and most extensive of all human sacrifice: the sacrifice of instinctive emotions. It was felt necessary in wartime to whip up such emotions. Now our war practice is taking revenge. Primitive emotions—for instance, as demonstrated and used by the world press—are today dominating mankind more than ever. A leading world paper wrote this year: "Let not our hatred of our foe grow cold." Without sacrifice of some popular national emotions, those contrary to God's law as well as to His love, destructive powers will gain ground and conquer mankind's best aspirations. This is the second Christian witness in international order: Bow to God's law and love.

III

This leads us to the third Christian witness: **There is a foe.** Contrary to all flat evolutionistic optimism, the Christian witness is that we are participants in a drama of life and death. God and mankind have a foe. One of his best hunting-grounds is of course the international arena.

This enemy hates unity. He loves to divide, split up. He loves iron curtains with guns and exciting newspapers behind them. He especially loves it if there is lowered an iron curtain between Christian Churches. As long as he succeeds in getting the Christian Churches to demonstrate to the world their jealous rivalry, it is very satisfying to him. Because then there is no Christian witness of this unity. He loves incidents and insults, he is delighted when Churches as well as nations become offended and cultivate such emotions. He hates such a conference as this one in Amsterdam—if he does not gain here what he wishes. The Christian witness points to this foe, who is upsetting men and nations and Churches against each other. He usually behaves like a friend: The friend of national rights and prestige, the friend of Christian faithfulness used as cover for church-selfishness. He likes very much the word "veto," because he is aware how the use of it upsets people better than anything else.

The Christian witness is, that there amidst us is a demoniac, a satanic force, very smartly concealed in attractive ideas and aims, sometimes veiled in our highest aspirations. The Christian claim is: Unveil him! Name him!

As to the question: **Where** is the foe, and **who** is he, you might in some countries get shortcut answers from the man in the street. Somewhere they would name him **West**, elsewhere they would say **East**.

But there exists no incorporation, no incarnation of God's foe, like that of God's Son. When the Bible speaks of him, he is always in some disguise. And there may be a thousand demons in a human being without this being thereby becoming **the** foe. There

are demons to be found in all of us, and everywhere—Church-organizations not excepted.

But when the foe of God is speaking or acting through a human being, then this being or his organization in that moment **represents** the foe. The Bible points at any thought, any idea, any ideology, any action inspired and directed by **evil**, and says: There is the foe. The foe of God is operating through men, **only** through men. Those men **are** not the foe, but where they stand for evil they become the **bridge-head** of satanic powers in their fight against God and good.

What then about international affairs today? There is no way around it, we have to confess that international affairs today are dominated by the bridge-head of the demonic forces. The whole strategy, the whole scheme is on a satanic level. The rules according to which the play runs, are set by him. Is not Berlin a sufficient demonstration of this fact?

This then is the Christian witness in international order: **There is a foe** and he is advancing today, gaining bridge-heads in all camps. He is very satisfied that no one points to **him**—but instead points to West or to East.

Indeed, I know your question: Isn't it our duty sometimes to identify this foe with a person—like Hitler—or with a nation, or with an ideology? As a matter of fact, we did this during the Nazi-fight. Only I fear that we did it too easily. We did it in the way that we not only were on the right side, but ourselves were through and through **all** right. Black and white were the colors, and we were white. Today many are apt to judge in the same manner—blackening either communism or democracy.

What then? Something right and something wrong on both sides? No decisive judgment possible? No precise Christian witness?

Surely there is. Where the means of the devil are used, there is the foe. Totalitarian police states are judged, not by their social structure, but by their satanic means. There can be no hesitation as to the Christian witness so far. Not the Churches, but God Himself denounces the methods used by the totalitarian policy states. Christians have to stick to the will of God and the rights endowed upon man by **Him**—not by nature. Here the Christian witness means resistance unto the last drop of blood.

But some men are bewildering us. On the one side those who speak so attractively of **status quo**. We like it, and the devil likes it. Christ did not like it. "I am come to send fire on the earth." Christian soldiers then can make no halt in the progress of the realization of God's will on earth. Take care when the foe is within the status quo.

Other men are talking from quite an opposite point of view. They tell us two things, firstly that history is now in an unprecedented evolution, all normal categories being out of date. Secondly they tell us, that under such circumstances evil must be used as transitory means—to achieve the paradise-society in the coming years.

In some countries we have experienced this view practised during the Nazi-occupation. All your criteria are outdated, they told us. This, they said, is the

epoch of "volcanic changes," "all is fluid," and you can't stop the "process of history."

Very fascinating indeed! Fascinating and satanic. This was made clear to us, when we saw the practice and the results. There are acute situations, where the Christian witness to a man or a group must be frank: You represent the very foe of God. This is clear when they tell us that all is fluid, all divine laws outdated. Heaven and earth may change, never the order of God. Be calm and cool in such excited times and listen to the eternal law. Worst of all when they teach us that their distortion of truth and their violation of all human rights, are only transitory means, something they will put behind as soon as they have reached their aim. Here it becomes evident that not those who are anti-God are the first-rate enemies, but those who are pro-evil, even if they be veiled like an angel of the light.

So it is an important part of Christian witness to make clear to international politics that it is part of a drama when forces much stronger than material powers are at work. Beware of the real foe!

IV

Corresponding with the Christian statement of the foe, it sounds as our fourth Christian witness: **There is a Victory!**

The contrary of victory is not defeat, but **vacuum**—emptiness, nothing, self-destruction at the end.

To be sure, we experience today a tremendous human vacuum. On the surface you may find sufficient ideas, -isms and loud-cryers. But where is faith, where is enthusiasm? Even the Communists are losing faith as they are gaining power.

All of us agree, that, while we won the war, people lost their aims of life. Nowhere prevails disillusionment to such a degree as in international politics. It is a tremendous danger, because we by our bitter lamentations add to the effect of all evils.

What then is the Christian witness?

It is this: When God speaks, there is no longer a vacuum. God has spoken. What did and what does God speak? In the act and deed of Christ He centered one fact and gave one clear lead. The signature of it is **solidarity**. Solidarity is God's plan and will and the way towards victory.

First of all: God's solidarity with men.

There can be no de-Christianized world, because even if God was never mentioned, the affair is His. He has declared His solidarity with men even at their lowest. This solidarity did and does cost Him suffering and sacrifice. But along this way, and **not** along the way of human self-assertion and self-demand, victory was and shall forthwith be won.

This solidarity of God with men has to be realized, worked out in the world of men. What perhaps the world needs most today, is solidarity among men even in their waywardness. There is a general hunting of men, trying to blame one another, knock each other out—and the same among the nations. What about Germany? We may judge Germany guilty to a degree as no nation before. Justice does not exclude solidarity. And isn't **our** mismanagement in Germany now teaching us solidarity even with the transgressor?

Solidarity is the principle of God for men to live

together. Our task is to create schemes according to this main line. One such scheme seems to be true democracy, but the consequence of it in international order then must be a **federal** order between nations or states. One or two states unduly dominating others will be contrary to solidarity, contrary to God's will. Great powers at the end never proved to be a blessing. The future of international order—if it shall be a cursed one or a blessed one—depends on how far **mutuality** becomes organized in the world. Man's disorder is due to misuse of power. God's order is realized by the recognition of mutual respect, mutual rights and mutual responsibilities. This is the solidarity which fills the vacuum, revealing the view of victory in front of us.

But so remote? What does such witness mean in just **this** situation?

Distant? How remote was victory in 1940? Nobody knew. But then we all said: However far it may be—never let it out of sight, always think of it, always work for it. Solidarity was felt as already anticipating victory. How much more is this the case now, if we bow under God's solidarity with men and direct all our enthusiasm to the achievement of a future?

These four points of a Christian witness are included in the one Word, Christ. It is He who does assure us

That there is a living God,

That God is law and love, order and sacrifice,

That there is a foe,

That there is a victory.

To Remain With NLC's Student Service

Chicago—Dr. Morris Wee has declined a call to the faculty of Luther Theological Seminary at St. Paul, Minn., to remain with the National Lutheran Council as executive secretary of its Student Service Commission. He has held the latter post since 1946.

Appointment of Dr. Wee as Professor of Church History at Luther Seminary was approved by the Evangelical Lutheran Church at its biennial convention last June.

Dr. Wee is a graduate of St. Olaf College at Northfield, Minn., and Luther Seminary. He obtained his Master's and Doctor of Philosophy degrees from the University of Wisconsin.

Before assuming his present position, Dr. Wee was successively assistant pastor, associate pastor, and pastor of Bethel Lutheran Church at Madison, Wis.

The Student Service Commission came into being in 1945 when the American Lutheran Conference and the United Lutheran Church transferred their student work to the Council. It will be given divisional status early next year by authority of the eight participating bodies of the Council.

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Visit To South Slesvig

Due to much delay in getting permission from the Allied Military Control to enter South Slesvig or the British zone, I had only a couple days to spend there on my way to Amsterdam. Pastor Kirkegaard Jensen, Slesvig, met me in Flensburg and took me directly to a meeting of the Danish Church Council for South Slesvig. This consisted of seven members, four clergy and three lay members. He was himself a member. Svend Johansen, president of the South Slesvig Voters Association, recently recognized as a political party by the British authorities, was also a member. The chairman was Pastor Petersen, Flensburg. There are at present 18 Danish pastors in South Slesvig, all under the direction of Danish Church in Foreign Lands (DKU).

At this meeting was discussed the matter of Lutheran World Relief & Action help and the Danes in South Slesvig. The distribution of the clothes, shoes and food is done under the direction of the pastors of the Slesvig-Holsten Landskirke, that is, a committee with headquarters in Rendsborg. The people attending the Danish church services have so far been left outside this distribution. Upon questioning, I found out that these people were still members of the S-H Landskirke and therefore should have the same care as those attending the German church services. Furthermore it was revealed that most if not all the help rendered was received by the children and the refugees, not because these latter people were liked by either Germans or Danes, but simply because they were the most needy. The members of the Church Council also freely stated that the Danes in South Slesvig had received more from Denmark than had been received from Lutheran World Action. However, this had been changed by a new regulation going into effect April 1 this year. This was to the effect that no more help should come to the Danes south of the present border, because the British and Danish government had agreed that such help constituted propaganda of a kind that was unduly influencing the Danes. These were in agreement with this new regulation, since they were eager to show that the Danes in South Slesvig did not turn Danish because of the help extended from Denmark. In other words, they wanted to show that the accusation made by the Germans that they were "Speck Danes" was wrong. At the present time Denmark helps feed children in Germany together with other nations and regardless of nationality.

The problem to solve was how to have all the people of South Slesvig share in the American Help (as they call it) on an equal basis. Some of the pastors present thought they had people that were entitled to help, especially some of the confirmants. They also knew of the hostility of the pastors of the S-H Landskirke toward all those who attended the Danish services.

This problem was exactly the one that I had been asked by the convention at Solvang to investigate and report on. I had tried to find out what I could about it before going to South Slesvig. I had in my

possession hundreds of thank you letters to L. W. A. from people in those areas, nearly all Refugees. I suggested that the Danish pastors share in the distribution. The Church Council said that the German pastors would never allow it. I maintained that they would simply have to do so.

The next day I visited with Pastor Kirkegaard Jensen at Slesvig. We went to pay a visit to Pastor Tange of the S-H Landskirke in Slesvig. He is really of Danish descent and has shown friendliness to the Danish pastors, as in fact the very next day going on a four weeks vacation to Denmark. He suggested right away that the Danish Church Council request headquarters at Rendsborg to have its first pastor (Pastor Petersen, Flensburg) present and consulted whenever there was distribution of the American Help. Both Kirkegaard Jensen and myself agreed that this was what should be done. Then the needy cases among the Danes could receive the attention to which they were entitled.

Upon coming to Amsterdam I had a conference with Dr. Eugen Gerstenmayer, head of the entire German Distribution System of L. W. A. help. The headquarters of this "Evangelische Hilfswerk" is in Stuttgart. Present were also Pastor Martin Dietrich, L. W. A. fieldman in Germany. They were both agreed that this was the way out, and both were going directly to Flensburg from Amsterdam to participate in the "Evangeliske Uge" a joint religious program lasting from Sept. 7-12 in which both Danes and Germans share. It was agreed among us that this problem would be solved while these men were there. I wrote Kirkegaard Jensen about it and I sincerely hope that it will be possible to have both parties cooperate in the future.

It is easy for Danes to believe the Germans capable of almost any unchristian attitude and act. It was naturally impossible for me while there for only a couple of days to know anything definitely except through hearsay. It seems to me, however, that the best thing to do is to pay as little attention to all the stories circulated trying to show up the Germans in a bad light and the Danes as fairly well angelic. There is such a tension and accumulated distrust, suspicion, even hatred, that it would be impossible to judge fairly, even if I or anyone else from Danish American circles should try to judge impartially. The thing to do is what it seems to me the Danish pastors mainly are doing: Preaching and teaching the gospel to young and old, supporting all the Danish public and private schools for children and adolescents, teaching confirmation classes and Bible classes and in general do the work the church would have its ministers do. This is a constructive work, which is badly needed. It should also be understood, that at this time perhaps as many as 150,000 of the 200,000 people inhabiting the South Slesvig territory are inclined to favor this work. The numbers given to me of people attending Danish services and young people attending confirmation classes were simply amazing and the voting of Danes into office in most of the

cities in South Slesvig by overwhelming majorities show plainly that the Danish population has made its choice. I could not tell why but undoubtedly the absence of real German control has something to do with it.

What we in our synod should do is to support L. W. A. to the limit, since it is plain to all, even the Danes in South Slesvig, that there is much need for such help many places in Europe and that Germany itself must be helped back among the nations that knows itself to be and that lives as a Christian Nation. But as Kirkegaard Jensen said to me: "We are doing all we can among the Danish population in South Slesvig to restore the Christianity which the Nazis nearly extinguished and which only the use of the Danish language seems to be able to bring back to real life and force. We know it is only part of a much larger problem, for unless Germany is restored as a Christian nation Europe will eventually be flooded by communism." And that is the task and the problem before us. It is to be hoped that German church leaders as well as lay people can come to understand that there is something more important to do than to oppose those who bring to Danes in South Slesvig a living Christian message and implement it intellectually and culturally through schools and social functions.

The Church Council also expressed a desire for help from Danes in America. I explained that according to my point of view it would not be possible for the Synod to enter directly into any support program in South Slesvig. As a Free Church having no avowed program of a national or cultural kind, it would not be able to gain favor for supporting such a one in South Slesvig. There was ready and unanimous approval of this in the Council. It was then agreed among us that support could and undoubtedly will be given if an association of Danish Americans can be formed with that objective in view. Such an association should not be connected up with any political program, but rather have as its aim the support of church and school in South Slesvig. I feel sure that this both can and should be the step to take. For the time being, and perhaps even in the event such an association is formed, the help can be given through the Danish organizations working for the South Slesvig cause. Much gratitude was expressed by the members of the Council for the help already extended to them from America.

The shadow darkening the present and future of South Slesvig is the presence of the Refugees. In Flensburg there is a total of 41,000 Refugees in a total population of 103,000. In many communities there are more Refugees than local population. Fears were expressed of what is going to happen when these are given the franchise and will be voting in the next election. These Refugees live in the same houses as those who own these. They share the rooms, kitchens, etc., with the owners. Rumors were that soon the land would be divided to give them the means of livelihood. Meanwhile both German and Danes are working feverishly to have them distributed throughout the rest of Germany. Nowhere are there so many Refugees on a percentage basis as in South Slesvig.

It now seems certain that Denmark will soon see the last remnants of its Refugees move South. But it must be remembered that the question of what to do with the 12 million Refugees in Germany is largely unsolved. The million or less coming under the care of the International Refugee Organization and thus under United Nations care, is a minor problem. The major portion of Refugees have come about because of the infamous Potsdam treaty allowing countries like Poland and Czechoslovakia to dispossess anyone of even the most remote German ethnic origin of their property and drive them away from their homes into a reduced Germany. That Hitler and his gang were equally brutal is but scant relief. The World Council at Amsterdam passed a very brief but in its aim very potent resolution demanding that the United Nations accept responsibility, not only for the displaced persons from nations, not enemy nations during the war, but also for the ten times as great a number of Refugees made homeless through the agreements entered into between the Allied and Russian diplomats at Potsdam.

There was but one mind at Amsterdam concerning the problem of Refugees and it was, that it was the source of more suffering and evil than war itself and a constantly festering sore as well as a weight of guilt upon the Christian conscience.

I want to close this article by an appeal to the love and concern which we as Christians have for the unfortunate people of Europe. Let us Danish Americans, regardless of church affiliation or no church affiliation band together to help the people of South Slesvig. They need our help and interest both religiously and culturally. But let us not forget to support the work carried on through Lutheran World Relief and Action, a work which is geared into and co-ordinated with that of the World Council of Churches for the resurrection of the Church of Jesus Christ in Europe. Let not your love grow cold nor your hearts calloused. If ever there was a concern laid before the Christian people of the world, this is it. I was greatly cheered by meeting and listening to the men at Amsterdam, who day in and day out deal with these problems at Geneva, Rev. Elfan Riis and Henry Carter of Great Britain, Rev. Harold Sandbæk of Denmark (the minister, who was freed from the Gestapo in Aarhus, when the British bombed the prison killing all his captors but freeing him), Dr. Cockburn of Scotland as well as our own incomparable Dr. Michelfelder. Much of the discussion at Amsterdam was rather theoretical and impersonal, but the question of getting clothing, food, shoes and supplies for the unfortunate millions in Central Europe is a tragic and a staggering task for these men I have mentioned. It was stark reality and their words and voices spoke convincingly. We will be facing much greater commitments for the purpose of either settling Refugees among us or in Canada, South America or even Australia. It is a problem that cannot be left to "practical politicians." Christian people must speak up realizing what it means to be not only our brother's keeper but also our brother's brother.

Alfred Jensen.

September 14, 1948.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

The Present Crisis

By James Russell Lowell

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the
bloom or blight,

Parts the goats upon the left hand, and the sheep upon the
right,
And the choice goes by forever 'twixt the darkness and that
light.

Hast thou chosen, O my people, on what purpose thou shalt
stand,
Ere the Doom from its worn sandals shakes the dust against
our land?

Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.

I Agree With Mrs. Nygaard!

Several years ago when I was the editor of "Our Women's Work," a splendid, thought-provoking article was sent to me for publication. It was written by Mrs. Jens Kjær and dealt mainly with the subject of re-organizing our W. M. S. and making our women feel that each one who was **actively interested** in the work would join with us on a **membership basis**. As editor of the page, I made no comment other than this: "It is our hope that many of our readers will express themselves on the ideas presented here." The result was, as some of you may remember, that no one sent in any comments either for or against. Recently we had another article in Lutheran Tidings similar to Mrs. Kjær's. It was Mrs. Nygaard's idea that this subject should be taken up for discussion at our annual meeting at Solvang. Because of lack of time, it was read, but not discussed, and nothing came of it.

Doubtless some of my readers will say that the reason for no action comes from lack of interest in this particular subject. This is definitely not the case. As District Representative in District 3, and before that in District 4, I may say that I have never brought this problem up for discussion at any of the district meetings, chiefly because of the time element involved. There are women in my own congregation, however, who feel that there is a lack of definite organization in the W.M.S. Likewise, there are also those who feel that the W. M. S. is doing a fine piece of work at present. I believe that the W. M. S. is doing wonderfully well under the present setup, but I also believe we can improve our missionary society by enrolling our women on a membership basis. Perhaps it may be said that the free will method is the better way, but I feel sure that there isn't another organization to which any of you belong that you do not pay a definite sum to each month or year.

Our synod assesses each congregation a definite sum, and the congregation tries to educate each con-

tributor to give at least enough to cover the amount pro-rated each member. You may say and rightly so, that the synod is involved in big business. Yes, and so are we. To me, it is first of all getting our women to feel that it is a privilege to belong to the W. M. S. If we are truly interested in missions, it is our duty to take part in our local, district and synodical meetings of W. M. S. I suppose I may just as well go on record here by saying that I, too, believe as does Mrs. Nygaard that all women attending our conventions should attend our business meetings, but I would withhold the voting privilege, or perhaps rather limit it to one **voting delegate** for each ten or fifteen members in each W. M. S. in our synod. Isn't there a great deal of truth in the expression "everybody's business is nobody's business?" Unless we become actively a part of our Women's Missionary Society, our influence will not be for the greatest good. All congregations have a certain number of members to whom we might refer as dead timber. These are the people who perhaps contribute financially to the church, but fail to show their interest in any other way. I hope there are none such in our mission groups. The very word "missions" means to me: Life, growth, interest, progress, work—all in an unselfish, sacrificial way in order to propagate the Gospel of Christ Jesus. If the majority of the women in our synod believe that we can do our most effective work under the present setup, then I would think that perhaps a few of us have been too greatly influenced by the women's organizations in the larger Lutheran synods. The Women's Missionary Societies in the larger synods make a tremendous effort to interest **all** of their women, but they do not have a membership that includes them all automatically. What I have written has not been intended to be done in a critical vein. But if we could improve our W. M. S. by a study of the problem followed by discussion and finally a recommendation to make whatever changes that might be conceded to be proper and correct might this not be good for all of us?

A. Frances Nielsen.

W.M.S. OFFICERS

Honorary President: Mrs. Seeley Knudstrup, 345—3rd Street, Manistee, Mich.

President: Mrs. Ida Egede, Hampton, Iowa.

Vice President: Mrs. Harold Petersen, Tyler, Minn.

Secretary: Miss Reeta Petersen, Gowen, Mich.

Assistant Secretary: Mrs. Marietta Strandskov, 325 W. Chipewa Street, Dwight, Ill.

Treasurer: Mrs. Agneta Jensen, 1604 Washington Street, Cedar Falls, Iowa.

THE DANEBO HARP

By Sigurd Pedersen

I

I sometimes think that community life, or even a home life, might be compared to a harp.—The harp has a number of strings, large and small, long and short. Each one, according to size and length, produces certain, definite sounds and, when properly touched, the various sounds can blend into beautiful harmony.

Thus is a community, or a home, composed of various individual human beings.—The souls of those human beings can also be touched by a hand, a sort of spiritual hand, and the vibrations set up can produce harmonious thoughts, resulting in harmonious action, and a life of harmony with uplifting power follows where soul vibrates with soul.

In pioneer days people with souls vibrating in harmony tried to settle in groups or colonies, generally with the church as the central "power house," sometimes with a folk school or parochial school assisting.

In 1886 a number of families settled around Tyler, Minn., and organized a congregation. In 1888 the Danebod Folk School was opened.—For four generations the vibrations from these institutions have been an uplifting power.

In the early years the middle aged people predominated. People in their best years came to subdue the prairie. As I remember it there were only two old families: Peder Hansen Duus with his Trine and Anders Utoft with his Mette. They were substantial strings on the young Danebod Harp. These strings as stated were up in years and served only for a few years. Trine Duus till 1894 and Peder Duus till 1896 while the two old Utofts both served till 1905. But they left a number of sons and daughters, most of whom became good strings on the Danebod Harp, and for years vibrated harmoniously and faithfully in the upbuilding of church and school.—Good strings in the second generation. Of the Duus home circle the last one, Lars, died a few years ago. Of the Utoft circle Chresten, I think, is the only survivor of the second generation.—There are many of the third generation, but even those strings are beginning to break to leave room for the fourth group, which also vibrates harmoniously on the old harp.

Today, Sept. 2, 1948, Karen (Utoft Hansen) Bollesen of the third generation was buried. She had the Utoft blood in her veins as her mother, Frederikke Utoft, was a daughter of the old Anders Utoft couple mentioned above. Frederikke married Christian Hansen, the story teller (Æventyr Manden). He was one of the most faithful, striving souls of the community from 1888 till 1939. One of the citizens of Tyler said of him: "He was the best man in the Tyler community."—He was my "story teller" even before the days at Danebod, when we lived at Ashland, Mich. He

appealed to the hearts of old and young, was one of the most faithful strings on the Danebod harp.

From this home of Chr. Hansen and Frederikke Utoft came good material for strings of the third generation: Svend, Sigrid, Karen, Folmer and Gudrun, all working for church and school, making good strings on the old Danebod harp.

In the early nineties came the Mads Bollesen family, a splendid addition to the colony (of whom I wrote in 1940). And their children became active strings on the harp. The old saying is: "Birds of a feather flock together," and so Jens Bollesen and Karen decided to build a home and become a new string to replace the old folks. And the Utoft-Bollesen harmony was woven into the harmony of the harp that vibrated for church and school.

I could not attend the funeral services for Karen today, as I sat in the hospital at the bedside of my wife, who was awaiting an operation in a few days; but we listened to the church bell as it sent out its farewell message. Our thoughts were with the survivors, and my wife had selected a card mailed to them with the following verse (she always has a supply of cards on hand):

"There's an open gate at the end of the road
Through which each must go alone,
And there is a light which we cannot see
Our Father claims His own;
Beyond the gate YOUR loved one
Finds happiness and rest
And there is comfort in the thought
That a loving God knows best."

When I left the hospital to go back to Ruthton, I drove to the cemetery and stood in silence at the flower covered grave holding Karen's "outgrown shell" as the poet, Oliver W. Holmes says in his beautiful poem:

"Build thee more stately mansions, oh my soul

Till thou at length art free
Leaving thine outgrown shell
By life's unresting sea."

The soul had gone to "more stately mansions"—As I meditated for a few minutes at the grave in the quiet evening hour, I was reminded of the last verse of a poem written to a ladies' quartette, which is so often sung at funerals:

"When your songs on earth are ended
And your bodies are at rest,
May your spirits still be singing
In the land where souls are blest."

And thus my little visit to the cemetery this evening as the sun was setting, ended with the prayer of that last verse, for now Karen's body was at rest—and the spirit was free to sing:

"In the land where souls are blest."



District III Convention At Dwight, Illinois

September 17, 18 and 19, 1948

On Friday evening the lighted windows of St. Peder's Church shone in the gathering dusk giving a warm welcome to all as they approached the church, then the bell rang its beckoning tones to affirm the welcome. To those of us who come from churches that have no bells such a call is especially impressive.

The sermon at the Friday evening service was given by Rev. Alfred E. Sorensen of St. Stephen's Church in Chicago. Rev. Sorensen's text was verse 105 of the 119th Psalm, "Thy Word is a lamp unto my feet," and he dwelt on the work of Evangelism in our churches.

Saturday forenoon we gathered in the church for a short devotional period led by Rev. Holger Strandskov. This was followed by a general discussion, opened by Rev. Viggo M. Hansen, on the subject of Evangelism. Many of the guests took part in the discussion, some telling of what their local congregations were doing to bring the message of Christ to the unchurched. During this meeting Rev. Robert Schmidt was welcomed to the District. Before we were aware of the time, the call for luncheon came and it was necessary to close the discussion.

Our business meeting Saturday afternoon was opened with the assembly singing a hymn. As both the president and the secretary of our District had moved to other Districts, there was only one board member present, Charles Lauritzen, the treasurer. Mr. Lauritzen took charge of the meeting and asked for election of a convention chairman. Rev. Holger Strandskov was elected; and Miss Ellen Andersen was elected secretary. A roll call of voters showed 33 delegates, five pastors and one board member present.

Minutes of the 1947 District convention were read, and accepted. Charles Lauritzen read the financial report for the District, showing a balance on hand September 15, 1948, of \$175.82.

Rev. Holger Strandskov mentioned that while the District had elected to turn over the furtherance of work at Sheffield to the Synod, he had been asked to continue to conduct services there as had been done previously. Attendance at these monthly services ranges from 15 to 30 depending on local circumstances.

No presidential report had been submitted to the meeting (as the District had no president), therefore the one in the Synodical annual report was used as a basis for discussion.

The first point for discussion brought out was that of the Church Extension Fund. We were advised that the National convention in Solvang had decided to give congregations a year of grace in making payment of the first year's quota. Representatives of St. Stephen's congregation in Chicago advised that they had paid \$50; Racine representatives advised that the quota had been collected and would be remitted shortly; Dwight and Marinette had paid their quota. A point was brought out that those who were fortunate in building new churches a few years ago when costs were considerably less should be willing to help those who are compelled to rebuild at this time when costs are exorbitant.

Our chairman advised that the proposal District III presented to the National convention regarding the change of the fiscal year of G. V. C. to conform with that of the Synod, had not been passed.

Delegates were asked to report the progress of their congregations in meeting Lutheran World Action quotas. Racine delegates advised that their quota has been met; Dwight and St. Stephen's in Chicago have raised most of theirs; Trinity in Chicago has raised about 60 per cent; Marinette and Menominee have not paid their contributions yet but expect to reach the quota. Mrs. Holgaard advised that Clinton is experiencing a little difficulty in gathering its quota and asked what methods other congregations used to collect their quotas. Other delegates mentioned the methods used in their congregations, and a suggestion was made that the women of the congregation be asked to visit members to appeal for funds as quite often they are more successful in such appeals.

At this time recess for coffee was announced, one of the good old Danish traditions that is kept up.

Our meeting was called to order again and began with the hymn "Praise the Lord, ye heavens adore Him."

The chairman called for reports from the various congregations. Walter Andersen reported for Trinity in Chicago. Aside from the customary activities of all our congregations the Trinity Young Peoples' Society had been host to the District IV convention over the Labor day week-end. The congregation also sponsors a lecture series during the winter months which is proving quite successful. In July of this year Rev. Nielsen conducted a "Happy Hour" for the children of the neighborhood, giving them Bible stories, Visual Education moving pictures, singing and other recreation.

Thorvald Hansen told of the work being done at St. Stephen's congregation in Chicago and indicated that the congregation is growing both materially and spiritually. In February of this year Rev. Adam Dan's 100th birthday anniversary was celebrated with a successful meeting. During the past year two couples within the congregation have celebrated golden wedding anniversaries. Mrs. Alfred Sorensen told of the summer school held in the church this summer, where the children lived at the church building for a week. This project had been quite successful.

Rev. Alfred Sorensen told about a fund being gathered by children of the St. Stephen's Sunday school called the "Fritz Fund." It is intended to care for a German child and the name of "Fritz" was chosen to represent such a child.

Work in the Bethania congregation at Racine was told about by Aage Engelbrecht who mentioned that attendance at worship services is increasing. The Bethania Church is being relocated and on a recent Sunday a "Lot Service" was held at the site of the new church. At this service the pastor spoke, plans for the new church were shown, and refreshments were served.

Mrs. Agnes Maske reported for Marinette and told of many activities which were held jointly with the Menominee congregation or other Lutheran organizations in the twin cities.

As there was no delegate from Menominee, Rev. Viggo Hansen mentioned that many of the activities there were similar to those in Marinette.

Mrs. Alfred Holgaard brought greetings from Rev. John Enselmann who was installed as pastor of St. John's Church in Clinton the Sunday before. She told of the work done in the Clinton Church and mentioned that the congregation had made up a list of "aims" for itself and the pastor, and expected that members would work to fulfill those aims.

Carl Jensen reported for St. Peter's congregation in Dwight, mentioning that in the Sunday school two Mission Sundays are held every year, this last year in the two Sunday offerings a little more than \$100 was realized and given to the Santal Mission. He mentioned that there are three Ladies' Aid groups connected with the church including one from Gardner, Ill. On Palm Sunday the congregation welcomed seventy new members, thirty-four adults and their thirty-six children. In Dwight a "Church Leadership School" is held by the churches in the city and St. Peder's takes part in this work too.

The district adviser to the D.A.Y.P.L., Rev. Alfred Sorensen, gave a report of the work done in that capacity during the past year, and advised that Rev. Ernest Nielsen was elected Advisor at the Youth convention in Chicago.

Usually a letter is received from the president of the Pension Fund, Rev. Arthur E. Frost, however this year Rev. Frost's report was published in Lutheran Tidings. Our chairman requested that all possible support be given to the Pension Fund.

A motion was passed that "The offering to be taken at the Sunday service shall be given to the Santal Mission." This offering amounted to \$102.

Mrs. Viggo Sorensen was asked to bring a greeting from the convention to her husband who is ill in a sanatorium. The assembly arose to extend this greeting.

Mention was made by Mrs. Aage Engelbrecht that most of our congregations use Sunday bulletin forms printed by the Augustana Synod, and she suggested that perhaps our Synod could have such folders printed showing on the front page pictures of different churches and institutions in the Synod and reading material of interest to our work on the back page. A motion was passed that "We send a request to the Publication committee asking that it consider having bulletins printed showing pictures of our churches and institutions on the front page with reading material pertinent to our Synod on the back page."

Election of board members: As the time was growing late, a suggestion was made that we dispense with the rules and elect members otherwise than with a written ballot. For president to complete the two-year term, Rev. Viggo Hansen and Rev. Holger Strandskov were nominated. Rev. Strandskov asked to have his name removed as his other obligations would not permit him to serve in this capacity. Nominations were closed and Rev. Viggo Hansen was elected by acclamation.

For vice president and secretary, two-year term, Rev. Alfred Sorensen and Rev. Robert Schmidt were nominated, Rev. Alfred Sorensen elected.

For treasurer, two-year term, Knud Overgaard was nominated, then nominations were closed. The assembly was asked to stand to vote for Mr. Overgaard.

Trinity Church in Chicago will be host to the District convention in 1949.

Meeting adjourned and was closed by our singing "Take My Life and Let it be Consecrated Lord to Thee."

The meeting Saturday evening was under the sponsorship of the Women's Mission Society. Mrs. Marietta Strandskov was in charge. A short talk was given by Rev. M. L. Dixen about the work in the Santal Mission, after which some very excellent moving pictures were shown. These pictures were taken in India last winter and showed many buildings connected with the Santal Mission, pictures of the Mission workers were also shown. The pictures included scenes from Calcutta and a few other points where Rev. Dixen visited on his way to the Mission Field.

On Sunday morning the worship service was well attended and Rev. Robert Schmidt gave an inspiring sermon on the text for the day in Luke 14, basing his message on part of verse 10, "Go Thou Up Higher." He outlined how we in our church life go up higher through baptism, confirmation and marriage. Also, our congregations must go up higher in their work of Evangelism, Stewardship, Missions and Service of Society. At the communion service Rev. Viggo Hansen used as his text one of the Beatitudes, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," and gave a warm invitation to take part in the "Holy Communion." Many attended.

In the afternoon a male sextet from Dwight sang two numbers before Rev. Alfred Jensen spoke about his trip to Amsterdam as delegate to the World Council of Churches. As introduction Rev. Jensen read from the fourth chapter of Paul's letter to Ephesians, verses 1 through 7. He mentioned that the theme of the conference was "Man's Disorder and God's Design," and that the conference was held to fill a deep desire for a growing unity among churches. One of the most impressive moments of the entire conference was the Confession of Faith by all who participated, each in his native tongue, there was a feeling of unity of faith regardless of interpretation.

Sunday evening Rev. Verner Hansen was the speaker, first with two violin selections then with a lecture on the subject "This business of Christian Living." Thoughts brought out in Rev. Hansen's lecture were: "The Church recognizes every age of youth—childhood, manhood and age."—"The church supplies spiritual nourishment and guidance through all ages of life from childhood through age."—"The unity of the family has a value in Christian living, it is the most sacred unity God has blessed."

Rev. Strandskov thanked everyone for his part in the convention. Rev. Viggo Hansen, the newly elected president, thanked for the inspiration given at every meeting, he said, "We have received so adequately that we can do our work

From New York to Denmark Via London

By J. C. Aaberg

V

Danish trains use mostly two types of cars, one with a center aisle, somewhat like ours, though the back of the seats is higher so that when seated one cannot see the passengers in the next seat, and one with the aisle along one side of the car and small closed off passenger compartments on the other. Although the former is the newest type and apparently favored by most passengers, I preferred the latter which afforded a little more privacy and also a chance to take a walk in the aisle without making a public exhibition of oneself. Besides this, the small number of people which could be accommodated in each compartment usually quickly became acquainted with each other and began to talk, which gave one an excellent opportunity to listen and—if one wanted—to take part in a frequently both interesting and enlightening conversation. I really learned a good deal about the general condition, thoughts and attitude of the people from these chance conversations on the trains.

But while I enjoyed the conversations, I found it somewhat irksome at times when my participation almost invariably led to questions about myself, who I was, where I lived, what I was doing, where I was going, how long I planned to remain, etc. They like to know whom they are talking to. Most of them guessed that I was a farmer. But if that was because I looked like one or because they believed that most Danish Americans were engaged in agriculture, I don't know. And I often allowed them to guess, because telling them that I was a minister usually either ended the conversation or made it stilted and unnatural, a reaction which to my regret I have often observed in this country too.

Somehow or other, however, they always seemed to know that I was an American. I still speak Danish quite well and was, in fact, often complimented on the purity of my Danish language. Of course, when it came to talk about almost anyone of the many new things which have been introduced during the fifty years I had been away, I was stuck. Even when after a while I learned to say "Kofanger" instead of bumper and electric "Pære" instead of bulb, etc., it seemed awkward. Besides this, the Danish language has changed considerably during the last half century, both in accent and in mode of expression. The most

at home." The convention closed with the assembly singing "And Now We Must Bid One Another Farewell."

We wish to thank the members of St. Peder's congregation for their warm hospitality and the very fine meals served. It is true that we meet to work with spiritual matters, yet many friendships are made at meal times, and many informal discussions are held during meals, all of which helps us to do better work when we get back to our homes. "Mange Tak."

Ellen H. Andersen,
Convention Secretary.

distinctive dialects had either been greatly moderated or had entirely ceased to be used, especially in the towns and among the younger generation. But many of those who spoke a supposedly pure Danish did so with a distinctly Copenhagen accent which is produced largely with the tip of the tongue and, to my ear, eliminates much of the softness and feeling for which the Danish language used to be known, giving it instead a somewhat lisping and affected sound. Of course, people in Denmark who were used to hear it, considered it to be both beautiful and the height of refinement. In spite of their good opinion, however, this Copenhagen colored Danish always reminded me of an article in an American magazine in which the author speaks of "that funny baby language of theirs." And I much preferred the softer accents of the provincial dialects.

Years ago people in Denmark dressed quite differently from people in this country. But today there is no distinctive difference in dress and appearance between people there and here. In spite of the serious clothing shortage people appeared well dressed and in much the same style as in this country. I don't recall meeting more than one poorly dressed man in Denmark, and he had been in America for twenty-five years. He had even, so he claimed, been in Alaska to dig gold. Looking at the crowd in the railroad stations, on the trains and at other places, I could observe little difference between people there and in this country. They all appeared well fed, well dressed and quite prosperous. Knowing there were many Danish Americans visiting in Denmark, I often tried if I could distinguish them from others, but I seldom could. The ladies were the easiest to recognize, not so much because they were differently or more expensively dressed, but because they used more cosmetics, especially the younger ones. Danish women use very little rouge and sometimes expressed a polite wonder at the liberal use Americans make of this supposed aid to feminine beauty. Thus it happened that a youngish Danish American woman made a brief call one day to a very nice home at which I was a guest. The woman was dressed in the very finest and latest style. Her hair was curled and every curl was in its place. Her lips were red as carmine and her cheeks blooming like the rose, not with the bloom produced by healthy blood and bright sunshine but—well, never mind. When she had left, the daughter of the house, a very fine woman, turned away from me, busied herself with straightening something on a table and asked very casually, "Do all American women paint like that?" I was happy to assure her that they did not—not quite like that anyway.

But being unable generally to distinguish Americans from Danes, I asked a relative of mine who worked in a hotel in which she said there were many Americans, how she knew they were Americans? "Oh," she said, "We can recognize the ladies by their rouge and the men by their wide-brimmed hats and bright neckties."

But we must hurry or we shall miss our train. A tremendous crowd is hustling and jostling through the gates and onto the railway platform. It is hard to move. The train is going to be crowded. But we

are lucky enough to push our way into a comfortable seat by the window. A large crowd is standing outside talking and waving to departing friends. As the train starts and begins jerkily to move forward, many of the people run with it continuing to wave and shout goodbye as long as they can follow us. It appears to be something of a ritual to go through every time someone leaves, even for a short visit.

The train moves slowly through the big railroad yard with its maze of tracks and hundreds of cars waiting on the sidings. Most of them are freight cars, small four-wheeled cars no bigger than a fair sized American truck. But they are light and practical to operate, I am told, for the short hauls in a small country. Leaving the yard, we move into a mixed factory and residential district, and then into a wide belt of colony gardens, small intensely cultivated plots of ground which are rented out to city families for the raising of fruit and vegetables and a chance to spend an evening or Sunday in the open. Many of the gardeners have built small, gaily painted cabins on their miniature farms in which they may eat their Sunday dinner, enjoy their evening coffee and celebrate parties with relatives and friends. These colony gardens, which cluster around almost every city and larger town in the country, present a really interesting picture of community life and are, no doubt, of considerable value to the health and well-being of their owners, not to mention the large amount of fresh fruit and vegetables they provide for families that might otherwise be unable to obtain them.

Leaving the colony gardens, the train speeds into a typical Danish countryside with its gently rolling fields, small woods, living hedges and winding reed-bordered streams. Scattered over the fields and half-hidden by woods and groves one sees the characteristic white walls, red roofs and slender chimneys of numerous farm buildings. Farther away the red roof and square white tower of a village church rise above the trees and gleam brightly against the blue of the clear summer sky. Occasionally one catches a glimpse of the massive pile and slender spires of an old castle, nearly hidden behind the green of its surrounding park.

It is mid-summer. Fields of rye, oats and barley, most of them small, ripple slightly in the light summer breeze, red colored cows are staked in orderly rows in lush fields of clover, people are working in the beet fields, some of them are cultivating with a one-horse cultivator, others bending down to weed and thin out the beets. Many of the latter, mostly women, straighten up as the train speeds by and wave to us with one hand while pressing the other against their spine to ease aching backs. It is not a grand scene, there is nothing magnificent or breath-taking about it, but it is pretty, peaceful and "hyggelig," a word which the English author, Charles Desmond, in his book, *The Soul of Denmark*, says can not be translated but is expressive of the very soul of the country.

Looking at the landscape as it rolls by, one is surprised that it has changed so little during the half century one has been away. Man made things have changed. Some of the towns have grown into small cities, their former short rows of stores and neat brick

cottages on both sides of a graveled road have grown longer and even extended into side streets, and most of the old farm buildings with their warped, cottage styled walls and swaybacked, mossgrown roofs have been replaced by impressive looking new structures with brick walls and tiled roofs. Only here and there does one still see one of the old style farms with their warped walls and straw roofs which, like the house in Hans Christian Andersen's fairy tale, still stands because it can not decide on which side to fall. But the good earth, the hills and fields, the valleys and streams remain the same and have, probably, not changed much since Viking times.

The cities have not changed so very much either. They have grown larger, adding nice looking new quarters and suburbs to their old bounds, but the old parts, the core of them stands much as they used to, apparently unaffected by the years which aged and shriveled generations of those who dwelt in them. As the train passes through Roskilde, the capital of Denmark when Copenhagen was only a swamp on the Sound, one still sees a maze of crooked roofs and narrow winding streets running hither and thither according to no visible plan, with the whole dominated by the massive walls and slender spires of the cathedral, the Westminster Abbey of Denmark, the sanctuary which for a thousand years has looked down upon the great events of Danish history and now guards the dust of so many of her great within her walls. Passing through Sorø, still dreaming on the shores of her idyllic lake, one notices with pleasure on the opposite shore of the lake the fine church and nobly proportioned building of the old academy where Saxo Grammaticus centuries ago wrote his famous history of Denmark, where Archbishop Absalon, the founder of Copenhagen lies buried, where Holberg, the father of Danish literature, wrote his immortal comedies, and where Ingemann, the seraphic poet, conceived his historic romances of medieval Denmark and composed his beloved hymns. At Slagelse, one remembers the story of Hellig Anders who, so it is related, once—centuries before the age of airplanes—flew in a night from Jerusalem to Slagelse where a stone cross still marks the spot where he landed. And then we are in Korsør, the terminal for the ferry across the Great Belt.

As soon as the train stopped there was the usual rush to change. But as there was plenty of time before the ferry would be ready to leave, I could see no reason for the hurry until I came aboard and found that every available seat was occupied and that I would probably have to stand up all the way to Nyborg, the ferry terminal on the opposite side. My sister, who was with me, did find and sit down in an empty seat but was told that it was pre-empted, and the demand that she should leave it became so nasty that she had to move away, even before the supposed occupant showed up. The Danes are not at their pleasantest when traveling.

To stand up or wander around on the boat was no great hardship, however. The weather was perfect and the view over the water with its many boats, big and small, and the wooded shores, the quaint old city and the countryside beyond were really beautiful. Meals and refreshments of various kinds were obtain-

able on the boat, provided one had the patience to wait for them. And I would have enjoyed a cup of coffee and some of the delicious sandwiches and pastry which they served. But tables and counters were so crowded that it might have required the whole time of the crossing to obtain anything. And so I chose the fresh air and the beauty of the view to the satisfaction of my appetite.

The Danes are great eaters, however. And they never seemed to neglect a chance to satisfy their hunger. Someone said that the difference between the Swedes and the Danes is that the Swedes eat to live and the Danes live to eat. Even with the supposed shortage of food, one could usually barely finish one meal before another was on the table. If one objected, the answer was invariably a serious that they couldn't let one starve. As few of their trains carry dining cars, the ferries provided an excellent opportunity to appease a hungry stomach after the fifty miles exhausting and foodless ride from Copenhagen to Korsør. And everyone was eating, either at the restaurant or from brought-along lunches.

The Great Belt is about eighteen miles wide at its narrowest, and the ferries cross it in something less than an hour and a half. On clear days the shores on both sides of the water course and a number of islands are visible throughout the crossing. One small island, Sprogø, rises quite steeply close to the course of the ferry. This island was formerly occupied only by the keeper of the lighthouse and his family, but it is now the site of an institution for wayward girls who in this quiet retreat should have sufficient opportunity to evaluate their former manner of life. If the proposed bridge across the Belt is ever built, the island will become one of its anchor points.

But although such a bridge will without doubt prove a distinct boost to modern demands for speed and efficiency, I always enjoyed crossing on the ferry. It was so refreshing for a little while to leave the crowded, stuffy trains and board the big, clean ferry, enjoy the fresh air, look out over the sparkling blue water, observe the boats plying hither and thither on their various courses, admire the swarms of gleaming white gulls following us in an effortless glide or with lightning rapidity diving down to snatch bits of food thrown to them even before they hit the water, and watch the crowd in its various activities. There is something cozy about a Danish crowd, it is alive with quiet good humor, but seldom noisy or rowdy.

But we are now rounding the point of St. Knud's Head and entering a pretty little bay at the upper end of which the city of Nyborg is located. Nyborg is an old, old town which at one time was a strongly fortified city with an imposing castle that frequently served as a royal residence and as a meeting place for many historic councils. In and around this city many great battles have been fought, and the neighboring countryside is marked with a number of wooded mounts in which the fallen were buried. One wing of the castle still stands much as it did in olden times together with the moats and much of the massive earthen ramparts which once guarded both it and the town. The city also contains a number of other very old buildings.

The 1948 Christmas Tour To Denmark

In a letter from Copenhagen to the committee for the Christmas tour Pastor Blichfeld, chairman for "Udvalget for den Dansk Amerikanske Mission," writes to welcome us:

"We are indeed very happy to know that as a group from the Danish Church in America you are making plans to visit us this coming Christmas. Hoping that the group may be rather large we sincerely urge you to apply for your reservations as soon as possible.

To arrange for your entertainment while in Denmark a committee has been appointed and we shall later on let you know our plans when these are complete.

"Meanwhile, may we assure you of a hearty welcome awaiting you on your arrival."

Sincerely,

M. F. Blichfeld,

Martensens Alle 10, København V.

Your committee for the proposed Christmas group tour has been working for some time to arrange this tour. We have the ship and the reservations, but it is important that your applications are in the hands of one of the committee members by the 15th of October as our option expires on that date.

You have evidently seen the circular we sent out. If not write and ask for one. A post card indicating your interest in the tour sent to one of the members will bring you all the information you may need. A 25 per cent deposit of the price of the ticket with one of us will guarantee your reservation.

Serving on the committee for your convenience:

Thormod Jensen, 138—23—228 St. Laurelton, L. I., N. Y.

Pastor S. Marckmann, 112 S. Grand Oaks Ave., Pasadena, Calif.

Aug. L. Bang, Cedar Falls, Iowa.

Martin Rasmussen, 13265—91 Ave., S., Seattle, Wash.

Mrs. Allan Juhl, 3031—34th Ave. S., Minneapolis, Minn.

Pastor M. Mikkelsen, 3333 Stevens Ave., Minneapolis, Minn.

For the committee,

M. Mikkelsen.

More Refugees Here By Boat; Council Extends Aid To 69

New York—Food, clothing and other necessities have been provided by the National Lutheran Council to sixty-nine refugees who arrived at Wilmington, N. C., on Sept. 20. Their small boat crossed the Atlantic in seventy days.

All Lutherans, the group consisted of sixty-five Estonians, two Latvians, a Pole, and the Finnish captain of the frail vessel. Included were thirty-one men, Twenty-five women and thirteen children, several of them infants.

As soon as permitted by immigration authorities, the Rev. K. Y. Huddle, pastor of St. Matthew's Lutheran Church at Wilmington, held a communion service for the refugees aboard their boat. He also baptized three babies.

When the group arrived at Pennsylvania Station in New York on Sept. 22, enroute to Ellis Island, staff members of the National Lutheran Council were on hand to extend greetings and pledges of assistance. The Rev. John A. Scherzer, secretary for European affairs, and Miss Mary Winston, director of the NLC's Service to Displaced Persons, met the newcomers.

This is the third group of refugees to reach the

United States this year after long and dangerous voyages across the Atlantic, and the eighth group to arrive since late in 1945. Several boatloads have also sought haven on Canadian soil.

Of the 241 refugees who have come to the U. S. during the past three years, 64 were permitted to remain in this country through intervention by President Truman, and 24 were resettled in Canada through the efforts of the National Lutheran Council, and 84 are under exclusion orders from immigration authorities, pending congressional action. The latter procedure will undoubtedly be followed in the case of the most recent 69 arrivals.

Children Give Kiddies' Kits For LWR Shipment To Germany

New York—Sixty-three hundred Kiddies Kits, assembled by children throughout the United States, were among the relief supplies shipped abroad during August by Lutheran World Relief, it was reported here by Bernard A. Confer, LWR administrative secretary. The kits contain toilet articles and school supplies and will be given to German children.

Total shipments for August amounted to 1,118,820 pounds, Mr. Confer said, making it the second consecutive month in which the million mark has been exceeded. Goods went to Germany, Austria, Czechoslovakia, Finland and Poland.

Included in the food shipments was a \$10,000 purchase of wheat, totaling 115 tons, to be divided equally among Czechoslovakia, Austria and Poland. American Relief for Germany, Inc., purchased 300 tons of foodstuffs, consisting of 9,200 cases of soya wheat flour mix and 3,268 bags of soya beans, which were shipped into Germany by LWR.

Another special gift consisted of 330 nurses' uniforms, contributed mainly in response to an appeal from the National Lutheran Nurses' Guild.

The remaining portion of the month's shipments included flour, lard, clothing and bedding, shoes, yarn, sewing equipment, dolls and toys, cooking utensils, flannel piece goods, medical kits, Bibles and hymnals, soap, newsprint, printed labels, vegetable juice and cornmeal.

Receipts at the LWR warehouse in Easton, Pa., dropped to a new low for 1948, being only 89,171 pounds, Mr. Confer reported. Monthly receipts are expected to rise during the fall, however, as clothing drives are conducted. Mr. Confer pointed out that church officials returning from Europe stress the acute need for clothing among people of the war-devastated countries.

The cumulative report reveals that a grand total of 19,340,861 pounds, or 9,675 tons, valued at \$7,561,271, has been shipped through LWR since the agency was organized late in 1945.

Grand View College And Our Youth

Freshman At Grand View College

Do you know how busy a freshman can be? Well, let me tell you.

Ever since classes started Thursday, September 16, I haven't had a minute to relax.

First of all, there are numerous committees: U. K. committee, nominating committee, meeting at 12:30, 1:30, 3 and 8. Homework? Oh, that can be done later!

And mail. One must run upstairs after every period to find out if the mail has come in.

Meals are served four times a day, and they are always interrupting something. I'm usually so excited I can't eat, and can merely sit and watch; this makes me miserable. I enjoy coffee most. It's served at 9:30 and cake or cookies and hot coffee taste really good before bed.

Least, but not last, there are studies. I enjoy the class periods immensely, never thinking about the time as I did in high school. The professors here make even mathematics interesting.

Danish I love, and after the first day, I was able to say, "Jeg bor i et stort hus."

But one hasn't lived until one has experienced "dorm" life. Saturday from 6:30 to 7:30 p. m. there's always a line for the bath, a line for the shower, a line for the ironing board; everyone is running up and down the halls, and conversation is pretty well mixed up. "Say, who has a gold choker I could borrow?" and "My coat doesn't match my lipstick, may I wear yours?" It's wonderful how all the girls are so friendly and helpful. It's like having 35 sisters, without the arguments.

At two different periods of the day, devotions are held. Each time we have two songs, a short sermon or philosophical reading and prayer. The spiritual need is filled and I believe I really look forward to these informal gatherings. The professors know how to choose material which makes one think.

Most important of all are the activities. Every night after devotions, we either sing or folk dance. The only thing wrong with this is, we must be in by 10:30, and that leaves only a half hour, which serves merely as a teaser.

Friday and Saturday, as the curfew is extended till 12, the lucky boys have the honor of escorting the fair co-eds to various off-campus activities in Des Moines.

On Saturday, U. K. usually presents a program. Last Saturday, it was movies; next Saturday, it is to be a play. We

are also planning a minstrel show, and all these things are taken care of by a committee.

The Echo, which is the school paper, is starting publication, and subscriptions are being solicited. The student body is divided into two teams, and each tries to outsell the other. The losing team usually plans a formal dance for the school, and, as I do not want to have the burden of decorating the gym, I am already working on subscriptions. (Anyone having pity, please write to Esther Williams, Grand View College, Des Moines, Iowa).

The Viking, the school yearbook is being started also and the editors have been chosen. We have not been assigned articles yet, but that will probably come next semester.

I think I can speak for almost all of the students when I say, "Grand View College has everything possible for an interesting and happy life at college."

Esther Williams.

A Few Facts From Grand View College

The 1948-49 school year got under way with registration during the week starting September 13. By the time of this writing two full weeks of active school work have passed, and the picture of the enrollment is becoming clear. At the present time Grand View College has enrolled a total number of 265 students. Of these 45 are nurses from the Lutheran hospital who take half their work at the college. Four are Seminary students (three full time and one part time), and the rest, or 216, are full time college students. There are almost 100 students living in the dormitories, and in addition the lower floor of the girls dormitory is rented to young married couples and teachers.

The new teachers who were announced from time to time in Lutheran Tidings have all assumed their part of the faculty work. They are Axel Kildegaard, theology; Charles Livengood, biology; Mrs. Paul Helmick, physics; Miss Bodil Gudnaes, Danish; and W. S. Morgenthaler, engineering drawing.

More information will be published at a later date. We have a very fine group of young people, and we look for a good year.

Johannes Knudsen.

Grand View College, Oct. 1, 1948.

Youth Sunday

The annual convention in Solvang, Calif., voted in favor of an annual **YOUTH SUNDAY** to be observed in all our congregations, preferably in the month of October.

The leaders of the Youth work in our synod have recommended the observance of such a Sunday, and they believe that it may do a great deal

toward the goal of reaching ALL of our youth for a more intensified YOUTH PROGRAM.

The resolution adopted at the Solvang convention stated the following purpose of such a special Youth Rally:

Be it resolved that a national Youth Sunday (preferably in October) be observed in each congregation on which

a) The Youth Program of the local congregation be given special recognition—possibly with an all Sunday Youth Rally.

b) That on this Sunday the local D. A. Y. P. L. and the congregational "Friends of Youth" committee for the coming year in some manner be given recognition and assured of congregational support.

c) That the congregation on this day either by an offering or otherwise give some financial support to the Youth Program for the coming year.

d) That the money thus collected be used as follows: One-half to the national D. A. Y. P. L. treasury, one-quarter to the local youth work and one quarter to district work, to be used to assist young people in attending national and district camps, conventions, workshops and larger Inter-Church Youth Meetings.

We sincerely hope that every congregation will observe such a Youth Sunday. If not convenient to have it in the month of October, then have it as soon thereafter as possible.

A meeting will be held in Des Moines, Iowa, during the week-end of November 11-13, bringing together the National Board and members of all the District D. A. Y. P. L. boards for a Workshop of programs, plan for the coming year in our entire Youth Program, etc.—It is then the plan to have the various Districts of D. A. Y. P. L. arrange District meetings and Workshops for the Thanksgiving week-end to which all leaders and board members of the various youth groups will be invited.

It is primarily for these meetings and others later in the year that our various Youth treasuries need funds. Please give this cause your support in all congregations with a substantial offering on Youth Sunday.

The National D. A. Y. P. L. board members for the coming year are:

Rev. Clayton Nielsen, Denmark, Kans., president.

Rev. Howard Christensen, Cozad, Nebr., vice president.

Mrs. Allan Juhl, Minneapolis, Minn., secretary.

Paul Jorgensen, 3149—35th Ave. South, Minneapolis, Minn., treasurer.

And the undersigned,

Holger Strandskov,

Synodical Representative on
the D. A. Y. P. L. Board.

Dwight, Ill., October 1, 1948.

Fifth District Convention

Bone Lake Danish Lutheran church, located on Rt. 2, Luck, Wisconsin, here-with extends invitation to attend the convention of District 5, Danish Lutheran church in America, October 8-9-10. Lodging and breakfast will be provided guests gratis, while dinner and supper will be served in the church basement. Please notify us if you arrive by bus, train or by private car. Pastors and delegates are urged to attend and to send registration early.

Willie Mohnsen, President
Rt. 2, Luck, Wisconsin.

F. O. Lund, Pastor,
Rt. 3, Luck, Wisconsin.

The detailed program for the meeting will be announced later.

L. C. Bundgaard,
District President, Withee, Wisconsin.

Program

October 8, 9 and 10

NOTE: Dates are changed from
Oct. 1, 2 and 3

General Topic for the Meeting:

"The Challenge to the Christian Church from within itself, from the Nations and from National and Cultural Leaders."

Friday Evening—

Rev. Harold Petersen, Askov, Minn., introducing the topic: "The World is Challenging the Church."

Saturday Morning:

- 9:00—Devotion and address: "Is the present membership of the church willing and able to rise to the challenge before it?" Rev. M. Mikkelsen.
- 10:00—Business session. Delegates are asked to have written reports ready to read.
- 12:00—Dinner.
- 2:00—Business session continues.
- 4:00—Sunday School Teachers' session. Introduction of topic for discussion: "Is our social and community influence a handicap to the children in our time?" Rev. Thorvald Hansen.
- 6:00—Supper.
- 8:00—"What is the intellectual and spiritual challenge to our teaching in our time?" Introduced by Rev. Ottar Jorgensen.

Sunday Morning:

Sunday School.
Service in the Danish language by Rev. Peter Rasmussen at the West Denmark church.

Service in the English language by Rev. J. C. Aaberg, "Can we challenge humanity where there is no sense of duty to hear the Christian message?"
Noon—Dinner.

Afternoon: "The Meaning of the World Church Movement to us—can we rise to it?" Introduced by Rev. Alfred Jensen. (Open for discussion and questions).

Sunday Evening:

7:30—Lecture in the Danish language by Rev. P. Rasmussen.
Song fellowship.

A brief summary of the lectures and discussion. L. C. Bundgaard.

It is expected that Rev. F. O. Lund will have a choir to sing for Sunday afternoon and evening.

L. C. Bundgaard,
District President.

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.

Sixth District Convention

Members and friends of the work of District VI are invited to attend the District convention to be held in the Hope Lutheran church, Ruthton, Minnesota, October 22-23-24.

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

Registrations should be sent in advance to Volmer Jensen, Ruthton, Minn., or to Pastor Eilert C. Nielsen, Ruthton, Minn.

Volmer Jensen,
President of Congregation.

Eilert C. Nielsen,
Pastor of Congregation.

Enok Mortensen,
President, 6th District.

HELP WANTED

Children's Home, Chicago.

The Children's Home in Chicago is in need of a young lady who will work directly with the children.

Please write to the Superintendent for further details.

Miss Reva Nielsen,
3320 Evergreen Ave., Chicago 51, Ill:



...For A World In Need

SEND NOW . . .

Food

Sugar, Shortening, Cocoa, Milk, Meats.

Clothing

Suits, Dresses, Coats, Bathrobes, Stockings, Underwear, Overalls.

Shoes

All sizes, Rubbers, Boots, Slippers.

Bedclothes

Sewing Materials

Food and clothing given in Christ's name bring hope and witness of love to people who live on the brink of despair. The gifts of American Lutherans saved many this past winter from desperation and sin. Yet, the task is not done—we must continue to supply food, clothing, and self-help materials. Your help is needed now!

EVERY LUTHERAN CHURCH A COLLECTION CENTER!

Ship to

LUTHERAN WORLD RELIEF, INC.
N. 13th Street and Bushkill Drive
Easton, Pennsylvania

Give through LUTHERAN WORLD RELIEF

Danebod Folk Meeting

October 12-17

The third annual Danish folk meeting at Danebod Folk School will begin Tuesday night, October 12, with a lecture by Rev. P. Rasmussen of Dalum, Alberta. The program for the meeting is as follows:

Every morning at 9 o'clock there will be Bible hour led by Rev. C. P. Højbjerg of Denmark. At 10:30 there will be a discussion period. Rev. Marius Krog will have charge of this Wednesday and Thursday, Rev. P. Rasmussen will take this hour on Friday and Saturday. Every afternoon at 2:30 there will be a period devoted to learning new songs and hymns, led by Mrs. Thyra Nussle, and following coffee, there will be a daily lecture by Rev. Enok Mortensen. His subject this year will be "The Great Migrations." In the hour of dusk there will be singing and dramatic readings.

Rev. C. P. Højbjerg will lecture Wednesday and Thursday evenings. Dr. Otto Højberg, recently returned from Germany, will lecture about conditions in Germany Thursday evening. This lecture will be in English while all the other meetings are in the Danish language. Saturday night is open so that guests may have an opportunity to visit new and old friends.

Sunday morning Rev. C. P. Højbjerg will preach at the Danish service while Rev. Enok Mortensen will speak at the English service. In the afternoon there will be talks by both Højbjerg and Rasmussen, and at the closing meeting in the evening C. P. Højbjerg will give his final talk.

There are so many registered guests now that the rooms in the dormitories are full. We have asked a few people in the neighborhood to help us house

additional guests. Please let us know if there are others who will help us! But we can take only a few more guests.
Enok Mortensen.

OUR CHURCH

Rev. J. C. Aaberg will leave shortly after October 15 for Tacoma, Wash., to serve the Tacoma church for an indefinite period.

Waterloo, Iowa—A Fall Festival will be held Sunday, Oct. 17, in the Waterloo church. Dean Alfred C. Nielsen of Grand View College has been invited as guest speaker.

Rev. and Mrs. M. Mikkelsen have accepted the position as superintendent and matron of the Old People's Home in Des Moines, Iowa. They took over their new task on October 1, and their address is now: 1101 Grand View Ave., Des Moines 16, Iowa.—Mr. and Mrs. Henrik Ries have served faithfully in this capacity for a period of ten years and preferred now to retire from these duties.

Lake Norden, S. D.—A Fall Festival was held in the Badger-Lake Norden church during the week-end, Oct. 1-3. Pastor F. O. Lund, West Denmark, Wis., former pastor of the Dakota churches was the guest speaker.

The Denmark Christmas Tour committee announces that the time limit for registrations for the Denmark tour on the M/S Gripsholm, leaving New York City December 4, has been extended to October 15. Further information may be had from the chairman of the committee, Rev. M. Mikkelsen, 1101 Grand View Ave., Des Moines 16, Iowa.

Clinton, Iowa—Rev. John Enselmann and his wife arrived in Clinton on September 9, driving through in car from their former home in Dagmar, Mont.

The next afternoon the members of the two Ladies' Aids surprised them with a pantry shower.—On Sunday, Sept. 12, the new pastor was installed, Rev. Holger O. Nielsen, Cedar Falls, Iowa, officiating.—The ladies served tea in the afternoon, where members and friends could meet the pastor.—In the evening the congregation gave a fine dinner in the large D. B. S. hall.

Thursday, Sept. 23, Dan Christian Andersen and his wife gave a good program in Clinton, showing their now famous color film from Denmark. About 200 people were gathered and enjoyed the entire evening program.

Des Moines, Iowa—The pastor, Rev. Holger Jorgensen and members of the Luther Memorial Church gave a reception for all the students of Grand View College on Sunday evening, October 3. A program in the church had been arranged, followed by refreshments and a social hour in the church parlors.

Denmark, Kans.—A new venture has been introduced in the congregation with a monthly Danish Sunday afternoon service, held especially for the elderly

people. The program consists of singing, a Danish devotional service, and the reading of a Danish story.

St. Stephen's, Chicago—The annual Fall Festival will be observed in the St. Stephen's Church Friday, Saturday and Sunday, October 8-10. Pastor C. P. Højbjerg from Denmark will be the guest speaker.

Muskegon, Mich.—The 75th Anniversary of Central Lutheran Church observed on Sunday, Sept. 19, was well attended. The two former pastors of the church Ernest D. Nielsen and Holger P. Jorgensen were the guest speakers. An anniversary offering was laid on the altar amounting to \$416. This offering was turned over to the Building Fund. One of the fruits of the 75th anniversary fellowship was the determination of the members to make the final push now for the building of the new church. The basement church has been completed and has been in use the past three years. The quarterly congregational meeting to be held Oct. 12 will consider architectural plans for the new church edifice.—Former confirmands of the church have raised a sum of \$600 for the building fund.

Askov, Minn.—The Bethlehem Lutheran Church observed the annual Harvest Festival Sunday, Sept. 26. Rev. N. B. Hansen of Hutchinson, Minn., a pastor of the United Evangelical Lutheran Church, was the guest speaker morning and afternoon.

Hartford, Conn.—Our Savior's Lutheran Church passed the 65th anniversary mark on July 31. The event was observed by a special service on Sunday, October 3, followed by a church dinner served by the ladies and a program of singing and anniversary talks.

Lutheran World Action

According to reports from the New York office our synod had reached only 29.3 per cent of its 1948 goal on Sept. 24. The average for all the synods was 66.9 per cent. And our synod is far below all the others.—We know that several congregations have funds on hand waiting to have the full quota before remitting to our synodical treasurer. But we urge all congregational treasurers to send to Olaf Juhl any amount on hand, as another report will come out on November 1. We must meet our quota with all the other Lutheran bodies. Let us be up and doing!

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, 222 Pollard, Dwight, 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.

I am a member of the congregation at _____

October 5, 1948

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,