

Lutheran Tidings

Volume X

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Number 11

LEST WE FORGET

By RUDYARD KIPLING

God of our fathers known of old,
Lord of our far-flung battleline,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget — Lest we forget!

The tumult and the shouting dies—
The Captains and the Kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget — Lest we forget!

New Year Meditation

"My presence shall go with thee, and I will give thee rest."
(Exodus 33:14)

We have now entered into the year of 1944. What it will bring us, none of us know. The statement has recently been made, that it will be one of the most important years in the history of mankind. Undoubtedly great decisions concerning all mankind will take place this year. What good these decisions will bring to man we know nothing about. We have our doubts, fears, confidence and hopes regarding the outcome of this terrible struggle, but one thing is certain, the cost is terrific. The old year brought unbelievable suffering to millions of people throughout the world, and all indications are that there will be no less suffering in 1944. Often we have the feeling that we are only onlookers, watching the great catastrophe from the distance. Only when we now and then receive the message that one of our young men, who left us happy and full of life will not return do we wake up to the realization that we have part in this war. The fact is that we are in this war much more than we realize. We share in its guilt, its suffering, its sorrow and, whether we like it or not, we shall also share in what comes out of it in the future. It is indeed a dark picture that enters into our minds as we focus our eyes upon the world this New Year's morning. There is not much there to inspire us with confidence and hope. And confidence and hope is what we most of all need if we are to accomplish anything worth while.

And if we look into our own lives we shall find that the picture is not any brighter. There is nothing there which can give us strength with which to meet the demands of tomorrow. Quite the opposite is the case. As we see our own sin, our selfishness, our neglects, our inability to meet the demands of yesterday, we lose faith and hope. And still, as we stand on the threshold of this New Year, our vision is not that of defeat. Rather we say with the psalmist "God is our refuge and strength, a very present help in trouble, therefore we will not fear, though the earth be removed, and though the mountains be carried into the

sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The Lord of host is with us." (Ps. 46). Yes, and we shall say with Paul: "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8: 31-32). Here is our resting place. Here our spirit gathers strength. Here our faith is renewed and our hopes restored. For we know that He who has helped us hitherto will follow us in the days to come. He does not leave His people comfortless. God our heavenly Father is our answer to all the uncertainties of the new year.

And He is not a God far away from this suffering world, but He is a Father who cares for His children. His love for us is revealed through His dear Son our Savior, through the life He lived, through His suffering and His death on Golgatha, through the words He has spoken and which He is still speaking to us: the voice incomparable, the love that will not let us go, but which is always knocking on the door of our heart. And if we will open the door, He will come in and sup with us, and we have part in His life: His risen life. Then we know that God is omnipotent. His is the kingdom and the power and the glory forever. Why then should we not be able to face the new year with all its uncertainties with confidence and hope?

It has been said about the great prophet Jeremiah that his life could be compared to a man walking through an icefield with summer in his heart. And of all the lots of the prophets, his was perhaps the most thankless. Still he says "It is of the Lord's mercies that we are not consumed, because His compassions fail not, they are new every morning." (Lam. 3:23). These words speak of the inexhaustible wealth of God's forgiveness. His mercies are always new; they are there before we arise in the morning; they fall like Manna before the sunrise, and unlike Manna, they never melt with the waxing heat of the day. Why then

should we not face the new year with confidence and hope?

Perhaps we shall walk through an icefield this year. We do not know what is in store for us. None of us know what this year will bring of happiness and sorrow, difficulties and worries. None of us know whether we shall be here again next year. I think it is a good thing we do not know. I believe God is saying to us as He said to Paul: "My grace is sufficient for Thee." And it is. If we abide in His grace, we shall fear no evil. Like Abraham, who went out from Ur not knowing whither he was going, but trusting God, so we will launch into the troubled waters of the new year, awaiting its coming events with confidence. The story of Abraham is one of the most beautiful in the Bible. It is fascinating with adventures like a fairytale. So life is always when it is lived in faith. May God give us grace to face the coming days with faith and walk therein in the assurance that His presence will go with us, and we shall have rest above all possibilities.

By Harald Ibsen.

THE NEW YEAR

"... thou shalt call His name Jesus, for it is He that shall save His people from their sins."—Matthew 1,21.

The main conception relative to the new year held by the general public and finding expression through newspapers and the radio broadcasts and because of these also through our conversations is that it is much like a closed book whose content is entirely unknown to us, or like the blank pages of a book, or perhaps like a new born babe entirely innocent of what is going to happen to it during the next 365 days. Altogether listening to the voice of the public we are led to believe that the new year is like entering upon some strange and mysterious voyage over uncharted seas, devoid of compass or guiding principles of any kind. It is supposed to leave us feeling dependent upon some sort of fate or lucky star. The only kind of definite reliance with which the new year according to the voice of the world is furnishing us is the resolution to do so and so in the new year. Evidently we are supposed to appeal to our own will power and self-confidence and build on them in the new year.

It should be superfluous to point out to people of Christian faith and conviction that however true it is that the world which does not know God or believe in Jesus Christ has no other hope or promise or position facing the new year, it is equally true, that the new year comes to us, who believe in Christ, in an entirely different way.

To us the new year is a reminder of the truly great new year that dawned upon mankind with the coming of the Savior. The quality of its newness has been attested to in the acceptance of the calendar beginning with year one as the year in which Jesus was born. That marks the end of the old and the beginning of the new age. Jesus, His person and works, life and death and resurrection separates forever the old world of ignorance and sin, of despair and

the reign of death from that of the new world of God's reign, of life, light and love.

To Joseph and Mary the new year ushered in by the birth of Jesus, announced by the angel beforehand, gave no understanding of details but there was full assurance concerning the main course of events. In their acceptance of the new age there was no room for any conception of blank pages or closed book. They foresaw with confidence the path of the Christchild into the future although they did not have revealed to them all the turns of that path or its trials and temptations. To them no such pagan ideas as luck or fate ever threatened their faithful devotion to their godgiven task of being providers and defenders of the entrusted gift. Neither did they depend on any such cowardly alibis as fate or luck if things were not turning out according to their desires. With open minds and hearts they trusted in God and in finding out and following His guidance in all matters. And we know they were not disappointed.

The name Jesus as announced by the angel signified not only full confidence in the future but even more so of the past. Their hope for salvation in the future was built upon fulfilment of God's promises in the past. They interpreted the future in the terms of the past and projected into the future age and the benefits of past pages to their people by the God of their fathers.

It seems to me that there is really no possibility of having any hope for the future without finding and building upon such a foundation of the past. The most important thing in facing the new year therefore is found in the antecedents, the premises, from which we plan and pattern the future.

It is this that makes the text for new year's service, which is the name of Jesus, so outstanding. It is assurance and at the same time inspiration, the two things we stand in need of when facing the future. Jesus, whom we know and love and depend upon, he it is that God gives to us for our reliance. He, who was even before Abraham, who is the Word of God supreme and vitalizing, not dependent upon life but Himself the source of life, the giver of light, the creator of love.

And this assurance becomes to us a beacon light casting its rays penetratingly into the future. He becomes the compass by which to find our way past the dangerous places, a guiding star through the wilderness of modern life. But He becomes also the inspiration to what we are to do and say in the coming year, because He shall free us from the prison-house of sin and death and only He who is no longer a prisoner can truly become inspired to do the work of God.

It is well for us to be reminded that to Joseph and Mary it was not a selfish matter of their own pleasure or even their own rescue from the evil in the world. As a true son of the people of Israel, Joseph dreamt of Jesus, as the one who was to save the people from their sins. He demanded no special help and dispensation for himself. It was enough to him that he shared the same future as that of his people.

Joseph apparently understood, that although there is no mass salvation as little as mass conversion, nevertheless, none of us can be isolated and saved except

Bible-Story Songs

About a hundred years ago N. F. S. Grundtvig published a collection of Bible-story songs, 102 of them, 56 of them from Old Testament. They do not rank with his great hymns, far from it. Only a few of them have survived, but these have meant much to many who have grown up with them. One of these, a friend of mine asked me two or three years ago to render some of Grundtvig's Bible-story songs in English. I declined to do so. I realized fully that such songs might be a great help in homes and Sunday schools, but not Grundtvig's. I am not very familiar with them myself. But the idea came to me that I might try to write some songs myself in my own way to familiar melodies and in that way possibly render a worth while service to parent and teachers doing their best to give these great stories as a living treasure to children. The idea would not let me alone until I tried it, and so I began with the great creation of Genesis I. To this creation hymn Aage Sørensen of Detroit, Mich., a former music teacher at Grand View College, composed a melody. Then I wrote a song about the Land of Eden and one about Abraham, but then I became seriously ill and almost a year went by before I again took up the work. I have now about twenty such songs and my plan is to write 45 to 50 in the Old Testament series and then publish them. Meanwhile, I have selected a few at random and offer them to "Lutheran Tidings" so that those who are interested may see what they are like and possibly try them out. If desired, I would send them all to be published one by one as the editor saw fit, but I insist on having them copyrighted and to do that one by one will cost more than my rather limited income will permit, two dollars each.

May I add that the creation hymn is somewhat different from the others and it may be doubted that it fits into the plan suggested above. Yet, I think I will include it.

S. D. Rodholm.

Grand View College, Des Moines, Ia.
Dec. 13, 1943.

as we are: members of the same people, the same church, the same age. We do not live by ourselves in a vacuum. We cannot effectively isolate ourselves and demand a special dispensation. We are woven into the cloth of a common humanity, from which we cannot disassociate ourselves or detach ourselves.

The name of Jesus then becomes a mighty force for lifting not only the individual into the kingdom of light and love but in cleansing and sweetening the entire race. While Jesus is operating in the most personal way relating Himself to man through his heart and mind. He is also the most collective and social force there is. Through the individual He is influencing and saving His people in the world. And His influence for good in moral, human and social respects is felt throughout the world.

CREATION

AAGE SØRENSEN

S. D. RODHOLM

CREATION

LET THERE BE LIGHT!

The Word of God that DOES and
IS what It says
Came to our earth that waste and void was rushing
Lightless through Space,
Swept o'er the waters, tore the clouds asunder:
Out came the stars, the moon, the milky way;
Flaming red, like thunder
Rose the first day.

LET THERE BE LIFE!

Again across the oceans
God sent His Word:
Down in the deeps young Life was stirred to motion,
Grew and emerged,
Flowered the deserts, warbled by the fountains;
God gave It wings, He gave It ears and eyes
Still It scales the mountains
Sings from the skies.

LET THERE BE LOVE!

The Word was God, beginning
Heaven on earth
Where still the Life that gives it worth and meaning
Waited for birth,—
Raising from dust a Man in God's own image
Gifted to speak the word of Truth and Love,
Love that knows no limits,
Born from above.

S. D. Rodholm.

Words and music Copyrighted 1944 by S. D. Rodholm.
Grand View College, Des Moines, Iowa.

May we then at this time in facing the new year of our Lord 1944, beset as we are by fears and worries and troubles of the most serious kind, feel the assurance that the name Jesus gives, and may we also find the inspiration that His redemption and release for the individual person provides for future action and good works, something the world and we all need today. If we thus confidently face the future all uncertainties and gambling attitudes, all despair and frivolous ineffectiveness will vanish before the strength and beauty and goodness of God's glorious new year as it advances to bring closer to us that final goal of the reign of God in all human hearts.

Happy new year to all fellow members in our synod and friends everywhere.

Alfred Jensen.

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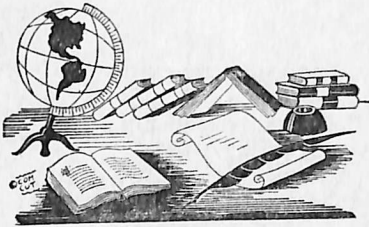
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Across the Editor's Desk

We are happy to greet our readers with our best wishes for the New Year. And as we do so we realize that our best greeting will be to bring to all our readers in the new year a better "Lutheran Tidings" than ever before. Since September 1st our paper has been going into every home in the synod. We realize that our responsibility in editing the paper has thus become even greater. But it is gratifying to know that many are so generously responding to our appeal for contributions for our paper.

For some time we have been offering a series of articles by Rev. V. S. Jensen entitled "The Original Christianity". We feel confident that this study of the life and work of N. F. S. Grundtvig will be a help to many of our readers. We are grateful to Rev. Jensen for his very thorough interpretation of Grundtvig.

With this issue we begin a series of "Bible Story Songs" written by Rev. S. D. Rodholm. The many fine translations of Danish Hymns and songs that have been made by Rev. Rodholm are treasured by young and old. We are happy to bring now to our readers a series of Bible story songs written by S. D. Rodholm. The matter of having these copyrighted, we believe, will easily be arranged. The editor has already been assured by some of Prof. Rodholm's former students that they will be glad to assist in making the arrangement of copyrights for these songs, in order that we may keep these for future use in our synod. The editor will be glad to receive donations for this purpose.

We also begin in this issue a series of articles by Rev. Marius Krog of Chicago entitled "In Terms of Life". Rev. Krog has previously contributed regularly to our paper in a series of one page news in-

The Santal Mission Of The Northern Churches

By Dagmar Miller.

III

DUMKA 1879

Although the land for the Dumka compound or station was purchased in 1876 they had to wait three (3) years to see the building ready for dedication. The Mission compound is somewhat in the outskirts of this Bazaar city of about 10,000 inhabitants. There are Hindus and Mohammedans of various shades of caste interspersed by very few Santals. To take part in the dedication service men, women and children practically vacated the Ebenezer station setting out on the 30 mile tramp to Dumka. Here Christians together would rejoice in thanksgiving for new possibilities opened through the building up of this station toward the west.

Looking back these 64 years much has changed also in Dumka.

Aside from the bungalow and many homes for Santals, a new two story home has been erected. Here the annual conferences, now a well grown institution attended by all our missionaries are held. The remaining days of the year it is the home of the secretary of the Mission.

For many years Rev. Bodding and later 1922-1940 Rev. R. R. Rosenlund filled that responsible position and now that office is filled by Rev. J. Gausdal from Norway. He came to the Santal Mission in 1915. Mrs. Ingrid Ness Gausdal visited Minneapolis in 1918 enroute to India from Norway.

Furthermore one sees the impressive church, the 25th anniversary gift to the Mission from her friends in Denmark. As it sets back in the trees so beautifully it seems to draw into itself all those who here in religious India answer the invitation: "Come ye apart and . . ."

Off on the opposite side is an open cistern similar to those at Ebenezer, and close to the road are the buildings that were teeming with sick folks when Mrs. Dr. Christine Larsen Bodding practiced here up to their moving to Mohulpahari in 1922. I owe Mr. Bodding and all our doctors much gratitude for their willingness to share so unstintingly that even while without a doctor I did have their suggestions in diagnosis and their valuable prescriptions in compounding medicines. With Mrs. Bodding I worked the two years I lived in Dumka during my language study.

These hospital buildings are now utilized for other purposes — one is serving as guestrooms when the entire Group meets annually for Conference and ample cover is not too easy to find. At the Conference in 1940 there were 61 adults attending and our 18 children!

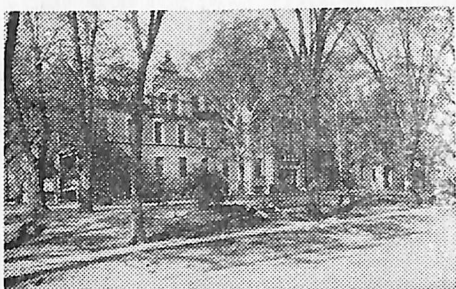
Printing Press 1879—The important and effective

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terpretations, "In The Wake Of The World", also as the former editor of "Child's Friend" he is well known to our readers.

Happy New Year!

GRAND VIEW COLLEGE



Grand View College

The realization that the Christmas season had actually come was made clear to us Sunday evening, December 19, when the chorus, directed by Mr. Einar Andersen, presented the annual Christmas concert. We were also grateful for the fact that the editor of "Dannevirke" Mr. August L. Bang, of Cedar Falls, Iowa, could be with us. He read a number of his beautiful Danish Christmas poems, and also gave a short address.

The words for two songs which the chorus sang were written by Mr. Bang. They were "Fredfyrste, Kom", music by "Morsigbrit" and "Jul", music by Jens Jorgensen.

It is indeed a grand old custom at Grand View that at five o'clock each day for a few days preceding the holidays we all gather in the living room to sing Christmas hymns and carols and to listen to a favorite story read by one of the teachers. The room itself has taken on a festive air with a large, decorated tree in the center of the room and pictures painted on the windows portraying scenes and figures characteristic of Christmas.

We were fortunate this year in getting the new addition to the "World of Song" before Christmas, thus enabling us to sing and enjoy the newly translated hymns.

The 22nd especially was a day of excitement as all of the students who were leaving were busy attending final classes, packing suitcases, saying goodbye and catching their trains.

Christmas found only eleven students left at Grand View, but of this I am certain, each and every one of us can say that it was a Christmas we will long remember. Perhaps the thought of home and loved ones did have their place in our hearts and thoughts but this of being so many together sharing the sacred evening soon quenched the feeling in our hearts.

The article written by Johannes Knudsen, before the holidays for the Christmas issue of "Ungdom" explains and expresses clearly the Christmas of 1943 at Grand View College.

Dorothea Larsen.

From College Windows

Conrad Bergendoff

I

The founding of colleges and universities is one of the strange and encouraging chapters of human history. Throughout most of that history the establishment of higher institutions of learning has not been an act of government, but an act of groups of individuals who have sought to safeguard precious ideals. Governments have given charters, it is true, for these institutions, but this has meant that the government recognizes the right of individuals and corporations to set up these private foundations and their right to control and support them.

We are beginning to fear in our day, the tendency of government to encroach on all areas of human life. Some unthinking people see nothing dangerous in this, and even welcome it, because it seems to make the state responsible for all the expenses of education. More far seeing people, however, realize that gradually the individual loses his rights, and the privileges of groups within the state are restricted. Eventually all life would be an affair of government.

The Church resists this tendency, because it does not believe the state is all supreme. And the Church seeks to strengthen its own institutions, because these represent a freedom which the state has no right to take away. It includes the freedom to teach youth, to seek and proclaim the truth as Christians have it.

No tyranny is greater than the tyranny of an all-powerful state. So long as the colleges of the Church are free and strong they are society's best defense against a state which would free all its citizens under its dictatorship.

II

More youths will be going to college after the war than before. That seems a safe prediction. The proportion of high-school graduates in the armed services today is far above that of the last war. And after the last war college enrollment doubled in two decades. It may be that we will come to consider at least Junior College (two years) as the natural termination of the education of our youth.

One cause for such increased enrollment may be increased incomes, so that families can afford to send children to college. Another cause is the increase of public funds for education. Americans seem willing to give the huge amounts which are necessary for the maintenance of our free public school system. They pay for it by taxation. They are not always informed just how much it does cost. Schools may be free to the children and youth, but they are free only because they have been paid for by taxes in one form or another.

The colleges of the Church do not benefit from taxes, nor can they be supported by taxation. They must depend on gifts. This creates a curious

condition. We meet many good Christian people who believe in higher education, but they are unwilling to make gifts to Christian colleges in the same measure as they pay for State schools through taxation. And because taxation is compulsory, they are supporting the public schools while the church schools which depend on voluntary gifts are neglected.

All higher education can be supported only by contributions. The higher education system of the Church can be supported only by contributions. We must accustom ourselves to the thought that we can have Christian colleges only as we are willing to give, freely and conscientiously to them. If the people of the Church fail in their gifts, Christian higher education fails. It has no other source of support.

The Church And Country Calls Our Women

Our nation, perhaps all mankind, has never been as busy as it is during these years of conflict. Yet, more and more calls continue to come to us. One of the most urgent comes from the sick and invalid people in our midst. Many of our nurses and doctors have left the home front to serve on the battle front. From hospitals left with a seriously depleted nursing staff comes an urgent call to our women to serve their church and their country during the emergency.

The Eben-Ezer Hospital — the only hospital maintained by our churches — needs practical nurses. Like many other hospitals in our land, the Eben-Ezer Hospital commenced last fall an auxiliary workers course, which has proved so practical that a similar course will be offered at the beginning of the year.

THE TRAINING.

The auxiliary workers training course is not a substitute for the regular, recognized nurse's training course. The auxiliary workers training course is intended to give acceptable care under expert supervision during the emergency.

The course is of a nine months duration. Three weeks of class work will be given at the beginning of the course, two weeks of class work will be given after three months of training and one week after six months of training and practice in floor duties.

QUALIFICATIONS.

The age limit is very broad; women between 18 and 50 years may qualify. The physical condition must be good, while there is no particular scholastic requirement. The chief qualification is willingness to learn to care for the sick.

Young girls who have not completed their high school work, single women who wish to be relieved from regular business and domestic duties, wives of soldiers who, like their husbands desire to serve their nation, widows who find themselves without many family responsibilities, mothers of sons in serv-

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OUR WOMEN'S WORK

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

Six Months A Minister's Wife

By Christmas Elsa had begun to realize that unless she wished to become a "minister's wife", she had best soon change her affections. But her spark of interest had kindled into a merry little fire before she had fully become aware that Erik was a theolog at the Grand View Seminary. In the spring of the following year Elsa sealed her future by accepting a beautiful engagement ring.

In June of that year her Erik was ordained. Elsa watched the ordination service with a queer mixture of sadness and joy. The service was not only the beginning of Erik's life work, but Elsa's as well — his choice, her acceptance. After convention they parted— Erik leaving for his church in the town of Lilleby, and Elsa for her home, where she took an office position and began to prepare for the future. Her co-workers soon began to take an inhuman delight in helping her prepare for it. At the slightest provocation they would hasten to assure her, "You can't do thus and so. **You're** going to be a minister's wife!" Their remarks left her undisturbed.

With part of her first paycheck Elsa invested in a small book, "I Married a Minister". It sounded promising though a bit too "noble". Her head was a combination of roundish, squarish, and oblongish — strictly not the halo type required in this book. Altogether she spent a wonderful last winter at home gathering her things together, writing and receiving long letters from Erik, and beginning to wonder how she could ever get along without her Mom and Dad. When spring arrived she became Mrs. Erik, and they left for Lilleby together.

Elsa would have felt out of character if it had been a new shiny home, but the parsonage was something of a shock. This particular one was built during the Civil War — five Gargantuan rooms and a bath large enough to entertain guests. The ceilings were a good 12 feet from the floor, and the windows required miles of curtains. Trains went right through the back yard, an average of one every three minutes, during which time conversation ceased, radios static, or Erik preached unheard. But very soon they loved living there. They armed themselves with a few gallons of paint and let themselves loose. The bathroom, which they had been calling the Drearoom, was transformed into a gay pink and white candy striped affair. Elsa never walked through it (it was a tudor) but what she marveled at its rehabilitation. They attacked the kitchen with renewed vigor and with like success. A new sink and stove donated by the congregation greatly helped that room.

They had been in the parsonage about 24 hours when things began coming in the door as if by magic: flowers, eggs, a floor lamp, step ladder stool, electric sewing machine, ferns and cactuses, night table, a hand crocheted bedspread, easy chair, cute blue wastebasket, jelly — it was unbelievable! And it did not end there. All summer they were showered with gifts — toma-

toes for canning from someone's garden, beautiful embroidered pillowcases, bookcases for Erik's growing library. The good people of Lilleby could never know how much all these kind and thoughtful acts meant to them.

They had a wonderful summer — completely absorbed in getting a start on all the details of their work together. They visited the sick, the well, the aged, the young, the rich, the poor. They attended all the various church meetings — Ladies' Aid, Women's Mission Society, congregational meetings, Men's club, church council. Through inter-city meetings they began to become acquainted with the other ministers in Lilleby. Together they printed a monthly church bulletin, battling with an oh so disgustingly perverse old mimeograph. Many a night Erik burned not only midnight but one and two o'clock oil working with a particularly difficult text for his Sunday sermon while Elsa struggled with an also particularly difficult budget balancing attempt. They helped plan Sunday School picnics, church suppers, Hallowe'en parties. One flat tire after another they repaired on Erik's old Pontiac. The countryside around Lilleby was beautiful — some of it they saw on biking trips — more of it by visiting other congregations in the district where Erik had to speak. They were always busy — there was so much to do and see and think about.

The Women's Mission Society soon became a favorite of both Elsa and Erik. There were few members, but the monthly meetings were good. They studied, read, and discussed at these meetings. Often they read articles from **Lutheran Tidings** and other papers about WMS work so as to keep in contact with other groups. At the coffee table the war and other matters were settled. This Society had met for two years and remained small, but it grew in stability and purpose.

Elsa and Erik soon found that their life was different though. There were many people who believed that Erik, being a minister, should walk around with his hands folded or carrying a Bible — people that had not yet realized that a minister is merely an ordinary person, like one of them, who has found a way of life which he would so deeply like to help others find. It was not that Erik was any holier or better than others, but that he had found an answer — the beauty, the Love, that his work afforded, and it was so very difficult to find a way to bring that understanding to others. Erik felt that it was not his Sunday sermons, but the work which he attempted to accomplish outside of the pulpit which could do the most — if only the barriers were down. It was a little appalling to them when they were invited out for a social evening to be told by the host, "Forget you're a minister and have a good time tonight," as if the ministry were a cloak to be worn or taken off at will, a cloak that would prevent them from "enjoying" the evening.

They were both young (the other day a man at the door said to Elsa, "I'd like to arrange for a wedding. Is your father in?"), and they imagined that as they grew older they would feel this less. It is hard for an older man to find fruit in a younger man's ideas.

In Terms Of Life

Marius Krog.

The Open Secret.

Most of us have a feeling in our bones that "life can be beautiful". We have a lingering sense that we, as individuals, might be enabled to go far in the way of real living, if only the right adjustments were made; if, somehow, our inner being could be rounded out, then life would be complete and satisfying.

When our personal "bundle of life" was young, and we had the buoyancy of spirit, which goes with that age, it was easy to take the promise of the grandeur of life for granted. We lived in expectation that, somehow, somewhere, it would seek us out with its munificent gifts and make them an integral part of us. We did not then feel like "beggars at the door of the Wonder of Life". We most certainly expected ourselves to be worthy of the noblest rewards that living could bestow.

But, as the years have strung themselves into a long chain, that buoyant spirit of ours has been blunted. The "shrinkage of old age" has set in. It began by attacking our loftiest expectations. We did not become cynics; but, somewhere in the dim yesterdays, we came to a fatal conclusion: — Life can be beautiful, all right, but there is a deep mystery about it. The secret of it, may be known to religious genius, or to the élite of philosophy, but it is certainly hidden to common folks like us.

In other words, we find ourselves among "the many who are called", looking bewilderedly toward "the few who are chosen". — No need to despair. The Master, Himself, in a strong moment of joy exclaimed: "I heartedly praise Thee, Father, Lord of heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes*." Conclusive evidence that the great truth of the good life is not inaccessible to the "little man". The passport to Life at Its Best is not made up in a mysterious code, which only the few may decipher.

The difficulty is not that the truth of life has been hidden so well that it has become a secret to mankind at large. It is as wide open as the sky. Rather, the trouble begins when the individual seeker feels himself let down by the sheer simplicity of the secret. Where he was looking for a sort of magic formula, which might lead him to high adventure and magnificent discoveries, the secret turns out to be a bit of home-spun advice: — "Lose Thyself." . . . That's all! — Disappointing, isn't it? — Too simple to be taken seriously.

But truth, like power, has only one way of revealing itself. Through application. Otherwise it remains hidden. "And wisdom is justified by her works."

*Matt. 11,25. "Babes" the little ones, was the epithet which scholars, in the times of Jesus, used for the unlearned. Here the disciples of Jesus.

The Original Christianity

By V. S. Jensen.

VII

Not in Books, But in the Congregation of Believers.

Grundtvig loved. He loved his land. In his old age he could hardly mention Denmark without adding some endearing adjective. He loved his people. When he said, "The little Danish people", the word "little" was more of a loving diminutive, than a statement of size. He loved his church. It was to him the congregation of believers in which there is neither Greek, nor Jew; neither bond, nor free; neither man nor woman — neither exalted clergy, nor lowly laity, but where all are one in Christ Jesus, the Lord. In his book "Concerning the True Christianity," he says that with God there is no respect of persons; a farmer's soul must needs be just as precious to Him as a professor's soul.

But in the congregation of believers there were those who thought themselves wise and understanding,

But it was more satisfying to be performing a service than to be filling a role — and yet it was the latter that was often expected.

On their six month anniversary Erik and Elsa looked back upon the work they had done in that half year. Far from being satisfied with what they had accomplished, they could nevertheless look eagerly to the future. And the work which had once been Elsa's acceptance, was now Elsa's choice.

—Written by Elsa.

and then there were the babes, who could and did not understand. They needed clarity. They needed an answer to the question, What is the original, the true Christianity? Many answers were given by the learned; but the babes needed an answer they could understand — a short and simple answer, not one laboriously thought out by dogmaticians.

For fifteen years Grundtvig had labored to find or form such an answer. His labor was a self-contradiction. He was battling the theologians because of their man-made answers, and yet he, the man Grundtvig, is trusting himself to furnish the answer. It had not yet dawned upon him that if Christianity is from God, then the answer cannot be the word of any man, but must be the Word of God. Grundtvig's answer might come a little closer to the truth than that of the rationalistic theologians, but would, nevertheless, be man's attempt at explanation of God's inscrutable counsel. But, babe must crawl till it can walk: Grundtvig writes and rewrites. When in after years he says that only He who counts the stars could count the tears which during those years had run down his cheeks upon the books that he had written, we get a glimpse of his deep sense of frustration in his attempts to bring help to the babes and non-learned.

But whence the light of dawn in 1824 makes him spring to his feet and sing:

"And now comes the summer,
And now dawns the day;
Now flowers are blooming
On fell and on lea!"

(Continued on page 12)

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

General Harold Alexander

A SOLDIER WHO CAN THINK

During the first three years of this war, there were several fine generals, but the trouble was that they were all on the German side. The Allies had not produced any. There might have been outstanding generals among the Russian leaders, but Russia did not seem to make heroes of them.

People who do not adore the soldiers in peace time usually have a difficult time in finding competent military leaders when the war comes. Abraham Lincoln certainly experienced the truth of this statement.

It now seems that the Allies have found a military strategist with first class ability and that man is General Sir Harold Alexander. During the fourth year of the present conflict he directed the strategy of three great battles: Alamein, Tunisia, and Sicily.

Harold Alexander was born in North Ireland in 1891. His father was an Ulster landowner. The boy was given a good education and in the course of his college career and travels he learned six languages. They are: English, Russian, French, German, Italian, and Urdu, the dialect spoken by the Moslems in India. He chose the military as a career and entered the Irish guards.

When the first World War broke out Alexander went to France as a lieutenant. He was known to be a tough disciplinarian, but his men liked him because he did not ask them to do anything he would not do himself. When Christmas came around he saw to it that his men had a few good things. In the mud and water of France he strove hard to find a dry place for his men and he was known to bring straw for them. He listened to their stories and wanted to know their troubles. It is stated that few officers in the war held the affection of his men as completely as he did. When the war was over he held the rank of a colonel.

For some time he was idle and then suddenly he popped up in the Baltic states where bands of Germans, and Communists were fighting each other. Walter Duranty tells the following about Alexander in his book, "I Write as I Please":

I usually took lunch and pre-lunch cocktail at the British Mission, and one day, about a week after my arrival in Riga, I found sitting by the fire in the big club-room, a young British officer in khaki uniform with the insignia of a Colonel, but wearing Russian high boots; beside him there was a gray astrakhan cap, of the type worn in the Cossack regiments. This was Lieutenant-Colonel Alexander, a regular officer in the Irish Guards, now detached by special order to command the Baltic Landwehr, the White-Guard German-trained corps of which I spoke before. Alex, as everyone called him, was the most charming and picturesque person I have ever met, and one of the two soldiers I have known who derived

a strong, positive, and permanent exhilaration from the worst of danger.

This was in the winter of 1919-20.

When the present war broke out, Alexander was sent to France. This time with the rank of Major-General. During the period of the so-called "Phoney war" there was not much for him to do. However, in the spring of 1940 there was plenty of action, but not the kind of war that a military leader likes. It consisted mostly of defeats and retreats. Presently he found himself and his men at Dunkirk with German Stukas over them and German cannons behind them. During those dreadful days he kept his boots shining like a mirror. He always keeps his boots shined when things go wrong, and things were bad at Dunkirk. By herculean effort the British rose and got most of their men from that inferno. It is interesting and significant that Major-General Alexander was the last British soldier to leave the bloody beaches of France.

There was near panic in Britain after the fall of the Low countries and France. It was generally believed that the Germans would attempt to invade. Alexander was given the job of organizing the shattered British forces in an attempt to halt any invasion. For some strange reason, perhaps one of Hitler's great mistakes, the Germans did not try to cross the Channel.

General Alexander's next active command was in Burma. It was a hopeless task to try to stop the Japanese invaders with his small force. Once more he had to retreat and once more he kept his boots shining like a sun. He managed to get his army through the mountains to India. While the retreat was well done, wars are not won by strategic retreats. His spirits must have been low during those months of defeat and retreat.

In the meantime the situation in Egypt and the Near East had become critical. Prime Minister Churchill summoned him there and gave him supreme command of the forces in the Middle East. His first job was to reorganize the British Eighth Army. This he did. However, it was not enough to reorganize an army. His big job was to lay a plan that if executed would mean the defeat of the German forces under Field Marshall Rommel. The Allies must take the offensive.

They did. The story of what happened in North Africa and Sicily is well known.

The desert fox, Rommel, had finally found military leaders who could out-smart him. It meant endless hours of work for General Alexander and his subordinates. One thing about the General, especially noticeable after victories began to come his way, was that his boots did not shine any more. In the field, where his headquarters was often a truck, he wore corduroy trousers, a battle-dress jacket and a field cap.

Alexander is married and has three children. They own a spacious home not far from London where Lady

NEWS from the JUBILEE DRIVE COMMITTEE

Richard H. Sorensen, Grand View College, Executive Secretary.

OUR RESOLUTION FOR 1944

Your Jubilee Fund Committee is very happy to announce its resolution for the New Year 1944! With confidence and the highest hopes we are resolved to do all in our power in order that we may have "\$100,000 paid or pledged by June 1, 1944." Plans and programs have now been arranged with this idea in mind. With the co-operation of the local workers and all friends of our church and our college we can courageously look into the future in the knowledge that we have a very important, a very challenging task before us.

I believe that we are most fortunate in having our task one of construction rather than destruction. While so many of our American young men, including so many alumni of Grand View College, are faced with the enormous task of destroying an evil power in this world, we are faced with a lighter and more pleasant task. While it is an unpleasant task to destroy, it is a pleasure to build. With thankfulness in our hearts rather than revenge and hate, we can accept our responsibility. It should hardly be necessary for us to draft workers for our cause. It should be a pleasure and a privilege to carry part of this load.

THE FOURTH WAR LOAN DRIVE

The immediate future presents us with an excellent opportunity to take a huge stride toward our goal. I have in mind the Fourth War Loan Drive beginning January 18, 1944. During the few weeks after that date we will all be buying war bonds as our patriotic duty. At the same time we can fulfill our responsibility to advance the cause of Grand View College, the cause of Christian higher education, by having our bonds inscribed properly and donated to the Jubilee Fund. We are hoping that many will take advantage of this excellent opportunity. Any questions you may have in connection with this suggestion will be answered in the following letter from Rev. Johs. Knudsen, the president of Grand View College and also the president of the Jubilee Fund Committee:

"The suggestion concerning War Bonds and the Jubilee Fund offers a bit of a problem, and it is for the purpose of clarifying the problem that I am writing. Several questions have come up regarding the bonds, and I shall try to answer them.

"Question Number One: What kind of bonds to buy? The answer here is plain. It must be either Series F or G. It cannot be Series E, the bonds usually bought by individuals, for the reason that only individuals can be inscribed on such bonds. The government will not let us accept these bonds for the fund. The Series E bond is easier to purchase, as it can be issued at once, and the others can only be had through mailed application. But it is still quite simple to get an

Alexander goes every day caring for the more unfortunate children of the city. When the war ends the Alexanders want to take up farming. The General's hobby is painting and when peace comes he hopes to create something more beautiful than scenes from battlefields.

application blank at the post office, fill it out and mail it with a money order.

"If anyone should wish to send the purchase price of a bond to the synod treasurer, the net result will be the same, for all cash contributions to the fund are invested in war bonds.

"Question Number Two: To whom should the bond be sent? A bond can be given to any committee member for forwarding. It may be sent to me at Grand View College, and I will forward it. But it can also be sent directly to the synod treasurer, Mr. Olaf R. Juhl, Route 1, Box 408, Hopkins, Minnesota. He will get all bonds anyway and will give receipt for them.

"Donors should be careful to make sure that information is forwarded with the bond so that it will be known who has given it. We have received several bonds which have been sent directly to us from the Federal Reserve Banks with no information concerning the donor. Such bonds we can only list as anonymous until information reaches us. Therefore, a donor should either have the bond returned to him from the bank and mail it himself to Mr. Juhl or send notice that a bond has been purchased for a certain denomination at a certain time. The former method is to be preferred.

"Question Number Three: How should the bond be inscribed? This question has caused us a little difficulty. Our original instructions were, that the bonds should be inscribed thus: Grand View College, an unincorporated association, Des Moines, Iowa. But this inscription has not been found acceptable by all Federal Reserve Banks, and we have for some time been negotiating with the authorities for final and definite instructions. The following inscription has, however, been authorized and can be used:

The Danish Evangelical Lutheran Church in
America, a corporation.
(Grand View College Account)
Des Moines, Iowa.

"If anyone should have other questions concerning the purchase of bonds for the drive, kindly write to me.

Johannes Knudsen.

Grand View College,
Des Moines, Iowa."

A SERVICEMAN'S OPINION

Just yesterday I received a letter from Corporal Iver Jorgensen (called "Whitey" by his friends at G. V. C.) of the 23rd Weather Squadron, Petersen Field, Colorado Springs, Colorado. "Whitey" had just returned to his work in the Army Air Corps after having spent a furlough in Des Moines. I am quoting some parts of his letter to indicate that Grand View College, in the eyes of one serviceman, has an important work to do after the war. Our soldier friend wrote:

"Dear Dick:

"... Before I left G. V. C. last spring I was figuring on finishing my year, but then before I finally



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 37 young men.	Easton, Calif., 15 young men.	Oak Hill, Iowa, 19 young men.
Askov, Minn., 90 young men, 2 WACS and 1 nurse.	Enumclaw, Wash., 21 young men.	Omaha, Nebr., 22 young men.
Bridgeport, Conn., 21 young men, 1 WAC.	Exira, Iowa, 10 young men, 1 WAC.	Parlier, Calif., 14 young men, 1 WAC.
Bronx, N. Y., 8 young men.	Fredsville, Iowa, 33 young men.	Pasadena, Calif., 8 young men.
Brooklyn, N. Y., 52 young men.	Gayville, So. Dak., 8 young men.	Perth Amboy, N. J., 47 young men.
Brush, Colo., 18 young men, 1 Red Cross Worker.	Grant, Mich., 10 young men.	Portland, Me., 24 young men.
Cedar Falls, Iowa, 54 young men, 1 WAVE, 1 marine, 1 nurse.	Grayling, Mich., 11 young men.	Racine, Wis., 40 young men.
Chicago, St. Stephen's, 24 young men.	Greenville, Mich., 45 young men, 2 nurses.	Ringsted, Iowa, 45 young men, 1 WAVE
Chicago, Trinity, 52, young men.	Hampton, Iowa, 13 young men.	Rosenborg, Nebr., 11 young men.
Clinton, Iowa, 15 young men.	Hartford, Conn., 38 young men, 1 WAVE.	Ruthton, Minn., 20 young men, 1 nurse
Cordova, Nebr., 19 young men.	Hetland-Badger, S. D., 19 young men.	Salinas, Calif., 25 young men.
Cozad, Nebr., 15 young men, 1 nurse.	Junction City, Ore., 18 young men.	Seattle, Wash., 67 young men.
Danevang, Texas, 45 young men, 1 WAC, 1 WAVE.	Kimballton, Iowa, 43 young men, 3 nurses.	Solvang, Calif., 46 young men.
Davey, Nebr., 9 young men.	Kronborg, Nebr., 27 young men, 1 nurse.	Tacoma, Wash., 16 young men.
Des Moines, Iowa, 41 young men.	Lake City, S. D., 5 young men.	Troy, N. Y., 34 young men, 3 young women.
Detroit, Mich., 38 young men.	Los Angeles, Calif., 23 young men.	Tyler, Minn., 98 young men, 1 nurse.
Diamond Lake, Minn., 16 young men.	Ludington, Mich., 46 young men.	Viborg, So. Dak., 29 young men.
Dwight, Ill., 40 young men, 1 WAC, 1 cadet nurse, 1 chaplain.	Manistee, Mich., 12 young men.	Waterloo, Iowa, 36 young men, 1 Lady Marine.
	Marinette, Menominee, Mich., 21 young men.	West Denmark, Wis., 21 young men.
	Minneapolis, Minn., 28 young men.	White, S. D., 3 young men.
	Muskegon, Mich., 25 young men.	Victory, Mich., 13 young men.
	Newell, Iowa, 49 young men, 1 nurse.	Wilbur, Wash., 17 young men.
	Nysted, Nebr., 14 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.

left I decided another year at G. V. C. would be time well spent. Now I know it will be, because after 'it's' over, Grand View will still be offering life at its best. It will be my chance to rediscover the life I knew before the war. Sure, there will be some necessary changes for me, but I can't think of a better place to make such changes than at Grand View.

"... I think Grand View is a wonderful school. And I'm not getting sentimental either when I say that besides offering education at its best, it also gives a person a chance to enjoy living at its best.

"... I'm glad to hear about plans for improving the school. It will give more people a chance to enjoy the 'fellowship'. I'm glad the science department is to be enlarged; it needed enlarging for some time. I'm looking forward to returning to Grand View after the war — I know there are a lot of fellows who feel the same as I do.

As ever,

Whitey.

P. S. Here are ten dollars to help."

Gifts to Women's Mission Society

Congregation, White, So. Dakota, \$5.00; Mrs. Knud Lund, Tyler, Minn., \$1.00; Mission Group, Manistee, Mich., \$30.26; Ladies' Aid, Askov, Minn., \$58.26; Mission Group, Brush, Colo., \$10.00; Ladies' Aid, Alden, Minn., \$10.00; Mission Group, Kimballton, Iowa, \$25.00; Trinitatis Women's Mission Circle, Chicago, \$10.00.

For Erling Ostergaard's work.

Ladies' Aid, Brooklyn, N. Y., \$15.00; Fredsville Ladies' Aid, \$5.00; Ladies' Aid, East Badger, So. Dakota, \$5.00; Danish Ladies' Aid, Withee, Wis., \$5.00; Mrs. A. P. Andersen, Withee, Wis., \$1.00; Ladies' Aid, Danevang, Texas, \$5.00; St. Peder's Ladies' Aid, Minneapolis, \$5.00; Ladies' Aid, Grayling, Mich.,

\$13.30; Ladies' Aid, Cedar Falls, Ia., \$11.78; Study Group, Cedar Falls, Ia., \$35.00.

\$25.00 to go to Erling Ostergaard's work.

Danish Ladies' Aid, Waterloo, Iowa, \$10.00; Danish Ladies' Aid, Omaha, Nebr., \$5.00; Danish Ladies' Aid, Newell, Iowa, \$10.00; Congregation, Bridgeport, Conn., \$16.00; Ladies' Aid, Exira, Iowa, \$5.00 Total, \$296.99.

With sincere thanks.

Agneta Jensen, Treas.

1604 Washington St., Cedar Falls, Ia.

A MOTHER'S PRAYER

O, Lord, I pray, be with my boys,
They are so far from home;
Out in a world of hate and noise.
Be with them where they roam.

When they were small, they knew no fear;
To me in trust they'd cling.
When bedtime came, they'd huddle near,
Their slumber song to sing.

I pray, O, Lord, take Thou my place
And shield them with Thy hands;
Be ever near them with Thy grace
In strange and far off lands.

Almighty God, keep Thou us all,
—The loved ones I gave birth.
Be Thou their light, if they should fall.
O, Lord, give Peace on Earth.

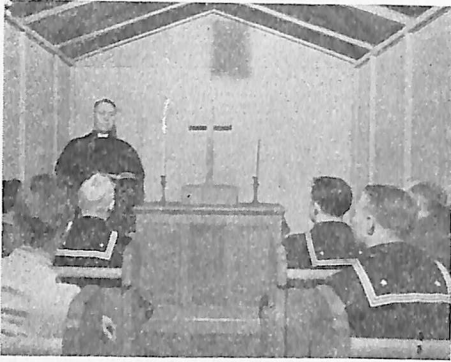
—**Frederikke Johansen.**

There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand.—John Milton.

WISELY SAID

If more children were being "brought up", there'd be fewer "sent up" later.

Christmas In Lutheran Service Centers



THE SANTAL MISSION OF NORTHERN CHURCHES

(Continued from page 4)

appendix, a printing press was added. Two hand presses as gifts by friends in Scotland.

First Printing Done—Incidentally, very suggestive is this information: the first work done was printing copies of the documents whereby all property of the Mission is henceforth under "Indian Trust Laws." These copies were distributed to each of the committees organized in Europe while Børresen was home on furlough.

Supporting Committees 1878—The increase in Mission activity on the field had taken on such dimensions, that Børresen was badly needed here and as all these newly formed committees in Edinburg, Glasgow, Dundee, Aberdeen, London, København and Lillehammer were operating on active working base, Børresen's "begging tours" in India had come to a happy finality — support was now sent from Europe.

The gentle, sympathetic, winning personality of Børresen was a very real power for good in the constantly growing work among the Santals, while Skrefsrud spent as much energy in the literary work for which he was so richly endowed as also in judicial matters on behalf of the Santals. Through Skrefsrud's efforts, British officials were enlightened to advance governmental propositions to aid that primitive people who were, generally speaking, too near-sighted to appreciate the significance of these beneficial reforms,

let alone to cause them to be made.

1880 Chondorpura.—On Jan. 12th Børresen secured land for the station at Chondorpura some 15 miles from Ebenezer. Accompanying Skrefsrud from Norway came out a young Missionary, Pahle. He was put in charge of this station including that of building the bungalow. As is true of most stations so here — different missionaries working there from time to time hence: "one soweth, another reapeth" and grateful mention is made of the fact that many of our good Santal pastors in Santal Parganas were once a part of this Chondorpura group.

Bible School.—Rev. Steinthal, now retired in Denmark, opened the Santal Bible School at Ebenezer where it operated until 1938 when the Conference decided to move the school to Chondorpura where Rev. Strønstad has been in charge of it and the work of that district. Rev. and Mrs. Strønstad came to India from Norway in 1934.

Mohulpohari. — The same year 1880 Mohulpohari was founded.

Not until 1890 was a Missionary stationed here. The first worker appointed was the young, efficient, zealous man who but a few months earlier had arrived from Norway: Paul Olav Bodding.

Among other sterling qualities Bodding, like Skrefsrud, was a linguistic genius. Naturally, Bodding was to continue the work begun by Skrefsrud — translation of Holy Writ which was completed in 1914, the many excellent translated Danish, Norwegian, and

English hymns are all a very real treasure. Many other publications from Bodding's desk are today available in Santali. Mention is here made of but his Santal grammar, Santal Lecons in four volumes, translation of Bishop Lunde's "Sermons for Children" yet there is much more to Bodding's credit.

However, the greatest gift to the Santal Christian of today — and tomorrow is the Bible in Santali, their own mother tongue.

Bodding was in U. S. A. in 1916 attending our Convention at Newell, Iowa, when our Danish Lutheran Church went on record pledging support to her first Missionary to the Santals. Although this is **not** an account of Missionaries but of the growth of the mission — constant expansion — it does indeed seem permissible to give the few remarks on the work of this great man — one of those rightly called: "God's little child."

Visiting Mohulpohari today, we shall meet Miss Edle Sigurdson, field treasurer of the Mission, in charge of the work done in the school, the dispensary and the district.

Assam Colony 1880.—During that first great famine of 1874 Børresen found it possible to secure work in the tea gardens of Darjeeling on the Himalaya Mts. This helped in so many homes to secure money for rice, nevertheless, it was evident there were not sufficient ricefields in Santal Parganas, "the old country" to adequately supply the demand. Ofttimes the "rains came late" and hunger stalks through the villages as it does this year with that grave heartrending cry of famine piercing your very soul.

Børresen and Skrefsrud, with others, realized the growing need for more land but where is it obtainable?

Where might we start a colony for Santal Christians? Through British officials a large area in Australia was suggested as available. The great distance from their home and kindred thus severing all connections rendered it not acceptable. Likewise a tract at the foot of the Mts. as it too, was too remote from the Santal homeland. Finally after much prayerful consideration land was secured for a Santal colony in Assam. This is in the fertile Brahmaputra River valley.

Imagine the joy of the Missionaries as they visualize possibilities of needed food and clothing henceforth available to the Santals who so often have been in want — for even the barest necessities!

Before Skrefsrud with the 15 Santal men set out to explore this new place in the Assam jungles a devotional service was held at Ebenezer where Børresen praying, committed them in His care who hitherto had helped and then read the 91st Psalm.

Howbeit, the date of the beginning of the colony project is set at February 8th, 1881, the time when Børresen with the 42 families set out for the unknown dangers and trials in the jungles of Assam. Innumerable difficult situations were encountered. Farewells in tears and many misgivings although no one then knew of the hardships pioneering would work on this band of homeseekers.

Børresen returned to Ebenezer which we all know to be in "the old country" about 160 miles northwest of Calcutta leaving Siram pastor in charge of the com-

pany founding the home of the 6000 Santals now living in this Assam colony according to 1935 census. Siram pastor and those early settlers went through perils of many kinds, rains, wild animals and several epidemics — all taking such a heavy toll of life. When in fair health everyone took to the church — Sunday was a day lifting them to greater heights. The Santal Christian, as we, know that in order to live normal Christian lives we accept, one by one, the gift of Grace Christ Jesus came to give to everyone — This is **not** reserved for the cultured only. They as we — had need for fellowship in His Name and in His House. Many a time Siram Pastor was called to comfort someone of the band who was mourning the passing of their dear ones. They did experience, again and again, God's very presence, so real, in the midst of privations.

1882 was the year after their arrival when Børresen visited them during the epidemic of measles. With Børresen came a young medical man, Dr. Arendrup, who though, with little knowledge of the Santal language, nevertheless, remained with the colonists caring for the sick. Weakened through dysentery and malaria as well as from loneliness, these homesick Santals had but low resistance and many succumbed to the diseases. Dr. Arendrup, himself suffering from dysentery and malaria, had become so ill with a carbuncle that he set out in a bullock cart to secure aid from the doctor at Bluebri, 30 miles away. However, ere Dr. Arendrup reached halfway his soul took flight. According to reports from a Santal woman he had found the key to victory. She relates: "Dr. Arendrup said one evening after prayers in the village: 'It is through you (the Christian Santals) that I have learned to know Jesus as my Saviour.' Miss Saheb, we couldn't believe it, but those were his words."

Might we remember: "and a little child shall lead them."

THE ORIGINAL CHRISTIANITY

(Continued from page 7)

Whence the wonderful certainty, though the answer has not yet been found?

In the same song, "New Year's Morning", verses 10 and 11, Grundtvig speaks of the Church of God on earth; he calls her a moon, as getting her light from the Lord:

"O moon, full of beauty—
Not you who in haste
Must steal and must borrow
The light for your face—
But you who have glowed
So warm and so bright
When seen was the Spirit
As fire in our night,
Your growing and waning
Of song are full worthy;
Your changes do never deceive.

O, gladly I find you
A wreath of bright rays
Though rather you hide would
Your face from all praise!
O, sun under cover,
Light-image of Him
On whom was laid over
Our yoke and our shame,
Who took on a dust-form
That dust He might baptize,—
Might cleanse it with Spirit and fire."

Grundtvig's certainty was gained in the congregation of believers. Like the Shunemite woman (2 Kings 4:13) who lacked nothing because she "lived in the midst of her own people," so Grundtvig lives in the midst of the Christian congregation of believers where dwells the Spirit that searcheth all things, and has long since searched Grundtvig's soul and there found that hunger and thirst which can be stilled only by a Word of God — the Spirit who like a mother lulls the troubled child to rest till it grows old enough to grasp what the mother is endeavoring to tell it.

In the Church of Denmark the Spirit had, before the time of Grundtvig, given the answer for which he was seeking. Hans Adolph Brorson (1764) had sung, fifty-three years before Grundtvig was born:

"Let not the world, nor life, nor death
Move us from our baptismal faith
But give that all our longing be,
O Lord, forever unto Thee."

The stanza is found in one of the favorite Danish Christmas hymns. Grundtvig must have sung it many a time. But he did not see what he sang, for, as he himself later confessed:

"I would battle my way
To the fountain of love,—
Myself I would recreate."

And he who would recreate himself cannot comprehend, — cannot even see the recreating Word of God. "Except you become as little children," says the Lord, "you shall in no wise enter in." Grundtvig is on his way, therefore the Spirit can assure him that some day he shall enter in. Later he must have seen clearly that the way was to become as little children, for he sang:

"Good is all that God has made,
And babies' eyes see clearly."

In 1824 he was at the end of his exertions. He had searched the books; he had searched the book of books; but he had not found the answer.

No book contained the answer, but the books of the church fathers pointed him to the congregation of believers. Trenæus (1) told him that all congregations in all lands held the same confession of faith. Trenæus even gave phrases, sentences of that faith. Thus was Grundtvig's eyes turned from the dead letters of books to the living members of God's house and dwelling

place on earth. He found them receiving other members by baptizing them into the Word of Renunciation and Faith. He found that this baptism was new birth, — that it was what Jesus had spoken of to Nicodemus when He said, Except ye be born again of water and the Spirit, ye cannot enter into the kingdom of God. The congregation made use of water when she baptized. And she made use of the Word which is the body of the Spirit. Therefore this must be the essence of Christianity, the final answer to the question, What must I believe to inherit eternal life?

Not that Grundtvig reasoned thus and arrived at the answer by reasoning. If that had been possible, the fifteen years of waiting would not have been necessary. On the contrary, he says that a good angel whispered to him: Why seek you the living among the dead? By "the living" Grundtvig means the living Christ. His conception, therefore, must be that Christ in the Word of Faith, is the answer which he has been seeking, — Christ, present in His Word at baptism, giving forgiveness of sins as He gave it while here on earth, giving life eternal by birth of water and Spirit.

And then he could go back to the Book. The Book told him of Jesus' statement that the power of hell should never prevail against the congregation of believers, and he saw that, since this congregation from the day of Pentecost to this had kept on adding new members to herself, then the power of hell had not prevailed over her. But why had it not prevailed? Was this due to the Lord alone? Or was it due to the Lord and His bride? The bride had remained faithful to the Word of her Lord. No matter who and how many down through the ages had forsaken the Word of Faith at baptism, there had always been those who had remained faithful and had held fast to that Word. And as the Church preserved the Word, so did the Word preserve the Church, — even as a wife is preserved by her husband's word of truth when she cherishes that word in her heart.

The sorrow was stilled, and Grundtvig could sing:

Seen to His people has the Lord
Night has been turned to morning;
Son of man and Son of God
Ended now has all sorrow.

(1) Adv. Hær. X.

THE CHURCH AND COUNTRY CALLS OUR WOMEN

(Continued from page 5)

ice and able to be relieved from home duties. All of these groups might be trained to serve acceptably during the present emergency.

INDUCEMENT.

Work well done is forever its own reward. A rare satisfaction comes to the person who serves because he is needed. To pour oil in the wound, like the Good Samaritan, is an experience which, if attempted once, we all wish to repeat. We cannot all serve on the battle front. The service of help and healing on the home front is much to be preferred. The auxiliary worker's course will enable the women to serve more efficiently.

The hospital provides full mainte-

nance and makes a substantial cash allowance during the nine month's training. The student worker furnishes the uniform according to prescription. The auxiliary worker will be put on a salary when the course is satisfactorily completed. Some day the war will be over, but many injured and disabled people will be with us and practical nurses will be much in demand.

A great service can be given to our country now in helping in hospital work. Patriotism can well be manifested in the sick room. To the women of the church comes the voice of the Lord in this day of suffering: Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give.

For further information write Miss Ragna Knudsen, R. N., Eben-Ezer Hospital, Brush, Colorado.

Rev. Svend Kjaer and family left Fredslev, Iowa, on Monday, Dec. 27, for their new field of work in Salinas, Calif. It was their plan to be ready to begin their service there with the coming of the new year.

Elected President of Dana College:—

At a recent meeting of the Board of Education and Board of Trustees of Dana College of the United Danish Lutheran Church, Rev. R. E. Morton of Chicago was elected President of Dana College. Rev. Morton, who now is serving a church in Chicago, has accepted the call and according to plans will assume his duties as President of Dana College in March. He will succeed Rev. Lawrence Siersbeck who has resigned and who has accepted a call from the United Danish Church in Council Bluffs, Iowa.

CHURCH and HOME

By REV. M. MIKKELSEN

"Fear not, for I have redeemed thee: I have calleth thee by thy name, thou art mine. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." (Isaiah 43.)

As another year is closing upon us, and we prepare to step across the threshold into the new year, there are undoubtedly those among us who would need the assurance of the promise of God's presence as it is expressed in the passage I have quoted. It would indicate that living close to God is dangerous living, and that the only comfort we may have is the assurance, that God is near and no harm can befall us.

God does not want men to be afraid of life or of death; rather would He do all He can to help us face these courageously and fearlessly. There should be a joy in knowing that we are being used in the service of God, and that the place of a Christian is always the place of greatest danger where he can do the most good to his fellowman.

"Passing through the waters, and the rivers—"

It is for a purpose. There is a useful work that must be done, a great task which has to be accomplished. It's when you go out for Me, doing things which are essential for the welfare and the salvation of mankind, that you may count on My presence; it's on such missions, when you run into treacherous shoals, and find yourself facing such perils which threaten to overflow you, that I am there to double your strength and see that you are not discouraged to the extent that you may give up the battle before victory has been definitely assured in your favor.

Thus God speaks to the redeemed who are at all times being assigned to such tasks which might endanger their lives. It's their joy to serve at such perilous tasks knowing that, despite the distress and misery they must endure at times, there is no fear and no grief, for they are safe in the presence of God in whom they live and serve.

The proof of this is the resurrection of Jesus on Easter morning.

When He was born, no nation on earth had any way of knowing that the greatest enemy of war as a promotion to evil desire, selfish possession, pride, greed, tyranny, etc., had come into the world to take His place among men, and that in a few years the thinking of men would be so influenced by His teachings that all national issues, selfishly inspired by pride, would receive a definite setback, and that every time effort is made to revive the old monster, there will be enough men on hand who believe in Christ's way of life to follow it fearlessly and fight its enemy until his defeat is a reality.

Our Church

From Fredsville, Iowa:—A Farewell party was held on Sunday evening, Dec. 17th, for Rev. Svend Kjaer and family who would be leaving immediately after Christmas day for the new field of work in California. A large number of friends had gathered in our auditorium for this occasion. Rev. A. E. Frost of Waterloo had been invited to speak. He spoke to us on the topic "Life". After this program we gathered in the dining room where tables had been decorated by the ladies with flowers and the traditional "Kaffeboard". Many good talks were given here by various members of the congregation, the Ladies' Aid, Sunday school, Young People's society, etc. Gifts amounting to approximately \$250 were presented from the various branches of the church in appreciation of the leadership and fellowship Rev. and Mrs. Kjaer had given during their period of service. Rev. Frost thanked Rev. Kjaer for many years of friendship, first as classmates at Grand View College and now these later years as neighboring pastors. Many wishes were expressed for Rev. Kjaer and family as they soon will find themselves in the land of sunshine where the oranges grow. In response Rev. Kjaer and his wife both expressed their appreciation for the years they had lived in Fredsville and the very festive evening, the gifts presented, etc. They invited us all to come and visit them in their new home in Salinas, California.

From Alden, Minnesota:—At a recent congregational meeting Rev. Jens A. Holst was voted a \$100 bonus for the past year.

The Askov, Minn., Church served by Rev. M. Mikkelsen recently voted to have both an English and a Danish service every Sunday.

A Christmas Concert was presented on Sunday evening, Dec. 19th, in the St. Peter's Lutheran Church in Detroit by the Church choir with the assistance of the "Bel Canto" Male Chorus. Aage Sorensen is the Director of the choir.

Faculty Members and Students from the G. V. C. Theological Seminary served the following congregations during Christmas: Rev. S. D. Rodholm served the Bethlehem Church in Cedar Falls, Iowa; Rev. Ernest D. Nielsen served the congregation at Denmark, Kansas; Holger Andersen, student in the seminary, served the congregations in Viborg and Gayville, S. Dak.; and Richard Sorensen and his wife spent the Christmas vacation in Michigan serving the Juhl and Marlette, Mich., churches.

Costly decisions must be made, and much false pride must be defeated, before we come to the end of another year. There will be waters and rivers to go through, but no fear.

From Grand View College

Would anyone who is interested in the position as cook at Grand View College or who knows anyone who might be interested kindly write to Pres. Johannes Knudsen, Grand View College, Des Moines, Iowa.

Acknowledgment of Receipts From the Synod Treasurer For December, 1943

For Budget.

General:

Previously acknowledged	-----\$ 2,299.37
Congregation, Bridgeport, Conn.	----- 50.00
Congregation, Bronx, N. Y.	----- 6.15
Congregation, Ludington, Mich.	----- 160.00
Congregation, Grant, Mich.	----- 10.00
Congregation, Menominee, Mich.	----- 33.30
Congregation, Racine, Wis.	----- 48.48
Congregation, Hampton, Iowa	----- 120.00
Congregation, Des Moines, Ia.	----- 25.00
Congregation, Cedar Falls, Ia.	----- 200.00
Congregation, Minneapolis, Minn.	----- 39.49
Congregation, Flaxton, N. D.	----- 30.00
Congregation, Omaha, Nebr.	----- 25.00
Congregation, Dannevang, Tex.	----- 257.50
Congregation, Los Angeles, Cal.	----- 18.85
Ladies' Aid, Gayville, S. D.	----- 162.00

Total to date -----\$ 3,485.14

For Annual Reports:

Previously acknowledged	-----\$ 155.05
Congregation, Hartford, Conn.	----- 4.00
Congregation, Flaxton, N. D.	----- .50
Congregation, Ringsted, Iowa	----- 5.00
Congregation, Easton and Parlier, Cal.	----- 3.50

Total to date -----\$ 168.05

For Home Mission:

Previously acknowledged	-----\$ 459.15
Ladies' Aid, Lake Benton, Minn. (earmarked Lutheran Tidings)	----- 10.00
Ladies' Aid, Wilbur, Wash.	----- 10.00

Total to date -----\$ 479.15

For Canada Mission:

Previously acknowledged	-----\$ 8.55
Trinity Ladies' Aid, Chicago, Ill.	----- 10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa	----- 10.00
Congregation, West Denmark, Wis.	----- 8.50
Danebod Ladies' Aid, Tyler, Minn.	----- 10.00

Total to date -----\$ 47.05

For Pension Fund, Pastors' Contributions:

Previously acknowledged	-----\$ 251.80
Rev. Edwin E. Hansen	----- 15.00
Rev. L. C. Bundgaard	----- 6.00
Rev. Harald Petersen	----- 10.40

Total to date -----\$ 283.20

Miscellaneous Contributions to Pension Fund:

Previously acknowledged	-----\$ 563.93
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Congregation, Portland, Maine	14.85
Congregation, Bronx, N. Y.	10.50
Congregation, Juhl, Mich.	8.50
Congregation, Grant, Mich.	11.00
Congregation, Gardner, Ill.	14.50
Congregation, Dwight, Ill.	227.47
Congregation, Racine, Wis.	72.35
Congregation, Ringsted, Iowa	36.00
Congregation, Kimballton, Ia.	97.75
Congregation, Flaxton, N. D.	10.00
Congregation, Marquette, Nebr.	28.60
Congregation, Easton, Cal.	22.00
Congregation, Solvang, Cal.	11.50
Congregation, Los Angeles, Cal.	36.62
Congregation, Junction City, Oregon	48.89
Ladies' Aid, Omaha, Nebr.	5.00
Ladies' Aid, Rosenborg, Nebr.	5.00
Ladies' Aid, Wilbur, Wash.	10.00
Ladies' Aid, Detroit, Mich.	15.00
Ladies' Aid, Waterloo, Iowa	10.00
Ann T. Roberts, Hartford, Conn.	1.00
Mr. and Mrs. Einar Mose, Oak Park, Ill.	5.00
Regina Lykke, Chicago, Ill.	1.00
Mrs. George Rasmussen, Lake Forest, Ill.	10.00
Hans K. Hansen, Exira, Iowa	3.00
Sofie and Dora Rasmussen, St. Paul, Minn.	2.00
Total to date	\$ 1,281.37

For Children's Home, Tyler, Minn.:

Previously acknowledged	\$ 12.00
Trinity Ladies' Aid, Chicago, Ill.	10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa	10.00
Ladies' Aid, Fredsville, Iowa	10.00
Hope Ladies' Aid, Ruthton, Minn.	10.00
Dannebod Ladies' Aid, Tyler, Minn.	25.00
Ladies' Aid, Lake Benton, Minn.	15.00
Sunday School, Diamond Lake, Minn.	5.00
Good Hope Ladies' Aid, Hetland, S. D.	5.00
St. John's Ladies' Aid, Cozad, Nebr.	5.00
Freja Ladies' Aid, Dagmar, Mont.	15.00
Ladies' Aid, Wilbur, Wash.	5.00
Total to date	\$ 127.00

For Children's Home, Chicago, Ill.:

Previously acknowledged	\$ 5.00
Fredsville Ladies' Aid, Fredsville, Iowa	10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa	10.00

Dannebod Ladies' Aid, Tyler, Minn.	10.00
Ladies' Aid, Lake Benton, Minn.	10.00
Sunday School, Diamond Lake, Minn.	5.00
Good Hope Ladies' Aid, Hetland, S. D.	5.00
Freja Ladies' Aid, Dagmar, Mont.	15.00
St. John's Ladies' Aid, Cozad, Nebr.	5.00
Total to date	\$ 75.00

Earmarked for Grand View College:

Trinity Ladies' Aid, Chicago, Ill.	\$ 10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa	15.00
Dannebod Ladies' Aid, Tyler, Minn.	25.00
Total	\$ 50.00

Received for Items Not on Budget:

For Lutheran World Action:

Previously acknowledged	\$ 4,956.99
Congregation, Juhl, Mich.	5.00
Congregation, Manistee, Mich.	14.75
Congregation, Big Rapids, Mich.	4.00
Congregation, Dwight, Ill.	38.00
Congregation, Newell, Iowa	8.00
Congregation, Minneapolis, Minn.	150.00
Ingeman's Ladies' Aid, Moorhead, Iowa	5.00
Ladies' Aid, Gardner, Ill.	10.00
Ladies' Aid, Lake Benton, Minn.	25.00
Hope Ladies' Aid, Ruthton, Minn.	10.00
Dannebod Ladies' Aid, Tyler, Minn.	25.00
Young People's Society, Tyler, Minn.	5.00
Total to date	\$ 5,256.74

For Grand View College Jubilee Fund — Cash Contributions:

Previously acknowledged	\$10,854.89
Mr. and Mrs. Erling Jensen, Ames, Iowa	100.00
Mrs. Efra Jensen, Des Moines, Iowa	10.00
Dagmar Skov, Anna Marie Skov, Mr. and Mrs. Viggo Skov, Des Moines, Iowa	20.00
Rev. and Mrs. J. P. Andreasen, West Denmark, Wis.	25.00
Mr. and Mrs. E. Eskildsen, Reddick, Ill.	100.00
Young People's Society, Ringsted, Iowa	18.50

VALBORGSMINDE

The Old People's Home of the Danish Church
1101 Grandview Avenue,
Des Moines, Iowa

For information concerning admittance to the Home, write to Alfred C. Nielsen, Grand View College, Des Moines, Iowa.

Young People's Society, Minneapolis, Minn.	18.50
Lt. Harold Miller, China	50.00

Total in cash to date \$11,196.89

Contributions in bonds (listed at maturity value):

Previously acknowledged	\$ 6,175.00
Miss Elin Hendricksen, Minneapolis, Minn.	25.00
Total bonds to date	\$ 6,200.00

For Eben-Ezer

Mercy Institute:

Congregation, Bridgeport, Conn.	\$ 18.50
Congregation, Perth Amboy, N. J.	37.81
Congregation, Grayling, Mich.	5.00
Ladies' Aid, Fredsville, Iowa	5.00
Hope Ladies' Aid, Ruthton, Minn.	5.00
Congregation, Junction City, Ore.	9.70
Congregation, Racine, Wis.	27.80
Congregation, Dalum, Canada	21.61

Total \$ 130.42

Christmas Gifts

for "Valborgsminde"

Old People's Home:

Ladies' Aid, Fredsville, Iowa	\$ 5.00
Ladies' Aid, Cedar Falls, Iowa	10.00

Total \$ 15.00

Several contributions for Santal and Seamen's Mission will be acknowledged by Miss Dagmar Miller and Rev. Dorf.

I thank you all for these many fine contributions and for your cooperation during the past year. May I also here express my appreciation for many greetings and good wishes received around Christmas and the New Year. I only wish time would permit me to acknowledge each one individually. May 1944 bring new light and hope to our suffering world.

Yours sincerely,

OLAF R. JUHL,
Synod Treasurer.

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The school year opens September 20, 1943, and closes May 26, 1944.  
Write for Catalog — Johannes Knudsen.