

Lutheran Tidings

Volume X

December 5, 1943

Number 9

The Army Of Peace

Up through our war torn world
A gentle host is marching,
Its flag of peace unfurled.
In every mother tongue it prays;
It gathers up the wounded;
It builds for better days.

It is not only found
On bloody fields of battle,
But all the world around:
True love at work and on the march
In very land and nation,
In kind and noble hearts.

It is the worker's dread
Of brutal war's destruction;
He prays for daily bread,
For freedom and security,
For home and happy children,
For world-wide sympathy.

It is the cry of pain
From broken hearts and bodies
From all who mourn the slain;
It is the Christian call for aid,
The anguish of the dying,
The grief of souls betrayed.

A rainbow-bridge of faith
On thunder-clouds reflecting
The light of Christ who said
That over passion's tyranny
His love shall win the final,
Eternal victory.

Bjørnstjerne Bjørnson.

Translated by S. D. Rodholm.

Reprint by permission from "World Of Song".

Sermon At 75th Jubilee Anniversary

OUR SAVIOR'S CHURCH, MANISTEE, OCT. 24, 1943

Matthew 6, 24-34.

Along our highways are guideposts, as I have seen them from the Atlantic to the Pacific and from Canada to Gulf of Mexico. They are there to guide and direct the traveller, so that he may find his way if he will heed them.

On our journey through life there are also guideposts, that tell us how far we have gone and show us the way onward. Each church year has its guideposts Christmas, Easter, Pentecost; yes, each Sunday tells us that another week is gone, — that we are a week nearer the goal. Different experiences in life as for instance this jubilee may stand as markers, reminders and guideposts. Yes, and this church has stood here as such a guidepost through the 75 years.

It is said that man is the only creature that is conscious of its past and future — that may cause a feeling of guilt over the past and worry or care for the future with a feeling of the need of these guideposts in life, as we also may find them in passage after passage of Holy Scripture. Let us here see a lily and a singing bird as pictured in the sermon on the mount where Jesus points at the flowers and the birds.

First the flower. The secret of life for the lily is its root, it is tied, bound to one spot, and it knows only its own humble spot where it lives and grows. But

the root is also its strength. Through it, it is given nourishment and in it is its foundation. When the wind plays with it, it is anchored. Its life depends on the root, if separated from it, it dies and withers. The lily does not know or ask for any greater joy than that which is given by its root.

Also you and I have "our roots of life." Perhaps they reach deeper than we know, and if they are to preserve our strength and joy, then we must by all means see to it that we are not severed from that connection, for then the soul will wither and die as will the cut flowers, however beautiful they stand before us today.

You have roots in your home, in memories of your childhood. Those memories are as a quiet power without arms or weapons and yet a great power which grows in strength with the years. You have roots in the land of your birth, and in the land of your forefathers, in your people and their language. You may adopt something else, but not without the danger of loss.

But deepest of all you have your root in your church which received you with open arms in your infancy and in Holy Baptism gave you the name Christian. If you sever that root which binds you to the

Influence Of Great Men

It was an ungodly time in the history of the Israelites. Kings worshipped idols and strange temples and altars were erected throughout the land. Wickedness and murder were daily events. The worst of all these kings was Ahab and his wife Jezebel from Zidon.

In contrast to this king stands the Prophet, Elijah. As a beacon he illuminates those days of darkness. With the power of the word through belief in God he bore witness to all the people of the almighty God.

Though strong in faith he on one occasion lost hope and courage. God was merciful when He saw his condition and pitied him. He sent an angel to strengthen

kingdom of God, if you stay away from the preaching of the word, refrain from prayer, from Holy Communion, then the spirit of life will wither in you. Perhaps by artificial means it may be sustained for a short time as the flower in a vase with water, although it is doomed, death is sure. Some people claim liberty, and do not want to be tied down by home, country or church. — Beware!

Then the birds. Birds of heaven as they rise on their wings. In many ways they are opposite the flowers. They are not tied down to earth — to one spot. Even the little sparrow can rise up in the air so high, that it gets a "bird eye view" of earth. And seen from on high the earthly things become tiny, small. Our Lord Jesus looks down from on high and from there the great king Solomon in all his glory and riches becomes poorer and smaller than the flower God has created. Yes, seen from above the earth becomes small and the heaven great with the righteousness of God.

And let us not say, that we have not been given wings as the bird. Often from here, in this church, in the past 75 years, as truly as God lives, He has given a pair of wings to His children, let me call these wings prayer and worship. And:

"My soul, thou art of noble birth,
Thy thoughts rise upwards from the earth
As if on eagle pinions,
Most lofty is thy upward flight
When thou ascendest robed in light,
To heaven's fair dominions."

Up there the Lord will teach us to see His Kingdom and His righteousness. Then we shall see the things that God hath wrought in the right proportions.

Now I know full well that I have said, that we shall be tied down as the flowers and yet be lifted up on wings, as the birds. I say this knowingly and claim that rightly understood there are no contradictions for so God has joined it together, and here as elsewhere: "What God has joined together, let no man put asunder." Wonderful as it is.

Therefore let it be said today on this 75th anniversary, a day of jubilee: Guard that root which binds you to the earth — home, country, church — this church, and guard that wing, or those wings, which lifts you toward heaven until the hour comes when God Himself separates what He has joined, when dust shall return to dust from which it is taken, but when the soul returns to God who gave it.

A. C. Kildegaard.

him, telling him that there were still seven thousand men who had not yet surrendered to Baal. He was assured that his life work had not been in vain, and now he was to have a friend and a follower. This man was Elisha.

In this man's life history there are four outstanding characteristics: His call, his wish, his strong spiritual life and his influence on his people. His call is remarkable. Being a farmer's son he was plowing in the field one day when Elijah came to him and without a word cast his mantle of skin over the shoulders of Elisha and went away. This mantle had the same significance as the staff of Moses. In our modern mode of life we have difficulty in understanding these symbols. Elisha was a man of God and immediately knew that he was to follow Elijah. He killed his oxen, burned the plow and yokes to indicate that he was leaving his present work forever. Then he bade his parents farewell and joined Elijah. We find a somewhat similar incident in the life of Hans Nielsen Hauge in Norway centuries later.

Elisha followed Elijah and being with him a long time was strengthened in spirit.

Elijah was then called into heaven in a manner credited to a servant of the Lord. It may be a symbol of the ascension. Elijah and Elisha were journeying through the land and they came to the river, Jordan. The water of the river parted when Elijah struck the water with his cloak and they passed through. Here Elisha was permitted to make a wish. He asked for a portion of the spirit which filled Elijah. This reminds us of Solomon's prayer when he wished for wisdom to govern his people. Elisha could have asked for other favors. One condition for the fulfillment of his wish was that he should become strong enough in spirit to witness the manner in which Elijah would depart from him. That he was, for as the whirlwind and the chariot of fire came — and fire in the Old Testament stories always has something to do with holiness—he cried out: "My father, my father, the chariot of Israel and the horsemen thereof" (a protector of the people).

His strong spiritual life is revealed in the many miracles he performed. He sweetened the water of Jericho by sprinkling salt in the fountain. (He purified the wells of salvation) helped a poor woman to pay her debt, cured a man of high standing from Syria, saved a whole city from starvation, fed a hundred hungry men, aided the kings when in distress in the desert, and many other things did he do. Whether all these stories of miracles are true in every detail does not concern us, but the fact remains that spiritual life in man is capable of such an experience as God works through man as His servant.

Elisha's influence is manifested when he stands before young king Joash and urges him to shoot the arrow through the window toward Syria as a token of victory; and the young king says to him: "My father, my father, you are to Israel more than its chariots and its horsemen." This incident verifies in its own way that Elisha's spiritual influence on the Israelites had been of more value to them than all their physical strength.

Thus this story may be a help for us in our present situation. What we need today as well as after the war

District Meeting in West Denmark October 22-24

West Denmark is one of the oldest settlements in our synod. The congregation celebrated its 70th anniversary last summer, and the settlement is several years older. When the early settlers arrived, the whole district was covered with dense woods and the majority of them found employment in lumber-camps, saw-mills or on the railroad while clearing their land. Their holdings were, as in most forest districts, quite small, but the soil was fairly good and able to support them when the forest was cut down and the sawmills gone. Patches of forest still remain but the major part has long ago been transferred into fine, well kept farms. The country with its low rolling hills and many sparkling lakes reminds one of certain districts in Denmark, and is still very beautiful, especially in early fall when the woods put on a veritable riot of gorgeous colors.

Poor as they were, the early settlers soon felt the need for spiritual nourishment, and began already in 1869, when only three families had arrived, to hold devotional meetings in their small log-cabins. The West Denmark congregation was organized in 1870, and was for a couple of years served by visiting Norwegian pastors. But the people longed for the word of God in their own language and wrote frequently to friends and pastors in Denmark urging their help in securing a minister of their own nationality. In 1874 a young man, Mr. Jens Pedersen, who was then studying at Askov Folk Highschool, accepted the call, was ordained and became the first pastor in the still new settlement. The congregation was too poor to build its own house of worship, however, and services were for many years conducted in the building of a small country school. The first church, a beautiful white building with a tall slender spire and splendidly located on a high bank right above a sylvan lake, was built in 1900 and served the congregation until a few years ago when it was struck by lightning and burned. The new church is, like so many of our later church buildings, built in the style of a Danish village church; the chancel furniture is made by Jes Smith and belongs not only to the latest but also to some of the finest work of that remarkable farmer-artist whose work beautifies so many of our church buildings, and whose own home was in West Denmark.

But West Denmark is especially known for its schools. The pioneers there appear to have been more than ordinarily concerned about the Christian education of their children and young people. Under the leadership of that remarkable Christian layman, Søren Pedersen, "den gamle Smed", a Sunday school, Saturday school and Vacation schools were soon started, and in 1889 a Danish-English common school was begun which was maintained well into the beginning of this century. In the early years of the colony, many

of its young people attended the folk high-schools at Elk Horn, Ia., and Ashland, Wis., and in 1884, the pastor of the congregation, Rev. K. S. Nørgaard, built his own folk high-school in West Denmark. This school operated only for a year, however, and its building was in 1887 taken over by the Danish Synod and used as the home of the first Danish Lutheran Seminary in America, an institution at which many of our older ministers received their theological training. After the split in the synod in 1893, the seminary was discontinued and the building changed into a fine, roomy parsonage for which purpose it served until about a year ago when it too was destroyed by fire. Thus the congregation had the misfortune to suffer the loss of both its fine church and parsonage within a few years. But the church has already been rebuilt, and the parsonage is under construction. The old pioneers have passed away but their children and children's children are still going forward in their footsteps.

It was thus at a place of much historical interest that ministers, delegates and visitors from the fifth district gathered Friday evening, October 22nd, for the opening service of their annual convention. The number of guests was on account of war-time restrictions much smaller than usual but the spirit prevailed. Rev. J. P. Andreasen served at the altar, and Rev. L. C. Bundgaard preached the sermon from the text of 2 Cor. 6, 14-18: "Be ye not unequally yoked together with unbelievers."

The meeting Saturday morning began with a Bible Hour conducted by Rev. J. C. Aaberg, after which the business session of the meeting was opened by Rev. M. Mikkelsen, the district president. The following pastors and delegates were present: Rev. J. C. Aaberg, Rev. J. P. Andreasen, Rev. L. C. Bundgaard, Rev. J. L. J. Dixen, Rev. J. Holst, and Rev. M. Mikkelsen. The delegates were: Mr. and Mrs. A. Frost and Mr. J. P. Hansen, Withee; Mr. Jens Laursen, West Denmark; Mrs. Florence Sørensen, Bone Lake; Mr. and Mrs. Janus Jensen and Mrs. Mads Nielsen, Askov; Mrs. C. W. Nielsen and Mrs. J. A. Holst, Alden; Mrs. Edith Faaborg and Mrs. William Jørgensen, Minneapolis.

The meeting was then organized with Rev. M. Mikkelsen as chairman, Rev. J. L. J. Dixen as secretary, and Rev. J. C. Aaberg as reporter to Lutheran Tidings. Rev. Andreasen read the report from the last annual meeting which was approved as read. Greetings were accepted from Rev. P. Rasmussen, Dalum; Rev. V. Larsen, Canwood, and Rev. John Enslemann, Dagmar, and the secretary was directed to acknowledge the greetings with thanks and best wishes.

Rev. Mikkelsen then presented a brief survey of the work accomplished during the year. A welcome was extended to Rev. Enslemann who had just begun his work at Dagmar, Mont., thus ending the long vacancy of that congregation. Rev. Enslemann will also give occasional service to the congregation at Flaxton, N. Dak. The president called attention to the fact that some of the congregations in the district were growing old; the congregation at Withee celebrated its 50th, and the congregations at Alden and West Denmark both celebrated their 70th anniversary during the past year. The congregation at Minneapolis will celebrate the 60th year of its founding next March. The

more than planes, tanks and guns is men and women whose spiritual influence on the people is similar to that of Elijah and Elisha.

P. Rasmussen.

(Continued on page 10)

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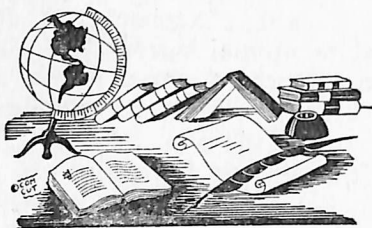
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Across the Editor's Desk

WOUNDED — YET THEY SING

By Ruth Schneider

The room was full of men—mostly hospital patients who had seen service overseas. Edwards, a sergeant, glanced around the Service Center. How much like home it appeared to him! There were many comforts, good homemade food, and even a piano. Paul at the piano played beautifully, without notes, his fingers apt in spite of being somewhat scratched and scarred. Al, standing at his left, and Bill at his right were listening. In other parts of the room men were reading, lounging, playing at checkers or chess.

As Paul's fingers glided over the keys in runs, improvisations, and popular strains his fingers gradually touched upon a church hymn, "I Need Thee Every Hour." Without knowing it the men, responsive and attentive, seemed to have been waiting for just that. Putting all else aside, they sang — from their souls. Al's hands, never made to carry a gun, were clenched in prayer. Private Joe, who had lost a leg in New Caledonia, and Bill, who was minus both hands, joined in the singing. Edwards, face badly scarred, sang deeply. All gave with meaning. The words of the song carried them far away to the distant battlefields where they had been wounded for their country.

"I need Thee, O I need Thee
Ev'ry hour I need Thee;
O bless me now, my Saviour,
I come to Thee."

Ending the song, a dead silence followed. It was broken by a sob. Paul, whose one eye had been completely shot out and the other badly damaged, could control himself no longer. Tears streamed down his face; he bowed his head. Together the men bowed with

The Danish Evangelical Lutheran Church In America

Summary of Budget for 1943-44 as passed by the
convention at Minneapolis:

Grand View College	\$ 5,000.00
Pension fund	5,000.00
Insurance	400.00
Equalization fund	2,000.00
Home Mission	6,000.00
Children's Home, Tyler	500.00
Administration	3,800.00
Total	\$22,700.00

This budget is allocated to the nine districts according to the decision reached through a conference of representatives from these districts and the synod board as follows:

Dist. I	\$ 2,400	10.50%	946 con. mem.	14.69%	\$2.54 ea.
Dist. II	2,200	9.75%	784 con. mem.	12.18%	2.81 ea.
Dist. III	4,000	17.75%	871 con. mem.	13.53%	4.59 ea.
Dist. IV	5,000	22.00%	1,127 con. mem.	18.90%	4.11 ea.
Dist. V	2,500	11.00%	644 con. mem.	10.00%	3.88 ea.
Dist. VI	2,300	10.00%	584 con. mem.	9.07%	3.94 ea.
Dist. VII	2,100	9.25%	633 con. mem.	9.83%	3.32 ea.
Dist. VIII	1,350	6.00%	447 con. mem.	6.94%	3.02 ea.
Dist. IX	850	3.75%	313 con. mem.	4.86%	2.72 ea.
Totals	\$22,700	100%	6,439 con. mem.	100%	

A small folder is now being published and will be sent to all congregations in sufficient copies to supply all contributing members. That folder presents the work program of our church in detail better than I can explain here, and I am going to refer every member of the synod to that folder. Outside of the annual report, that folder gives the best information available about our synod at work this year. The following information is given only for the sake of comparison between this year's budget and that of last year.

1. Grand View College: The amount needed is the same as last year, and the amount expected from the College Endowment Fund as income is about the same. However, since a total greater amount will be needed in order to operate the College and Seminary, it will be necessary to use some of the money now standing to the credit of Grand View College in the synod treasury (see treasurer's report, schedule 3, page 40 of Annual Report 1943, see also proposed budget, page 122, same report). We are happy to have an attendance at the Junior College and Seminary this year, almost

him in silent prayer to God. On their faces thankfulness, faithfulness, and genuine devotion were imprinted.

The men left the Center. They were not embittered to their Saviour. "I haven't enjoyed an evening so in many a month," said Al. "I feel so much at home here," agreed Edwards. "Yes," said Paul, "I thank God for this Lutheran Service Center."

(The above story is a true incident that occurred in one of our Lutheran Service Centers located in the area of a large Army hospital).

GRAND VIEW COLLEGE



Grand View College

Something that is a living part of Grand View, something that Grand View is noted for, something that is one of our heritages from the old country is the Danish folk-dances. Folk-dancing under the direction of Mr. Harald Knudsen, better known as "Knutie", is now underway. We might look clumsy as yet, but we will overcome this with time and practice.

Since you know that the date of the "Echo" party was November 19, you need not ask what the foremost thought on the minds of the students was prior to that date. The "Echo" party was enjoyed by all in spite of the fact that some of the committee workers had to be rejuvenated with some good, strong, hot tea. The living room had been decorated to resemble a ship's deck. A two course lunch was served and for entertainment we were taken on a cruise aboard the "S. S. Echo"! We stopped at Hawaii, Africa and Denmark. We also took in a couple of scenes aboard the ship. We learned that sea-sickness is something you may well laugh at until you experience it. The rest of the evening was spent in dancing. The "formals" of the girls really lent much to the atmosphere of lights and music.

A Thanksgiving dinner that could compare favorably with anyone's was enjoyed by the faculty members and

the same number as last year, also happy that we do not have to ask for an additional amount for the College and Seminary.

2. The Pension Fund this year needs \$5,000.00 as compared with \$3,400.00 last year due to the decision of the convention at Minneapolis to add \$50.00 to the \$200.00 usually received by each pensioner. This addition quite naturally was granted because of the increased cost of living. It should be easy to raise that much more in these times, where more people work and receive more for their work than at any other time with in memory.

3. It will be a most welcome budget feature this year that we are not needing any money for the purpose of retiring synodical indebtedness. The last budget provided for, and since it was collected in full, also accomplished the actual retirement of the last indebted-

ness, the synod had. Insurance will, of course, still be needed.

4. The equalization fund according to estimates only needs 50% of what it needed last year. The retirement of the debt has a great deal to do with that. This fund absorbs surpluses from other accounts and also supplies funds to the accounts running a deficit.

5. The Home Mission Work of the synod this year was greatly expanded because of the convention's decision to supply Lutheran Tidings to all the contributing members of the congregations wanting it. A sum of \$3,000.00 was estimated as being needed for this purpose during the time Sept. 1, 1943 till the end of the fiscal year May 15, 1944. Those who formerly subscribed to Lutheran Tidings will in reality save money, because it is cheaper per copy to issue Lutheran Tidings in 6,000 copies than as formerly in about 1/5 of that num-

ber of copies. Besides being what we may be allowed to call "a good investment" since it brings news and messages from our synod into all the homes of all congregations, it strengthens the bonds of fellowship and unity.

The Canada Mission now as in former years needs \$1,000.00. The congregations in Northern Saskatchewan help to pay this amount.

Support of Child's Friend, Kirkelig Samler-Dannevirke is also supplied from the Home Mission account. Various other causes likewise. No congregations are being supported from the Home Mission account this year.

6. The Tyler Children's and Old People's Home is the only one of our benevolent institutions being supported directly from the budget this year.

7. The Administration account requires a greater amount of support this year than last year mainly due to the fact that this fiscal year is the first full year the president is serving full time as president and being paid salary accordingly. Besides, the convention also sanctioned that all the travelling expenses of the president should be paid by the synod treasurer and a collection should be taken by the congregations visited by the synod president and sent to the synod treasurer who credits the amount to the quotas of the congregations involved.

This invitation to support the current synod budget has been delayed greatly because it was thought best not to issue it until the content and form of the above mentioned little folder were definitely assured, in order not to risk duplication. It is to be hoped that both may serve to form the membership of our congregations about the work-program of our synod this year better than has been the case in former years.

"We are workers together with God," says the Apostle. Do we not too often forget that? We think most often of what we can get out of being a church member for our own benefit. Let us remember Him who said: "It is more blessed to give than to receive."

God does love a cheerful giver. Your church asks you to remember first those causes and persons who are "your own in the Faith." Let us cheerfully give that we may carry our part of the cause of the Kingdom of God. If we all do our share, it will be doubly thrilling to meet for next year's convention.

Alfred Jensen.
Des Moines, Ia. Nov. 30, 1943.

More Comfortable Weddings—It would seem that tradition and folklore had made ample provision for what the bride and groom must take with them to the wedding ceremony. However, a parish in Jutland, Denmark, has found it necessary to supplement the list of "something old, something new, something borrowed, something blue." Parish officials have notified bridal couples that they must bring their own fuel if they want to be married in a heated church. (From Stockholm, by wireless)

Dagmar Jensen.

What Grand View College Means To Me

I was asked to write this article expressing my feeling for G. V. C., since I will be leaving soon. This has caused me to think a lot about Grand View—what it has meant to me, and what it will mean to me after I'm gone.

One of the things which I'll remember about this school, something which makes it different from a lot of other schools, is the "homey" atmosphere and the friendly interest which everyone takes in everyone else. The vital joy in living is contagious here.

I think my short stay here will help make me a better soldier. It has built a love for my country and a patriotism other than flag waving and cheering at parades. I don't want to brag or to think of myself as a sort of hero; but I know that I will be fighting for schools all over the nation — and for what they stand for.

There have been many who have left, and who feel as strongly for G. V. C. as I do. Some of us plan to come back and finish our schooling. But if Fate will have it that I will not be able to return, I will always have many wonderful memories, which I will cherish for the rest of my life.

Wayne Andersen.

OUR WOMEN'S WORK

Mrs. Edwin E. Hansen, Editor, 2015 W. High St., Racine, Wis.

W. M. S. Board Members

Upon request I am publishing the names of the present members of the W. M. S. Board with the request that all money sent to W. M. S. be addressed to the present treasurer.

Hon. president: Mrs. Thos. Knudtrup, Manistee, Mich.

President: Mrs. Elmer Ness, 59 Greenbush, Manistee, Mich.

Vice-pres.: Mrs. Aage Engelbreth, 1235 West Blvd., Racine, Wis.

Secretary: Mrs. Clarence Petersen, 709 South 7th Ave., Maywood, Ill.

Treasurer: Mrs. C. B. Jensen, 1604 Washington St., Cedar Falls, Iowa.

Ass't Sec.: Mrs. Nanna Goodhope, Viborg, S. Dak.

Editor.

Getting Ready To "Keep Christmas"

As the Christmas holidays approach, one is again reminded of the emphasis which today is placed on the external celebration of this great spiritual festival. One wonders if Christ Himself were to appear on the streets and in the stores of any American city today, He would not be jostled about in the surging crowds of Christmas shoppers, folks, nominally at least, in search of something which shall make the coming Christmas a happy one. One wonders if He would not bow His head in deep sorrow, because the human race seems to have lost, or perhaps has never found, the true sense of values.

I am reminded in this connection of some thoughts I once read expressed by Vincent Peale in an article entitled *Taking Time to Live*, in which he points out that the American people greatly need to reduce life's tempo unless they are to allow this hurly-burly machine age to rob them of life's deepest meaning and happiness.

He relates a story told of some Americans who were making their way through Africa. They had employed a group of natives at the seaport and had told them they were in a great hurry, as Americans usually are. The first day they went with rapid progress through the jungle. They continued the relentless pace the second day. The third morning, when they were hurriedly preparing for another day of rapid travel, they found the savages squatting under the trees and refusing to move. When their bewildered and helpless employers asked them why they would not start, they said simply, "We shall rest today to let our souls catch up with our bodies."

These savages expressed just what we civilized Christians sorely need to be reminded of, not least, as we go about preparing to keep Christmas. In the hustle and bustle over the external things which the

commercializing of these holidays has brought about, we are frequently forgetting to let "our souls catch up with our bodies". Thus we do not learn the art of keeping a truly happy Christmas, for as Vincent Peale also expresses it: "One of the practical contributions Christianity makes to the happiness of man's everyday life is that it teaches him to take pleasure in the simple things. Here again is revealed the superior wisdom of Jesus. The worldly man says one must have a thrill to enjoy life, little realizing that thrills pass away and that taste becomes jaded, ever requiring stimulated thrills. Christianity, on the other hand, directs our attention to those simple things which wear well and make life increasingly interesting. How foolish people are to place so great emphasis on perishable pleasures which soon take the fine taste from life, when they could perpetually enjoy those delights of the mind and soul which do not wear out, but grow richer with every passing year. How very pertinent this is to the keeping of Christmas!"

I recall a woman, the mother of several young children, who used to ask before the Christmas holidays: "What day are you keeping Christmas?" What day? I was puzzled, so she went on to explain that they were keeping it Christmas Day or Sunday or whatever day they were having the family at their home for dinner. To those of us whose childhood memories are of Christmases that began several weeks in advance, the keeping of Christmas began perhaps with the butchering of the porker (if you lived in the country) which was to provide the pork roast, "ribbensteg og medister-pølse," and continued during the evenings, as we sat about the table making decorations for the tree. As the last week rolled around, baking cookies and "pebbernødder," a task that enlisted the aid of every member of the family from granddad almost to the baby in the high chair, was the order of the day. All of this was part of the keeping of Christmas which reached its climax on Christmas Eve, as we gathered with as many of the members of the family as could possibly come home, first to read the old yet ever new gospel of our Saviour's birth, then to partake in the festive meal, over which always hovered an atmosphere of suspense until the lucky finder of the almond revealed his identity. (The "risen-grød" always lost some of its flavor with that revelation.) And finally the joyfully circling around the tree as we sang the beloved Christmas hymns. I suppose this appeared odd and meaningless to others, but if the custom were to be traced to its origin, one would find that the trees, ever-green and ever-living, with the lights upon it, personified the Christ Child who brought everlasting life and light into this world. And the circling around it, singing songs of praise of the Christ Child, was an act of homage and adoration of the personified Christ. I think it a beautiful custom and certainly one that appeals to children. Christmas morning concluded the climax as we gathered as a family in the church there again to sing and to hear the Christmas gospel expounded from the pulpit; but there was still a delightful anti-climax in store as we shared the keeping of

The Original Christianity

By V. S. Jensen
VI

IT IS SUNG IN DENMARK

There is a man sitting in his study, bent over book and writing. Midnight is far past. Twice, now, instead of getting up and going to bed, he has sat back in his chair, folded his hands and prayed: "Our Father, Thou who art in heaven." And again he has bent to the work: The Word of God, the Word of God! How make it known to the babes in Christ so that they may find rest for their souls.

The first faint light of dawn tints the eastern sky. A laborer is coming home from his work on the night-shift; he sees the light in the window. Who can it be, that is up so early? Or is it late that the man is up, who now opens the window and looks out over the house-tops? His face is not the rested face of sleep; fatigue is upon it as upon the face of the man coming home from a night's work.

The laborer passes; the man up there turns away from the window. Is he at long last going to heed the demands of a weary body? No! Look at his face. The fatigue has passed; a new light is shining. Is it the chill that has run through his body when the morning air flowed in upon him? Is it the dew upon the mown meadows beyond the house-tops? Or is it the sight of the laborer, who also may be a babe in Christ that has roused the man's spirit to the new morning-song which now is singing in his soul? Or is it the Spirit of God that answers prayer:

He cannot go to bed; he must grasp the words and put them on paper now, lest they be lost:

"Like dew on mowed meadows
So falls the Word of Life
On a believer's death-bed,
And hope again is rife;
Gainst death a consolation,
The first-fruits of salvation;
The sting of death is gone
Like dew before the sun.

"As sun sets neath the waters
Of ocean calm and blue
In summer evening stillness
While birds are twit'ring low,

Christmas with friends during the week that followed, even into the New Year.

When do we keep Christmas? We begin now. As Wm. Saroyan in the last Good Housekeeping says: "It is in the odors, in the sounds, the tastes, the sights — in being together. It is in the great expectations of wondrous things to come — expectations stirred in the infant heart of humanity, and someday as sure as the sun, to be fulfilled." If we experience this, our souls will be catching up with our bodies and we will approach, at least, the true sense of values in keeping Christmas.

T. F. H.

So to its rest is passing
The soul that God is trusting,
And feels that in His Word
With us is God our Lord.

"Our body shudders lightly
In summer morning air,
While morning star is shining,
A promise of day fair, —
While summer day is dawning
With white clouds of the morning,
So is with light of life
Our passing from this earth."

The song is sung. He looks at it with wonder: The Word of Life! How to make it known to the babe in Christ? "It is not you, — it is not you. The Father in heaven will provide." What the babes are not able to accept in prose, the Spirit gives to them in verse. Now they can sing about the Word of Life. And singing about it, they will grasp it. And they will love it for the forgiveness of sins, — for the peace with which it fills their souls.

At an earlier period of his life Grundtvig had written:

"Always I sang what was in my soul,
Battle, my song, for it battled within me;
Battle we must through the coursing life,
Life here below is strife."

But that was in 1813. That was during that period of his life of which he himself says later:

"I would battle my way
To the fountain of love, —
Make over myself and my heart."

Not that he did not believe in God; he **did** believe in God. And he believed the words of Jesus: "Without Me you can do nothing." Nevertheless, he had been battling in his own strength: his knowledge of the Bible, his knowledge of church history, the scope and span of his reading, his capacity for sustained effort, sustained thinking. In 1810 God had laid a mighty hand upon him, and he had been bent to the ground. He has not forgotten that experience; but neither has he yet learned what these words really mean: "Not by strength and not by might, but by My Spirit, saith the Lord."

Does God once more lay upon him a mighty hand? On the contrary, the Lord comes "as dew on mowed meadows." Grundtvig had been battling, but "the Lord was not in the storm, not in the earth-quake, not in the fire." But then there was a still, small voice, and Grundtvig covered his face, for now he knew that the Lord was nigh. And "always he sang what was in his heart"; the still, small voice is in his heart, and he sings: "Like dew on mowed meadows, so falls the Word of Life."

Standing in his own innate strength he had wanted to **produce** an apology for God's Word, now he writes:

"The outlook would, on the whole, be quite dark for us humans, if we could not **find** much more than we can **produce**. And who could possibly be more certain of finding what he is seeking, than the Christian, when he is seeking a matchless testimony to the effect that **his** Christian faith is **the** Christian Faith?" 1
1. Selected Works IV, 520.

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

My Great Debt To England *

things that he wanted to do. One was to make his count to an endless number of tirades against the English. I have been told of their arrogant manners, their class distinctions, their ruthless imperialism and so on. I know all of this; and I also know that the skirts of the other great powers are not any too clean. England has her India. For some time our record in Haiti and Nicaragua was not any too good either. "Let him who is without guilt throw the first stone."

In spite of all of her sins, past and present, I owe a deep debt of gratitude to England, to that better England of which Shakespeare wrote:

This other Eden, demi paradise
This fortress built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea.

There was a time, some three hundred years ago, when another Hitler was out to conquer. That "other Hitler" was King Philip II of Spain. There were two things that he wanted to do. One was to make his country the one great power in Europe; and the other was to make the Roman Catholic religion supreme in Europe.

Some of you will recall how France was torn by a religious war and how King Philip conspired to exterminate Protestants in France. The story of the slaughter of French Protestants on that awful St. Bartholomew's night is one of the most gruesome in history.

Then there is the story of what happened in the Netherlands. King Philip had sent the butcher, Duke of Alva, to that unhappy country with orders to make them conform or kill them. Since the free men of that day, as always, refused to sell out, he proceeded to kill them in mass executions.

Across the channel stood England. King Philip tried all the tricks of the trade to make England do his bidding. As always England was slow, but she finally woke up. In the great sea battle of 1588, plucky English sailors, with the help of a good wind, destroyed the great Spanish fleet. That was the beginning of the end for King Philip. Perhaps England saved Protestantism and freedom in that fateful year.

Mother of Parliaments.

The English Parliament is at least six hundred years of age, and it still works. Who dares to say that it does not function well?

Our Congress by comparison is about one hundred and fifty years old. We all wish it well, but I am convinced that unless the American people learn to send a higher caliber of men to Washington, that institution will have passed away long before its six hundredth birthday.

During its six hundred years, the English Parliament has had its trials, but it has always survived them. There was the time when King Charles I de-

cided to defy the English lawmakers and play the dictator. Englishmen are not safely defied. King Charles was beheaded, (1649), and England remained free. This was an example for free men elsewhere, and a warning to bad kings.

England has also been the home of great statesmen. Immediately we think of such illustrious names as Cromwell, William Pitt—the elder, William Pitt—the younger, George Canning, Benjamin Disraeli, William Gladstone, John Bright, Richard Cobden, and finally the present Winston Churchill. As long as the English language is spoken these lines, spoken by him during one of England's many trials, will live: "We shall defend our island whatever the cost may be; we shall fight on the beaches, landing grounds, in fields, in streets, and on the hills. We shall never surrender, and even if, which I do not for a moment believe, this island or a large part of it were subjugated and starving then, our Empire beyond the seas, armed and guarded by the British fleet, will carry on the struggle until in God's good time the New World, with all its power and might, sets forth to the liberation of the Old."

In speaking of England's great sons and daughters, one must not omit the names of such reformers and preachers as Drummond, John and Charles Wesley, Florence Nightingale, William Penn, John Henry Newman, William Wilberforce, Lord Shaftesbury and many others. It has been said that the presence of preachers such as John Wesley saved England from a revolution such as came to France. It has also been said that great English preachers have made the English labor movement Christian, while that on the continent has often been hostile to Christianity.

Great Writers.

In thinking of England's great gifts to us, it is only natural that her great poets and writers should come to mind. In this very limited space it is impossible to do justice to them all. I have already mentioned Shakespeare. What his "Macbeth" has meant to me I can't easily express in mere words. For pure beauty some of Shelley's lyric poems appeal to me. I love these familiar lines:

We look before and after,
And pine for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that tell of saddest thought.

One who has read Charles Dickens never forgets him. His characters become as familiar as our friends or enemies. I need but mention "A Tale of Two Cities" and "David Copperfield" to stir the memories of many of my readers.

Of the later Victorian writers, Thomas Hardy has meant most to me. When I read a Hardy novel, it seems that its atmosphere envelopes me. His descriptions of nature are so extraordinary that one can almost say that the landscape is Hardy's hero. Who can ever forget the description of the heath in "The Return of the Native"? Who can ever forget the futile wander-

The Santal Mission of the Northern Churches

By Dagmar Miller

II

EBENEZER (continued)

1874—Although mentioning, year by year, events bright and gloomy in succession might be tempting, time and space prevent it done in these sketches but the year of 1874 marks such a very definite development of the work of the seven years that it, as a few others, demands upon its merits, special mention.

Evangelistic Tour.—The boys' school under Hoeger's leadership and the girls' school organized by Mrs. Børresen now with a Miss Thomas in charge this year while Mrs. Børresen is on furlough, are real factors in the evangelistic service at Ebenezer.

Børresen, Hoeger, Miss Thomas and children of the schools — set out on a two-month evangelistic or camping tour. Teaching, singing, and preaching. In the village streets many inquirers were reached. Going in "His Name" was and is blest. It has been reported: Thus our group with its singing oftentimes brought together great crowds of Santals who for as long as three and even four hours would listen to our message . . . " in song and in speaking. The Gospel was taught. They left Ebenezer or Benagaria early in January, returning on the 3rd of March, having visited the Dist. Nankor, Sultanabad. The good seed had been sown.

Famine!—The summer following this glorious preaching tour was marked and marred by the tragic famine of 1874 so terrible. The full impact of this is next to impossible to imagine excepting by those who have watched this horror thus experiencing the anguish by day and by night. In May of this year Børresen's appeals had been heeded to the extent of a

ings of poor Tess of D'Urbervilles? The hours I have spent over Hardy's books have been rich, if not especially cheering.

There are many other English authors who have given me much joy. It is now many years since I read "Silas Marner", but the impressions are still vivid. Then there are such writers as Wells, Galsworthy, Shaw, and this does not complete the list.

Sometimes it seems to me that our world is falling to pieces around us. Today it is Berlin that is tumbling down. Yesterday it was Rotterdam, Warsaw and Coventry. However, it is well to remember that it is not the first time in history that there has been violence and destruction. Among all peoples there have been men, who in both good and evil days, have given us something to live by. When people condemn everything English it hurts me. England has given us so much that I am inclined to say with Alice Duer Miller:

I am an American bred,

I have seen much to hate here—much to forgive,

But in a world where England is finished and dead,

I do not wish to live.

*Throughout this article, I am using England in the popular sense. Frequently it would be more correct to say Great Britain or the British Isles.

famine relief of 3400 rupees, 1000 R. coming from Scotland direct, to alleviate the suffering.

This was the time when with these funds Børresen was authorized to excavate the outside cisterns and with this additional responsibility was added this treasured opportunity: telling these Santal laborers of the joy he experienced through faith in God's gift of Grace.

Every evening the Santals, heathen and Christian appeared to get instruction in the Life of Christ and then, ere sunset, received their day's pay, pitifully meager, nevertheless a very real help to the famine stricken homes.

Baptism of 1592—It was this same year the great event took place: 1592 Santals were baptized! Amazing results! Yes, and appalling responsibility and challenge!

How to Celebrate—To celebrate Christmas at Ebenezer Skrefsrud and Mrs. Børresen, having put the three young children in school in Europe were now once again among the Santals. Christmas among our Christian Santals is ever a great event and particularly so at Ebenezer in these early days. Feasting, as Christians, at Christmas was to the young church a new experience. To teach this required prayerful forethought and could not possibly be done in their human strength or wisdom. But thanks be unto God, it was done.

1876 Hymn Book—Undoubtedly the greatest one event of 1876 was the publishing of a Hymn book. Skrefsrud compiled a book containing 43 hymns with notes. These being: Scandinavian, German, and English hymns translated, with a few Santal folk tunes added. Needless to say, the text or the words were new as all the Santal songs in vogue, of necessity, were heathen. This hymn book proved to be of inestimable value. Santals love to sing! Some attempts were made from time to time to open up new stations which, of necessity, were later abandoned. The stations mentioned herewith are such as are still operating and only those where European, including American workers are stationed.

Source of Funds, 1867-1876—Whence cometh the financial support? Although of only 4 years' co-operating with Johnson who was a Baptist Missionary, Børresen and Skrefsrud had been introduced to Johnson's Baptist friends and through these primarily, was money forthcoming when Børresen every year set out on his "tours to beg." At a later date other Christians complied to Børresen's appeals for funds not only in Calcutta, Allahabad, and other big cities but one year when the need was so very deep, he returned from Bombay with 6000 Rupees! It may interest us to know that at one time the three men Johnson, Børresen and Skrefsrud spent three days together in prayer. They went forth to succeed — "in His Name."

Tiger Episode.—While Johnson was in the Santal Mission he and Børresen were in company with Santals in a village when a tiger attacked! It is a horrifying experience! Børresen prayed: "Lord save him" and commenced to clap his hands and shout so before their very eyes the tiger leaped to his lair in the woods. Johnson however had been so badly mauled his one arm was, of necessity, to be amputated, and a man of



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 37 young men.
Askov, Minn., 90 young men, 2 WACS and 1 nurse.
Bridgeport, Conn., 21 young men, 1 WAC.
Bronx, N. Y., 8 young men.
Brooklyn, N. Y., 52 young men.
Brush, Colo., 18 young men, 1 Red Cross Worker.
Cedar Falls, Iowa, 49 young men, 1 WAVE.
Chicago, St. Stephen's, 24 young men.
Chicago, Trinity, 52, young men.
Clinton, Iowa, 15 young men.
Cordova, Nebr., 19 young men.
Cozad, Nebr., 15 young men, 1 nurse.
Danevang, Texas, 45 young men, 1 WAC, 1 WAVE.
Davey, Nebr., 9 young men.
Des Moines, Iowa, 41 young men.
Detroit, Mich., 38 young men.
Diamond Lake, Minn., 16 young men.
Dwight, Ill., 40 young men, 1 WAC, 1 cadet nurse, 1 chaplain.

Easton, Calif., 15 young men.
Enumclaw, Wash., 21 young men.
Exira, Iowa, 10 young men, 1 WAC.
Fredsville, Iowa, 33 young men.
Gayville, So. Dak., 8 young men.
Grant, Mich., 10 young men.
Grayling, Mich., 11 young men.
Greenville, Mich., 45 young men, 2 nurses.
Hampton, Iowa, 11 young men.
Hartford, Conn., 38 young men, 1 WAVE.
Hettland-Badger, S. D., 19 young men.
Junction City, Ore., 18 young men.
Kimballton, Iowa, 43 young men, 3 nurses.
Kronborg, Nebr., 27 young men, 1 nurse.
Lake City, S. D., 5 young men.
Los Angeles, Calif., 23 young men.
Ludington, Mich., 46 young men.
Manistee, Mich., 12 young men.
Marquette, Menominee, Mich., 21 young men.
Marquette, Nebr., 14 young men.
Minneapolis, Minn., 28 young men.
Muskegon, Mich., 25 young men.

Newell, Iowa, 49 young men, 1 nurse.
Nysted, Nebr., 14 young men.
Oak Hill, Iowa, 17 young men.
Omaha, Nebr., 22 young men.
Parlier, Calif., 14 young men, 1 WAC.
Pasadena, Calif., 8 young men.
Portland, Me., 24 young men.
Racine, Wis., 40 young men.
Ringsted, Iowa, 45 young men, 1 WAVE.
Ruthton, Minn., 20 young men, 1 nurse.
Salinas, Calif., 25 young men.
Seattle, Wash., 67 young men.
Solvang, Calif., 46 young men.
Tacoma, Wash., 16 young men.
Troy, N. Y., 34 young men, 3 young women.
Tyler, Minn., 85 young men, 1 nurse.
Viborg, So. Dak., 29 young men.
Waterloo, Iowa, 36 young men, 1 Lady Marine.
West Denmark, Wis., 21 young men.
White, S. D., 3 young men.
Victory, Mich., 13 young men.
Wilbur, Wash., 17 young men.
Withee, Wis., 47 young men, 1 nurse.

Please send the editor the latest number on young men and women in the U. S. service from your congregation.

the blacksmith caste had lost his life in the encounter.

1878 Basetkundi.—The first permanent station to be built — Basetkundi. Basetkundi in the Sultanabad District, was started in 1878. Edward Cornelius, a Swedish Missionary, began the resident Missionary work here.

As we have intimated in the Ebenezer morn of Missions so it was true here at Basetkundi about 15 miles due north and so is it true today: pioneering calls for "Faith in God's Faith" to overcome difficulties. "In a furnace the dross burns away, but the gold endures."

A foundation was laid in His Name and upon it the building is being completed — at the present time by Rev. and Mrs. Kippeness who with their little one was transferred there in 1941.

Although some road building has been carried on, the jars and jolts brought on the traveller, rather readily lends ear to the statement: That is a road fit for wild animals and not for motor cars or even buffalo carts — leave it to the leopard to cross these many streams, climb the difficult banks and sneak along the winding roundabout tracks — To him that is perhaps, really pleasant.

At Basetkundi we find a compound school, dispensary and the rather impressive church building. However, so very much of the Missionaries' time is spent in the outlying villages of the District where they teach, preach, and minister to the sick and — settle petty differences. For instance: A couple were discussing London. Mr. says: "London is in Europe." Mrs. says: "London is in England" and this rather innocent matter resulted in Mrs. being unwilling to come home with her husband until a "galmaroo" had been held and the cousin of Mrs. judged in the disagreement two weeks later.

The lady missionary finds innumerable openings to render aid to Santal mothers, a help which only she,

because of their common womanhood, can render in an ever needy field.

DISTRICT MEETING IN WEST DENMARK OCTOBER 22-24

(Continued from page 3)

local work of the congregations appeared to be making normal progress, but the district had as a whole failed to contribute its full quota to the synod for the past year, and had so far contributed but a small part of its quota for this year. It was also behind with its contribution to Lutheran World Action. Some of the congregations had not yet completed their ingathering for this purpose, however, and the president expressed the hope that all would exert themselves to the limit to obtain their expected contribution to this worthy cause. A letter was read from Rev. A. Frost, president for the Ministers' Pension Fund, urging all congregations to increase their contribution to this cause so that the fund might be enabled to pay the increased pensions voted by the last annual convention of the synod.

At the conclusion of the president's remarks, the delegates presented brief oral reports from their congregations. Alden reported a very successful and inspiring young people's convention; West Denmark was busy building its new parsonage; Withee had very successfully celebrated its 50th anniversary; Askov had held a number of special meetings, and the big event in Minneapolis had been the entertainment of the annual convention of the synod. The general impression of the reports was that the work in spite of present difficulties was progressing normally with some increases in support and membership. In a number of congregations, the language question appeared to be a cause of lively discussions. Askov and Minneapolis were both considering ways and means of

having an English service every Sunday morning without decreasing the number of Danish services, and Withee had lately voted as an experiment to have an English service every Sunday forenoon for a period of three months.

These reports were followed by a brief discussion concerning our synodical papers. Rev. J. L. J. Dixen gave a brief talk concerning his work as editor of *Kirkelig Samler* and the necessity of supporting *Dannevirke* if the publication of this paper was to continue; and a question concerning the advisability of printing paid announcements from local congregations in *Lutheran Tidings* was raised, but opinions were divided and no conclusion was reached. The majority of the delegates appeared to be satisfied with the paper as it is.

Mrs. Edith Faaborg presented a plea for more support to N.A.D.A., and Rev. Aaberg stated that our contribution to the Santal Mission was far behind its quota and urged all congregations and societies within the district to exert themselves for the remainder of the year so that the quota might be obtained. The committee for the allotment of the synodical budget brought in its report, which was accepted as follows: Withee \$429, West Denmark \$128, Bone Lake \$62.40, Askov \$483.60, Minneapolis \$397.80, Alden \$312, Dagmar \$302.60, Volmer \$62.30, Flaxton \$66.75, Dalum \$120.90, North Saskatchewan \$94.25.

In the election of officers, Rev. M. Mikkelsen was reelected as president, Rev. L. C. Bungaard was elected secretary and Hans Jensen, Hutchinson, was reelected as treasurer.

After the conclusion of the business session and a brief recess, Rev. Mikkelsen opened the Sunday School Institute, which was continued for the remainder of the afternoon and in the evening. A fair number of teachers were present, and the discussion proved both

interesting and informative. Rev. Mikkelsen pointed out that as a work within the Danish Lutheran Church, our Sunday schools ought to be conducted in the spirit of our special traditions and heritage, and he presented information concerning a number of books and other supplies which should prove helpful to the teachers. The introduction was followed by a lively discussion, and many fine things were said which will no doubt prove helpful to all those who were present. Some complaints were made because the board had not, as asked at the last annual meeting, succeeded in arranging for a Sunday School Institute apart from the district meeting, and it was voted that another attempt to do so should be made this year.

Sunday was as always the big day of the convention. Both Danish and English services held in the forenoon with Rev. Dixen speaking at the English service, Rev. Holst at the Danish, and Rev. Andreasen conducting the altar service. In the afternoon Rev. Bundgaard spoke in English and Rev. Aaberg in Danish, and in the evening Rev. Dixen spoke in Danish and Rev. Holst in English, after which the meeting was concluded with a word of thanks from Rev. Mikkelsen, prayer and the singing of "Now we will bid one another farewell." The district meeting was closed. It had not been a large meeting, only about 35 visitors were present, but it had been a good meeting. Many fine things were said, much real fellowship had been enjoyed, and the people of West Denmark had as always proved their fine spirit of friendliness and hospitality both in their pleasant homes, at the meetings, and in the assembly hall where they served us with such an abundance of good food as is seldom seen in these war days. Thank you all.

J. C. Aaberg.

Fiftieth Anniversary At Withee, Wisconsin

In April, 1893, the first Danish settlers arrived in Withee. A congregation was organized shortly after and its growth has been steady until this time.

We had made preparations for a three day celebration on the 8th - 10th days of October, because the formal organization of the congregation took place near those dates. Three former pastors, J. L. J. Dixen, M. Mikkelsen and J. A. Holst were invited as speakers for the occasion. We began the festivities with a banquet on Friday evening. Our large assembly hall was beautifully decorated and the tables looked festive in their appearance; at 7:30 about 200 people were present; we stood in silence and waited for the church bell to ring following which we sang from the printed program: "Tusind Aar stod Kristi Kirke." Andrew Olsen, president of our congregation, bade us welcome in eloquent and fitting words. After a fine meal we had a program of singing, music, speeches, etc. The oldest and only charter member left, Mrs. J. K. Pedersen, the first one to be baptized, the first ones confirmed (they are now a couple) and the first to be married (the wife passed away a few months ago) were all given a bouquet of flowers. After many greetings and a long

and late program we parted until the next afternoon when Rev. M. Mikkelsen spoke in the English language and Rev. J. A. Holst spoke in the Danish language. With only this meeting for the day there was time for visitations among friends. A few guests and former members had come from Chicago, Minneapolis and Luck. Sunday morning at 10:00 there was communion service in the English language and at 11:10 Rev. Alfred Jensen conducted the service in the Danish language. Mrs. Edna Gwin sang touchingly: "Herre Jeg vil gerne Tjerne" in Bendixen's Melody. Both services were attended by almost capacity crowds. There are never many empty seats in the Nazareth Church and this was especially true during these three days. It would be useless to become gloomy over the number of people in every community who miss the impact of historical events. Somehow the future cannot belong to them neither can the present. Only revolutions of one kind or another can align a people on the side where they ought to belong. It is tragic when the present don't seem to say anything to many people than the non-meaning idle wish: "We hope it will soon be over."

At noon we had dinner in the hall and in the balmy Indian Summer many enjoyed the fellowship of conversation and divers occupations until the afternoon meeting at three when we listened to a thought provoking address by Rev. J. L. J. Dixen on the characteristics of the message in the Danish church. We hope Rev. D. will prepare this address for printing in Dannevirke and Kirkelig Samler. After the lecture we took a picture of the afternoon crowd and many of the people went home to do their chores.

At 8:00 the church was again filled. We dedicated a service flag with 47 stars. This was a touching moment for with each name mentioned so many uncontrollable emotions enter our souls. One of our families has six stars on that flag and some of them

love and brotherhood, to the triumph of righteousness and to the peace of Christ.

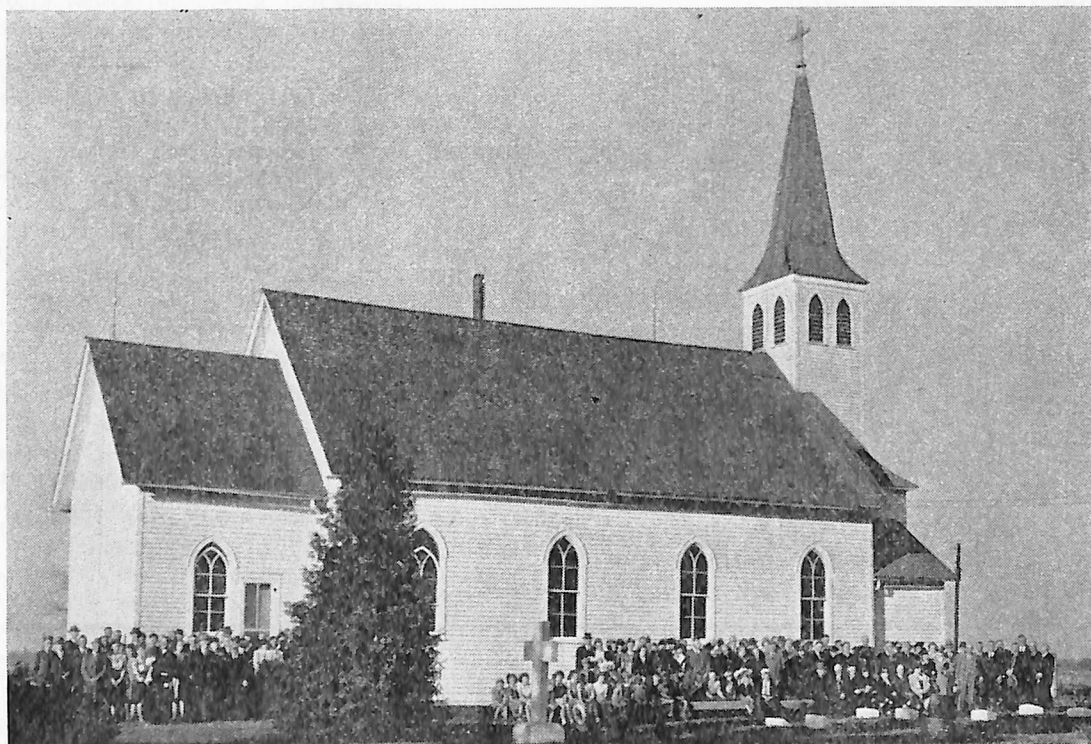
PEOPLE: We dedicate these names and stars in their honor.

God bless our church's sons,
Those whom we love:
"Stand beside them and guide them,
Through the night with the light from above."
On the land and on the ocean,
And when flying high above.
God bless our church's sons,
Those who we love.

Used by permission from The Macmillan Publ. Co. With adaptations to local situation.

From Daniel Poling: "A Preacher Looks at War." P. 99.

(With acknowledgment to and appreciation of "God Bless America" by Irving Berlin.)



Nazareth Church and Congregation, on the 10th Day of October, 1943.

are now in the danger line. If we were all on the danger line in times of peace we might not now be facing many uncertainties.

Since other congregations might like to use a similar service we print it here:

**DEDICATORY SERVICE OF SERVICE FLAG FOR THE
SONS AND DAUGHTERS OF THE
NAZARETH LUTHERAN CHURCH, WITHEE, WIS.
OCTOBER 10th, 1943**

MINISTER: To the glory of God, with gratitude for America.

PEOPLE: We dedicate these names and stars.

MINISTER: To the cause of freedom and democracy, and that they shall be preserved and become world wide.

PEOPLE: We dedicate these names and stars.

MINISTER: To the constant memory of our sons in the service, and that we shall not forget those tasks which are ours.

PEOPLE: We dedicate these names and stars.

MINISTER: To the increasing ministry of Nazareth Congregation, to her moral-building activities, to her spiritual leadership at home and abroad, and that no one of these who goes from us shall ever feel himself forgotten.

PEOPLE: We dedicate these names and stars.

MINISTER: To courage and sacrifice, to faith and hope, to

Rev. Alfred Jensen spoke in the English language. He said there was nothing particularly characteristic about the outward structure of our churches, but inside they all had some things in common, the pulpit, the font and the altar. We cannot know the future, but fortified by the symbols of the church and the words of Christ, we can be ready to meet the future. We sang the following song and the Rev. Mikkelsen and Holst each spoke briefly in closing.

Tune: The Church's One Foundation.

With strength and faith and courage
Our father's with their hands,
Built up this place of worship,
Within this untilled land.
They sat their spire to stand out
Above the tallest pine,
And opened wide this portal
And set a welcome sign.

Not once did they ever falter,
But prayed their God to send
New strength and faith and courage
And blessings without end.
May we like those who knelt here,

In deep humility,
Seek God for every problem,
And ever steadfast be.

We ask our one foundation
Be Jesus Christ our Lord
And choose one noble calling,
The spreading of His word.
A little piece of Denmark
In this great land has stood;
We dedicate its service
To God and Brotherhood.

Dorothy Kirkpatrick.

After prayer and the old song: "And now we must bid one another farewell", we gathered in the assembly hall around the coffee tables. We heard our new quartet sing beautifully "The Song of Peace". A few farewell greetings, and our festival was over. Our young people had done their part in rendering song and music to the occasion and several of them have joined the congregation in place of the many that are now resting under the beautiful green sod on our cemetery.

We have entered a new span of history. The many good homes built by pioneers are about to become homes of their children or strangers. We hope that not too many of them shall become strangers to the past; for America, and those who make their future homes upon the fertile soil around Withee, can build upon nothing but, "The Ancient of Days."

The Chicago Area Sunday School Institute

TRINITY CHURCH, CHICAGO, ILL.

The two day Sunday School Institute just concluded is the first of such length I have attended. The Christian education of our children is largely in the hands of women, mothers and teachers. This meeting attested to this fact also, as there was a preponderance of women.

One of our Sunday School teachers asked me: Just what is there in a Sunday School Institute for a teacher; meaning, for a special teacher for a special class. I felt rather dashed for the moment. We did not come home with lesson plans for the next Sunday or the next quarter, but we did come home stimulated, encouraged and with a feeling: it is a great, a fine task to be a Sunday School teacher. We also came home realizing the responsibility of molding souls — of pointing to God as the Father — of making Jesus the hero of our stories — of opening the heart to let the Holy Spirit do its work with us. In fact, we became so enthusiastic in our discussions that we hope to continue them every quarter. But instead of a two day session, we proposed that the session begin a Sunday afternoon and continue until nine o'clock in the evening. The fellowship we experienced at this meeting was too vital to lose, so we wished to continue. Two day sessions might be impossible very often but a half day session could possibly be achieved.

A mother once asked: How does one go about disciplining a child? The answer came: Discipline yourself! I have an idea that when a Sunday School teacher asks: How shall I go about molding these children



SWEET OF COLORADO — by Wayne C. Williams,
Fleming H. Rewell Co. and Association Press
Publishers. \$2.00.

No reading is more beneficially stimulating and ennobling than biography, here we contact life actualities on every page. It is untainted romance.

To look at a photograph of Governor Sweet and then to read a book about him is to read the reflections of a great soul and true nobility. I remember well when Ex-Governor Sweet introduced Stanley Jones to the Colorado Christian Workers convocation, some six years ago, that he said: "Stanley Jones has written many books, but there is one of them that we should all read, it is 'Christ's Alternative to Communism.'" This allusion to a stirring book is characteristic of Sweet, he had great social foresight besides great business ability. The state of Colorado has never had a more efficient business administration than under him. But bigotry and chicanery defeated him, and America will continue to crucify its prophetic statesmen until we can flood the country with some kind of educational forum that can reach the ears of all those that can still hear. To read about Sweet is to face the appalling fact that the present generation, too luxuriously equipped, and largely reared in rah-rah High-Schools, are utterly unequipped for accepting responsible freedoms.

When I heard Sweet introduce Stanley Jones, I said to myself: Why could a christian statesman not remain the head of his state a little longer? We find the answer in this book: Sweet was never able to compromise with his convictions as Governor or private citizens. We are not yet able to keep christian statesmen very long; for every state has its "Fuel and Iron company," its "seventeenth street" and a class whose intrigues may hold sway for awhile in politics but who cannot dominate forever. Sweet battled wickedness in high places; there was a state penitentiary ripe with rumors of all kinds and public utilities were used for personal gain. Sweet paid for the investigations with his own money several times.

We get a keen inside view of a pertinent part of our national make up. It makes a person wonder why we in a democracy cannot be more efficient in dealing with the rottenness which has filled pages of official investigations and taken hours of headstrong deliberations in our courts of justice.

Sweet thought of the ministry when he was a young man. He had graduated from Swarthmore College at the age of 21 well equipped for the serious business of life. When he faced the choice of occupation he spoke to an old doctor about it and this doctor's advice proved wise, said he to Sweet: "Be a christian business man, we need christian business men more than anything else right now in America." He became one of Colorado's most honest and successful men in finance, he made thousands perhaps close to millions but his money was used for the greatest good of his fellow-man. Always he remained a man of great fundamental interests and contacts. He can in many things be compared with the biblical prophets of justice. When he became governor he said: "No man or no group of men will control me." He was not a politician, he entered the race for governor modestly, but when his candidacy became known, and he had canvassed the state and spoken vigorously of his ideas and ideals, he gained the confidence of labor and all liberal groups. "The spectacle of seeing a business man give up business to enter public life was a rare sight." His goals were dictated by christian principles and by his sympathies for the oppressed and down-trodden. The business men on seventeenth street in Denver

entrusted me in this class, the answer will be: Only as you are developing your personality and permitting the Word of God to mold you, will you succeed.

Thank you for this step in my development.

Marietta Strandskov.

were horrified for they knew that the world would listen to a man who was in business to help all men to the greatest good and a sharing of production. But Sweet had the spiritual courage of men like Wm. G. McAdoo, Bernard Baruch, Henry Morgenthau and E. A. Filene. He barely received enough votes to place him on the primary ballot. "Then Sweet took the stump and things began to happen! With a powerful and robust physique that could endure any amount of campaigning, a superb voice that needed no amplifier, and a vigorous, almost vehement, style of oratory, Sweet set out to meet the people face to face, to proclaim the faith that was in him. Colorado had never heard anything like this before. It was not only a new voice but a new zest of political principles, proclaimed with authority and conviction, and with an emotional fervor akin to that of a crusader." His position is unique in that while he belongs to the class of successful big business men he still holds to his liberal ideas.

Sweet was first a christian. There is a distinct difference between the person who wants religion in social affairs and a person who wants social affairs, including politics, in religion. Sweet was an advocate of the first, but for being that kind of a person he was called "a socialist" — "a communist" — and "Bolshevist."

It was strange to hear a governor say: "Business men are slaves to things as they are. If the christian businessman would follow the plain teachings of Jesus Christ, he must be an advocate of the social good, and not of individualism. Modern business is essentially pagan; its primary object is the exploitation of humanity as well as raw materials." ("Blessed are those who are persecuted for righteousness sake.") Because he opposed the K.K.K. he was defeated for reelection; though he had given Colorado the cleanest administration in its history. But he had prepared the state for moral progress which was realized later in such men as Edward E. Costigan, Alva B. Adams and the present Senator Edv. Johnson. When S. later ran for U. S. Senator the Christian Century had this to say: "His candidacy has more than usual interest for Christian people, for Mr. Sweet is a robust christian leader who knows how to translate his religious idealism into the terms of modern economic and political life. While there are many nominal church members in the United States Senate, they are mostly conservative, and the few liberals in the Senate are, almost without exception, estranged from the church. It would be a happy experience for the nation to have

a sound Christian radical of Governor Sweet's type in the Senate." Sweet was ahead of the times that later began to be ushered in by the present government. In this connection President Coolidge was a prophet, when he refused to run again, he said: "I feel that I no longer fit in with these times. Great changes can come in a few years. When I read of the new-fangled things that are now so popular, I realize that my time in public affairs is past. I wouldn't know how to handle them if I were called upon to do so. We are in a new era to which I do not belong. These new ideas call for new men to develop them. The task is not for men who believe in the only kind of government I know anything about. That is why I am through with public life forever. We are in an era to which it would not be possible for me to adjust myself." If others who have the privilege of a vote could appraise the signs of the times as well, democracy would be a better hand-maiden of Christianity than it is at present.

Sweet did not become a Senator but the government did make good use of him. Later however S. gave all his time and energy to the church, people wanted to hear him. There is a key to a world situation in these words spoken in Minneapolis, Minnesota in 1937: "We are part of a spiritual organism. The biological definition of an organism is a structure composed of several organs acting together, but each having a special function to perform." Perfect coordination is characteristic of a healthy organism. If society can be viewed as an organism and organized along spiritual lines, then there must be certain principles which will serve as a moral code. The primary purpose of such a society must be the well-being of mankind. Man will be the center about which such a society gravitates."

One evening Sweet sat in his library and wrote these words: "In the evening of life, when shadows lengthen and the sun is setting behind the western hills, what a golden glow will be cast upon the life of that man who for years has been liberally placing his time and money at the service of his fellow men! What beauty such a life adds to gray hair and wrinkled brow. The smile of such a man is a benediction to those who come under its spell." Such a man was Sweet!

For all of us this is a good book to read; and for the business man and the politician who also wants to be a christian it should be a "must" book.

L. C. Bundgaard.

CHURCH and HOME

By REV. M. MIKKELSEN

It makes a world of difference in what way you begin a new task; whether you begin it in the spirit of the Lord, and are resolved to continue in that spirit, or whether in your approach to the task you have your own convenience and comfort in mind and, therefore, places that above all possible effort to accomplish the task unselfishly.

There are only two ways to follow, the easy way and the hard way, the wrong way and the right way. Our choice must be between these two, for, naturally, we can follow only one. It should not be much of a problem to decide. Why not choose the easy way? That, at least, would seem to be the most logical choice to make in any given instance, and still it would not be right, for the easy way and the right way hardly ever concur.

Of course, it is only when we go to church on Sundays we are told that it is wrong to choose the way which to us seems to be the right one. Most other places at any other time the stories we hear make wrong right and right wrong. On Sundays our speech is yes, yes, and no, no. Other days we take time to

argue, and sometimes yes means no, and no means yes. This is not important. Away from the church we are apt to forget that the teachings of Christ in man's life constitute the only reliable foundation on which to build human character and develop all human faculties.

It is not necessary that the lecture and the sermon should conflict and be in contrast as to what is true in life, seen from a Christian viewpoint. Each has a definite task to perform. The lecture should present the problems and help to make us better acquainted with the nature of these; it can do that in a most efficient way because of its scientific preeminence; it is only when it begins to elaborate on the solution to the problems in life that it is out of bounds. The sermon alone can do that properly by leading us to Christ, who is the Way, the Truth, and the Life. So this is the main object of the sermon to help people find the right solution to their problems. It is unessential that we use our time calling their attention to the problems, they will know about these, or find out elsewhere.

One may attend lectures and come out with the impression that it was not so much the problem as the solution which was the crux of the exposition,

and, therefore, also rather skeptical as to the conclusion.

Truly, there is nothing in this that can bear up in times of deep crisis. It will not suffice in his life who has seen and felt the decay in his own heart, and who has experienced that, in spite of human intelligence and enlightenment, in spite of the superiority of the human mind and its ability to do things, death will destroy mercilessly all life that has not been reborn in God.

Therefore, the new beginning to which we dedicate ourselves must by all means first be a new birth in God, as only reborn life will lead us onto the solution of all our problems.

"Our Church At Work 1943-44"

A small folder bearing above heading is being published one of the first days in December. A number of copies sufficient to supply all contributing members have been mailed to all the ministers, or the presidents or secretaries of all our congregations.

This folder is issued with the expectation that it will be helpful in spreading information concerning the work-program of our synod. The budget is ex-

plained and all our institutions and activities briefly touched through some description or other.

I am sorry that this folder did not appear sooner. However, most congregations have not as yet seriously begun the collection of their contributions to the synod budget.

If any congregation should fail to receive its share of this folder within the next few days, please notify me.

Alfred Jensen.

1232 Penn Ave., Des Moines, Ia.

Our Church

Rev. Verner Hansen, pastor of our church in Ludington, Mich., was united in marriage to Miss Ingeborg Mikkelsen of Chicago on Monday, Nov. 22nd. The father of the groom, Rev. V. M. Hansen of Marinette, Wisc., officiated at the ceremony in the St. Stephen's Church in Chicago.

A Christmas Service in Danish will again this year be heard on the Radio from the WRYN Radio station in Racine. Rev. Edwin E. Hansen, pastor of Bethania Church in Racine will conduct the service and give the Christmas message. The service will be Friday, Dec. 24th, 3-4 p. m.

Withee, Wis.—The last of a series of forums sponsored by the Study group of the Nazareth Church was given on Sunday evening, Nov. 21st. The forum speaker was Norman E. Knutzen from the Teachers College at Stevens Point, Wis.

Rev. A. W. Andersen, who recently retired from active ministry after serving the Trinity Church in Chicago more than 32 years, is making a tour in the congregations of the Ninth District (Oregon and Washington) during the week Dec. 5-12 in the interest of the National America Denmark Association.

The Junction City, Oregon, Congregation recently voted a \$220 bonus to its pastor for the past year to help meet the constant rising cost of living.

The Sunday School Institute sponsored by the Ministerium of the Danish Lutheran Churches of Chicago and vicinity was held Saturday and Sunday, Nov. 27-28 in the Trinity Church in Chicago. According to reports a total of about 35 were registered at the meeting. Your editor had the privilege to attend part of the Saturday afternoon session.

The Wilbur, Wash., Congregation is being served once a month by the pastors of the Ninth District. A Sunday school which was started last summer, when Holger Andersen, student of theology from G. V. C., served the church, is being continued during the year.

Rev. A. W. Andersen, who now lives in Colton, Calif., spoke in the Emanuels Church in Los Angeles on Sunday, Nov. 14, in the interest of Danish War Relief.

Rev. Ernest D. Nielsen of the G. V. C. Theological Seminary recently returned from a two weeks trip to Texas where he was the guest speaker at the annual Fall meeting in the Danevang, Texas, congregation.

Rev. S. Marekmann will according to plans be installed in the Pasadena, Calif., church on Sunday, Dec. 12th. Rev. Aage Møller of Solvang, Calif., has been invited as the guest speaker for the afternoon meeting.

A Debt Elimination Drive is under way in the Emanuel Lutheran Church in Los Angeles, Calif. The congregation completed only recently its building program of church, parish hall and par-

WANTED: A girl for general housework at the Children's Home, Chicago. Wages to start with \$60 a month. Please apply to Miss Reva Nielsen, Matron, Children's Home, 3320 Evergreen Ave., Chicago 51, Ill.

sonage. This property at an approximate value of \$25,000 has been paid with the exception of \$5,545.40. An appeal is being made at this time to all members and friends of the Los Angeles Church to give one or more U. S. Savings Bonds for the payment of the Church debt.

A "University Of Life" Program is being sponsored in the Hope Lutheran Church in Enumclaw, Wash. The pastor of the church, Rev. Ove R. Nielsen, has made arrangements with a number of Christian leaders of the Pacific Northwest to present various topics for discussion. It is a "Christian educational program for young people with special emphasis on the application of Christian principles in our modern day."

Rev. Alfred Jensen, the synodical president, served the Bethlehem Church in Cedar Falls, Iowa, on Sunday, Nov. 28th.

The Christmas Unit of "A World Of Song" has been completed and will be available by December 15th. This unit consists of 41 Christmas hymns and carols with complete music score. See advertisement in this issue.

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