

Lutheran Tidings

Volume X

January 20, 1944

Number 12

Thou Father of us all

MADISON AVENUE. 6. 6. 4. 6. 6. 4.

Thomas Curtis Clark, 1942

Seth Bingham, 1943

May be sung in unison

1. Thou Fa - ther of us all, On Thy great name we call,
2. Up - on Thy word we stand And ask through-out our land
3. Let strife no long - er be, But all in love a - gree,

And seek Thy light. Hear Thou the hymn of praise
Its swift in - crease, Till sin shall rule no more,
In Christ made one, That all the world may know,

We to Thy glo - ry raise. Keep us through all the
Till Christ, from shore to shore, Be hailed for - ev - er -
Wher - e'er Thy word shall go, The life Thou would'st be -

days In truth and right.
more The Prince of Peace.
stow Through Thine own Son. A - men.

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The Christ-Child And Stephen

By Kaj Munk.

Kaj Munk, recently slain near his home in Vedersø, Denmark, was known as one of the fearless opponents of the Nazi regime. This sermon must be read with the situation in Denmark in mind. It is a typical example of Kaj Munk's challenge to the church.

We have heard a number of Christmas sermons advising us how to obtain a share of the Christmas joy. "And if you are alone and filled with sorrow, and if you are troubled with doubt and anxious thoughts, come my friend, and kneel at the manger, and the

Child of the manger will give you His peace and a share of the heavenly joy." To this we may briefly say that Jesus was not given to make us happy. We have Ib Schønberg* for that. God has not appointed Himself to be an entertainment committee. It may be true that to know Christ is to be a happy man. But if you want to know Christ in order to further your own well-being, you are guilty of misusing that which is holy. Christ is the object of our faith, and he who wants to use Him as a mere remedy is a blasphemer.

The parish pastor one day called at the home of the town physician. The doctor's wife opened the door herself, and her little three-year-old boy who stood and pulled at her dress, cried out, when he saw the pastor: "Is it Christmas now?" The child believed that the pastor, just as Santa Claus, was a phenomenon which only appeared at Christmas. Many nominal Christians place the pastor and Santa Claus on the same level. The Christmas service is part of the sweets that belong to a good Christmas evening. Besides the many fine and pleasant things we get Christmas evening,** we must also have the sweet little story about the little Jesus, and then afterwards two teaspoons filled with harmless Ingemann Christmas poetry on melodies that have the same sparks as the needles of the spruce, when they burn by the Christmas candles. And if there is a soul who sits in the church that evening with a heavy heart, and who is not able to get the right sound into his "Merry Christmas," well, then there is a preacher with some comforting advice.

What a terrible and fateful misunderstanding. The pastor does not primarily exist to comfort, nor is that the first aim of the gospel. The preacher and the gospel are here to make hell hot for folks. They can comfort one another, and they can comfort themselves. The preacher and the gospel exist in order to show people the true reality of life, just as I said before, to make hell hot. As long as that has not happened, we have no use at all for heaven.

When the church sometimes appears to people as an affair which does not concern them, it is often because its men talk about something that seems absolutely useless to people. They feel as if some one is trying to trick them into a bad deal. They live as it were deep in the country far away from any river, and it seems to them as if we breathlessly come dragging with cement with which to build a bridge.

"Glory be to God in the highest, and on earth peace among men in whom He is well pleased." This was the angels' song. What does it mean? Did the angels come with these gifts that night? No and yes. They did not bring these gifts as something magically finished; the world was not all of a sudden filled with godliness, peace and good will. Even though they brought these gifts, it must be understood that they came with them as with weapons from parachutes. Fear of God, peace, and love of neighbor were brought by Christ to His disciples that they should use them as weapons by which they should conquer the world and then teach the peoples of the world how to use these weapons.

The little child is the world's Savior and Prince of Peace because He is the world's greatest warrior. It seems as if there is the most striking contrast between the gospels of Christmas day and the second day of Christmas, between the Christ-child and the first martyr, Stephen. There is in reality the closest connection between the two. The pagan Christmas with eating and drinking and parties and family joy can well be put into the Christian Christmas, but it can never take the place of the Christian. Jesus Himself was a man interested in family life, and He attended parties, but He was, nevertheless, on the way to the cross all the time. It is all right to sing the songs of Ingemann and eat goose and play with your children

about the glittering Christmas tree, but we must never forget that the coming of Christ into the world means an undaunted struggle against evil; and if we truly kneel by the manger in other moods than sentimental one, then we notice that the little child's one hand is open and kind, but the other is clenched in blood.

The Christian's true Christmas joy has nothing to do with certain pleasant and sweet moods within us about whether we can be so believing that neither sin nor sorrow can have any effect upon us. —It is possible that a few may have such an ability that they are able to make themselves believe that and thank God for it. This is not Christianity, but hypnosis and self-suggestion. No, the Christian's Christmas joy is the joy of having the chance to get in there where the battle is most fierce. The proud consciousness of the fact that you have been sent to the front. Jesus has come, He has been given as a gift to men that the front of God may be established here on earth. He is Savior of the world in the same degree that He conquers the world. Christianity is filled with incredible things: the Trinity, the Virgin Birth, Baptism, and the Lord's Supper are some of them. But the most incredible of all is this that God needs **me**. It is so incredible that it would be blasphemy, if it was not God Himself who said that He needed me. How it pleases me that such nonsense is the deep wisdom of life.

Oh, how it makes me happy that something so incredible may be my faith.

The church has often during the centuries deserted Christianity, yes, directly betrayed it by making it an institution of salvation: "You must try to get to heaven by believing this or that, or by doing this or that."

To be a Christian means to be attached to Christ without being able to give reasons why. Not because of fear of hell. Not in order to get a share of heaven. Just as the attachment of parents to their children, as the attachment of a man to a woman, and as the attachment in a friendship always have a mystic element, thus is the Christian attached to his Savior. The Christmas gospel tells of the birth of a man who by his mystic radiating personality created for himself a **group of friends** which endured through all changes and which increased from century to century, and whose high purpose was to make the whole world subject to him, because they were driven by his love and led by his power. The gospel of the second day of Christmas speaks of one of Christ's first friends, and it uses him to describe how the friends of Christ are at their best.

We wish one another a merry Christmas. This means may your Christmas goose be delicious (or your meat balls if you cannot afford anything else this year), may you have something with which to keep your house warm, may you have your friends and your loved ones with you, so that the Christmas tree may glitter in its old beauty, and the hymns sound with their old power. But may there through all this be one song in your heart: "My Jesus, I want to be, where Thou alone wilt have me."—Yes, but I have so much unbelief and so many questions that destroy my Christmas joy. Well, but who has told you that you should have any Christmas joy? —It may be that it is better for you to have a very poor Christmas. You must not as a spoiled child think that God is a great Santa Claus

who in His bag has an electro-magnet which is able to give your brain cells such a shot, that everything becomes gloriously clear to you, and that you can be happy and in harmony with yourself and the world. My dear friend, perhaps you may get a doctor to inject you with some such stimulant as caffeine, which is able to send the blood to the brain and clarify your mind so that you see things in a very glorious perspective. This has nothing to do with the true Christmas joy. The true Christmas joy, no matter how much or how little you may understand of it, means that you have Christ, and that you go where He wants you to go. True Christianity is not primarily faith in the virgin birth or the resurrection of the body; true Christianity means that you treat your servants well!

(And **well** does not of course mean that you are a yes-man who permits them to do anything they like, but it means that you ask of them that they do their duty, and that you then have a heart for them).

You have many servants that should help you to live a worthy life. As an example, let me mention truth. Treat it well. It has asked to be in your service, and it asks that you often use it. Let not the Lord notice that you despise its service. This servant may at times be an expensive one to employ. Stephen lost his life as he was served by the truth. There was also another one in the Lord's group who lost his life by the truth, but it was because he did not let it serve him. Who of the two disciples will you rather resemble if it comes to that?

The poor Christian world, how little of Christianity it has grasped at times. If Christianity has no Christmas joy it is musty. Without ever having done the work of God it demands the benefits of God. It is impossible to be a murderer and to have a good conscience at the same time. How can you, my good man, expect God to give you any joy, because you have never tried to give your neighbor any joy? Go first and be reconciled to your brother and then come to the Christmas tree of the church.

I wish for you, my hearer, a merry Christmas, that is, that Christ may dwell in your heart, that you may find a place in the worldly-heavenly host whose song is to the honor of God, peace on earth and good will toward men. To sing is to fight for the goal of the spirit in faithfulness toward that which is holy.

Give God honor! Let death and destruction come upon them that want the world's wars! Let the work of peace prosper! Let men stop being beasts and walk forward in becoming men in God's image! Amen.

—From "Ansgar Lutheran".

* A comedian.

** It is the custom in Denmark that every one goes to the vesper service Christmas evening at five o'clock.

If any little word of ours can make one life the brighter;

If any little song of ours can make one heart the lighter;

God help us speak that little word, and take our bit of singing,

And drop it in some lonely vale, and set the echoes ringing.

LAND OF EDEN

Land of Eden, in far off days
Childhood home of the human race,
Land where all life was strong and bright,
Beautiful land of pure delight,
The land we lost!

Adam, happy and fearless, there
Walked with God as His son and heir;
He was at home where'er he came,
Gave to all living things a name,
And Life was good!

God was pleased, and to man He said:
"All these wonders for you I made;
"This is your kingdom, look above,
"Conquer with kindness, rule with Love,
"It never fails!

"By yon wandering stream you see
"Grows a mighty and lovely tree;
"This is the Tree of Life with fruit
"Giving to you eternal youth,
"So take and eat!"

Adam, wondering, looked,
Saw a tree with a stately crown.
"Father," he said, "that tree inspires
"Strangely my heart with strong desires
"To take and eat."

"Son, for you it was planted there;
"Fruit of Knowledge its branches bear,
"Yet it is poison, tempting, sweet,
"Wait till it ripens before you eat
"Or you will die."

Life to Adam was rich and sweet,
Still he felt it was incomplete;
Happiness must be shared or fade.
God saw his need and Eve was made,
Like him God's child.

Sleeping under the Tree of Life
Adam woke and his lovely wife
Came to him smiling, good and true,
Said: "I was sent by God to you,
"My life is yours!"

S. D. Rodholm.

Mel.: "Lovet være du, Jesus Krist."

Copyright 1944 by S. D. Rodholm,
Grand View College, Des Moines, Ia.

He Is Tomorrow

He is just ten years old. He is made up of the following ingredients: Noise, energy, imagination, curiosity, and hunger. He is either "the cute little fellow down the street," that "spoiled imp next door," or "my son," depending on who you are. He is something to keep fed, clothed, healthy, and out of trouble.

But, he is something else, too. He is tomorrow. He is the future we are fighting for. He is part of the world's most important generation. OUR generation must win the war and the peace; HIS generation must KEEP the peace. His generation will determine whether it was worth doing. He is one of the most important persons in history.

So, anyone who influences his life is also a mighty important person.

From The Ansgar Lutheran.

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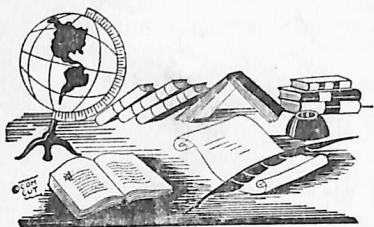
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Across the Editor's Desk

Kaj Munk, Danish Clergyman Murdered—This news item was only one of many in the great world conflict as we now have entered the new year. And yet, this one item stands out to many as the most profound evidence that the Nazi regime has but one method in which to further the "new order" and that is brute force.

According to the news reports Kaj Munk, who was known throughout his country as one of the leading militant anti-Nazi clergymen of Denmark, was taken from his home at Vedersø, near Silkeborg, by four men who spoke Danish, however with a German accent. The next morning his bullet-ridden body was found in the edge of the woods near Silkeborg. General von Hanneken, commander of the German occupation forces in Denmark has his headquarters in Silkeborg. There seems no doubt as to who was the murderer. Kaj Munk, according to reports from Sweden, realized that his life was in danger. But fearlessly he continued his attacks on the Nazi regime. He was well known for his dramatic plays in which he indirectly and yet directly attacked the Nazi philosophy.

We are happy to publish in this issue one of the sermons by Kaj Munk that came out of Denmark by the underground way. The theme of the sermon, Christmas and the martyr, Stephen, immediately gives us the setting of the repetition of life: Kaj Munk, the martyr, because of his faith in God! We note the challenging statement in his sermon: "the Christian's Christmas joy is the joy of having the chance to get in there where the battle is most fierce."

The name of Kaj Munk will live in the hearts of Danish men and women because he was known as one in which "The Word" had become flesh. As he lived so he died, facing the brutality of the Gestapo,

The Santal Mission Of The Northern Churches

By Dagmar Miller.

IV

1891—The Colony Centre Grahampur:

Due to low, damp ground in Takurpura where our colony was started, the two story Mission home was built at Grahampur which has ever since been the colony Supt. residence. The first resident Missionary was Bahr who had resigned from his former work in Botanical gardens, Darjeeling, had been married to Ingeborg Børresen, and was in charge of the work of the colony at the time of his sudden death in 1896, passing away while in Dhubri where he sought medical aid. Assam has taken a heavy toll!

Here at Grahampur is our largest boarding school for 160 boys in Assam. At the weekly business meetings innumerable matters of importance to the Santals are here taken up for discussion and decisions. These are made by the board composed of five Santal headmen and the Supt. of the colony ex-officio member.

At present the Supt. is Rev. O. S. Bjerkestrand, well known to a large number who learned to appreciate him while here at home on his furlough. Rev. and Mrs. Bjerkestrand in their work with that large number of Christians, numbering now 5000, all within the colony, have as other workers for progress in Christian living — many disappointments as well as encouragements. Take for instance the traditional yearly New Year's get-together where often about 4000 Christians spend the day in fellowshiping. A churchful, sharing Holy Communion in the morning, and later gather with the great number of friends at the program of the outdoor open air meeting in Scripture reading, prayer, singing, and testimony. To those who have for years been a part of this experience a very real feeling of oneness with these many Santals creeps into your soul, warming you to sincere thanksgiving and praise. Truly "hitherto hath the Lord helped." This Ebenezer does mean something to those fighting sin in and about themselves.

Aside from the Mornai Tea Estate group, people come from the churches within the colony: Ransapur, Haraputa, Manjadabri and the Boros from their church in Samaguri attired in their Christmas clothes!

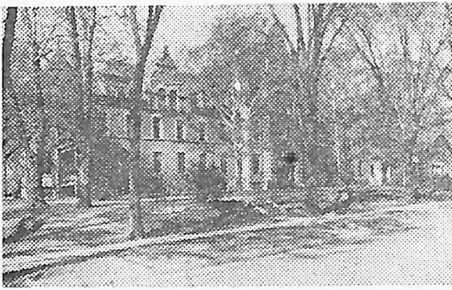
1884—Tilabani:

A few miles from our early acquired Asanboui it was abandoned in favor of Tilabani. Mr. and Mrs. Muston were the first resident Missionaries as they, so have later devout men and women "sowed the good seed" and at the present time we shall find Rev. and Mrs. Petter Pedersen carrying on the work in conjunction with the Dhorompur District.

(Continued on Page 11)

we quote the last sentence of his sermon in this issue: "Let men stop being beasts and walk forward in becoming men in God's image." We are reminded of the words of Stephen: "Father, forgive them, they know not what they do!"

GRAND VIEW COLLEGE



Grand View College

Grand View reopened on January 4, following the holiday recess.

The reopening of school was on a note of sadness however. Returning students learned that Mrs. A. C. Ammentorp had passed away January 3. Mrs. Ammentorp had long been a part of life at Grand View, and her loss will be felt by all who have shared and are sharing in that life. It is Mrs. Ammentorp, and those like her, who have made Grand View the school that it is; a school, not that one attends, but that one becomes a part of.

For some time a committee from "Unge Kræfter" and the Jubilee Fund Drive have been busy with the production of a film showing life at Grand View College. On Saturday, January 8, the film was shown publicly for the first time in the college auditorium. The film is about 800 feet long and gives a comprehensive picture of the life and spirit of Grand View. The film has been turned over to the Jubilee Fund Committee and will be shown in many places in behalf of the drive.

The next important events in life here at the college will be the semester examinations which will be given the week of January 24. Following the examinations we will be ready to enroll for the new semester which begins January 31.

T. C. H.

Where Some Of Your Lutheran World Action Money Goes

Generally the money we give to the various projects to which we are asked to contribute goes to places we never have first hand opportunity to see the fruits of our efforts.

However, here in Muskegon we Lutherans have ample opportunity to see some of the work a part of our Lutheran World Action money is doing through the Commission on American Missions.

About seven weeks ago Miss Thelma Tollefson, a field worker for the Commission on American Missions came to Muskegon to survey the three government housing projects located in the city. She found that about 78 per cent

of the people living in these housing projects are Protestants and many Lutherans. Also that there was considerable interest in starting a church work there. It seems that the Lutherans are the only ones ready to do this work.

The result was that five weeks ago the six Lutheran Churches of Muskegon started a Sunday School followed by a worship service at the Forest Home Government Housing Project. One teacher from each church and four from the people of Forest Homes comprise the teaching staff. The six pastors take turns teaching the Adult Bible class (18 members) and preaching at the worship service. Use of the recreation hall has been granted for this work.

The attendance is about 100 for the Sunday School and 150 for the service. Each Sunday the attendance grows. Much appreciation is felt. In fact the work is so much appreciated that we have a request from the Reyerson Heights Project begging us to start a work there too. I do not know whether we will be able to accede to this request or not. Our time and workers are limited. But it does seem a pity to have the opportunity knock and be unable to make use of it.

Last Sunday (Jan. 9) it was my turn to lead the service. One could not wish for a more appreciative congregation. Indeed it is a joy to be of service to these people who have moved into our city and are strangers and desire church services. I can assure you that our mission work in these projects is greatly appreciated.

This leads me to another subject about which I thought a great deal lately.

Where We Fall Down.

There has been a tremendous influx of people into Muskegon the last two years, perhaps 25,000. Of these many come from our neighboring congregations, but we do not know of them being here. I am constantly discovering people from our congregations who have been here for many months. The same is no doubt true in many other of our cities.

If the home pastor would only send us the names and addresses of these people we could contact them right away. Or if the home pastor does not know where they are, then the parents could and SHOULD let us know that their young people are here. WE FALL DOWN in not keeping contact with our people who move to other places with the result that they either go to other churches with some acquaintance, or mostly no place at all. When your people move to the city, please let us know so that we can contact them and get them acquainted in our church. In a city where they are strangers these people are usually happy to have the pastor, as well as members from the congregation call on them. But we cannot contact these people until we know who and where they are. It should not be left to chance meeting, as I have

Our Church

Mrs. Agnes Ammentorp, wife of Rev. A. C. Ammentorp of Des Moines, Iowa, died after a month's illness on Monday, January 3rd. Funeral services were held at Grant, Mich., on Saturday, January 8th. Rev. Holger Jorgensen, pastor of the Grant church, officiated. He was assisted in the service by Rev. C. A. Stub of Greenville, Mich., and Rev. A. C. Kildegard of Muskegon, Mich. Mrs. Ammentorp's childhood home was in Grant, Mich. She has been a devoted wife and mother in her home in Des Moines through these many years and always a close friend of the work at Grand View College and the Luther Memorial Church. She will be missed, mostly in her home and as her husband's helper, but also by her many friends who had learned to know her and love her.

Two Chaplains Advanced to Captain:—Chaplain F. O. Lund received his appointment as captain on January 6th. He is serving in the Prisoner Of War Camp in Ruston, Louisiana. Chaplain J. C. Kjær, according to reports, has also been advanced to the rank of captain. He is serving in the 6th F. A. Training Regiment at Fort Sill, Oklahoma. Both Chaplain Lund and Chaplain Kjær have made arrangements for their family being located near their field of work. Mrs. Lund and children moved to Ruston, La., immediately after Christmas.

The Committee On Church Relations elected at the annual Church Convention held in Minneapolis met on January 13th and 14th with a similar committee from the United Danish Church at Grand View College. The members on the committee from our synod are: Rev. Alfred Sorensen, Rev. Erik Møller, S. Diken Sorensen, Dwight, Ill., O. C. Olsen, Omaha, Nebr., and John Lund, Waterloo, Iowa. The members on the committee from the United Danish Church are: Rev. N. C. Carlsen, president of the synod; Rev. E. R. Andersen, Kansas City, Mo.; Rev. M. G. Christensen, Racine, Wis.; Dr. N. H. Debel, St. Paul, Minn., and Mr. Bollerup Jensen, Chicago. All members were present at the meeting.

The Ludington, Mich., Church at a recent meeting decided to buy a complete set of furniture for the guest bedroom in the parsonage for eventual guests or visiting speakers. The idea of parsonages being partly furnished by the local congregation is being recognized more and more as very practical.

In Memoriam—On Sunday, January 9th, the church services in the Victory, (Continued on page 14)

so often experienced. Do your duty and we will try to do ours.

Holger P. Jorgensen.
Muskegon, Mich., Jan. 12, 1944.

OUR WOMEN'S WORK

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

Nurses To The Front

A nurse dressed up in the uniform of her country. Sounds glamorous, doesn't it? But it's not glamour to her. It is a job to be done, a mission to be fulfilled. There are wounded men on the battlefield whose lives she can help save.

Today hundreds of thousands of these young women are serving with the armed forces of our country. They are stationed in Army and Navy Hospitals throughout our land, and, more than that, they stand ready to go even to the front line of battle in answer to their country's call.

Their Church Goes With Them.

Every Lutheran woman in the Nurse Corps can know that her Church is not going to forget her, no matter where she may be sent. When the Service Commission gets her name and address, she receives letters, a Service Prayer Book, the monthly **News Letter** and devotional booklets.

A Navy Nurse Writes.

Just what all of this means in the life of the nurse in the navy no one can better tell you than the nurse herself. Ensign Minnie Mary Beltz, president of the National Lutheran Nurses Guild, writes from Great Lakes:

I have been so deeply moved over the new folder (I Cherish) and right now I do not have any of my own. So before I go on please do send me some more. I opened my mail in a room with four others and hardly had time to read it before each had asked for one. These were Lutheran nurses and just couldn't wait till theirs came in the mail. That is only a small example of what mail from the Service Commission means. Each day in my own life I feel the need for renewed strength in my spiritual life for one is giving continuously. Little did I believe that there were so many opportunities to serve. We see the men before they are sent to battle and then when they come back; which is the most important time I do not know. Just this week I had a young lad who left for the South Pacific say to me, "I wish you were going with us. You have something that I need. I'm glad you came into the Navy for now I know what it means to have a faith that cannot be shaken." This was from a lad who worked in the diet kitchen with me. He also asked if I would write him to keep his courage up and standards high. The privileges of a Christian nurse can never be valued in dollars and cents.

The Army Nurse To The Front.

Wherever our fighting men go, there goes the band of Army nurses ready to make any and all sacrifices in order that their duties might be performed. They encounter all the hazards of the ocean voyage, they minister to the wounded and dying under enemy fire, they fly in big hospital transports, tenderly nursing the wounds of men being returned from battlefields.

On foreign fields, behind battle lines, come Sunday and time for worship, these women in uniform join with hospital personnel and patients in divine services. It means something to them too. Perhaps next Sunday this place of worship will be no more. Perhaps

an "alert" will even prevent their having worship. One Army nurse writes:

Thank you for all the letters and devotional booklets. I am now in -----, having a busy yet profitable time. All the churches (some of which are ex-theaters) are filled every Sunday. It's a wonderful sight to see men from Generals down to Privates bowing to a God that has so much more power than all the armies.

And she had seen the "power of armies".

Will You Remember Them?

Will you pray for these brave women of our Church? Pray that God will give them the courage and fortitude and, above all, the Christian faith that alone can carry them through all the difficulties which we know they must face?

Will you write to them? Write the letters that will encourage them and keep them ever hopeful?

Will you be sure that the names and addresses of your friends in the Service are sent to the Service Commission so that they can have the benefits of the personal ministry of their Church?

Of course you will. Address your letters to Service Commission, National Lutheran Council, 915 Metropolitan Bldg., Minneapolis 2, Minn.

Against Tariff Policy

Post-war lasting peace is what we are all hoping for, but good wishes do not themselves bring what we want, no more than they will end the war. I think the time is now to discuss the different problems and what will have to be changed if our hopes are to come true.

First, take a look at our tariffs. Are we going to keep high duties on our imports? Tariffs are always irritating for the country who has to pay them, and that's what we should get away from. It may be one of the many things that lead to war. And who does it benefit? Not the laboring man in the receiving country, as it only raises the cost of living, and in the exporting country, it cuts the wages down as far it can. So it is not benefiting the majority of the people, and that is what we should aim at. The unions have favored the high tariff we have, in order to keep up their union scale; no matter how many it puts on the relief rolls, because they can still undersell American labor, as there is no amount set they are allowed to import. The United States should not buy any more from other countries than they need and can not produce themselves.

But to control that, we will have to have more government regulations, which some don't seem to like. We have tried quite a few regulations on account of the war, and some of them we may keep, as most of the people can see they are necessary.

We want the rest of the world to co-operate with us; then let us show them we are cooperating between ourselves; and not put tariffs on each state line as Wisconsin is doing on oleomargarine to protect the Wisconsin farmers. How much does it help them at present? We can't buy any more butter than our points allow and the money can cover. It only raises the cost of living expenses for the consumer. On the other end of the line, in the producing country (down south) it lowers the wages for the working class.

Let us have free competition inside the United States and also the outside world, but regulate how much we need and can not produce ourselves. That would solve the tariff question in a Christian way.

Andrew Feddersen.

1614 Washington Avenue, Racine, Wisconsin.

In Terms Of Life

What To Do With The Self.

It sounds like an over-simplification to say to a person in quest of the Good Life that the Secret of it is "to Lose Thyself". Just how does one go about losing the self?

"Whosoever desires to win his life shall lose it, and whosoever shall lose his life for my sake shall win it." The Master was a clever man with words. His sayings have the striking ring of the proverb, the cryptic quality of the riddle and the scope of eternal truth. Yet, He was never concerned about the mere making of phrases, He was always anxious to compress the truth into words that should never die. And so we have this strange saying of His with the self-contradictory twist, which reminds of: "Head or tail, you lose."

Man is wonderfully made. His desires are so multi-form that he finds it hard not to become entangled in them. He has access to the little pleasures of the animal and to the divine joys of his God. Whatever he chooses for the source of his happiness will decide the final outcome of his life.

Life is good. He wants to keep it for a long time. He resents to have it broken off untimely. Since he must die, he wants to have it tapered off and end in old age. "Self-preservation is the strongest law into nature." But man not only wants to live the whole length of his life; he wants to live **all** of his life, the expansive life, the height and the breadth and the depth of it. That is where the self-contradiction begins. The self sets up a tug-of-war with itself. The all important question is: in which direction is it going to be pulled?

It is like a man coming to the main cross-roads of his life. There is a signpost of his desires which points to Safety and all the little joys that go with it. Nothing is said about the heavy toll which will be exacted down that road. There is another signpost of his desires pointing to the expansive Life via Self-denial and Simplicity. Here it is stated specifically by the Order of Life that a toll must be made in a substantial prepayment; but this will be refunded with interest further on. Said Order of Life reads as follows, to wit: Man must expend his energy to save it, and in the very spending of it it shall be returned to him with an increase. Man shall not gain the power of his brains through mental ease, but, by the very use of them, he shall find them sharpened. His memory shall grow sluggish by idleness, but shall be quickened through manifold tasks. His courage shall fail if it is cuddled, but shall grow by being tested. Understanding shall come through diligent search and grow into inspiration. Appreciation shall come to delight his soul through keen application. Friendship shall live by the will to share. Love shall survive by self-denial. Mastery shall be granted through painstaking practice. Greatness of soul shall arise through self-less service.

In short, on the highway to the Expansive Life all the things which, make the soul bouyant, demand a toll of the self in advance. "He who would save his life must lose it." But it will be refunded with great dividends.

Anyone may refuse to pay the toll and choose to follow the opposite direction. In that case, he is allowed to join in the merry lockstep of his selfish desires. Then he will, unwittingly, be taking himself further and further away from that self of his which he might have gained and which alone is worth having. If he does not "come to himself" and turns back, he will eventually land in "the outer darkness", where the pursuit of happiness is the saddest of all occupations. For he will have lost that part of himself which alone was able to make him happy.

To live unto one's self is like trying to keep the self on ice, — in a cold heart just to have it all in reserve; but corruptive thoughts, doubts, envies, fears, and resentments will reach it just the same. At that stage a person will really want to get away from his dismal self. He becomes a self-escapist. Now he goes in search for things which will make him forget what he is. He will seek along the many bi-ways of entertainment, hilarious excitement, drunkenness or other dope, — which may include even religious ecstasy. But these excursions will only take him by round trip back to a more miserable self.

Down the low road to the Expansive Life there is a call awaiting you to enter the Service of causes which are greater than your self, to become a co-worker with the soul of things. If you enlist without reservation, the deep, absorbing, satisfying interests of life will take you beyond yourself, and you will hardly feel the loss, but you will discover the height of life's best ideals, the breadth of its wonderful understanding and sympathy, the depth of its most sacred devotions. To your own surprise you will find yourself tapping the unknown reservoirs of your greater self. From then on you will not be concerned about the length of your life. You will not be afraid to die, for you will belong to a larger unit than yourself.

Marius Krog.

N.A.D.A. BOARD MEETS

On Friday, January 7, members of the Board of Directors and the Advisory Board of National America Denmark Association held a business meeting at the Hotel Sherman in Chicago.

Highlights of this well-attended and important session disclose that Mr. Jean Hersholt will continue to carry on as President of the organization at least until its annual meeting in May.

The current Danish Refugee Drive which has met with success throughout the country will be continued for the present.

A deadline was set for the Roll Call Drive which will be definitely terminated on May 1, 1944.

While the Church is seeking better methods, God is seeking better men.

Holiness is the architectal plan on which God buildeth up His living temple.—Spurgeon.

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

The Undying Human Spirit

People are continually telling me how sorry they feel for Europe. The starvation, brutality and tyranny are pitiful; pitiful beyond words. But so many seem to forget that something magnificently great is happening in Europe. Every day things happen that should make us thrill with being alive and proud to be human beings. Pity Europe! Yes and no! I often think it would be better if we felt genuinely sorry for ourselves.

There is the story of the Danish people. Hitler had decided to be good to them. They were to be fed and clothed better than the peoples of other occupied countries. That fool, with his low conception of man, thought that if he fed the Danes they would behave themselves and accept his new order. People of his stripe have never experienced the deep truth of this sentence, "Man does not live by bread alone." Of course, the Danes need bread, but they need more than that. They are not mere animals. They are God's children and they know it. They want to be able to look themselves squarely into the eyes.

Last March Hitler permitted them to hold an election. They voted, and voted like free men. Hitler and his new order were voted down overwhelmingly. They knew the risks involved. They knew what it would mean. It meant the gestapo, the lash and the concentration camp. They chose it because as free men could not do otherwise.

They fight day and night. They blow up railway bridges. On one day there were twenty explosions on the main line running north and south through Jutland. The penalty for sabotage is death. They know it. Yet every day there are many acts of sabotage. Those who are caught are shot, but for every man shot another steps forward to take his place. Shall we pity them? No! The greatest men and women in history from St. Stephen to Edith Cavell have been their kindred. It is people such as these who give meaning to life.

But the Danes are not alone. Across the Skagerrak lies Norway. They say the people of this land are in chains. Their bodies may be, but not their souls. They have suffered unbelievably, but still they fight on. Have you heard the story of the Norwegian school teachers who were told that they had the choice of teaching the gospel of the new order or take the consequences? When the Nazis speak of consequences they don't mean the bread and water cure. The Norse school teachers knew this. The teachers made their choice. It was not an easy one to make, but they deliberately chose the long, hard road to the work camp where probably most of them have died by this time.

In the Norwegian schools they had taught the children to sing many songs. Among them is one which in translation reads as follows:

Give your life for what you love,

Until death be loyal;
God will bless you from above,
Living will be royal.

The teachers had taught the children that verse. Today both teachers and children are practising this song.

In both Norway and Denmark the youth takes desperate chances every day. Mere boys get motor boats and in some mysterious way they manage to steal gasoline and then almost in madness they dash through the German blockade. Ducking machine gun and rifle fire, they set out in the hope that they may reach Britain and help to free their home land from tyranny.

The same fight goes on in Holland, Belgium, France, Czechoslovakia, Poland, Greece and Yugoslavia. Every day, every hour, men are dying for what they love. They have left behind them the lie that the good life consists in nothing but a full belly. They hate fiercely and love deeply.

However, we must not forget Germany. With a gestapo in every block, they too fight. Under incredible difficulties they fight. Martin Niemoller fought till they threw him into the dungeon. We are told that there is a religious awakening taking place in Germany; that Protestants and Catholics are cooperating as never before. This is to be expected for they have bigger troubles on their minds than differences in dogma.

Graf von Galen, the Bishop of Munster, is said to be especially outspoken against the Nazis. His printed sermons have passed all through the land and are read by men of all faiths. The Bishop knows that he risks his life by doing this.

Human freedom cannot die. The story of history is a story of the fight for freedom. On the fields of England, France, America, Greece, and elsewhere, men have fought and died that freedom might live. The fight that is going on in Europe now, for freedom and against tyranny, is one of the most glorious in man's long story. It is my hope that our boys in Italy and elsewhere know this. If they do not, they are missing something truly great.

When the news came that Italy had surrendered, the New York stock market dropped. The men of the market are afraid of peace. Have we lost our self confidence, our faith in the future? In our newspapers we read stories of swollen corporation profits, black markets and inflated wages. Is this America?

In many parts of the world men and women have learned that there are certain things that are more precious than gadgets. They have learned that it is not safe to take freedom for granted, and that evil is a reality. They have learned the meaning of dangerous living and sacrifice. God forbid that we Americans should fail to be touched by the titanic and awful drama going on about it.

NEWS from the JUBILEE DRIVE COMMITTEE

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

RE-EMPHASIZING OUR TASK

These same columns of the January 5th issue of Lutheran Tidings contained what we believe to be an excellent resolution for all of us: to do all in our power in order that the Jubilee Drive Fund may contain "\$100,000 paid or pledged by June 1, 1944." Now we hope that all the friends of Grand View College, all the friends of our church and its work, have made this resolution very personal for themselves. As a group resolution it would not be nearly as effective as when it is the personal resolution of many thousands of laymen, ministers, and committeemen. We hope that **you** are part of a vast throng, resolved to do your part.

We must also mention again that the Fourth War Loan Drive beginning January 18th presents us with an excellent opportunity to do our part. We, ourselves, can buy War Bonds and also encourage others to do the same, in order to fulfill our responsibility to help in the Allied fight against the evil powers rampant in the world today. That is our patriotic duty. But this same opportunity can be used by all of us to help in a cause of peace, construction, and building. Why not donate the bond you buy today to the Jubilee Fund Drive? They make a perfect gift; even all the cash gifts received are also invested in War Bonds by the Synodical Treasurer as soon as they are received. Go to your post office today and get an application blank for buying either Series F or G Bonds. Have your bond or bonds made out to:

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

Then have the bond or bonds returned to you so that you yourself can forward them to the Synodical Treasurer, Mr. Olaf R. Juhl, Route 1, Box 408, Hopkins, Minnesota. After receiving your fine gift Mr. Juhl will send a receipt directly to you. Take advantage of this opportunity yourself and encourage your friends to do the same. Buy War Bonds and make your gift to the Jubilee Drive Fund at the same time. Why not take care of this matter today? If you have any questions, you may either see your local committee or write directly to the Jubilee Drive Committee, Grand View College, Des Moines, Iowa.

THE ORGANIZATION FOR THIS WORK

The responsibility for directing the Jubilee Fund Drive in each local community is to be handled by a local committee, usually consisting of three or four members. It will be their task to contact all prospective contributors to our cause. Certainly every mem-

ber of our church is a prospective contributor to the cause of Christian education, to the cause of preserving and advancing our particular church-life and folk-life, at our junior college and theological seminary in Des Moines. Fortunately enough, most of us today have the means to support this cause. Furthermore, we should all be able to see that the world today needs the Church Colleges like Grand View to teach our young people that there is a way of life that can lead to world peace and personal peace rather than world chaos and inner conflicts for all mankind. All our people should understand this very clearly. Regardless of its flaws, Grand View College has done an important piece of work and has as great a work to do in the years to come. All of us can give cheerfully of our means in order that this work may be accomplished.

In order to integrate and supervise the work of the local committees, several area chairmen have been selected, as follows:

Eastern District, Mr. Viggo Nielsen, Bridgeport.
Michigan District, Rev. A. C. Kildegard, Muskegon.
Chicago District, Mr. S. N. Nielsen, Oak Park.
Eastern Iowa District, Mr. Jens Thuesen, Fredsville.
Western Iowa District, Rev. Harald Ibsen, Kimballton.
Minneapolis District, Mr. Martin Nielsen, Minneapolis.
Tyler District, Dr. F. N. Thomsen, Tyler.
Nebraska District, Rev. Howard Christensen, Cozad.
Northwest District, Rev. A. E. Sorensen, Seattle.
California District, Rev. A. E. Farstrup, Los Angeles.

These ten men together with Mr. Herluf L. Hansen of Clinton, Mr. Erling Jensen of Ames, and Mr. E. A. Kramme, Rev. Alfred Jensen, and Dr. Johannes Knudsen, all of Des Moines, compose the Jubilee Drive Committee. The direction of the whole Jubilee Drive throughout the country is their responsibility! But they are confident that they can succeed. Our people can not fail them. To further facilitate the work of this fifteen man committee spread all over the country it was found necessary to appoint four of the fifteen men, all four of them living in or near Des Moines, to act as an Executive Committee with power to act on matters needing immediate attention. The chairman of the fifteen man Jubilee Drive Committee and also chairman of the Executive Committee is Dr. Johannes Knudsen, president of Grand View College.

Now you have the task before you and an organization ready to assist. The path may be straight and narrow, but the goal is clearly in view. The burden will be light if we share the load. "\$100,000 paid or pledged by June 1, 1944."

Do Your Part! Back The Attack!



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, 54 young men, 1 WAVE, 1 marine, 1 nurse.
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, 13 young men.
Hartford, Conn., 38 young men, 1 WAVE.
Hetland-Badger, S. D., 19 young men.
Junction City, Ore., 18 young men.
Kimballton, Iowa, 57 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.
Marinette, Menominee, Mich., 21 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, 19 young men.
Omaha, Nebr., 22 young men.
Parlier, Calif., 14 young men, 1 WAC.
Pasadena, Calif., 8 young men.
Perth Amboy, N. J., 47 young men.
Portland, Me., 24 young men.
Racine, Wis., 40 young men.
Ringsted, Iowa, 45 young men, 1 WAVE.
Rosenborg, Nebr., 11 young men.
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., 40 young men, 3 Waves.
Tyler, Minn., 98 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 Soldier Meets The Missionary

By Mabel H. Brown

Foreign Missions Conference of North America

"What will you do first when you get back to the States?" This was one of the questions in some games in a missionary home in China at a Washington's birthday dinner party for Americans in uniform.

Among the replies were these: "I shall get down on my knees and kiss the ground." "I shall go to the first telephone, call up the folks, have a malted milk and a hamburger — and then get back to the farm and help dad."

Such homesick Americans 14,000 miles away are finding Christian hospitality in the most unexpected places. A visit to the mission — a chance to talk with home folks in a "home away from home" — is a sure cure for soldiers' blues! Everywhere missionaries are keeping open house for the armed forces; making over large rooms and putting in games, magazines, victrolas; establishing canteens; talking over personal problems; providing kitchen privileges; having picnic suppers for sailors in port. One guest book recently held 386 names of soldiers.

"A bit of Tennessee transplanted to the heart of Persia!" says an American soldier, a former school teacher. "This missionary's home has been an oasis for the soldiers who have visited there. He and his family are the greatest morale builders in this part of the world. He is doing a wonderful piece of work which only a man with extraordinary ability and a strong and lovable personality could accomplish; and this under most difficult conditions."

A service man passing through Gauhati, Assam, wrote in the missionary guest book, "One of the times

I nearly forgot my rank and number and was almost human again."

From "Somewhere in Africa" a lad addresses his pastor at home as "Dear Reverend", describes the bachelor-missionary "open house" he visits near camp and the magnificent work being done among the natives. He closes thus: "Sir, I would like to know if there are any more of our missionaries down here in Africa. If there are I would sure like to meet them."

"We can get pretty close to 500 into our chapel, and sometimes there is standing room only," writes a missionary in Iran. "And when that fine congregation of men unite on 'How Firm a Foundation' you really feel the foundations are firm."

From India: "We had about fifty soldiers in our homes at Thanksgiving dinner, and again at Christmas." "Their wisecracks have helped us grow younger." "We have a hard time keeping the cookie jar filled." "They express their gratitude in many ways. Sometimes they bring luxury items as gifts to us." "The boys invariably stay till nearly midnight — and it takes a half-hour anyway to get them going."

But the boys are discovering more than home atmosphere. They are discovering the world-wide Christian church — where they hardly knew it existed. What do they say when this happens? "Well, Mom, more miracles have happened than seemed possible. Believe me, there are a lot of fellows out here that didn't have religion but sure do now." "I have had to abolish from my mind the ideas that I had picked up about mission work when at home."

A minister in Milwaukee is adjured thus: "The next time you have a missionary at the church who has spent time in India, give him a good build-up. The work they are doing is wonderful. I got into a clan of them at one of my stations and really had my eyes

opened, both at the religion work they do and the splendid attention they are giving to medical and educational advancement. Right now much of their time is taken in improvising their homes into USO's for American and British soldiers, and the entertainment they provide is only shadowed by their food. It isn't a bad life, that of a missionary. They are forgetting all that petty rivalry which we sometimes find at home!"

A captain writes: "We may not have wanted to come to India but it has meant that many thousands of men who would have cherished throughout their lives an entirely wrong conception of missionary work have been able to see that Christian work at first hand. Nothing seems too much for these indefatigable people. Our men have found on Sunday a 'little sanctuary' where they may find God, and finding him can feel again with their loved ones, quiet in mind, strong in spirit. I am writing from a khaki-colored viewpoint. We have met true and living Christianity here. To see these things is a great revelation that none of us will ever forget."

"I take it all back," is the message of a soldier to his mother, after an enthusiastic recital of the influence of Christianity on the lives of natives. He had criticized missionaries but after seeing them in action said, "They are doing a grand job." Another wrote: "Dear Mom: Because of missions, I was feasted and not feasted upon when I fell from the sky into this village." A chaplain in New Caledonia says, "None of my sturdy men will ever say 'I don't believe in missions.' They are all for it." Others write: "If this is missionary work, it's an eye-opener to me." "I have been giving pennies to missions, but I am going to teach my son to give dimes."

One officer says he will return home after the war, take his medical degree and return to serve where once he was a soldier. An army nurse declares she will become a missionary nurse. Another officer, a man of science, not a member of any church, writes: "People would feel a lot better about the money that goes to these missionaries if they could see what they have done. It is a lot different from the idea that they are 'cramming religion' into them and teaching them hymns. The people they work with were head-hunters not long ago. Now they are an industrious, honest group on the whole, who may have to come over and evangelize our civilized western world after a bit."

The oft-termed "impractical" missionary work of the church has produced one of the most practical surprises of the war — invaluable assistance to Allied service men by islanders of the fever-infested South Pacific. Voluntarily, one-time savages daily risk their lives to carry ammunition to the front lines. Many hundreds of wrecked and wounded aviators and sailors have discovered that the reason they were carried tenderly on stretchers for days across the Owen Stanley Range by "fuzzy-wuzzy angels", instead of being eaten forthwith or being turned over to the enemy for reward, was that Christian missionaries had been at work among those tribes for only fifty years.

An American airman made a crash landing. "You are burnt. We must take you to Darwin," said the head man he encountered in the bush. The wounded man was thereupon installed as comfortably as pos-

sible in the bottom of the dugout canoe while the aboriginal Good Samaritans battled over the long trek of 35 miles to the military hospital.

"One might have expected," says the Bishop of New Guinea, "that these brown people who have but recently emerged from savagery and the stone age would have seen Christ in the Australian. Perhaps they have — but the fact is, many Australian soldiers who perhaps had never seen the likeness of Christ in their own home life have seen Him in the faces and lives of those brown 'fuzzy-wuzzy angels'."

Spontaneous and generous gifts on the spot are reported — 100 pounds here and 65 pounds there; \$200 to the Anglican bishop "toward making more angels"; \$200 by a co-pilot to his mother in America, to be given to the church, three-quarters of it for missions. A graduate of an American college made a remarkable record as an ace in the Pacific. When he finally gave his life in combat he had willed all of his earthly possessions amounting to several thousand dollars "to build up the people of Japan."

Again quoting the Bishop of New Guinea, "Christian missions do not as a rule receive credit from more than a few discerning persons; but this time a faintly and conventionally Christian society wakes up and sees the triumph of missions written across the sky in letters of flame."

THE SANTAL MISSION OF THE NORTHERN CHURCHES

(Continued from page 4)

1890—Dhorompur:

Secured in 1904 was the entire "Westfield", formerly served by Haegart. Its first resident Missionary came in 1921 when Rev. and Mrs. Arne Thu were stationed there. Completing his second term on the Mission field Rev. Thu accepted a call in Norway. Last news of his whereabouts related his being taken to German concentration camps due to his continued preaching the Gospel in one such in Norway.

1890—Mornai Tea Estate.

In fact two tea estates — Mornai and Tamai were bought for 40,000 rupees but Tamai being too remote from Mornai where the factory equipment was located it was decided not to operate it at all. What would justify us, as a Mission, to enter into this strictly commercial undertaking?

There are several reasons; the main one however being expressed in Skrefsrud's statement upon returning to Ebenezer from Assam: "The tea estates are dens of vice to the Santals."

The owners of the tea estates were a firm English, naturally, having a manager operating with no scruples regarding principles. His aim was: to secure the greatest possible remuneration in terms of currency.

The Mornai Tea Estate borders our Santal colony, is now often spoken of as a part of same and though a host of people live in Mornai, there are reasons when much outside help is needed, so the neighboring Santals in the colony, appreciating the opportunity to earn some pocket money, promptly accepted this offer.

Drinking and debauchery going on unfettered and our Santals — many of them new Christians and with the Santal tendency through environment, to drunk-

OUR DAYS

ness it was a real, a very real problem. Finally after long deliberations the Tea Estate became the property of the Mission and — is the problem solved? Indeed not.

We have still the hired manager with no thought for the destroying influence upon the workers. The Missionaries were grieved on behalf of Santals who were to them their every concern.

It did happen also here that a way out and up — was found.

First Missionary Manager:

Though the purchase was made in 1890 it was 1908 when Mr. L. P. Nielsen came to take over this work and the Missionaries — there were now several — rejoiced in anticipation of better things in store for Mornai Tea Estate. For four years Nielsen was studying tea and tea garden administration while in charge of the Mission work, consequently in 1912 L. P. Nielsen became manager of all the different phases of work on the Mornai Tea Estate.

March 1916 Nielsen was married to Miss Dina Justesen and they were not only abundantly happy but profoundly interested and seemingly as successful in their work for and with the great number of Santals when suddenly L. P. Nielsen became ill and passed away, leaving a small child and her mother who, convinced of her calling, has continued in the Mission. Mrs. Nielsen is now at Maharo where we shall meet her presently.

While Nielsen supervised the building of a church in 1916 which was replaced by a brick building in 1926 beautifully located as you enter the Tea Estate, he also began the work of increasing the production of tea. This is such an extensive topic.

With the passing away of Nielsen in 1918 the Tea Estate was once again in midair — without its Missionary. This time, however, a manager was found who was a gentleman. As a matter of fact several of the Missionary group have at different times served in Mornai, but to be a manager requires training in that special enterprise.

1919—Civil Engineer for Mornai:

Eli Bøgh from Denmark had been accepted by the Mission to manage the Tea Estate. While yet studying the language, staying with his brother, Dr. Bøgh, of the Mission Hospital, which really was the old Girls' School, remodelled, Eli Bøgh experienced the conviction that God called him to take up and inaugurate the branch not yet organized — **The Leper Work.**

Promptly the Danish Santal friends accepted Mr. Oluf Eie of Odense to take over. Having studied in England for a season as nearly all our Danish and Norwegian Missionaries do, Mr. Eie came to India in 1920.

While preparing for this work Eie studied in other Tea Estates all the while he was language student as well. The work in Mornai Tea Estate demands not only a knowledge of and ability to use Hindi and English but Santali as well.

On Dec. 4th, 1922, Eie and Miss Ingeborg Gahrn of Holbæk were united in marriage. During Miss Gahrn's first two years she had been doing part time office work with Bodding and part time was given to language study and village work.

The year which has just passed has brought misery, sorrow, and despair to millions of people throughout the world. And it is foolish optimism to suppose that this coming year won't find it multiplied. Probably never in history have so many wished they could erase from their minds the fears pressing themselves upon them.

As one visualizes the year ahead, even the years ahead,—our years—those years we are to live upon this earth, there is little hope of any broad scale peace. A war such as now is being waged does not correct the existing evils about us. If anything it intensifies them and even creates new friction. The hate, the misery, the fatalism in the minds of many, and the bitterness which all have mounted in this war will not be swept aside by an armistice or a peace treaty. Only time itself through man's devotion to new and common causes can heal some of the wounds that will mark nations for generations.

Yet this war is doing something to many, even though they do not yet realize it, which may in time prove to be the already slow development of a new age which shall some day replace the materialistic ideologies which rule over us today. Far more than we probably yet realize the war has gradually changed our prewar philosophies. The present struggle between

As early as 1923 Eie was given full charge of the Tea Estates and with exception of the years Rev. O. S. Bjerkestrand acted as manager, has carried this responsibility and still is ably carrying on this enterprise.

Tung Oil and Coffee—1939 in Mornai:

For reasons arising from rules with Tea Assn. we were unable to increase our tea plantation although there was still some land available for cultivation. As it now occurs — through providence, Tung oil trees and coffee were planted in 1939 and this venture by Rev. Eie and coworkers seems this year to yield a real lift to the so very needy people within our areas—"God moves in a mysterious way His wonders to perform."

The Burma rice cut off due to war conditions, and the local crop failing due to a "rust" has left our people in a most precarious condition during the time prices are soaring above their reach. Increase on women's saria (their dress) is from 1½ Rs. to 5 Rupees (48 cts. to \$1.50) and everyone reads with sorrow and compassion of the famine stalking through the land. Though the tea output, the tung oil, and the coffee sales give a neat profit, let us remember the share Denmark and Norway were budgeting and sending was 80 per cent of the entire budget and we here in U. S. A. were expected to supply the remaining 20 per cent. But mind, the friends who would so they were free to carry on their 80 per cent are in the throes of this cruel, gruesome war and temporarily fettered. However let us be thankful for the funds that are made available to carry on the Santal Mission! Possibilities are that in December the 1943 crop can be garnered thus to alleviate the terrible suffering.

capital and labor is a good example. Many begin to realize that the fault is neither all one nor all the other but a disease to which both have fallen victims. Any kind of exploitation of our fellow men expecting returns for which we have not fully labored is a curse. A nation can prosper neither on the theory that a few can go cruising in fashionable yachts while others sweat in their industries nor on the theory that we must ever have bonuses and 40 hour weeks. We can only prosper when we all together realize that ours is a common responsibility demanding of us all the labor we are capable of rendering and that the returns for our efforts shall be in proportion to that for which a man has actually worked. We do not believe that such a feeling of common responsibility for a people's welfare can be forced upon us by totalitarian rule. Only a renewed and sacred attitude toward life can do it. We realize also that the way ahead is not the road back toward an old *laisse faire* democracy. The perils before us demand new channels in which to work.

Old nationalistic boundaries do not mean what they once did. In the spirit of Christian love nationalistic boundaries have never been legitimate. But this war with our boys in the far corners of the earth and yet only days away by air mail or even next to us by radio as a few cases have been recorded, has made us realize in a new way how close to us others are. And yet, even our next door neighbor is far away unless we lose our selfish individualism. Will we?

The loss of loved ones has made us think deeper in respect to the widespread misery on earth. Also our enemies suffer. Some of us pray to God for mercy, some of our enemies do the same. We have no reason to suppose that God lets His mercy be given to us and not them. Might we not better in the face of our fears understand that in God's all embracing love is that unity and that peace which we are unable to create. It is to be hoped that in our present misery we find that God's love and mercy abides with us and that we by His grace are citizens of a kingdom not made by our hands and which extends beyond our years into eternity. And there we shall find ourselves as brothers or even our enemies because God creates that unity which we, in the pursuit of our own interests, can not.

If the immediate future does seem to be filled with dark clouds there are signs of the dawn. In the meantime we might live our days with Moses' vision to guide us—a vision of a home for our children and our children's children for hundreds of years based on a righteousness and a sacred attitude toward life dictated to us by a God whose concern for His children is ever the same.

Harold Petersen—(Church Bulletin)

Books And Music For German PW's

As a part of the work among war prisoners of all nationalities in various parts of the world, it is announced that donations are now acceptable of books and music, either used or new, for German prisoners of war in camps in the United States.

They dare not be sent direct, but must be routed through the War Prisoner's Aid office in New York. Censorship regulations are very rigid and all rules must be followed to the letter. Books in the German language are in the greatest demand, and for them there is no adequate source of supply.

As of November, 1943, the following classifications are most needed:

1. Text Books: (high school and university levels), languages, literature, natural sciences, mathematics, geography, history (antedating 1930) art, commercial studies, philosophy and medicine. Books on politics are excluded, as are all books making reference in any way to Fascism, Nazism, etc.
2. Classics: Goethe, Schiller, etc.
3. Music: Choral music with German text for male chorus or choir: Beethoven, Bach, Schubert, etc., for solo instruments; chamber music, orchestra or voice; also light German music, Strauss, Lehar, etc.
4. Phonograph Records: Bach, Beethoven, etc., operas, and any German music and songs.

Contents of all material donated should be of high quality. All items must be in good physical condition. Phonograph records should be packed separately and carefully to avoid breakage. Books with broken bindings and loose and torn pages cannot be used. Inscribed fly-leaves must be removed. All ink or pencil markings in the text or elsewhere must be eliminated.

Each package should be addressed exactly as follows:

Lutheran Commission for Prisoners of War
% War Prisoners' Aid of the Y. M. C. A.
33 East 47th Street
New York 17, N. Y.

All books will be stamped for identification with the name of the Lutheran Commission before distribution to the prison camps.

Give only the type of books you would like to receive.

Ralph H. Long,
Executive Director,
National Lutheran Council.

CHURCH and HOME

By REV. M. MIKKELSEN

It's by reaching out for something which is greater than ourselves, and possessing it, that we shall experience the true comfort which no man can give us. Seeking consolation from sources outside ourselves is bound to result in disappointment, for the simple reason that only that which has become a part of ourselves is sufficiently in tune with our distress to understand it and consequently to provide the comfort we need.

The people that survive through persecution, despair, even death, are those that have dedicated their life to that which is greater than they are themselves.

After years of insult I believe Niemoeller is still sparkling with holy fire, able to survive the mockery of his "superiors".

The other morning as I was preparing to get started with my day's work the telephone rang. A friend wanted to share with us the sad news which had just come through the air across the sea from the land we love so much informing us of one more of these dastardly crimes which the Nazi-tyrants commit by the score. Resentment and indignation is a natural reaction, if no more. Inability to do anything about it at the present time is humiliating, and we wonder how it shall be possible, against such indecency, to control the power of hate in a world desperately in need of love?

Each time one of her sons is cruelly beaten to death her dignity is soiled, and her flag is trodden under foot, adding shame to her intolerable burden of sorrow. We wonder if Denmark is still able to find within her soul that which is stronger than despair, greater than hate, and more mighty than sorrow, — the power that is God? If she is, the burden of her sorrow shall not be able to crush her, she shall be unconquerable. I believe that she is unconquerable, and, therefore, able to survive even the most inhuman treatment; much of the credit for the presence in the folk-spirit of this unquenchable courage and faith, which is greater than the people and greater than the land, but so much a part of themselves and itself that it never lets them down, is due the man who they told us that morning had been assassinated by the sons of "the devil whose lust it is their will to do."

Concert Of Churches

The choirs of three churches, St. John's in Seattle, Hope in Enumclaw, and St. Paul's in Tacoma, will present a concert in the St. Paul's Lutheran Church in Tacoma on January thirtieth in the evening.

Directing the St. John's choir will be J. Al Brevik. The Hope Lutheran Choir will be directed by John Marsden and the St. Paul's by Ellen Olsen Rasmussen.

The group will gather in the Tacoma

church at five p. m. for a vesper service. Dr. S. C. Eastvold, president of Pacific Lutheran College will preach. This will be followed by a fellowship supper in the church parlors at six, and the concert will begin at seven thirty. Each group will sing several numbers. The concert will close by all choirs together, under the direction of Mrs. Ellen Olsen Rasmussen, singing Luther's hymn.

OUR CHURCH

(Continued from page 5)

Mich., church were dedicated in sympathetic memory of Stanley Hansen, one of the young men of the congregation who was serving in the Air Forces in India, but who died there. His parents, Mr. and Mrs. Alfred Hansen were notified on January 4th of his death.

Holger Andersen, seminary student at Grand View College, served the Bethlehem Church in Cedar Falls, Iowa, on Sunday, January 9th. According to schedule, Rev. O. S. Jorgensen of Trinity Church, Chicago, was scheduled to serve his former church in Cedar Falls on Sunday, January 16th.

Peter Thomsen, seminary student at Grand View College, conducted services at Fredsville, Iowa, on Sunday, January 16th.

Lutherland is the name of a summer camp ground on Lake Killarney near Seattle, Wash., which has been operated by Lutherans of the Puget Sound area the past five years. The tract of about 30 acres of land was purchased in 1938 by the members from several Lutheran synods. Rev. Carl E. Rydell of First Lutheran Church in Tacoma had discovered the property and soon interested other leaders in the idea of a permanent camp for all Lutherans of this area. On Memorial Day, 1938, about 300 Lutherans gathered at the proposed camp site and expressed approval of the site. Soon after the property was purchased for a sum of \$9,250. Now five years after the original purchase price has been paid in full. Rev. A. E. Sorensen, pastor of the Danish Lutheran Church in Seattle is vice-president and director of the children's encampments. Buildings have been erected and numerous improvements have been made in the course of the five years. Six major encampments used Lutherland during the summer of 1942. Seven Lutheran church bodies are represented in the ownership of this ideal summer camp. The property is now appraised at more than \$30,000.

Withee, Wisconsin—At a recent meeting the congregation at Withee, Wisc., voted an increase of salary of \$200 to the pastor, Rev. L. C. Bundgaard, to meet the constant rising cost of living.

Salinas, Calif.—Rev. Svend Kjær and family arrived in Salinas on January 3rd and installation services were held on Sunday, Jan. 9th, Rev. Niels Nielsen, District president officiating. A reception was held during the noon hour and the afternoon.

Rev. Ove R. Nielsen, Enumclaw, Wash., was scheduled to speak at a Danish service in the Seattle church on Sunday, Jan. 16th, in the absence of Rev. Alfred Sorensen.

Dagmar Miller spoke in the Viborg, So. Dak., church on Sunday, Jan. 9th, and in the Gayville church on Sunday, Jan. 16th. Other meetings were held during the week in the interest of the Santal Mission. Miss Dagmar Miller is making her home in Tyler, Minn., during the winter.

Muskegon, Mich.—Complete plans for the new church have now been approved by the congregation and it was voted at a recent meeting to begin building according to these plans. The basement, which can be built now, will cost approximately \$16,000, and according to present figures the entire church structure will amount to about \$32,000. The seating capacity will be 280 people. It will be constructed from steel, concrete and stone on the outside and cinderblock inside with rustic wood beams for the ceiling.

The hymn on page 1 has been submitted to us from Rev. Wm. W. Reid, president of the Hymn Society of America. It won the \$50 prize in the contest conducted by the Society last year. The music for the hymn has been composed recently by Dr. Seth Bingham, New York, organist of the Madison Avenue Presbyterian Church.

The lyric was judged best of several hundred manuscripts in the category of "a hymn of the Christian faith in a time of stress".

Santal Mission

General Budget:

St. John's L. Aid Mission Meeting, Hampton, Iowa, \$12.35; Mrs. Toby Christensen, Cedar Falls, Iowa, \$5.00; Ruth Sorensen, Askov, Minn., \$2.00; Arnold Sorensen, Askov, Minn., \$3.00; Our Saviour's Dan. Luth. Church, Bridgeport, Conn., \$25.00; Mission Circle, Manistee, Mich., \$10.00; Mission Box, Manistee, Mich., \$1.50; Danebod Church, Tyler, Minn., \$25.25; a friend, Tyler, Minn., \$10.00; Mr. and Mrs. Michael Jorgensen, Tyler, Minn., \$5.00; Danebod Church, Tyler, Minn., \$18.86; St. John's S. S., Seattle, Wash., \$65.00; Fredsville L. Aid Mission Boxes, Cedar Falls, Iowa, \$9.10; Mrs. M. Mathisen, Mpls., Minn., \$3.00; Dan. Luth. S. S., Askov, Minn., \$5.30; Freja L. Aid, Dagmar, Mont., \$25.00; Mrs. Jennie Mason, Big Rapids, Mich., \$2.00; Mrs. Victor Jensen, Tyler, Minn., \$2.20; Einar Jensen, Askov, Minn., \$2.00; a friend of the Santal Mission, West Denmark, Wis., \$10.00; L. Aid Coffee Sale at P. C. Petersen's Auction, Alden, Minn., \$25.00; Ruthton Sewing Circle, Ruth-ton, Minn., \$10.00; Mr. and Mrs. Jens Sindling, Tyler, Minn., \$5.00; St. Peders L. Aid, Mpls., Minn., \$15.00; Mr. and Mrs. Niels Petersen, Tyler, Minn., \$10.00; Danebod Eng. L. Aid, Tyler, Minn., \$25.00; Esther Weeks, Newark, Ill., \$5.00; Mr. and Mrs. Volmer Jensen, Ruth-ton, Minn., \$10.00; Mr. and

Mrs. Sigurd Pedersen, Ruthton, Minn., \$5.00; Miss Ida Hoffman and sister, Chicago, Ill., \$25.00; Lake Amalie L. Aid, Mpls., Minn., \$15.00; Our Savior's S. S., Manistee, Mich., \$2.50; Diamond Lake S. S., Lake Benton, Minn., \$15.00; Luth. Guild, Withee, Wis., \$25.00; Dan. L. Aid, Marquette, Neb., \$30.00; Mrs. Jennie and Mildred Pickard, Racine, Wis., \$10.00; Rev. and Mrs. Edw. Hansen, Racine, Wis., \$2.00; Luth. Mem. S. S., Des Moines, Iowa, \$10.00; a friend of the Mission, Hartford, Conn., \$10.00; S. S. and Teachers' Mission Boxes, Alden, Minn., \$6.96; Dan. L. Aid, Hartford, Conn., \$50.00; Dan. Luth. S. S., Cozad, Neb., \$9.00; Luth. Mem. Church, Des Moines, Iowa, \$29.56; St. John's Church, Cozad, Neb., \$45.00; Oak Hill S. S., Exira, Iowa, \$5.00; two friends of Mission, Des Moines and San Diego, \$10.00.

Diamond Lake Church, Lake Benton, Minn., \$8.00; Mrs. Otto Jacobsen, Tyler, Minn., \$1.00; St. John's L. Aid, Exira, Iowa, \$10.00; Mr. and Mrs. Albert Olsen, Ruthton, Minn., \$5.00; Mr. and Mrs. Frode Utoft, Tyler, Minn., \$4.00; Kronborg Dan. L. Aid, Marquette, Neb., \$25.00; St. Stephan's Church, Chicago, Ill., \$6.00; Bethania Mission Group and Mission Boxes, Racine, Wis., \$40.00; Mrs. Jens Nielsen, Askov, Minn., \$25.00; a mother, Viborg, S. D., \$30.90; Dan. L. Aid and Mission Boxes, Dannevang, Texas, \$28.10; St. Peters L. Aid, Detroit, Mich., \$20.00; Nazareth S. S., Withee, Wis., \$14.00; St. John's Y. P. S., Cozad, Neb., \$10.00; Nysted Church, Nysted, Neb., \$28.00; Nysted S. S., Nysted, Neb., \$3.20; St. John's L. Aid, Cozad, Neb., \$25.00; Miss Anne Jacobsen, Hartford, Conn., \$10.00; Mrs. Jens Christensen, Hartford, Conn., \$3.00; a friend of the Santals, Hartford, Conn., \$10.00; Young Women's League L. Aid, Menominee and Marinette, Wis., \$18.00; Mrs. Minna Eskildsen, Fresno, Cal., \$10.00; St. Ansgar's L. Aid, Waterloo, Iowa, \$10.00; St. John's L. Aid, Seattle, Wash., \$30.00; Mrs. Marie Petersen, Solvang, Cal., \$5.00; Den. Luth. Aid, Newell, Iowa, \$30.00; Mrs. Thora Petersen, Tacoma, Wash., \$5.00; St. Paul's L. Aid, Tacoma, Wash., \$10.00; Mrs. Anna Christensen, Tacoma, Wash., \$2.00; Mr. and Mrs. B. E. Eskildsen, Reddick, Ill., \$5.00; Bethlehem's L. Aid, Cedar Falls, Iowa, \$25.00; Rev. and Mrs. Chr. Stockholm, Marquette, Neb., \$20.00; Mrs. Carl Christopher, Evanston, Ill., \$100.00; Bethlehem L. Aid, Brush, Colo., \$15.00; Alfred Olsen, Ruthton, Minn., \$10.00; Hope S. S., Ruthton, Minn., \$30.13; Solvang L. Aid, Solvang, Cal., \$25.00; Solvang S. S., Solvang, Cal., \$5.00; H. K. Nielsen, Waterloo, Iowa, \$10.00; Lilly Nielsen, Waterloo, Iowa, \$1.00; Mrs. A.

Simonsen, Waterloo, Iowa, \$1.00; Evelyn and Herluf Frost, Waterloo, Iowa, \$5.00; Gen. Dan. Comm., Hartford, Conn., \$10.00; St. John's S. S., Hampton, Iowa, \$3.80; D. K. M., \$50.00; Mr. and Mrs. Paul Stenberg, St. Paul, Minn., \$125.00; Andrew Block, Coulter, Iowa, \$1.00; Mrs. Soren Petersen, Tyler, Minn., \$1.00; Dan. St. Peter's, Detroit, Mich., \$10.00; Hetland-Badger Church, Badger, S. D., \$9.60; Badger L. Aid, Badger, S. D., \$10.00; Dagny E. Hansen, Ludington, Mich., \$5.00; H. Reinhldt Nielsen, Ferndale, Calif., \$3.00.

A friend, Solvang, Calif., \$1.00; Bodil Strandskov, Dwight, Ill., \$5.00; Mrs. Chr. Davidsen, Gardner, Ill., \$1.20; J. Gregersen, Santa Barbara, Calif., \$10.00; Bethania Guild, Racine, Wis., \$15.00; Bethania L. Aid, Racine, Wis., \$10.00; Friendship Circle Dan. Luth. Church, Los Angeles, Calif., \$10.00; Rosenborg L. Aid, Lindsay, Neb., \$5.00; St. John's L. Aid, Easton, Calif., \$25.00; Mrs. H. E. Mose, Oak Park, Ill., \$10.00; W. P. Schmidt, Marinette, Wis., \$5.00; J. L. Jorgensen, Kimballton, Iowa, \$5.00; Rasmus Nielsen, Tyler, Minn., \$5.00; Mr. and Mrs. Junker, Junction City, Ore., \$10.00; Mrs. Carls Shalborg Nielsen, Perth Amboy, N. J., \$1.00; St. Stephan's L. Aid, Perth Amboy, N. J., \$25.00; Mr. and Mrs. Jorgen Christensen, Tyler, Minn., \$5.00; Mr. and Mrs. Olaf Miller, Dagmar, Mont., \$10.00; Luth. Mem. L. Aid, Des Moines, Iowa, \$10.00; Mrs. Rev. L. Henningsen, Solvang, Calif., \$10.00; Emmanuel L. Aid, Los Angeles, Calif., \$25.00; Ansgar L. Aid, Pasadena, Calif., \$15.00; Mrs. Mari Stottrup, San Francisco, Calif., \$5.00; Mrs. P. H. Lind, Hampton, Iowa, \$1.00; Paul Mouritsen, Dagmar, Mont., \$5.00; Mr. and Mrs. Alfred Larsen, Tyler, Minn., \$5.00.

In memory of: Mrs. N. N. Sandager, Tyler, Minn., from Mr. and Mrs. Merle Muckala, Tyler, Minn., \$3.00; Peter Berthelsen, Kimballton, Iowa, from Mr. and Mrs. Julius Nielsen, Falls Church, Va., \$5.00; Johanne Muller, from St. Stephens L. Aid, Chicago, Ill., \$5.00.

Ingeborg and V. G. Shrodermeyer, Annapolis, Md., \$5.00; Mr. and Mrs. P. L. Lund, Des Moines, Iowa, \$5.00; St. Stephan's Church, Perth Amboy, N. J., \$27.84; Granly S., S. Granly, Miss., \$15.00; Jens Jessen, Gayville, S. D., \$5.05; Fredsville S. S., Cedar Falls, Iowa, \$60.00; Kenneth Johnsen, Marquette, Neb., \$10.00; a friend, Oak, Neb., \$1.00; Olav Pedersen, Genoa, Neb., \$10.00; a friend, Moorhead, Iowa, \$2.00; Diamond Lake Church, Lake Benton, Minn., \$7.00; Mr. and Mrs. R. R. Poulsen, Dagmar, Mont., \$10.00; Rev. and Mrs. P.

Rasmussen, Dalum, Canada, \$5.00; Rev. and Mrs. M. Mikkelsen, Askov, Minn., \$5.00; St. John's Church, Hampton, Iowa, \$168.50; Margrethe Skætt, Tyler, Minn., \$2.00; Bethania S. S., Racine, Wis., \$6.40; P. J. Petersen, Hutchinson, Minn., \$5.00; District 3, Dwight, Ill., \$45.00; S. S. Birthday Box, Bronx, N. Y., \$1.35; Dan. L. Aid, Viborg, So. Dak., \$7.50; South Luth. L. Aid, Viborg, So. Dak., \$10.00; Bethlehem Church, Cedar Falls, Iowa, \$93.10; Oak Hill L. Aid, Exira, Iowa, \$5.00; Oak Hill Church, Exira, Iowa, \$17.30; Diamond Lake L. Aid, Lake Benton, Minn., \$25.00; Dan. Luth. L. Aid, Grayling, Mich., \$5.00; Dan. Luth. L. Aid, Troy, N. Y., \$25.00; Mrs. and Dora Rasmussen, St. Paul, Minn., \$2.00.

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For Children Support: Ladies of Our Savior's Church, Omaha, Neb., \$55.75; Dannevang, S. S., Dannevang, Texas, \$8.00.

For Dr. E. Østergaard from Trinity Women's Mission Circle, Chicago, Ill., \$10.00; D. K. M., \$25.00.

Christmas gift from D. K. M., to Dr. E. Østergaard, \$10.00.

Total for December, \$2601.92.

Total for 1943, \$7,181.02.

With sincere appreciation of every cooperation in the work would I acknowledge every contribution.

Dagmar Miller.

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