

Lutheran Tidings

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No. 2

Consolation

Twilight sadness, midnight weeping.—
In the hours of doubt and grief
Through the darkness God can see us,
He in Christ will send relief;
He through black and stormy skies
Bids His morning sun: "Arise,
Bring my children in their sadness
Hope with light and songs of gladness!"

Gladly ever speed God's angels
Where He sends them with His word.
Messengers on earth He sends us
With the gospel shepherds heard.
Where they go from place to place
Christ is there with truth and grace;
Where God's children pray: "Our Father!"
Joyfully His angels gather.

Note: Just 100 years ago, 1849, Grundtvig published in "Dansk Kirketidende" a hymn: "Ene i den vide Verden" (Alone in the wide world). Omitting the first three stanzas it was included in the authorized hymnal of the Church of Denmark as it is here translated.

S. D. R.

In the valley of the shadows
Wait my soul for break of day!
Long before you knew your sorrow
Was His comfort on the way.
Jesus said: Where two or three
Gathered in my name shall be
There I am with your salvation,
Light with peace and consolation.

Beautiful upon the mountains
Are the feet that bring thy word, *)
Jesus, who art near wherever
Hearts are by their message stirred.
As they helped me in the past
So they will reveal at last
That the door of death before me
Opens into sunrise-glory.

—N. F. S. Grundtvig.

By S. D. Rodholm.

"Aftensukket, Nattegraaden".

*) Isa. 52, 7, Rom. 10, 15.

From A Confirmation Sermon At Dalum, Canada

JULY 31, 1949

"And turning to the disciples he said privately. Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and Kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear and heard them not.—Luke 10-23, 24.

I would like first to thank the parents both from this community and those from far off that have entrusted their children to my care for some time, so that I could have the privilege to live with them and teach them these long summer days.

And I must also thank you children for being so faithful in attending the class and work with me throughout the day. We have shared so much together that in days to come we will bear in mind, these were really good days.

There are three things that I have aimed at with my teaching. Whether I have fully succeeded we will leave to a higher judge to decide. I may not even see the fruit of what I have tried to plant in your heart. But it has always been clear to me, that if we do not sow there will be no harvest.

The first thing that I aimed at was to open your eyes, so you could behold Christ in all his loving kind-

ness. We have dwelt upon his life story from the very beginning in Bethlehem, we have seen him as the obedient boy to his parents, as the young strong man that cleansed the temple, we have seen him full of sympathy and pity ever and again ready to help and bring joy to sorrowing hearts. We have followed him into the garden of Gethsemane and listened to his words on Calvary's cross. But the greatest impression made upon us was Christ as the victorious prince of life, as he revealed life to Jairus' daughter, the widow's son, to Lazarus and on Easter morning.

Next I wanted to open your ears for all his beautiful words and sayings. I have pointed out again and again some of his many promises that would come true if only we listened and believed, but I have also tried to open your ears for his high calling. As he took Jairus' daughter by the hand and called her back to life, so is he reaching out for your hands and heart to lead you through life and to the heavenly home. As it was once said to Mary in Bethany: "The Master is here, he is calling for you," so has the same calling come to you.

Thirdly I have tried to help you to be willing to

open your hearts so that Jesus through his words and by the Holy Spirit would fill it with all fullness. It is not enough to know the life story of Jesus, even if it is the most wonderful story, but to live in and with Jesus. You remember what happened on Pentecost day. They were all filled with the Holy Ghost and it was just the other day that we heard Paul pray for his friends in Ephesus: That they may be filled unto all the fullness of God.

This is the great thing about Jesus: He has never asked us to do anything but that he also gives us strength and power to carry on. We have the means of grace: Baptism, the Lord's Supper, Bible and prayer. If we cling to them we will succeed as Christian men and women.

When we followed Paul on his journey to Rome across the Mediterranean we heard about four anchors that would hold the ship from breakers. From this good book, "Great Nights of the Bible," we learned what the four anchors were. Relationship to the church and the worshipping in the house of God is the first anchor. We sang many times, "Fair beyond tell, God is thy dwelling." The second is the anchor of home ties and affection. The third anchor for the soul is the Bible, and the fourth is the anchor of prayer. The author goes on to say: "I have never yet heard of a man who fell into sin on his knees."

We also sang, "I walk with Jesus all the way." Fine, if that is true for all of us.

P. Rasmussen.

Dr. Sittler's Book

Dr. Joseph Sittler, Jr., who is professor of theology at Chicago Lutheran Theological Seminary, has in recent years, become well known and well liked in the Danish Lutheran Church. He has twice been on the program of the pastors institute at Grand View College and this summer he spoke at the Sunday afternoon meeting in Greenville. There has been universal agreement that we like his message.

I presume that Dr. Sittler is well received in other Lutheran circles, but it would be a mistake to say that all Lutherans like his message. In 1948 the United Lutheran Church published his little book titled "The Doctrine of the Word." It contains the basic material of his Knubel-Miller lectures and it is an analysis of that which forms the words of the title, the Lutheran doctrine of the Word of God. This book has been received with a storm of criticism in conservative Lutheran circles. The Lutheran Herald calls it "one of the most disturbing books of Lutheran origin we have read." O. G. Malmin, writing in the Book News Letter of the Augsburg Publishing House, takes the same cue. "Frankly, to the reviewer this little book seems one of the most disturbing that he has read from an American Lutheran source." The editor of The Lutheran Outlook criticizes it editorially, and there are presumably many other such comments. I have seen no favorable reviews, but that is undoubtedly due to my limited resources.

The editor of Lutheran Tidings has asked me to review the book, and this I am very happy to do, realizing, however, my incompetence in the field of theology. May I say from the beginning that I consider it an excellent little book with a clear and timely message. I agree fully that it is a disturbing book, but it disturbs a situation that needs to be disturbed. American Lutheranism needs to be shaken out of its century-long sleep during which time the thinking of European Lutheranism has developed with great strides. It is a good thing that Sittler and other Lutheran writers are disturbing people with their recent books.

Dr. Sittler starts with the assumption that a clearer and deeper understanding of the Word of God "should be sought from within the structure of Lutheran theology." He points out, and so far even his critics

will agree, that the center and core of Lutheran theology is faith. He goes on, however, to show that faith leads to an "unmistakable dynamism" in the understanding of God, of Christ, of the Spirit, of the Church, of ethics, of revelation, and of the Word of God. It is this dynamic concept which causes the controversy. For in regard to the Doctrine of the Word he shows how we have gotten a static concept when we make the Word and the Bible one and the same. This need not be, for "if one declares that the Word of God is the Scriptures and means by that declaration to assert an uncomparable relationship between the action of God and a recorded complex of history, then the statement will stand. But if, as is commonly understood, the identification of the Word of God and the Scriptures means to equate the living Word of God with the words of the Bible, a manifestly wrong statement is made."

In other words, Sittler says that the Word of God is a Living Word which must not be narrowed down to a complete identification with the Bible. In this he agrees with Grundtvig and with Dr. Nygren, the head of the Lutheran World Federation, but he clashes head on with conservative American Lutheranism which makes the complete identification of the Word and the Bible. Hence all the violent criticism.

The ensuing chapters of the book show first of all how Martin Luther's concept of the Word was a living, dynamic concept, then how the Lutheran theologians of the sixteenth century, using the medieval methods of scholasticism, developed the static, doctrinal methods and concepts which so greatly prevail among conservative Lutherans today and which he calls a caricature of the original Lutheranism, and finally how this caricature has been dissolved by the experiences and philosophies of the Christian world in the last two centuries—dissolved, that is, in all but conservative American Lutheran groups.

It is easy to understand the outcry at the impact of this presentation for Sittler is calmly documentary and mercilessly logical in his argument. He makes an excellent case for the understanding of the Word of God as a living Word and he torpedoes neatly the un-Lutheran and scholastic (shall we say, fundamentalistic and literalistic) doctrine which has been propounded

not only as Lutheran but as the main and identifying Lutheran doctrine for so long. And his critics have no argument against it save the postulate that he is wrong.

In the last chapter of the book Dr. Sittler discusses the theological resources for the reconstruction of the doctrine of the Word. It is this chapter that the critics especially attack. They claim that it is purely subjective, and in comparison with the hard and fast doctrine, that inerrant scripture is the Word of God, Sittler's discussion must seem subjective. But his premises are not purely subjective. He proposes that we must find the resources in the Reformers' scriptural teachings, and he makes it clear that the doctrine must (a) make no denial of the essential role of faith, must (b) encompass such a dynamic understanding of the Word of God as shall recognize—the contemporaneousness and everlasting creativity of the Word which is alive; and (c) must so relate the doctrine of the Word to the doctrine concerning the scriptures as to protect the meaning of Biblical speech against sub-evangelical interpretations. With this I can only agree, and I appreciate a final statement about the Bible which reads: "—the Bible itself does not claim to be the Word of God in such a sense as to blind us to the Word which has been forever, which addressed men before there was any Bible, which is so complete a communication of God with us that only an incarnate Christ can express it, and to which the Bible is a unique witness."

My only criticism of the book is that Dr. Sittler doesn't go far enough, but this criticism must immediately be modified with the recognition that he has set himself a limited task and with the hope and expectation that he will go on in subsequent writings. It is pertinent when one critic says: "Now that you have deprived me of that upon which I thought I could depend, I have a right to demand that you give me something equally good or better in its place." It is also pertinent when another asks: "When and where can I come into contact with the Spirit of God who will make a dynamic revelation of God to me?" It is not justified, however, when the latter critic concludes that inasmuch as Sittler has not answered the question, we must fall back on the reliability of the written word or depend upon purely subjective interpretations.

For there is an answer and a way ahead. Dr. Sittler hasn't made it clear yet, but Grundtvig found it over a hundred years ago. His attack on orthodoxy was largely the same as Sittler's, and also he called attention to the Living and Creative character of the Word. But he was not limited to the resources of the Reformers, and he plainly saw and rejected the fallacies of the subjectivists of his day which were represented by the Rationalists of the one hand and the Romanticists (Schelling, Schleiermacher) on the other. He called attention to the fact that the abode of the Word is the church, which gives us the Living Word in the sacraments and in its confession, and which is the cradle of the scriptures. Uniquely he emphasized the covenant relationship where the Word as baptism and the Word as confession unite creatively to make us the children of God.

Dr. Sittler has gone far along the same road as Grundtvig. We hope that he goes still farther. In his address to the convention he showed a fine appreciation of Grundtvig's view of what he called "common grace." This is no less significant than the theological problem and in a subsequent article I shall try to discuss it.

Johannes Knudsen.

Grand View College, August 11, 1949.

Agur said, "Give me neither poverty nor riches"; and this will ever be the prayer of the wise. Our incomes should be like our shoes: If too small, they will gall and pinch us, but if too large, they will cause us to stumble and to trip. But wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much and wants more. True contentment depends not upon what we have; a tub was large enough for Diogenes, but a world was too little for Alexander.—Colton.

Wealth is not his that has it, but his that enjoys it.
—Franklin.

LWA Reaches Halfway Mark in 1949

Appeal With \$2 Million Received

New York—Lutheran World Action, the overseas relief appeal conducted annually by the National Lutheran Council, has passed the halfway mark in its 1949 appeal for \$4 million, it was announced here. Cash on hand as of August 2, was \$2,074,801.44, or 51.8 per cent of the total goal.

The American Lutheran Church was closest to completing its goal among the eight bodies participating in the council, having raised \$475,001.97 or 69.3 per cent. The Augustana Lutheran Church, with \$257,119.32 or 56.1 per cent, was next, followed by the United Lutheran Church in America, which had a total of \$1,013,708.03 or 51.9 per cent, and the United Evangelical Lutheran Church 749,116.44 205,521.80 27.4

LUTHERAN WORLD ACTION

Financial Report—August 2, 1949

Church Body	Goal	Cash Received	%
United Lutheran Church	\$1,950,058.70	\$1,013,708.03	51.9
Evangelical Lutheran Church	749,116.44	205,521.80	27.4
American Lutheran Church	685,194.42	475,001.97	69.3
Augustana Lutheran Church	457,731.60	257,119.32	56.1
Lutheran Free Church	59,776.41	22,446.21	37.5
United Evang. Luth. Church	43,474.17	22,456.39	51.6
Finnish Suomi Synod	32,815.47	8,750.00	26.6
Danish Evang. Luth. Church	21,832.79	7,014.51	32.1
Undesignated		12,783.21	
Miscellaneous		50,000.00	
Total	\$4,000,000.00	\$2,074,801.44	51.8

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The D P Resettlement Program In Our Synod

"One Displaced Family In Every Congregation," this goal was accepted by the pastors and the delegates at our synodical convention held in Greenville, Mich.

A number of congregations reported that the planning for the placing of a family in their community was well under way. Others could report that a family had already been contacted and could soon be expected.

Since the convention, we have had report that the Askov, Minnesota, congregation at a recent quarterly meeting voted to support two D. P. families, and arrangements are under way for housing facilities for same. Jobs are quite well assured.

The Juhl, Michigan, Ladies' Aid has voted to make applications for one Displaced Family, assuring same a place to live and a job.

We should like to get reports from other congregations in regard to the work that has been done in this matter. It may be well if we can report in each issue, the progress made throughout our synod.

The following report was received today in our office directly from the office of Miss Cordelia Cox, Acting Resettlement Executive:

"As of July 29, our Lutheran Resettlement Service has received and processed 9,406 job and housing assurances for European displaced persons. These will provide opportunities for approximately 22,380 displaced Lutherans to begin life anew among us in a free America.

"According to our latest available statistics, a total of 48,541 Lutherans are eligible and hope to emigrate to the United States. These are brothers-in-faith who are actually registered as DP's with our resettlement workers in Europe. Included among these registrants are 17,403 Lutheran families—some of whom may yet become members of one of our congregations, if you act now!

"Present U. S. legislation will admit 205,000 displaced persons, including 3,000 war orphans. By last week-end, over 50,000 had already arrived, and the U. S. Displaced Persons Commission in Washington said it had processed assurances from all sources to take care of 160,000. Thus only about 42,000 more D.P.'s can still qualify to accept yet ungiven promises of the jobs and housing to come to America. The question before us now is: 'How many will be Lutherans?'

"If Lutherans in America do not sponsor their fair share, 35,000, of New Neighbours it will not be the fault of legislation. Nor will Lutherans be able to blame 'red tape.'—Yet, if the DP Commission does not receive enough Lutheran assurances, the neglect can only rest with the members of the Lutheran churches in America.

"So far, 4,016 'New Neighbours' sponsored by the National Lutheran Council, have come down the gangways of the 64 ships and 25 planes that have brought them to America. Those of you who have welcomed DP families know the truth of what one pastor said recently at a church convention, 'The old clothes we sent to Europe last year are coming back today with souls in them!'

"Little time still remains for Lutherans in America to display their real concern for their European brothers. If each of our nearly 10,000 NLC congregations would have the faith to say: 'Yes we'll find jobs and housing for one family' American Lutherans could yet fulfill their obligation to fellow travelers on life's highway—brothers who have been robbed of their homelands and citizenship, left to perish by the wayside in Europe's DP camps. We must be Samaritans—at least to our own! With the 'faith that could move mountains' we still have time to take them all!

"We Lutherans must meet our task! We must have at least 5,252 additional assurances for about 12,600 more 'New Neighbours' by September! Otherwise, we may fail nearly half of the 48,000 plus Lutherans who still look to and expect help from us—Our reasonable service!

"A great NEED exists for assurances for skilled laborers, specialists and professional people. About 90 per cent of all assurances filed so far have been for domestic, agricultural and unskilled jobs.

"With God's help, we can, we must, place at least one family of DP's in every Lutheran congregation."

For further information write to the main office of the National Lutheran Council Resettlement Service, 13—15 East 22nd Street, New York 10, N. Y., Miss Cordelia Cox, Acting Resettlement Executive.

Synodical Promoter.

Holger Strandkov,
Dwight, Ill.

Sidelights On The Seamen's Mission, New York

I.

The report of the Danish American Seamen's Mission of New York sent to the annual convention of the Danish Evangelical Lutheran Church of America this year was rather extensive. It included a general report of the work throughout the year, statistics, financial report, and a copy of the proposed new By-Laws. No wonder that the report as such had to be cut, and the part of it which could best be left out was the introduction, the general report of the year. But this necessitates some further explanation of the statistical and financial report, and with thanks to the editor who has kindly offered space in the Lutheran Tidings, I shall follow the items of the "Disbursements" and use this opportunity to give some sidelights on the work. (See the Report of the 72nd Annual Convention).

1. What is "Non-redeemable Help to Seafaring Personnel"?

In former reports there has been just one item called "Loans or Help to Seamen." But I find that this does not give a complete impression of how the money is used. Often Danish seafaring personnel, who are laid up at hospitals and Ellis Island, are in need of some small items, which they cannot go out to buy or have no money to buy. It is therefore a joy as representative of the Church to visit them, and give them some writing materials, stamps, sewing articles, or some slight encouragements as fruit or chocolate. Some of them understand very little English and therefore feel lonely. Once there were three young men from three different ships at three different hospitals, all 16 years old, and all being operated on for appendicitis. One of them was dangerously ill, and had to stay at the hospital for a long time. I had to write letters to the mothers of two of them, as they were not able to write themselves, when they came to the hospitals. It is always an encouragement for such patients to see the Danish seamen's pastor. Expenses connected with this kind of work are of course not refunded. As a rule I receive notice from the Consulate General of Denmark, when seamen are discharged from their ships and sent to hospitals. After having visited them, I report back to the Consulate General.

The above item also may include something else. It happens that someone stranded in New York is in need of a meal or just a cup of coffee. I once asked one of my friends who was out of work, and who had had too much to drink, why he did not use the few coins he had for coffee instead of intoxicating drinks? He answered, "You do not know. When I have no money, I can have all the drinks I want. Friends at the bars offer it to me with pleasure, but if I should ask them for a cup of coffee, they would laugh at me and throw me out. And I need something for my empty stomach!" I told him he could have all the coffee he wanted, if he would stay away from the bars. Then I arranged with the cashier at the Seamen's Church Institute cafeteria to write down every time he had a cup of coffee or a bowl of soup and

give me the bill. Anyway it helped him sometimes. Such money is in most cases also non-redeemable.

2. "Loans to Seafaring Friends"

This is quite a different item. Danish seamen are often discharged from their ships at New York. Then they have to find another ship through the Seamen's Union. That may take some time, because there are often too few vacancies on board. As New York is a very expensive place to live in, it is a question if they have saved enough money to last till they get another job. As weeks are passing difficulties arise. In many cases we consult with the leader of the Danish Seamen's Room and the representative of the Seamen's Union, and then give a loan mostly in form of tickets, which will secure a bed and some food until they ship out. But this money is considered a loan, which in many cases is paid back.

II

3-4. "Expenses at Meetings and Entertainments" and "Sight-seeing Tours"

These two items ought to be considered together, as the sight-seeing tours start as "entertainment" and generally end in some kind of meeting. We often end a Sunday afternoon tour in one of the Danish churches. There may be a service in the Church and afterwards entertainment of various kinds. "Our Saviour's Church" at Ninth Street, Brooklyn, and "Salem Church," Bay Ridge, have been very generous, and we would like to express our gratitude to the congregations and the Ladies' Aid Societies for their loving kindness and enduring service these evenings. The expenses in our annual report under "Meetings and Entertainments" only cover meetings held in the Seamen's Church Institute in cooperation with the Danish or Swedish Seamen's Rooms.

The sight-seeing tours may need some explanation, as conditions in New York are different from other ports, where there are Seamen's Mission. At all other ports the seamen's mission is centered around a Church and a Reading Room. At New York there are Danish Churches, where seamen are welcomed, but they can not be used as the center of the seamen's mission. There is a Danish Seamen's Reading Room, where all Danish seamen also are welcomed and treated with coffee free of charge twice a day. This is supported by the shipowners and seamen's union. We cooperate with the ladies in charge of this room, but it is not a branch of the Seamen's Mission. Should the seamen's mission at New York attempt to open a center of its own, on the same lines as everywhere else, it would create competition with the local Danish Churches and the Seamen's Room, and that should be avoided if possible. This means that the Danish American Seamen's Mission of New York at present has its "center" at 3-4 different places.

To give you a real idea of the sight-seeing trips in New York is difficult in writing, when space is limited. I hope at a future convention to be allowed to use some time to tell about the seamen's work. It has proved to be a very encouraging part of the work.

(Continued on page 10)

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

NOTES ON MY TRIP TO THE WEST COAST

From the Pullman car I saw the golden wheat fields on the plains of Kansas, Oklahoma and Texas. Combines were busy when I first entered the wheat belt, and farther south harvesting was completed. In New Mexico and Arizona there were endless wastes except for a few oases. How good the green looked.

It was my good fortune that our train went through Old Mexico for about sixty miles. It stopped in every village. In one of these we met a local Mexican train. It was so full of people that they seemed to hang from the doors and windows. It was hot, but they did not seem to mind. Judging by their talk and laughter, they were having a grand time. What a contrast to our Pullman crowd. While we sat in dignified boredom, they were jovial. What a price we pay for being exclusive.

While looking at the primitive Mexican train, it occurred to me that these people probably have about as poor accommodations as my mother did on that immigrant train which carried her from New York to Nebraska seventy years ago. We have come a long way, at least, in the matter of comfort. As I sat listening to those laughing Mexicans, I could not help wondering if we had not paid too high a price for our Pullman accommodations. We in our comfort are afraid of each other. Our souls are haunted by loneliness, and we can't find the way out. Small wonder that Jesus and St. Francis preferred the company of the lowly.

There is music in the word: California. It began that way. In my childhood home, an uncle sang a song about going to California to dig gold for his dear Susanna. (He never did). As I recall it, that was the first time I heard the charming name: California.

I have traveled the length and breadth of this great state a number of times. There is something breath-taking about it. Nature did things in a big way. Big deserts, big fertile valleys, big mountains and big trees. And the United States acquired California in a big way! It is now a hundred years since the gold rush. Was there ever in all human history such a big rush for gold? When I see the automobile traffic, I have the feeling that the gold rush is still on.

The people of California also do things in a big way. When the city of Los Angeles was short of water, they piped it for hundreds of miles across the desert from the Colorado river. Their irrigation systems are astonishing. Their fruit orchards are magnificent. Their flowers are gorgeous. I saw Geraniums in Santa Barbara almost as tall as Iowa corn! Some of their homes have picture windows not as large as garage doors, but large.

My first speaking engagement was at our congregation in Pasadena. It is a beautiful city with a beautiful name. Our group there is small, but there is something cozy about it, and I have the feeling that

the people there enjoy each other also when engaging in a hot argument.

My next stop was Los Angeles. The boulevard between these two cities is impressive, and at times the traffic is terrific. It is hard to love one's neighbor in an automobile jam.

Los Angeles has growing pains. They claim that there are now four million people in its metropolitan area, about as many people as in North Dakota, South Dakota, Nebraska and Kansas.

Very few large American cities are well governed, and of late Los Angeles has made the headlines for its crime, vice and corruption.

Carey McWilliams has written an interesting book, **Southern California Country**. In this he tries to explain many things about this area. He says that the people of southern California are marked by not being rooted. They are lonely and seek to escape from this feeling by joining the strangest organizations. In Los Angeles, as everybody knows, has flourished the weirdest cults.

There are too many people or too few jobs in Los Angeles. There are long lines of men around the employment offices. Los Angeles is not the only large city which has that now. All of this is an unpleasant reminder of the early thirties. With all of our prosperity and with all of our riches, we Americans do not feel secure. No, we are ridden with a deep feeling of fear. Gone in America is that economic independence about which Jefferson dreamed for his people. We have become very interdependent. A breakdown in transportation, for instance, would reduce the people of large cities to starvation. We don't know how to act in this new situation. We are all farm folks who have moved to the big city.

The Los Angeles congregation has excellent property. The church, the parsonage and the parish hall are all fine. One of the handicaps in such a large city is that the church members live so far apart. They deserve great credit for maintaining their loyalty in spite of difficulties.

One of the prettiest of our communities is Solvang. It has been written up in national magazines much better than I can do it. But the location of the village in the Santa Ynez valley is a sight long remembered. There is atmosphere about Solvang. While the people do not walk around in medieval folk costumes as some tourists seem to think, there is a Danish flavor about the place. It is highly gratifying to me that they are imitating old Danish architecture. This I think will prove a distinct contribution to American life. Let us have more of it. Most American main streets are as alike as peas in a pod, and not nearly so beautiful.

It is always with sadness in my heart that I see the buildings of former folk schools. I owe the folk school more than I can say. On the hill in the out-

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Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Women's Mission Work In Denmark

Talk given at W.M.S. Meeting, Greenville, Mich.,

June 24, 1949

When I was asked to tell about the women's mission work in Denmark today, I gladly consented, as I thought, that, if I could not, who has been an active member of a congregation in Copenhagen for thirty years, then no one could. However, after having given it some thought, I came to the conclusion that there really is not too much difference in the work done by the women here and those in Denmark. Yet it did strike me, when I came to this country, that the women here do much more work for the congregation than is the case in Denmark. An organization as the Ladies' Aid is practically unknown. As the Ladies' Aid is one of the major activities within the church here, then you can perhaps understand what a drawback it is, that there are no such groups in Denmark.

I shall not dwell upon similarities, but try to point out the differences, as I during my short stay in this country have observed them. In spite of no Ladies' Aids, I would not lead you to believe that the women of Denmark sit with idle hands. It is there as here, that we sense the women's touch behind everything.

As you probably know, the Danish state pays for the upkeep of our churches and parsonages and also pay the pastor's salary. This means that any money which the congregation, or any of its auxiliaries, takes it may be used for the work among the old people, the sick, the children and the youth. We held an annual bazaar, for example, in the congregation where I belonged, and the money collected this way was used for various activities. In some cases people were given a direct financial help, but we considered it most valuable to support a deaconess in nearly every congregation in Copenhagen and many throughout the country, and these would enter the homes and help the sick and the aged. As you probably also know, the social welfare in Denmark today is of such a high standard, that where the work twenty years ago was done solely by deaconesses, today it is generally done by government paid social welfare nurses; so much so, that people often say the deaconess is no longer necessary. We are, however, many who think it is of great value to have confessing Christian women in this work, as we know that sick people are comforted and often influenced by Christian teaching. The government paid nurses may be Christians, but we know that the deaconesses always are.

We have mission circles there as here, many of them, and it is frequently the case that the same women are active in several of the groups. For example, in the congregation where I found my home, we had a Santal Mission group, a Danish Mission Society, and

a Skovtofte group, which helped finance a home for young women who had gone astray. In these three groups we found practically the same women who came and gave their contributions to the various causes.

Through these organizations, with the help of the deaconess, we contacted old and young. In my home congregation we had for years an active organization numbering 15-20 women, who each looked after two old women, visited them regularly and invited them to special church doings thrice a year. These doings were famous. The guests were given afternoon's coffee, later an excellent dinner, and when they left, they were given a little coffee and sugar to take home. At Christmas they were given an extra large parcel. One day a new pastor came to our congregation and caused this special work to cease. It happened this way: One wintry day he noticed an old man, who the whole afternoon and evening walked back and forth outside the church parlors. It was discovered that the old gentleman was waiting for his wife, who was attending one of these special doings. The pastor contended that old men are also human beings and should share these affairs. So now these special doings for the old women have ceased. Instead monthly gatherings for old men and women together have started. The attendance is between 150-200, and on account of the greater numbers the treats can not be so extensive. However, the work is good. Lonely old people need to come together and meet others.

Our congregation was considered a small one, yet our church is meant to serve 15,000 people, who live in the neighborhood. But if we have one hundred in church for Sunday service, then we think that we are many. In order to contact some of these thousands, a Sunday paper is distributed in the homes from our church. This is one of the activities of the women's mission group. We must see that this printed greeting reaches every home in the church area. This means running up many steps every week from the first to the fifth or sixth floor. Once every three months the doorbell is rung and the woman delivering the paper asks for a small contribution to cover cost of printing. For many years it cost 5 cents a quarter. If people will not or cannot pay, the paper is delivered anyway. This should really be the work of the young people, but too often there are not enough young people available for a job like this.

Speaking about youth I must say a few words about the work in which I was chiefly engaged while at home, namely the Y.W.C.A. Nowhere in the world is the Y.M.C.A. and the Y.W.C.A. in so close contact with the church and so Christ-centered as in Denmark. Many congregations use this channel to direct the youth activity of the church. These groups gather once a week in the church parlors for various programs, but Bible study takes the lead. The meetings are always

closed with devotion by a leader. It is from these groups that the church will receive its future active members. In Denmark we know it is important to get the young people early. So boys' and girls' groups, ages 8-14, are organized, as it is more difficult to get the confirmed youth, if no start has been made. Furthermore it is not enough to just let them attend Sunday School. We know that many hands are reaching out for the new generation. Those who come too late with their invitation have lost.

Another activity which the church sponsors is a kindergarten for the children of working mothers. The women delivering the church paper or the deaconess on her round discover cases that need just such a help as a kindergarten can afford. Compulsory education in Denmark does not begin until a child is seven, so a good place for the little children is badly needed when a mother must work. I knew a mother, who every day, also during the summer months, had to lock her children up in a room with the least possible furniture, so that they would not spoil anything or hurt themselves while she was away at work. Others let them run the streets and the mother worries about accidents. Many more kindergartens are needed.

So far I have mentioned the work of organizations directly under the church. But there are many other institutions, which are run chiefly by women. A typical example would be the home in Saxogade, the poorest district in Copenhagen. Here the men of the street can find a little comfort, warmth, reading material and coffee. Many institutions of this kind are very strict and will not admit an intoxicated person, but here none are barred, as long as they will behave quietly. A number of efficient and understanding women give their time and work here for no salary. Young students are invited to give lectures or lead study groups. My husband was once invited to speak. That evening a man quite intoxicated wanted to speak too. It was impossible to quiet him. At last, one of the women, who for some time had tried to calm him, took him gently but firmly and dragged or half carried him out through the door. My husband thought about the words in one of the Danish songs: "—fromme, stærke Kvinder, det er Danmarks Maal," (prayerful, strong women is Denmark's aim).

In closing let me say, that I can see we in Denmark can learn much from you in America, but perhaps you may benefit by knowing how we work. The Christian women in Denmark found this, that it is necessary to get the youth and children as early as possible. There is hard competition. So many different organizations are inviting the youth. I think we must be on guard, lest our young ones some day shall be tempted to leave us in order to join these social clubs or societies, which, good though they may be, tend to take the place of the church.

Katrine Wikman.



One Glorious Week

It is a large room and it is crowded with long tables. The tables are littered with heaps of material and many tools. There are people working everywhere. At least a dozen conversations are going on and all are raised above normal to overcome the noises made by two jolly coppersmiths hammering away in one corner: **One-two-three; one-two-three; one-two-three**, "Yoh-ha ho, tralala, yoh-ha-ho, tralala." The merry melody goes well with the pounding on the copper. A couple is practicing some folk dance steps. They are having a hard time holding their own melody against the Yoh-ha-ho.

All this adds up to a very pleasant confusion; for, if you look closely at the workers, you will soon discover that every one of them is putting his or her whole heart into his particular task. The confusion is the inevitable sign that constructive work is in process. All these people are doing craft work. Some in copper, plating, etching, molding, hammering, antiquing and polishing; some are working with designing or textile painting; still others are framing the beautiful things they have already made. The place is at the famous "stone house" at Danebod, Tyler, Minn.

In the lecture hall and classrooms in the main building you find the same jovial confusion. Here the craftsmen are busy working in leather, carving wood, painting tile plates, or polishing wooden ash trays, and making unique and interesting novelties. The atmosphere is one of happy activity and creative work and fellowship.

These people are so steeped in their visions of accomplishments that they bring their wooden deer and birds and elephants, their copper sheets and plates and so forth along to the lectures and discussions. If they could possibly manage these things while learning folk dancing and square dancing, they would surely be whittling away, and molding, painting, lacing, etc., etc., while they are doing allemande left and swinging their partners.

The members of this Recreation Leaders' Laboratory range in age from adolescence to grey hair. They have come from far and wide and are all deeply interested in learning how to do new things in recreation and how to improve the old. There is a wonderful spirit of camaraderie throughout all, and with that goes a freedom which bespeaks a keen enjoyment of the hours and days by everyone. It is our better selves having a chance to be at their best; and what more could be asked of recreation?

These days are so filled with sheer joy that I catch myself wishing that attendance could somehow be made compulsory without marring the freedom. It is especially the ministers who should be impressed with the duty and benefit of attendance. How we need to let our dignity down—say for a few hours of square dancing. I am sure we should become better preachers from it. Others, like myself, might even lose some superfluous corpulency—fat, in plain language—both physically and mentally.

There is so much to do and to talk about this week. In fact, that is the only thing wrong with this laboratory; you cannot possibly get around to do even one-tenth of the things you itch to try. While I sit harboring that feeling there dawns on me a new understanding of the reason for eternity.—Since life at its best is always a chain of increasing enjoyment and adventure, eternity must be ahead if justice is to be done to the best life has to offer.

Some—outsiders they must have been—have said that this sort of activity at Danebod has nothing in common with the old folk high school. To this I would say: The old folk high school was never more truly in line with a wholesome folk-spirit than this laboratory of recreation leaders. Don't think for a moment that we are not inspired at Danebod. We are. And we do something about it right here and now. We set to work expressing the things which fill our hearts. There is no other way in which you can realize an inspiration. You must find a worthy outlet for it, or it becomes so much dead-weight in your life, dulling and dangerous to your soul. Perhaps this is where the old folk-high school had its greatest weakness, it failed so often in giving adequate channels through which the students could give expression to the inspirations they received. They were expected to simply sit and listen; to receive and not to give. And many a glowing heart turned cold and heavy as a consequence.

On the last evening of the laboratory a banquet was held. The spirit which prevailed there astonished every one present, I am sure. Personally I have never seen so much spontaneous ingenuity crowded into so little time. In this case, the objective was to see how much good, light-hearted entertainment the group could produce under distracting circumstances, think it up—prepare it—present it before the banquet was over. The result was far beyond what anyone had even tried to anticipate. Each table-setting of banqueteers was given the task of presenting at least one number on the program. I can give only one example of what was produced: One table was given a bottle, a songbook and a can of paint with the order: Produce a play around these "props."

This is what came of it: The old German song-game, The father and the mother take their children to the fair, was turned into an accompaniment to the play, with alterations of course! The father and the mother take their children to the fair, Ach ja, Ach ja. The father takes to drinking and it is little that he cares, Ach ja, Ach ja; tral-lalla tralala—. The police is sent to fetch the father home and he sets to work painting the house at which the family wipes their tears and take to singing instead, Tralala.

I know people, who were not present, might sneer at such antics; nevertheless, the evening was a worthy expression of the active creative urge which characterized every day of the whole week.

A picture was taken of the members of the laboratory. Looking at the picture, now afterwards, leads to musing: How many happy hours? How much pride of accomplishment? How much sheer fun?

How much wholesome living will be multiplied over and over as these leaders get back to their respective groups and share with them the many new ideas, inspirations and skills which they received during this one glorious week at Danebod.

A hearty thanks to you, the leaders, and more power to you.

Marius Krog.

Young People In Church

It would be joyful to hear more young voices at worship services in the Church, but I don't know of anything specific we can do to bring them in.

We could give them credit for coming like the Sunday school does. The public schools might be induced to recognize such credits. We would then have to forget Luther's clear cut assertion that God's grace and the credit system are incompatible. Saying in the Church that we live out of God's grace we would have to add these words:—Provided you have your credits.

We could provide for a special Boy Scout, 4-H club, and D.A.Y.P.L. parade and exhibition in the church. That would be a desecration of the Christian fellowship.

We could try to establish a churchly employment bureau and entertainment center. It is too late. The young people would find only a poor imitation of what the community is doing.

We could arrange for more town hall meetings with endless grind of arguments and opinions. There is hardly anything which bores young people more.

In so many ways we could adjust the church to the modern idolatries, democracy, communism, the welfare state, political church power, etc. That would be a betrayal.

The church is evidently the great sinner in regard to modern naturalism which has captured the loyalty of people. It must admit, assume and carry its guilt, and then wait for God to speak. It can serve no young person by trying to be anything else than what it is.

I am hoping that the revival of folk dances indicates a renewal of historical human life. Should that again catch the eye of young people and become precious to them, they will seek the God of Spirit.

Not deprecating the young man who "challenges the church" I must say that I respect many of the people who delve into the prayer book and try to find the meaning of the mountain sermon. It may appear to the young man that there is moss on their backs, but so often such people have proven to be ahead of their times.

Aage Moller.

Sidelights On The Seamen's Mission, New York

(Continued from page 5)

New York offers some of the most interesting museum visits in the whole world. The Museum of Natural History and Haydens Planetarium for instance give the sightseer a most wonderful educational and delightful experience. One seaman, who joined us on such a trip some time ago said, "Next time I have a day off, I will spend the whole day here and see the whole museum." Sometimes our party may be just 3-4, as a rule we are 8-10, and sometimes we may be even more than 20. If you look at the annual account, and find the expenses on this item too big, I can inform you that one of the Danish Steamship Companies gives \$25.00 to the seamen's mission for each of their ships in harbor in order to meet expenses of this kind. All the other Danish Shipping firms give their annual contribution.

The best I can say is: Come and join us on a Sunday afternoon and evening, enjoy yourself and help to entertain the seamen.

5. "Christmas Gifts and Greeting Cards"

It was difficult for me to find a proper headline for this item. It should be short and at the same time explain as much as possible. Therefore I chose the above wording, but perhaps the lack of explanation caused questions to be raised at the annual convention.

Quite a number of the Danish ships calling at the port of New York never return to Denmark. They sail from New York in all directions, to the east coast of South America, via Panama Canal along the west coast of South America, or crossing the Pacific Ocean to the Philippines, China and Japan, or crossing the Atlantic to Africa and the countries around the Mediterranean. The personnel on board these ships feel, that their headquarters are in New York, and that the seamen's mission here therefore is responsible for bringing Christmas parcels on board when they leave here and will not touch other ports where there is seamen's mission before Christmas. From Denmark we receive hundreds of parcels, and the Embassy at Washington has kindly arranged with the Secretary of State and the Treasury Department to assure us, that we could land them without customs duty. However, these parcels from Denmark are not sufficient for all the Danish ships coming here. Most of these have 36-40 persons on board, some only 24-30, and at least one of them, coming regularly every Christmas has 72. It has therefore been necessary to supplement the parcels from Denmark with things bought here, and the Seamen's Church Institute, which in many ways have greatly helped the Danish American Seamen's Mission, also have made it possible for us to buy of their stock at a low price, as they send out thousands of parcels in a similar way to American ships.

Concerning the greeting cards I have felt it important that everybody on board the Danish ships receive a letter with his name on, in some cases the only greeting he receives on Christmas eve. Therefore we had Christmas cards printed, and wherever possible wrote the names on all the envelopes. In order

to do that, I had to be on board each ship as soon as it arrived, ask the captain for a crew-list to be sure of both the number of parcels needed, and the names to be written on the envelopes. When two or three ships came simultaneously or had to leave on the same day, it was difficult to have everything fixed in time, counting the distances in New York, and a seamen's pastor without a car

As a rule Danish seafaring personnel do not leave their ship Christmas evening. Whether at sea or at pier Christmas evening is spent on board in most cases with homelike "Risengrød og Gaasesteg." Afterwards letters and Christmas gifts are distributed. Therefore we did not prepare any big Christmas party on Christmas evening, but invited all Danish seafaring personnel who happened to be on shore to the Danish Church for the traditional Christmas service at 4:30 p. m. After the service all those who had followed the invitation were invited to spend the evening in some of the Danish homes.

Our big Christmas meeting was as the year before held with the Norwegian and the Swedish Seamen's Mission at the Swedish Seamen's Room, 25 South St. That evening we had moving pictures from Denmark, Norway and Sweden, had songs and talks in all three Scandinavian languages and coffee with traditional "Danish pastry." During the Christmas week we were furthermore one day invited to the Danish Church at Ninth Street, and two evenings to Salem Church at Bay Ridge. The last evening there was a heavy snowfall, and only the Danish seamen turned up, which made it a perfect "Danish" evening with plenty of cookies, cakes and coffee.

6-7. Administration and Miscellaneous

These two items do not need much explanation. When the statistical report on the former pages of the printed annual report give figures as "93 visits to hospitals, 228 to Danish ships in port, 338 to other places of contact for the seamen's mission," you may imagine, that there has been spent many fares on trolleys, subways, ferries, buses and occasionally on taxis. And when 800 personal letters have been sent during the year, and about 1,000 circular letters (8-900 Christmas greetings were sent with the Christmas parcels and required no extra postage,) some money must have been spent on stamps. Some money has been used for necessary printing, and for traveling expenses to annual conventions and district meetings. The presence of the representative of the seamen's mission at these meetings has been very desirable in order to make connections with the Church leaders and others who support the work.

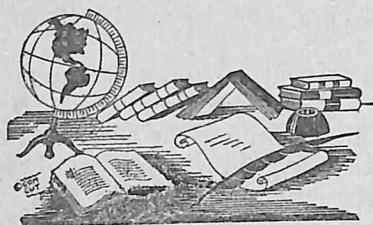
It is with great gratitude to all sympathizers and supporters of the Danish American Seamen's Mission, that I close these "Sidelights," and I hope, if anyone would like to know more, or to ask questions about the seamen's mission, that you will feel perfectly free to write. It will be a pleasure for me to answer as far as I am able to do so.

On behalf of the Danish American Seamen's Mission of New York.

Sincerely yours,

Povl H. Baagøe,

1485 Shore Parkway, Brooklyn 14, N. Y.



Across the Editor's Desk

Cardinal Spellman's Attack on Congressman Barden and later on Mrs. Eleanor Roosevelt in connection with the Barden Bill for Federal aid to public schools, preventing aid to parochial schools, has boomeranged. Throughout the nation, newspapers and periodicals have taken the Archbishop to task for his "Explosion" and unfair criticism of those who are endeavoring to uphold principles of the U. S. Government, the separation of Church and State, which have been recognized since the birth of our nation.

G. Bromley Oxnam, Methodist bishop for the New York area and vice-president of "Protestants and Other Americans United," stated recently that Congressman Barden "deserves the commendation of the country rather than the condemnation of a Cardinal." Examining Cardinal Spellman's use of the term "bigot," Oxnam said that in the Cardinal's vocabulary the word meant "anyone who disagrees with the Cardinal or who objects to the hierarchy putting its hands on the public treasury."

"The Pulpit" makes the following comment, which we are happy to be able to pass on to our readers:

"A Cardinal Explodes"—Cardinal Spellman's vituperative explosion over Congressman Barden's bill for federal aid to public schools has brought into the open an issue that has been kept underground for the past 30 years. In characterizing this as 'anti-catholic' and its author as an 'apostle of bigotry,' the cardinal virtually lays the Catholic cards on the table. No excuse is left for any Protestant or other American to doubt that the Roman Church is determined to get its hands into the public treasury for support of its parochial schools. The bill which passed the Senate two months ago would have recognized the Catholic claim for a portion of the federal fund. Mr. Barden's bill, R. R. 4643, is virtually identical with S. 246 except that it applies only to public (tax supported) schools and provides a way to enjoin any attempt to divert this federal money to any other purpose. It was approved by the subcommittee by 10 to 3. Whether it will come to the floor of the House is yet uncertain. A bitter battle is ahead, we may be sure, in Congress and in public opinion. The Roman Church has a tremendous stake in its effort to break down the separation of church and state, and the stake of Protestantism in maintaining this principle cannot be exaggerated."

The latest report from Washington (direct to our office from the Division of Public Relations of the National Lutheran Council) is, that "the chances of a federal bill being passed at this session have shrunk almost to the vanishing point, because of the religious issue being forced out into the open."—"Cardinal Spellman's violent opposition to the bill, including his attack on Mrs. Roosevelt, has acted as a boomerang,"

reports our Washington office. Further we quote from this source: "Many who formerly favored the Thomas Bill, in spite of its permitting states to decide whether parochial schools might share in federal funds, have now aligned themselves behind the Barden bill with its exclusion of parochial schools. Where the urgency of the educational crisis was formerly the determining factor in their attitude, the emerging issue of separation of church and state now has become unavoidable."

However, it may still be well to continue the constant stream of letters of protest to Washington revealing our attitude in this controversy.

Forty-nine Lutheran One-Day Seminars for pastors and laymen will be held this fall between September 19 and October 30, it is announced by Dr. Harold L. Yochum, president of Capital University in Columbus, Ohio, who is chairman of the committee. This year's topic will be "That Men May Know Christ Today!", with sub-topics being "God Gives Christ and His Church" and "Members of a Living Lutheran Church Witness to Christ." These subjects correlate with the Evangelism program of the National Lutheran Council church bodies.

Twenty-seven speakers from the American Lutheran Conference, the Lutheran Church—Missouri Synod and the United Lutheran Church will participate. Those from the American Lutheran Conference are Karl E. Mattson, Otto E. Hesla, Paul Nyholm, Philip S. Dybvig, Bernard M. Christensen, Bernard P. Holm, Joseph L. Knutson and S. C. Eastvold. ULC speakers are W. P. Hieronymus, K. Bruno Neumann, Alfred L. Grewe, R. R. Belter, F. F. Mueller, Otto W. Heick, C. H. Zeidler, A. C. M. Ahlen and L. H. Steinhoff. Missouri men who will be heard are O. H. Theiss, Bernard H. Hemmeter, F. W. Loose, O. A. Geiseman, J. H. Gockel, A. R. Kretzmann, Alfred Klausler, Herbert Lindemann, Harold F. Schweigert and E. B. Glabe.

The first Lutheran One-Day Seminars will be in Washington, D. C. and Portland, Ore., on September 19. Sessions will be held in New York, Tacoma and Eau Claire on September 20 and the day following, September 21, in New Britain, Spokane and Minneapolis. The first week's Seminars will be concluded on September 22 in Boston, Great Falls and Duluth.

Kansas City will have the Seminar on September 26 and Denver and Fargo on September 27. The date for Philadelphia, Omaha and Aberdeen is September 28. The schedule calls for Pittsburgh, Des Moines and Sioux Falls on September 29, with Mason City on September 30.

Saginaw on October 3 opens the third week of Lutheran One-Day Seminars. October 4 sessions will be held in Detroit, Columbus and Minot. On October 5 it is Toledo, Dayton and Grand Forks. Pastors and laymen will assemble in Cleveland, Fort Wayne and Winnipeg on October 6 and on October 7 in Buffalo.

In Champaign the date is October 10, with St. Louis and Madison on October 11. Chicago, LaCrosse and Oakland Seminars will be October 12 and in Milwaukee, Rock Island and Fresno on October 13. The

fourth week is finished with Seminars in Green Bay and Los Angeles on October 14.

Texas dates are October 18 for Austin, the 19th for Houston and in Dallas on October 20. The last Seminars are being held in Canada: Regina, October 27, in Saskatoon on the 28th and in Edmonton on October 30.

This 1949 series of Lutheran One-Day Seminars is the Sixth to be held. The last series was held in the fall of 1947, in 45 centers with an attendance of 3,343. Planned for both pastors and laymen, they are informal discussion sessions and provide opportunity to hear outstanding speakers. The number of Seminars held increases each time as also the attendance, which would seem to indicate growing interest and usefulness.

For each area a local committee is set up to handle details of promotion and arrangement. These include men from the American Lutheran Conference, the United Lutheran Church and the Lutheran Church—Missouri Synod. The composition of the National Committee also comes from these three bodies. Others on the National Committee, besides Chairman Harold L. Yochum, are Dr. Oscar A. Benson, Dr. Morris Wee, Dr. L. M. Stavig, William G. Fisher, Dr. O. A. Geiseman, and Dr. Armin George Weng. Pastor Joseph Simonson is directing the 1949 Seminars, as he did also in 1946 and 1947.

On Changing The Name Of Our Synod

The writer has no authority to speak for the ladies of Michigan who signed proposal No. 2 to the National convention in 1948; but as a minister in charge of one of those congregations and fully in agreement with the tenor of the proposal and its motivations, I should like to inquire from Sara Pedersen why the conception of "the Word" incarnate as our brother in the flesh, conceived by the Holy Spirit, born of the Virgin Mary, as we confess it in the Apostles Creed, 2nd Article, should have fled from "we moderns" because we for the sake of the work of God wish to take a more suitable name for our Synod. This implication is the only way I can understand her article. It certainly has not done anything of the sort nor impeded the progress of the work in our Sister Synod or in the Swedish and Norwegian Church, which all have left the distinguishing national mark behind long ago in their pressing forward among the people to whom we belong, abiding in our Saviour's first and last word: "Go ye out and baptize all people in the name of the Father, the Son, and the Holy Spirit."

I will not here touch upon the obvious necessity and merit of the Danish in our first Church in America, which is self-evident; nor on the language question in any form which I discussed thoroughly in two articles in Dannevirke; but as to "the Word" that became flesh, I would say that it has taken a much deeper hold in serving our communities, as we who are locally present have deemed it necessary to make a choice between being a "foreign Church" and being messengers of

God's word in the darkness, and have chosen to be American.

In our particular congregation the percentage of membership having no Danish background is now ca. 45 per cent. In our Sunday School the figures speak a still stronger and more convincing language—65 per cent. Should we, f. inst., let our church in Grayling die out as it was dying ten years ago? Should we continue having the surname "foreign" added to our church and be satisfied sitting back loving the Danish? Or should we integrate ourselves and our work with our communities as the need is under the banner of "the Word"—God incarnate, being one in Him as He is one in us.

I will use the opportunity to suggest that our new name be—either as suggested by the committee: The Evangelical Lutheran Church, Des Moines Synod, or else: The Lutheran Evangelical Folk Church of America; this latter having a distinct reference to our Danish heritage.

Svend Holm,
Grayling, Mich.

Bible Study

Why does not youth seek God's House? Are they anti-religious or only indifferent?

Have they been neglected in the teaching of the Bible study?

The ignorance of college students from Christian homes regarding their religion is abysmal in the great majority of cases, says H. W. Dodds, president of Princeton U. He gives the cause of youth's indifference to the churches to this: The large majority of students that enter college have no basic knowledge of the simple Bible history.

The spoken word is a great heritage with which we in our church have been endowed, but the fundamental teaching of Bible History must not be neglected. Even in Art, students have no background without the Bible study to understand the great Masterpieces. The little knowledge they think they have about Christian religion may be detrimental to their faith when they are exposed to the wonders of science. They are easily led to reject all religion with their imperfect and immature understanding. When they think they are rejecting religion they are prone to feel boastful about it.

Intelligent religion, says the dean of the chapel, is suffering from a lack of rootage in its own history. "People are picking up their religious notions from passing thought; that is also true of anti-religious notions. Yet, he added, we can no more escape from our religious heritage than we can escape from our ancestors."

He also says he has deep respect for our American college students who are living in a world of confusion and extraordinary tension. The consequences of this by his rapid biological and personality changes may explain some of the attitudes and behavior of these boys and girls who begin to think for themselves causing pain to their elders.

The young people are striving to make an intel-

lectual and emotional home for themselves in which they are still strangers. However, they may conceal it, they are trying to find spiritual security in an unfamiliar cosmos. Various non-religious fields are held out to them. Science, economic determinism, absolute Church or absolute State, complete pessimism, irreligious existence, you must create your own happiness by your own courage and determination. This one has an appeal to some thoughtful young people because of its dramatic quality if for nothing else; but it will not seduce many for very long.

Youth's deepest need is to discover a Being or Power outside himself and greater than himself, on whom he can resolve his doubts by a faith that inspires confidence and hope. They are searching "for a city which hath foundations."

God grant that when they come to that city or our church that they may feel "that its builder and maker is God."

Margrethe.

In The Wide, Wide World

(Continued from page 6)

skirts of Solvang stands Atterdag Folk School. If the walls could talk, they could tell us of a great past. They were the days when the songs of happy young hearts were heard through the valley. I sometimes think I still hear the echo. The spoken word urged the young to live simply and nobly. I am sure that many young people who left Atterdag have dared to dream great dreams. If the young learn to dream beautifully, the chances are that life at forty will not find them utter materialists.

It seems certain that the folk school has left its mark upon the community. They like to go to meetings. They sing well, and they are good listeners.

Fortunately Atterdag is still in use. During the summer months it is filled with children, whose sweet voices also ring through the valley.

(To be continued in a later issue)

Grand View College And Our Youth

Junior Camp

Under the leadership of Rev. A. E. Farstrup the eleventh annual Grand View Junior Camp was a fine success. One hundred eighteen youngsters were enrolled, the weather was perfect, the spirit was good, and a fine time was had by all.

Most of the traditional program was followed, but innovations and improvements are always in order. Devotions and Bible study, craft, sports, swimming, singing, folk dancing, talks, movies and campfires constituted the program. As special evening speakers Professor Briggs of Drake and Dean A. C. Nielsen were invited. Prof. Briggs also showed slides of the heavenly bodies. Two good movies of religious content were shown.

The counsellors were Cora Sorensen and Dagmar Jensen in charge of the girls, and Vernon Frost, Harlan Hayek and LeRoy Fox in charge of the boys. Cora Sorensen directed the folk dancing, and Vernon Frost helped direct the singing. A. E. Farstrup, A. C. Kildegaard and J. Knudsen taught the Bible classes. Mrs. J. Knudsen was in charge of the craft work and Mrs. R. Fallgatter played for singing and games. The kitchen crew was Mrs. Carl Eriksen and Mrs. Andrew Christensen and Margaret Andersen supervised the dining room work. Carl Nielsen operated the canteen and helped in other ways. Mr. Einar Kramme had donated the use of a truck, needless to say, the new station wagon saw good service too.

The names of the campers are given below:

Abrahamsen, Norma, Des Moines, Iowa.	Nissen, Marilyn, Marquette, Nebr.
Andersen, Carol, Des Moines, Iowa.	Nussle, Rigmar, Chicago, Ill.
Andersen, Darlyne, Fredsville, Iowa.	Oleson, Marlys, Fredsville, Iowa.
Andersen, Jean, Des Moines, Iowa.	Ostrup, Edna Mae, Chicago, Ill.
Andersen, Marian, Gardner, Ill.	Overgaard, Eleanor, Villa Park, Ill.
Assink, Gladys, Cedar Falls, Iowa.	Petersen, Mavis, Luck, Wis.
Blackert, Hazel, Sioux Rapids, Iowa.	Pierce, Elna, Marquette, Nebr.
Boyce, Carol, Des Moines, Iowa.	Rasmussen, Carol, Kimballton, Iowa.
Christensen, Donna, Newell, Iowa.	Sorensen, Nancy, Red Oak, Iowa.
Christensen, Marlys, Hampton, Iowa.	Sondergaard, Mary, Chicago, Ill.
Christensen, Sonja, Cedar Falls, Iowa.	Strandskov, Sonja, Dwight, Ill.
Christensen, Virginia, Cedar Falls, Iowa.	Swanson, Jane, Newell, Iowa.
Christiansen, Margot, Hampton, Iowa.	Swanson, Marian, Newell, Iowa.
Coin, Ruth, Red Oak, Iowa.	Thuesen, Carol, Cedar Falls, Iowa.
Doran, Virginia, Boone, Iowa.	Townsley, Charlann, Clinton, Iowa.
Durbin, Sherry, Des Moines, Iowa.	Utoft, Karma, Luck, Wis.
Edmund, Mary Ann, Red Oak, Iowa.	Winkel, Joanne, Clinton, Iowa.
Farstrup, Ruth, Des Moines, Iowa.	Ackley, James, Des Moines, Iowa.
Gravengaard, Sonja, Des Moines, Iowa.	Andersen, Arlan, Cedar Falls, Iowa.
Haahr, Audrey, Newell, Iowa.	Andersen, Dennis, Cedar Falls, Iowa.
Haahr, Monita, Storm Lake, Iowa.	Andersen, Daryl, Fredsville, Iowa.
Handrup, Cordell, Cedar Falls, Iowa.	Andersen, Donald, Fredsville, Iowa.
Handrup, Viola, Cedar Falls, Iowa.	Baadsgaard, Richard, Minneapolis, Minn.
Hansen, Edith, Askov, Minn.	Bak, Bob, Newell, Iowa.
Hansen, Jean, Cedar Falls, Iowa.	Christensen, Dennis, Cedar Falls, Iowa.
Hansen, Margaret, Clinton, Iowa.	Christensen, Don, Newell, Iowa.
Hansen, Marilyn, Marquette, Nebr.	Egede, Halvod, Hampton, Iowa.
Hansen, Solveig, Askov, Minn.	Ellgaard, Egon, Des Moines, Iowa.
Henriksen, Ardyce, Askov, Minn.	Frederickson, Paul, Tyler, Minn.
Hermansen, Gladys, Cedar Falls, Iowa.	Haahr, Dwayne, Storm Lake, Iowa.
Jensen, Audrey, Kansas City, Mo.	Hansen, Dallas, Kimballton, Iowa.
Jensen, Elsie, Alden, Minn.	Hansen, Glenn, Hampton, Iowa.
Jensen, Dixie, Kansas City, Mo.	Hansen, Jim, Cedar Falls, Iowa.
Jensen, Jean, Red Oak, Iowa.	Heilskov, Robert, Hampton, Iowa.
Jensen, Rita, Dwight, Ill.	Herskind, Norval L., Kimballton, Iowa.
Jensen, Sally, Des Moines, Iowa.	Jacobson, David, Ringsted, Iowa.
Jensen, Sandra, Des Moines, Iowa.	Jacobsen, Leroy, Ringsted, Iowa.
Johansen, Yvonne, Yankton, S. D.	Jensen, James, Waterloo, Iowa.
Knudsen, Sonja, Des Moines, Iowa.	Jessen, Donald, Tripoli, Iowa.
Kramme, Grethe, Des Moines, Iowa.	Jessen, Loren, Waterloo, Iowa.
Larsen, Monalee, Kimballton, Iowa.	Jessen, Morris, Waterloo, Iowa.
Laursen, Esther, Atlantic, Iowa.	Jessen, Richard, Des Moines, Iowa.
Laursen, Vera, Atlantic, Iowa.	Johnsen, Richard, Cedar Falls, Iowa.
Lauritzen, Martha, Boone, Iowa.	Jorgensen, Robert, Aurora, Nebr.
Lund, Helga, Luck, Wis.	Kendrick, David, Des Moines, Iowa.
Madsen, Carol Jean, Cedar Falls, Iowa.	Kirkegaard, Carl, Ringsted, Iowa.
Mortensen, Karen Jean, Gayville, S. D.	Koch, Dennis, Cedar Falls, Iowa.
Nelsen, Mary Lou, Newell, Iowa.	Kramme, Lowell, Des Moines, Iowa.
Nielsen, Anna C., Cedar Falls, Iowa.	Kyhl, John, Cedar Falls, Iowa.
Nielsen Elaine, Gayville, S. D.	Larsen, Charles E., Kimballton, Iowa.

Larsen, John L., Kimballton, Iowa.
 Marcussen, Bob, Cedar Falls, Iowa.
 Marcussen, Dick, Cedar Falls, Iowa.
 Nelson, Gilbert, El Campo, Texas.
 Nielsen, Dennis, Aurora, Nebr.
 Nielsen, Douglas, Ringsted, Iowa.
 Olsen, Byron, Jr., St. Paul, Minn.
 Paulsen, Kenneth, Chicago, Ill.
 Pedersen, Gunnar, Newell, Iowa.
 Pedersen, Paul B., Ringsted, Iowa.
 Petersen, Curtis, Alden, Minn.
 Rasmussen, David, Latimer, Iowa.
 Skov, Arnold, Alden, Minn.
 Skov, Luverne, Alden, Minn.
 Sorensen, Harold, Ringsted, Iowa.
 Strandkov, Halvor, Dwight, Ill.

OUR CHURCH

Seattle, Wash.—Prof. Sigurd Juul Andersen from the Askov Folk School in Denmark was the guest speaker in the Seattle church Tuesday evening August 2. The evening program was sponsored by "Maagen," the literary society of the congregation.

Juhl, Mich.—Seventeen young people from the Juhl-Germania churches together with Rev. and Mrs. Richard Sorensen spent the week of July 17-23 camping at the Lutheran Summer Camp, Gun Lake, Mich., sponsored by the Michigan Synod, United Lutheran Church. The Juhl Ladies' Aid, the Germania Ladies' Aid and the Juhl Men's Club contributed funds for a \$5 gift for each camper, thus assisting a greater number in attending. Mr. Eber Harrison, owner of a new school bus, contributed the use of same, and Stewart Leinhard was the chauffeur for the entire group.

Salinas, Calif.—Rev. Svend Kjaer and family are at present on a vacation trip visiting relatives and friends in Iowa. No services will be held in the St. Ansgar's Church the two last Sundays of August and the first Sunday in September.

The D.A.Y.P.L. Eastern District sponsored a week-end Camp at Squantz Pond, Massachusetts, July 23 and 24.

Portland, Maine—The church property has recently been given a redecoration of paint, etc. No church service was held on Sunday, August 7.

The District I annual convention will be held in the Portland church during the week-end of Sept. 9-11. Bishop and Mrs. H. Fuglsang Damgaard will be guests and the Bishop will address the District meeting.

Racine, Wis.—A service of Dedication and a tour of inspection of the new parsonage of the Bethania Lutheran Church at 1346 Orchard Street was held Sunday afternoon, July 31. This is the first step in the relocation program of the Bethania Church. The new church edifice has been planned and funds are being raised for same in order to build as soon as possible.

Manistee, Mich.—The Parish hall

which is located next to the church has recently been redecorated with new wallpaper and paint. Volunteer workers have been busy there for a period of two weeks.

The Ladies' Aid of Manistee voted at a meeting earlier in the season to aid each young person from the congregation who could attend the Youth Camp of the District with a sum of \$5 for each camper. As the District camp was canceled due to lack of registrations, three young people attended the Youth Camp at Gun Lake, Mich., sponsored by the Michigan Synod, United Lutheran Church. Transportation both ways was furnished by members of the congregation.

Askov, Minn.—The third Annual Folk School Week has been planned for the Askov community for the week of Nov. 8-13. Dr. E. W. Mueller, Division of American Missions, National Lutheran Council, Chicago, will be one of the guest speakers.

Harvest Festival is being planned for Sunday, Sept. 11. Rev. H. O. Nielsen, Cedar Falls, Iowa, has been invited as the guest speaker.

Rev. Howard Christensen has resigned from his pastorate at Cozad, Nebr. Rev. and Mrs. Christensen recently returned from an extended vacation trip to various parts of Canada.—The Cozad congregation has extended a Call to Rev. Charles Terrell, and he has accepted the Call, planning to move to Cozad in the near future. Rev. Terrell has the past year attended the University of Washington in Seattle.

The District II Convention will be held in the Juhl-Germania churches during the week-end September 30-October 2.

Mr. Harry Jensen, business manager at Grand View College, is at present on a speaking tour in the Eastern District, in the interest of gaining new students for the College. He spoke Tuesday evening, August 16, in the Bridgeport, Conn., church.

Danish Radio Service, WCAL, Sunday, August 28, 9:30 a. m. Reverend M. C. Dixen, Minneapolis, executive secretary of the Santal Mission, will conduct the services and preach the sermon.

Dagmar Parochial Camp

Friday, July 22, marked the end of two weeks of Parochial camp in the Nathanael Lutheran Church at Dagmar, Mont. It was conducted by Pastor and Mrs. Ove Nielsen, assisted by Lois Christensen and Dyma Johnsen on the teaching staff, and with Mrs. Holmgaard as cook and Fred Winther as handyman.

The site for the camp was the church grounds; the old meeting hall serving as sleeping quarters for the boys and the parsonage basement for the girls. Twenty boys and sixteen girls between the ages of 7 and 15 were enrolled,

making a total enrollment of thirty-six children.

A well-balanced program was worked out by Pastor Nielsen. The forenoons were devoted mostly to study and classes and the afternoon to handcraft, swimming and sports. Pastor Nielsen taught Catechism to one age group preparatory to confirmation. The rest were divided into two groups with two classes in each group. One class was taught the Acts of the Apostles and the other, Prophets of the Old Testament. In the evenings from seven to eight there was a song session followed by recreation. Campfire, with evening songs, story telling and closing devotions was held from eight to eight-thirty. Lights out at nine.

This is the first time anything like this has been tried here and we are happy to say that it proved to be a success. We are looking forward to an even larger enrollment next year.

Agnes Brenteson,

Member of the Camp Committee.

District VI Convention

District VI of DELC will hold its annual convention at Lake Norden, S. D., on Sept. 23-25, 1949.

Marius Krog, Dist. Pres.

The Pioneer Ev. Luth. congregation of Lake Norden-Badger, S. D., extends a cordial invitation to pastors, congregational delegates and friends of our church work to be our guests during the district convention and the 60th anniversary of our congregation Sept. 23-25, 1949.

LeMoyne Anderson,

Council Chairman.

Marius Krog, Pastor.

Lake Norden, S. D.

District I Convention

St. Ansgar's Lutheran Church of Portland, Maine, hereby invites delegates and members of all churches of District I to participate in the annual convention which will be held in Portland, Maine, Sept. 9-10-11, inclusive, 1949.

Reservations should be forwarded to Mr. Bertel Luja, 166 Vaughan St., Portland 4, Maine.

All pastors, delegates and guests are requested to forward registration at least one week in advance, indicating method of transportation utilized, car, train or bus, and time of arrival.

Emilie Stockholm,

8 Mayo Street, Portland, Me.

D.A.Y.P.L. Convention

District IV

Time: September 2-3-4, 1949.

Place: Bethania at Racine, Wis.

Theme: "Behold, I have set before you an open door." Revelation 3:8.

INSPIRATION AND RECREATION
 FELLOWSHIP AND FUN FOR YOU
 IN WISCONSIN WONDERLAND.

Will you kindly send YOUR registration to Miss Pat Petersen at 1530 Carlisle Avenue in Racine, Wis.

District IX Convention

District Nine will hold its yearly convention at Junction City, Ore., Sept. 9-10-11. The opening session will be Sept. 9, at 8 p. m. Congregations of the district are kindly invited to send delegates to this convention. Each congregation is entitled to one delegate for each twenty members or fraction thereof.

Sincerely,

Christian S. Hasle,
District President.

The Junction City Lutheran Church hereby extends a hearty invitation to members of our congregations in the district, as well as to friends and supporters of our church work to visit us Sept. 9-10-11, for Ninth District yearly convention. All delegates and guests are requested to send their names to Miss Karen Gribkov, Junction City, Ore., at least one week before the convention.

Sincerely,

Arthur Jager, President.
Karen Gribkov, Secretary.
C. S. Hasle, Pastor.

District II Convention

District II of the Danish Evangelical Lutheran Church will hold its annual convention at the Juhl Community Church, Marlette, Mich., during the days of Sept. 30 to Oct. 2. The meetings will begin Friday, Sept. 30, at 2 p. m.

All congregations are urged to send their full quota of delegates, which is one for each 25 members or fraction thereof. Also we are asking that a short written report from each congregation be sent to the District Secretary, Mr. B. P. Christensen, Marlette, Mich., by Sept. 15.

Sincerely yours,

C. A. Stub,
District President.

The Juhl Community Evangelical Lutheran Church extends an invitation to members and friends of our congregations in Michigan to attend the annual convention of District II to be held in Juhl beginning Friday noon, September 30, 1949. Delegates and guests will please send registrations as soon as possible to Mr. B. P. Christensen, Marlette, Mich.

Sincerely,

Holger Rasmussen, President.
Richard H. Sorensen, Pastor.

"Septemberfest"

St. Peder's congregation of Nysted is holding its annual "Septemberfest" on the first Sunday in September, the 4th. It extends an invitation to all who would like to share in the lectures, and fellowship of the day. The meeting of the High School Association will be held the same day.

Acknowledgment Of Receipts From The Synod Treasurer

August 1, 1949

Previously acknowledged ----- \$ 740.96

Toward the Budget:

Unassigned Receipts:

Congregations—	
Hartford, Conn.	300.00
St. Stephan's, Chicago, Ill.	177.00
Clinton, Iowa	50.00
Kimballton, Iowa	12.00
Askov, Minn.	81.51
Minneapolis, Minn.	144.80
Omaha, Nebr.	128.00
Solvang, Calif. (for last year) ..	93.50

Earmarked for Pension Fund:

Congregations—	
Manistee, Mich.	2.00
West Denmark, Wis.	41.25
Miss Dora Rasmussen, St. Paul, Minn.	3.00
Rev. Svend Holm, Grayling, Mich.	18.44

Earmarked for Missions:

Sunday collections at convention:	
Church at Greenville, Mich.	122.13
Church at North Sidney, Mich.	44.07
Church at South Sidney, Mich.	45.45
Church at Little Denmark, Mich.	113.59

\$ 325.24

"In memory of Chris Larsen, Lake Norden, S. D.," from Mr. and Mrs. Nels Stensgaard 1.00

"In memory of August Jensen, Gordon, Nebr.," from Mrs. Julius Jensen and Mr. and Mrs. Merrell Christensen, Ringsted, Iowa 2.00

"In memory of Sena Miller, Gayville, S. D.," from Mr. and Mrs. Carl Zebuhr, Mr. and Mrs. Charles Smith, Brush, Colo., Mr. and Mrs. Harold Buckman, Mr. and Mrs. Raymond Lund, Mr. and Mrs. Magnus Johnson, Mr. and Mrs. Julius Erickson, Mr. and Mrs. Raymond Kolackeen, Mr. and Mrs. Lawrence Ryken, Gayville, S. D. 20.00

"In memory of Karen Kirstine Jensen, Kimballton, Iowa," by Rev. Valdemar S. Jensen 142.80

Earmarked for Publications:

Miscellaneous gifts and subscriptions for Lutheran Tidings	7.00
Sale of Annuals25

Earmarked for Welfare:

"In memory of Joseph O. Henderson," from Mrs. Mads Strandskov, Dagmar, Mont., for Children's Home, Chicago, Ill. 2.00

Earmarked for Administration:

Convention registrations	183.50
Congregation, Askov, Minn., for president's travel	17.25

Total receipts to date for budget ----- \$2,493.50

Received for Items Outside of Budget:

For Church Extension Fund:
Congregation, Manistee, Mich. 18.00

For Student Loan Fund:

"In memory of Mrs. Rasmussen, Chicago, Ill., from the faculty of Sullivan High School, Sullivan, Ill. 8.00

For Debt Retirement, Grand View College:*

"A friend" ----- 15.00

"In memory of Sena Miller, Gayville, S. D.," from Mr. and Mrs. Soren Sorensen and Mr. and Mrs. Chester Petersen 4.00

St. Stephan's congregation, Chicago, Ill. 23.00

Congregation, Kimballton, Ia. 4.00

For Lutheran World Action and Lutheran World Relief:

(1949 Quota):

"In memory of James A. Nesbitt," from friends at Badger Lake Norden, S. D. 14.00

"In memory of Olivia Fredericksen" from friends at Tyler, Minn. 20.00

"In memory of Sena Miller, Gayville, S. D.," from Christina Olson and Mr. and Mrs. Julius Aaseth 10.00

Congregations—	
Hartford, Conn.	140.00
Manistee, Mich.	72.61
St. Stephan's, Chicago, Ill.	136.05
Trinity, Chicago, Ill.	100.00
Kimballton, Iowa	9.00
Minneapolis, Minn.	133.47
Omaha, Nebr.	8.75
Seattle, Wash.	228.00

"Another friend in South Dakota" ----- 60.00

\$ 931.88

Previously acknowledged ----- \$6,661.78

Received from Sunday Schools:

St. Stephan's Sunday School, Chicago, Ill. \$ 104.65

Sunday School, Brush, Colo. 1.50

Previously acknowledged ----- 352.73

Total ----- \$ 458.88

Total received for Lutheran World Action and Relief for this year's quota ----- \$8,052.54

For Room Furnishings, Grand View College:

St. John's Ladies' Aid, Hampton, Iowa ----- \$ 26.00

For Eben-Ezer Mercy Institute:

"In memory of Sena Miller, Gayville, S. D.," from friends at Gayville (itemized list to be published by Eben-Ezer Institute) ----- 60.00

Various receipts for Santal Mission will be acknowledged by Miss Dagmar Miller.

*The bank loan we secured to pay the deficit on our building program has now been retired by placing a

mortgage on our Real Estate Holdings at Des Moines. We hope to retire the major share of this mortgage through earnings from the Grand View College Endowment Fund. However, I still urgently ask you for contributions for Debt Retirement. The sooner we can manage to pay this new mortgage, the sooner we will be through paying interest.

Further Remarks:

May I call your attention that the convention at Greenville decided to change the synod's fiscal year so that in the future it will run symmetrically with the calendar year. A budget of \$30,170.00 was adopted for the year which will thus end on December 31, 1949. You will note from the above that so far only \$2,493.50 has been received toward this budget. There is only five months left to bring in the balance. I urge that you out in the congregations keep this change in mind when you discuss and arrange your finances for the next few months.

The Annual Reports should by now have been received in the different congregations. In the past these reports have been sold for 25 cents each which has been considerably below cost. We are asking that they this year be sold for 50 cents each. The proceeds from the sale of these Annuals are no longer creditable toward the individual congregations' quota but will merely be placed as a credit toward the budget as a whole.

Your new treasurer, Mr. Charles Lauritzen, will take over the office on October 1. The synod should be very pleased in the convention's election of Mr. Lauritzen whom I feel confident will do a good job for you. Remit-

tances until October 1 should be made as usual to me here at Minneapolis.

With sincere greetings,

Olaf R. Juhl,
5557 Blaisdell Ave.,
Minneapolis 19, Minn.

Porto Novo Mission

The following gifts have been received for this Mission:

Mr. and Mrs. Hans Nissen, Marquette, Nebr.	\$ 1.00
Andrew Christensen, New Hartford, Iowa	1.00
Mrs. N. Bennedsen, Kimballton, Iowa	1.00
Mrs. S. Madsen, Palo Alto, Calif.	4.00
Mrs. C. Nelson, Plainfield, N. J.	1.00
Miss A. Jensen, Minneapolis, Minn.	3.00
Mrs. S. Hansen, Tyler, Minn.50
Mrs. L. Hansen, Tyler, Minn.50
Christine Nielsen, Racine, Wis.	20.00
Oscar Lund, Luck, Wis.	1.00

As I have recently returned from a trip to Denmark, a visit of five months there, this acknowledgment has been somewhat delayed.

A sincere thank you to those who have sent me used stamps. We can use stamps of all denominations for the benefit of the Mission. Please send me stamps as often as you can.

Johannes Jepsen,
R. F. D. 1, Pulaski, N. Y.

CROP Asks Farmers To Share Harvest With Needy Overseas

In North Dakota a farmer is combining wheat . . . In Iowa the corn is nearly ripe . . . In Wisconsin there's a triple play in progress as a farmer cuts alfalfa to feed the cows that will produce milk . . . In Montana there are bags of wool from the spring shearing . . . In every state some crops are being harvested.

In 25 states there is a united program supervised by a state CROP committee through which farmers are being asked to contribute a little of this year's harvest to help their needy brethren overseas, the aged, the orphans and the sick. Christian Rural Overseas Program is sponsored by Lutheran World Relief, Church World Service and Catholic Rural Life and has the cooperation of all the major farm organizations.

Each contributor designates to which of the three sponsors his gift is to go. Goods which cannot be exported because of their perishable nature are sold and the proceeds used for buying processed goods. Cash gifts are accepted, but since this is a rural program the stress is laid on goods which have been produced on the farms.

You probably are already aware of the CROP organization in your state; then we ask that you cooperate with it. If your state is one of those listed below and you do not know your state director or committee members write to the LWR representative on CROP, Mr. Clifford Dahlin, 308 West Washington St.,

Chicago 6, Ill. If you live in a state that has not been organized and want to do something for CROP, write Mr. Dahlin for information on how to proceed.

States already organized for CROP are California, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, South Dakota, Texas, Virginia, Washington and Wisconsin. Organization is under way in Alabama, Arkansas, Kentucky, North Dakota and Tennessee.

NEWS BRIEFS

CHRISTIAN FOLK HIGH SCHOOLS IN FINLAND RECEIVE LWF ASSISTANCE

One of the signs of Christian recovery in post-war Finland is the present building-up of several Christian Folk High Schools in different parts of the country. This work belongs to the general Church reconstruction program and witnesses to the responsibility of Finnish homes for their young people.

The first folk high schools were started in Finland over 50 years ago. The idea came from Denmark, and the schools were founded in order that the needs of rural youth for higher education could be met. The folk high schools do not give professional training. The curriculum includes practical subjects such as manual training for boys and needlework and domestic economy for girls. These skills are, of course, needed by all men and women living in the country. The main purpose of the teaching that takes place during a period of 24 weeks in winter (two terms) is to give impulses and training in citizenship. The school tries to give the right kind of direction to the awakening inclinations and efforts of boys and girls in the age from 16 to 18. The idea is to raise up enlightened and responsible citizens.

The chief means of teaching is the "LivingWord," stressed by Grundtvig himself, but activity by the pupils also is emphasized. The pupils of the folk high schools always live together in dormitories.

The state supports these schools with 60 per cent of their actual expenditures, and the schools have to collect the other 40 per cent themselves. Most of the Christian folk high schools have their own circle of friends and supporters.

The folk high school type of education has been criticized a great deal, but in recent times as the importance of this kind of educational work among the rural population has been brought home to the minds of people, there has been less criticism. Many congregations send some of their young people to these schools, paying for them partially in order to give help to the youth work and other activities of parish life.

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

August 20, 1949

I am a member of the congregation at _____

Name _____

New Address _____

City _____

State _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,