

# Lutheran Tidings

Volume X

February 5, 1944

Number 13



## Thou Free And Rich And Noble Land

Thou free and rich and noble land  
With gold abundantly,  
With freedom's beacon on thy strand,  
And home for ev'ry honest man  
Who turns his back on tyranny,  
And thanks his God for thee.

When freedom, everywhere oppressed,  
Fled westward with the sun  
It came to build an eagle's nest  
To grow in strength and never rest  
Until its noble race is run  
And all its battles won.

A fairy-tale, a rich romance  
Is thy brief history,  
A great victorious advance  
To win through work and not by chance,  
With ax and plow from sea to sea,  
A home for liberty.

Our fathers landed on thy shore,  
From homes beyond the seas,  
They brought not gold, but something more,  
An ancient heritage, a store  
Of wisdom, songs and melodies  
Traditions, memories.

This heritage is now our own,  
But not to be possessed  
As relics of an age outgrown  
But something to be lived and thrown  
Into our common treasure chest  
That all may own the best.

America! God prosper thee!  
May here the race be won  
For culture, peace and liberty,  
For justice and equality:  
Enough for all, too much for none,  
Good will to everyone!

Adam Dan, 1887.

By S. D. Rodholm, from World of Song.  
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# HOW TO DEAL WITH THE IMPOSSIBLE

**"And the apostles said unto the Lord, increase our faith. And the Lord said: if ye have faith as a grain of mustard seed, ye would say unto this sycamine tree: be thou rooted up, and be thou planted in the sea; and it would obey."—Luke 17, 5-6.**

We can fully understand the Apostles' request for an increased faith. Often they had experienced their inadequacy in coping with the situation with which they were confronted. In contrast, they had just as often seen how Jesus was equal to every situation. **He never** seemed whipped by impossibilities. It is only natural, therefore, that they would desire some of that same faith with which to master the impossible.

It is an experience common to us all that we live daily with problems we cannot solve, wants we cannot satisfy, sickness we cannot cure, death we cannot escape. We do not want to be whipped by these impossibilities, but rather, we long to take life in a heroic stride. Then, too, we mostly feel so wholly inadequate in our fellowship with God. We long for a closer walk with God through faith. The prayer: Lord increase our faith, comes easily and often from our hearts as it did from those of the Apostles that day long ago.

Indeed, it is the business of our Christian religion to equip men for the mastery of difficulties. Religion lives and moves and has its being in the region of hardships, mystery and danger. Religious faith specializes in doing what nobody ever could do. If we knew all mysteries, could do all things, were good without trying, there would be no need for our religion. We would be a "superman"; we would be gods. As it is now, we are not supermen. Therefore, where effort ceases, knowledge ends, goodness fails and life itself goes out, our Christian faith begins.

Our Lord's method of dealing with difficulties was by faith. He taught us to do likewise. That is the message of our gospel lesson today. Therefore, the problem of dealing with difficulties reduces itself to the practical problem of living by faith.

In regard to living by faith, there are three facts that I would like to emphasize today.

**FIRST:** When we live by faith, we find the seed of possibility in almost every impossible situation. We could think, for example, of the accomplishments of the leaders in the medical profession. They did not sit back and say: it is no use, we cannot fight this disease. They went to work in faith that something could be found to help. I have just finished reading: "And They Shall Walk Again", an autobiography of Sister Kenny. Through faith in her cause and her method, she saw the possibilities in the impossible and finally won recognition. When our church building here burned, it looked rather impossible for us to rise again. But we did not sit back in this hopelessness. We went ahead in faith that God still stands by, and in faith in the loyalty of our people and friends. And now we are on the threshold of beginning a fine new church building. Indeed, we can accomplish things because we in faith can see possibilities in the impossible.

Likewise in human relations, faith has power to remove mountains of misunderstanding and unhappiness. It can also remove the mountains of daily problems, not by going around them, but through a satisfactory solution. Therefore, take these haunting impossibilities and look at them through the eyes of faith and you begin to see the possibilities.

**SECOND:** Living by faith is not an abstract way of thinking, but a **creative** way of living. Faith is a living thing; faith is a creative living power. Jesus likened it to a seed. Faith is not a magic by which we charm problems into solution; faith is not an impossible way of doing the impossible. It is of a different essence altogether. Faith is a creative way of living, of living with hope, courage, with God.

A few years ago, I with others camped near the foot of Mt. Hyndman in Idaho, which is the highest mountain in that state. It towers impressively 14,000 feet above sea level. Its majesty awes one to silence. Yet, a seed that I might hold in my hand has more power than that mountain. For there is no life in that mountain while there is in the little seed. Deceived by the size of the mountain compared to the seed we hold in our hand we easily forget the **vitality** in the seed. However small, the seed is a creative, living being.

So it is in life. We get confused by the size of the obstacles in comparison to a small faith. But if it is a living faith, it is creative and can master the mountainous difficulties which confront us. It is not a question of getting **more** faith, but the **kind** of faith.

**THIRD:** When we live by faith we are in alliance with God the Father. We are in vital contact with the almighty God, creator and father of us all. In the seed is promise, energy, possibilities. But there is also response. It must be planted to bring out the promise. Planted and given heat, air and moisture, the life in it responds and it grows, prospers and produces. You see, faith is more than knowledge of the truth, more than right doctrine. Knowledge of the truth and right doctrine are important and of a great help in many instances, but faith is more. It is also a response, a willingness to act upon the truth, to obey what God has given us.

Of course, the power to do the impossible is not with ourselves, but with God. Through faith we draw on God. The man of faith has a title deed, so to speak, to things divine; he has a holding in the unseen upon which he can draw. We must always remember, that as Christians we are not called upon to confront the grim task of life alone. Always standing by the man of faith is **ONE** who has never known defeat.

Oh Lord, Thy Holy Spirit send,  
Our hearts with zeal inspiring,  
That we may fight until the end  
With strength and faith untiring.  
Oh may at last around Thy throne  
We hail Thee Lord and King alone  
Of faith the blessed giver

**Holger P. Jorgensen.**

Third Sunday in Epiphany, Jan. 23, 1944.



## BIBLE STORY SONGS

No. 3

## JACOB'S DREAM

Out of Beersheba fled  
Jacob from his brother's threat  
Homeless, lonely, penitent  
On his weary way he went.

Sad and heavy was his heart:  
What he did he thought was smart  
When he to his father lied;  
Now he saw his sin and sighed:

"Not as long as I shall live  
Will my brother me forgive;  
I shall see my home no more,  
Closed forever is the door.

"And my father's God, has he  
Also closed His door to me?  
Looking up and looking back:  
Home is lost and Heaven black."

Darkness came; he made his bed  
With a stone beneath his head.  
Far away his mother wept  
While beneath the stars he slept.

Then God gave to him a dream:  
Like a silv'ry moonlight beam  
From the Heavens to the ground  
Was a ladder coming down.

Up to Heaven, down to earth  
Angels passed, and God he heard  
Gently speaking words of love  
From the open door above:

"Peace be with you! Do not fear!  
Where you go I shall be near,  
Bring you back and give to you  
This fair land and Heaven, too."

Jacob rose, no longer sad:  
"God is here, and I am glad!  
I shall weep and fear no more,  
I have seen His open door.

'Bethel' is this sacred spot,  
God's own house, I knew it not;  
Everywhere He can be found;  
To one place He is not bound."

S. D. Rodholm

Mel.: Op, dog Zion, ser du ej.

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Grand View College, Des Moines, Ia.

## Out Of The Woods

The Sunday after the news of the death of Kaj Munk were read to me from the pages "Times", I went to church with the Chinese Presbyterians in San Francisco. A heavy burden had oppressed me and it seemed that darkness had rolled closer as my thoughts had pondered on this good man taken away in such a brutal way. I had a WAC with me to church. I had for a long time looked forward to the opportunity of a worship service with our Chinese brothers and sisters — here I can use the term: in the Lord.

We first attended Sunday school. And the songs the young folks had chosen greeted me as an answer to the "why" that had burdened my soul. Darkness gave way to light from the throne of the Lamb as we sang:

"Into the woods my Master went  
Clean forspent,  
Into the woods my Master went:  
Forspent with love and shame.  
But the olives were not blind to Him,  
The little gray leaves were kind to Him,  
The thorne tree had a mind to him,  
When into the woods He came.

Out of the woods my Master went,  
And he was well content.  
Out of the woods my Master came,  
Content with death and shame.  
When death and shame would woo Him last,  
From under the tree they drew Him last,  
'Twas unto a tree they slew Him last,  
When out of the woods He came." \*

Kaj Munk must have been inspired to work and to speak as we know he did, because he realized how much we needed someone who would forspend themselves with love and shame — and come out of the masses "content with death and shame".

And suddenly I saw as in a vision the glory of our prophet of 1944 "stoned" to death like Stephen and the glory from above shone all around the martyr from Vedersoe.

The above mentioned hymn was sung from the new Presbyterian Hymnal which these Chinese young people had purchased this past Holiday season for their Sunday school and young people's activities. I was glad to be permitted to buy one of these books to bring it home with me. On the first page of the hymnal these words are printed: "The poetry of earth is never dead." And below on the page: "Chinese Presbyterian Church." This book full of "Poetry of Earth" is to me a fine souvenir.

It is good for our hearts to become acquainted with the church life of our brothers in Christ:

With the wish that we may all drink and be quenched by the water of life in this new year of 1944.

Mari Stottrup.

3035 Clay St., San Francisco, Calif.

\* The words of the hymn were written in 1880 by Sidney Lanier.

It is better to be great in the little things you undertake than little in all your great ones.

Heaven lies about us in our infancy.—Wordsworth.

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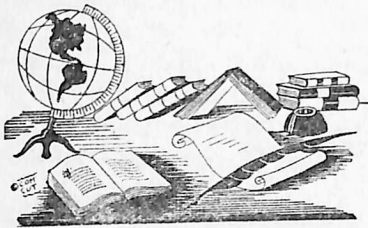
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## Across the Editor's Desk

**In Every Home in the Synod**—"Lutheran Tidings" has now been a regular guest through several months going into practically every home in our synod. We have had many reports from pastors and from laymen telling of the hearty welcome our synodical paper has had in many such homes that did not previously read it. We have also had reports from various leaders to the effect that information in regard to the various fields of work in and outside our synod is thus reaching all our members now, and consequently makes their task easier and more pleasant.

However, we are now and then receiving letters here in the office of the editor as well as in the office of the business manager from individuals who are perplexed about "Lutheran Tidings" coming regularly into their home. They realize that they have not subscribed to same, some offer to do so, as they enjoy reading same, etc. —We suggest that the pastors and other leaders in our churches throughout the synod make special efforts in the local church bulletins and otherwise to make it clear to all concerned that "Lutheran Tidings" is being sent to all members in our synod who care to receive it, and that it is being paid for from the synodical budget.—There is no individual subscription price to pay for the regular members of our local congregations. You are paying for L. T. through your contribution to the synodical budget.—We are happy to know that many gifts from individuals, from Ladies' Aids and from congregations have been received by the business manager. It is a fine help and each gift is credited to the quota for the synodical budget for the respective congregations.

**An Exchange of Synod Papers**—Considerable interest has been revealed the last few years in regard to closer fellowship between the United Danish Church and our synod. Motions to this effect have been before

the last two conventions, and considerable time was used for a discussion on this matter. Similar proposals have been before the annual conventions of the United Danish Church. A committee was elected at both of the respective synodical conventions, and these were to meet and consider possible contacts for closer fellowship and cooperation. These two committees recently met in Des Moines, Iowa, for a two day meeting. We hope to be able to bring a full report of the session.

We feel confident that whatever plans may be made for such closer unity, one of the basic requirements will always be that we must be better acquainted with each other. Consequently we suggested to the editor of "Ansgar Lutheran" sometime before Christmas that we do our part by sending sample copies of our respective synodical papers to the pastors of each of our sister synod.—Sample copies of "Ansgar Lutheran" and "Luthersk Ugeblad" were sent to all our pastors a few weeks ago. We had planned to send our Christmas issue to all pastors of the United Danish Church, but the plan was delayed. We are now sending them a sample copy of this issue. We realize that one single copy can not give an adequate picture of the content of a paper throughout the year. But we believe that a single copy may act as an invitation toward an exchange of papers at least among the ministers.

Permit us to mention to our pastors, that as far as we know the synod papers of our sister synod may be had by the pastors at the special rate of half price.—Thus the financial outlay should not be a hindrance.

## A Word To The Choir

(From a Church Bulletin)

Through our Bulletin I wish to address a few words to you concerning your work as a choir. I could, of course, state the same things at some choir rehearsal, but I feel that these thoughts are so important that you should have a chance to study them closely.

We all realize, in a general way, that the choir is to sing special praises to God and to strengthen the congregational singing. But just what does that mean?

It means that a certain part of the worship service is turned over to you as a choir. It is a ministry which is in your keeping, a sacred trust and challenge. Much would be gained, if each member would keep this in mind as we prepare to enter the sanctuary, and all during the worship.

Sometimes I feel that we should have a brief moment of prayer just before the processional. Some choirs feel that they sing better when they enter with a prayerful attitude.

Our church people are happy about our large choir. And the fact that they respond so readily to your singing should be a great encouragement to you. But in view of this appreciation, it should be understood that you are not in the choir to give the audience an added pleasure. You are there to help the worshippers offer their hearts to the Almighty.

When the pastor prays he should not be expected to address a rhetorical prayer to the audience. Rather, he should seek to lift his heart and those of the listen-

(Continued on page 7)



## GRAND VIEW COLLEGE



### Grand View College

Grand View has really started the new year right. School resumed its regular schedule soon after the first of the year. Almost all returned with a new spirit to help promote tidings of great joy which no doubt came from their Christmas vacation.

During January 12, 13, 14, 1944, Dr. Johannes Knudsen, our school president, attended a meeting of the Association of American Colleges in Cincinnati. Dr. Knudsen reported that the effort was worth while. The meeting was subdivided into forums and individual college conventions. One of these about which our college is most concerned was the National Lutheran Educational Conference. Dr. Knudsen was elected to the executive committee and we, the students, are most proud.

Our church's inter-synodical committee had a co-meeting with the United Danish synod which was held at Grand View, January 13 and 14. Alfred Jensen, our church president, reported that the meeting proved very beneficial and that many problems and possibilities for closer fellowship were discussed.

The following week-end the Board of Education also met at Grand View. Summer school for the Seminary was discussed in order to meet the required regulations of the United States draft laws. Reverend Ernest Nielsen was elected to the position of Dean of the Seminary. This office becomes effective on June 1, 1944.

Unge Kræter meetings have been held as usual during the month of January. During one of the meetings it was suggested that we share some of our styles and customs with the Japanese who have been moved to the middle west because of the war. Most of the students were in favor of the suggestion. At our second meeting of the month an invitation to give a program that is typical Grand View was read and accepted from the Lutheran Student's Association in Ames, Iowa.

The month ended right too. Yes, it ended with mid-year tests. Many of the students here seemed gone, but they were not; they were just studying for their tests. Despite those tests the month ended very well.

Harold Olsen.

## In Memory of Mrs. Arthur Ammentorp

She was my neighbor a few years back, and what a good, kind neighbor she was. We were not the intimate kind of neighbors that ran in and out of each others kitchen door all the time. And we never called each other by our first name. But our quiet friendship was real and always meant much to me.

I am so very thankful that I had a chance to — sort of be with her, at the little church at Grant, Mich., that last hour before her burial, where she lay among all her many, many beautiful flowers. A token of her, and Arthur Ammentorp's many friends.

My thoughts went back over the years, and as they did so, my hands folded and in my heart was the little silent prayer, "Thank you, dear God, for letting me meet her."

And as I saw her two girls sitting there I thought, "Oh, some day when they are a little older, I must tell them about some of their mother's kind deeds to me. For example, of the day we moved out of the Grand View faculty house (next door to the Ammentorps). It was a cold, raw March day, 16 years ago, and as the moving men

had opened the front door wide to carry out our belongings, Mrs. Ammentorp was at the back door saying, "Let me have your children for today, they will be warmer at our house." And so there they were all day, kept happy, warm and content and missing, not only the cold, but also the sadness that I think even small children can feel, when a home is emptied piece by piece, and left, a home no more. This kind deed of Mrs. Ammentorp, to our little family that day, may be just a small thing in our big world. But it is one of the many things that makes life good, and neighbors dear to us.

One cannot help asking the question, why she had to leave us so early, when she was the kind of person that is always needed everywhere. And we had been looking forward to meeting her again, as a minister's wife of our church — and now she is with us no more.

Yes, I know it, we must not complain. God knows best. But we will miss her very much.

Anna J. Stub.

Greenville, Mich., Jan. 18th, 1944.

## Be Patient

Let us begin with the assumption that the cream is the best part of the ordinary bottle of milk. When the contents are first filled into the bottle one looks in vain for the cream, the better part. For some time after the initial filling the cream and the skim milk are very well mixed. But if one will but be patient, he will soon find that the cream has risen to the top so that it can be plainly seen and even carefully separated from the skim milk if one so desires to do. To rush this whole procedure is fatal; one is most successful if he will be patient.

So often we are too much in haste to skim off the cream. When young people come to Grand View College as freshmen, they are anxious to taste the wonderful "cream" of which some former student has spoken so highly. But it seems to the new student that he hunts in vain for the prize he seeks. He must learn to be patient. As surely as the cream rises to the top of the bottle of ordinary milk, so will the "cream" rise for the student at Grand View. This has been the experience of thousands before you; why should it not also happen for you?

But remember that constant agitation will prevent the cream from rising to the top of the milk bottle. In the same manner by impatience and too hasty stirrings we may irritate the contents of the bottle labeled, "Life at Grand View", to such an extent that the cream fails to appear. We, too, must be patient if we would succeed.

As a further application of the same phenomenon we may consider the value of patience in our search for the better qualities in new acquaintances we make in college life. It seems most natural for us to recognize the less desirable characteristics in the nature of fellow students when we meet them for the first time. This is a sad fact that is too true. But if we will only be patient, we shall be well-rewarded. Then we will find that the peculiarities first noticed are probably the result of certain experiences which the new acquaintance has undergone but which we have not known. We will also find that all of us, despite individual differences, have had so many experiences in common that our attitudes, hopes, desires, and aspirations are quite similar. If we will be patient, we will soon come to understand one another and with this understanding we have a solid basis for great and lasting friendships. Again patience will be rewarded.

Richard H. Sorensen

Reprinted from G. V. "Echo".

**Hitler Not Divine In Denmark**—A German chaplain was preaching to German soldiers in a Danish country church. The Danish minister was present — and watching. When the German chaplain began to compare the Lord and Adolf Hitler the Danish minister rose and quietly explained such words were not permitted in a Danish church. The German chaplain did not seem to understand, so the Danish minister simply motioned all the Germans out. They went, reluctantly, but they went.

# OUR WOMEN'S WORK

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

## The Story Of A Bazaar

By C. Skovgaard-Petersen

It was a June afternoon many years ago. In a few days there was to be a bazaar in the parsonage garden. A large number of beautiful gifts were already heaped on long tables in a temporary structure built for the occasion.

The pastor was inclined to be a little skeptical about the whole affair. He was not used to having bazaars in his former parishes. There everything to be used for God's work was either gotten by offerings at the altar or other free will offering. He was inclined to think that a bazaar was a sort of "vanity market." In Bunyan's Pilgrim's Progress he had read about the ponderous vanity market, through which the Pilgrims passed on their way home from Zion's land; and now he was naturally reluctant to have the label "vanity market," either in truth or in appearance, attached to a bazaar for which he had taken the responsibility and which was to bring in money for Christian work. But this summer bazaar was an old custom, and the pastor had not wanted to break the tradition, since many of the congregation's good people definitely wanted the custom continued.

But he was in doubt nevertheless. That night half awake and half asleep he had a dream which was essentially like this:

He thought that from beneath the branches of the large elms that shaded the entrance to the plot of ground on which the parsonage stood, came three women on foot. He saw at once that they were not women from his congregation, nor were they guests from surrounding country. There was something foreign about them and at the same time something quietly commanding.

The first one walked with folded hands; the second carried a burden on her back which she bore with a smile; the third had a strange far-away look as if her eyes dwelt on something in the invisible distance.

I was just on the point of saying: "Who are you, and what do you want?" But before I had got up the courage to ask, they broke the silence themselves.

"We come to look over the articles for the bazaar," they said. And in that instant the locked door to the bazaar building sprang open of its own accord, and they walked in.

I was curious and followed after them, but remained standing just inside the door.

The first woman, the one whose hands were folded when she came, walked along the side of one of the tables. She took out a hand glass, lifted the various pieces of handwork, one at a time, and held them before the mirror. Then something unusual happened. Some of the pieces of handwork shone with a peculiar brilliance, others did not. At times she shook her head, but whenever the threads in the stitched, embroidered or knitted article shone brilliantly in the mirror she smiled happily. At last she was through and walked towards the door.

"I am the servant of prayer," she said as she glided

past me. "I am sent to inspect the gifts to see if they were made in prayer. This is the all-knowing mirror. If the needle is guided by a praying person and the gift sewed in prayer, we can see it at once in here. It is hidden from the human eye but is revealed in here. There are things that are made without prayer, but in many things and stitches prayer is silently interwoven, and therefore God's benediction rests over it."

I wanted very much to have a look at that mirror, but dared not reach out for it. Then, too, I caught sight of the second woman at that moment, and without noticing how it happened the servant of prayer disappeared.

And now it was she who carried her burden with a smile, who went from article to article. In her hand she carried a scale, on which she weighed not only the handwork, but the other gifts: cakes, preserves, cloths, napkins, flowerpots and many other things. There was something special about that scale. It happened that large things became very light and small things heavy. One could not tell in advance which it would be. At last she too was through and prepared to leave.

"I am custodian of charitableness," she said as she slid past me. "I weigh people's gifts on the scale of eternity. On that scale it is the degree of charitableness that weighs. There are things here which were underweight on this scale, but many things also show goodness of heart and for the sake of these God's blessing rests over it."

And now I was anxious to look more closely at the scale to discover its secret, but before I knew it the custodian of charitableness had disappeared, and now only the third woman remained in the bazaar hall.

What did she want? She stood as if dreaming, but on the contrary she was wide awake. Her glance moved over all the things, displayed in such lavish quantity on the bazaar tables, and stopped at a distant invisible goal, whatever it was.

"Do you see THAT?" asked the woman. "Yes," I answered, "I see the tables bulging with many fine things." "Don't you see anything else?" said the woman. "No, nothing else." "Then I will show it to you."

With that she passed her hand over my eyes. And behold, the tables were no longer covered with saleable goods, but all these had turned into money; bundles of bills and heaps of silver and copper. It had not only turned into money, but much money.

Again she passed her hand over my eyes, and now the money had turned into eternal values; converted into spiritual help, humble faith, victory over temptation, loving help, in labor for God, in thankfulness and praise and sacred duty.

And again she passed her hand over my eyes. And now I saw a multitude of invisible threads, and the threads twined themselves in a most remarkable way into a large number of changing scenes. I saw a happy mother in a good home; and threads from the saintly mother heart went back to the bazaar and that which



## In Terms Of Life

### "Such"

When Jesus pointed to the children round about Him and said: "... to such belongeth the Kingdom of God" that little word "such" became a key word for all Christendom, a small key which has opened the way to great treasures.

It was not the Master who coined the expression, The Kingdom of God. That was a favored slogan among the Jews, and it was well fixed in their minds what the Kingdom would be like. It would favor the entire citizenry of the Jews with splendor and power and revenge, with no rooms left for weakness of any kind. But Jesus took up the term and gave it an entirely different meaning. It was very upsetting to both friend and foe to hear that the children were especially well fitted for the Kingdom. That was an assault on every traditional and theological definition of greatness. And the Jews have not been alone in their perplexity at the thought. The rest of the world has pondered over the Master's words ever since and is still reaching for the bottom.

Let us think of the word "such" as a frame. A frame, as you know, has a narrowing effect on the dimensions of a picture. In this case, it is the number of candidates for heaven which is being cut down to the children — and "such". But a picture frame also lends depth to the perspective of the scenery, and here it gives a vista which reaches into heaven itself. If you look real closely, you will discover that God comes into view as the greatest of "such". If you find that thought preposterous, then follow the Master's pointing to get the true perspective. He pointed to the children and said: "Except ye turn and become as little children ye shall in no wise enter into the Kingdom of Heaven." There are your models for greatness. And He points further: "Be ye perfect as your heavenly Father is perfect. There is another model for the same greatness, the greatness of "such".

it had got from the sale. The threads looped themselves in and out along many strange ways, but the connection was clear as crystal. And I saw a tiny newly built church on a lonely mission field, and threads reached from some of the stones in that church and from the bell in the steeple back to the bazaar and to that which it had gained from the sale. And I saw a person on a death-bed, praising God; and again the fine threads from the death-bed to the bazaar. And I saw a glimpse of heaven! and there went threads from some of the harps of the saved back to the small modest summer bazaar and that which it had earned.

And again the angel passed her hand over my eyes, and everything I had seen suddenly disappeared; and the angel with it. But in the same instant I heard a voice saying: "I am the angel of faith who looks after the eternal possessions, so that those who labor shall not lose sight of the spiritual goal because of outward toil."

So goes the story. Let us permit it to speak for itself.

Translated from the Danish.  
From "The Friend."

When the Master chose the children as representatives of "such", He placed them in the foreground of the picture, but not for a full length portrait. It was not their stature He wanted to call attention to, not their lack of size, physically or mentally. That would have left all "grown-ups" out of consideration as "such" and brought all the dwarves and imbeciles into the picture instead.

No, it is not the children's lack of something or other which makes them the rightful inhabitant of heaven. It is not the ignorance of childhood; for did not Jesus grow in "stature and wisdom"? And we may take it for granted that He is one of "such". It is not inexperience. Not with the Ancient of Days in the center of the picture, and Jesus who was "tempted in all points, like as we are." It is not innocence, for there shall be experienced sinners, publicans and harlots, in the vanguard of the heaven-bound.

The high-light of the picture falls squarely on the soul of childhood and brings into prominence the perfect qualities of the little ones. What? Perfection in human life? Yes, what could you do to improve purity of mind? integrity of heart? the unforfeited soul? the freshness of feeling? the wingspread of childhood imagination? The unadulterated faith in the nobleness of life? These are the sovereign qualities of childhood to which we may grow up, but we can not outgrow them. We may lose them and retrieve them, perhaps, after much painstaking search. We may distort them and through much pain once again become one of "such".

Those childhood qualities are the tools of creative living; they are the radar of the soul's sensibilities. They bring the owner into contact with the world that is never revealed to flesh and blood. It is through them that the souls of "such" are enabled to enter the Kingdom of God.

Marius Krog

### A WORD TO THE CHOIR

(Continued from page 4)

ers to the heavenly Father. In the same manner when the choir sings its anthem, it is not supposed to be a concert performance through which a flow of melodious beauty and warm is to be poured out upon the congregation. Rather, it should be a flow of confession and gratitude, of wonder and aspiration sent heavenward to God.

This is your goal. It is a high one and may you have much joy in striving to reach it.

On behalf of the congregation as well as for my own part, I want to thank you for the work you have done and for what you have added to our worship services.

Sincerely,

Your Pastor

May I remind our women that this is YOUR page. Good material either original or found in your reading will be greatly appreciated by

YOUR EDITOR

# IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

## A Story Of Danish Heroism

The following, from "Scandinavian News," tells the story of how Captain Westermann and his crew tried to escape with the Danish artillery ship, Niels Juhl, to a Swedish port. They failed, but it is a story of bravery and defiance that must make Danes hold up their heads with pride. The letter was written by a young naval officer serving on board the artillery ship.

We had reached the pier at Hundested when it was signalled to us by one of our minesweepers that the Germans had laid mines during the night at the entrance to the fjord. We were ordered to try and force a way through the minefield, which was set about 400 yards from shore. A few seconds later, we saw bombers circling round us at a respectful distance, but we were unable to see how many there were as the weather was cloudy. A Heinkel machine then darted down upon us, raking the decks with machine gun fire. A couple of men were wounded. The enemy soon disappeared again. The next to come got a warm reception, and he crashed into the sea; none of the crew was saved. The next plane dropped two big bombs quite near the stern, and again the decks were spattered with machine gun bullets. It was terrific experience to stand there on deck and see members of the crew killed or wounded. . . Now, suddenly, two new aircraft dived and opened fire. This was the only moment when I felt a qualm of fear. There was no shelter at all.

When the planes left, it became known that the captain had been ordered by the Admiralty to return. The number of enemy ships lying in wait had been increased. And then the Stukas arrived! They came roaring down from the heights, dropping their bombs. Just from beneath us came an explosion, and we were thrown into the air. All lights on the ship went out, and there were leaks in the holds in the stern. The explosion was probably due to a 250 kg. bomb. We now made for shore and prepared to take to the boats. The diesel engines were no longer working, and when we ran aground, we opened the sea-cocks, disconnected the apparatus and flung it overboard. It had been impossible for us to reach open sea. Strong naval forces were waiting outside and four squadrons of bombers were against us. We then sang "King Christian" and cheered the capital. In the night they came and in the morning we all came up on deck. One of my comrades showed them down to the captain's cabin. He was sitting at his desk, with two candles as his only light. He did not move until a German captain clicked his heels and said: "Herr Kommandant!" "You wish?" asked Captain Westermann. At 7 a. m. in pouring rain, we were paraded on the after-deck, and the captain approached us in dress uniform and wearing his medals. He was deeply moved and the tears were running down his face. "I have been ordered to hand over the ship and haul down the flag now, at 7 o'clock. Our enemies are taking over

the ship; for now they are our enemies, after this assault." He spoke well. Then we hauled down the flag, and there was not a dry eye. We then sang "King Christian" and dismissed. The captain and first officer then put off in a motor launch, and we all bared our heads. . . . On Thursday we were marched into Nykobing. We were received with flowers and thousands of people lined the streets. No eye was dry. Restrained greetings met us on all sides, and the citizens bared their heads as we passed. Escorted as we were by Germans armed with tommy-guns, we must have seemed a dreary procession. Many were weeping but we had preserved our honor. We had been conquered, but not without a fight. More German bombers had been shot down, we had paid in blood for April 9.

## Kaj Munk's Death

Expressions such as being "shocked" or "horrified" at the news of Kaj Munk's assassination are rather superfluous words. If we have followed the events of the last years, Kaj Munk's death was only to be reckoned as a natural consequence of the age long battle between the freedom of the human personality which is in touch with the living God and the powers which would curb human freedom in their pursuit toward their own selfish ends. Our materialistic cult has never reckoned with the individual human soul but has sought to make all men slaves—rather cogs in the huge impersonal machine which it has devised. What is Nazism but an intensification of materialistic capitalism which gradually has been hardening the hearts of men? Nazism is the last desperate attempt to save ruthless materialism from the forces which challenge its future.

Anyone who has followed Kaj Munk and followed his ministry and his message has long ago recognized that in him was a soul that knew that wide and happy scope of true freedom. Man is never free before his soul is in bondage to the will of God. Only because Kaj Munk lived so closely to Truth, Divine Truth, did he gain the freedom and the courage to renounce the materialism of his day as he has done. He has not only spoken courageously and forcefully against Nazism as it has developed in the country which invaded his own but he has for some time been a target in his own country because of his radicalism. Sleepy Grundtvigians, veneered patriots, and epicureans do not like when a man whose heart and soul burns with real fire begins to challenge their indifference toward life. And this Kaj Munk did and made no apologies for his statements.

Kaj Munk is one of the men, probably the leading man, to fight for the honor and the real freedom of his people in their hour of crisis. But more than that, Kaj Munk has raised again the prestige of the Christian church. True, there are others in our day who are doing the same. Once again God's truth has set men free—free from the threat, the abuse, the tyranny of

(Continued on page 12)



# NEWS from the JUBILEE DRIVE COMMITTEE

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

## TWO ENCOURAGING LETTERS

There is, of course, plenty of work in connection with an endeavor such as the Grand View College Jubilee Drive, but, at the same time, we who do some of this work are experiencing many pleasant surprises. For instance, we in Des Moines received two letters recently that were most encouraging. Following are excerpts from these two letters, submitted here because they should be of interest to all friends of the work at Grand View.

Pennsylvania  
January 21, 1944

Dear Rev. Knudsen:

" . . . Truly, I believe that the fellowship, truer understanding of real living, faith in God's judgment and contacts with men who inspire better character—all gained at G. V. C.—grows stronger as it has time to 'sink in'. I don't believe there's been a day when something I've said or done hasn't been in some way affected by what I learned there. It does make a person feel so wealthy to have had a year there and to have been a part of all that it has to offer . . . "

(A former student)

A young woman office worker would never write such things in an unsolicited letter if they were not close to her heart. We should note that she mentions a most important fact, namely, that the values which students gain from Grand View life are of a permanent nature, not values that fly away with the first breeze which blows. Those values are not things which only burst suddenly into flame and then quickly die. On the contrary, the values of Grand View life increase as the years go by. Is not this a sufficient reason for you to contribute to the Jubilee Drive Fund? Wouldn't you like to help make such life and the ensuing values available for more of our young people, yes, your young people?

The second letter, from an older alumnus, is also very interesting.

North Dakota  
January 24, 1944

Dear Sir:

" . . . Recently I saw a copy of what I call 'an old friend', **Dannevirke**, and noticed that Grand View, where I spent three very pleasant months some years ago, is endeavoring to raise a certain amount—investing it in bonds—for a future need.

"My family and I belong to a Norwegian Lutheran Church and my wife is Norwegian, American-born, but I love to think back on the days at Grand View and do like to see it be and stay a successful school.

"I am enclosing check for \$18.75 for one \$25.00 bond . . . "

(Mr. M. B. H.)

We believe that this action, by one outside our own group, was a very fine gesture of appreciation. If our own people do as well, as we believe that they will, we shall soon have reached our goal. You, too, can send or give your check for the purchase of a bond of any denomination. Of if you prefer to buy the bond yourself, be sure that it is either Series F or G purchase through your post office or bank, and inscribed as follows:

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

These bonds may be given to your local committee or sent directly to the Synodical Treasurer, Mr. Oluf R. Juhl, Route 1, Box 408, Hopkins, Minnesota. If you hurry, you can still buy your bond and have it credited in your local community quota for the Fourth War Loan Drive. The best time is now.

## WHO WILL BE THE FIRST?

At the present moment we are anxiously waiting to see which of the local committee will be the first to complete its work. A local committee will have completed its work when all the friends of Grand View College have been contacted personally and given a chance either to give cash, donate a war bond or make a pledge for payment between now and the first of June, 1946. Each one of these methods of contribution is very acceptable. You may choose whichever way appeals to you personally.

What does it mean that all friends of Grand View should be contacted? This means that everyone who is a member of our synodical group, everyone who is a supporter of higher education under Christian influence, everyone who is interested in preserving the best in our Danish-American heritage, is a friend of Grand View College and should, therefore, be given an opportunity to do his or her share in advancing this most worth-while cause. Do you belong in this group? If so, you should see your local committee today. Help them to complete their work as soon as possible. At the present writing it appears as if the race for first place in completing the local work is between Kimballton, Iowa, and Dagmar, Montana. We hope to announce the name of the winner soon. How is the work progressing in your community?

## THE EASTERN DISTRICT

During the latter part of January and the early part of February the president of the synod, Rev. Alfred Jensen, will be visiting Detroit and the congregations in the Eastern District. Thus, the work in those groups will then be given a good beginning, if the work has not already begun. Rev. Jensen, among other things, will show the new film entitled "Life at Grand View". This excellent film will give, to those who are not so well acquainted with the college, a good picture of the life that is lived there. To those who have been at G. V. C. it will be a reminder of the many happy moments spent there. Unfortunately, however, no film can portray the inner life, the spiritual values, of our college. Yet it is this spiritual life which stands as the strength of our college in Des Moines. This we must never forget. It is this life which we seek to perpetuate and advance by means of your gifts to the Jubilee Drive. Remember, "\$100,000 paid or pledged by June 1, 1944."



# 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.  
Dagmar and Volmer, Mont., 26 young men.  
Danevang, Texas, 48 young men, 1 WAC, 1 WAVE, 2 nurses.  
Davey, Nebr., 9 young men.  
Des Moines, Iowa, 41 young men, 1 nurse.  
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.  
Marquette, 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.  
Sandusky, Mich., 14 young men.  
Seattle, Wash., 67 young men, 1 nurse.  
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.

## Alerts Fail To Halt The Soldiers' Worship

"Since at our advance base I notice a deeper interest in our religious services and a more serious attention to the reading of the Scripture and of the Message.

"I would like to cite one special incident that illustrates the religious loyalty of our men. On a recent Saturday I began a service at 12:30 in a small native hut near the gun positions.

"Because of the many services in the scattered outposts we usually confine our worship to one-half hour. However, at this location we did not pronounce the benediction until 14:15 due to five alerts.

"At each alert the men were obligated to take their stations at the guns but when each alert was over they hurriedly and reverently returned to the service and we resumed.

"As I waited in a near-by fox-hole I wondered during each interval whether civilians, if compelled to leave their churches, would return as these soldiers did, not only once, but several times.

"Yes, the American Soldier through his experiences in combat is developing his religious life and finding new strength and courage in attendance at worship."

Chaplain P. W. Huntington

## A PRAYER — For all in the Armed Forces

By Lydia H. Hackman

For all the sons who now are far from home  
To serve our land

We pray, our Father, guard and guide them ever  
With Thy strong hand.

On land, on distant seas, in the air,  
Where'er they are, O keep them in Thy care.

For these, our men, now gone from our midst  
To travel far,

Leaving behind their cherished, youthful dreams  
To fight in war,

We pray that in each grim and lonely hour  
They may be strengthened by Thy help and power.

E'en now, in this our dark and troubled night  
The morning star

Shines with a promise that the light of dawn  
Cannot be far:

We trust in Thee; for Thou are ruler still;  
Our destinies are governed by Thy will.

Father of all mankind, Thy thoughts are thoughts  
Of love and peace;

Help us to learn Thy ways of brotherhood  
That wars may cease.

Thy power alone, as we return to Thee,  
Can heal this wounded world, and make it free.

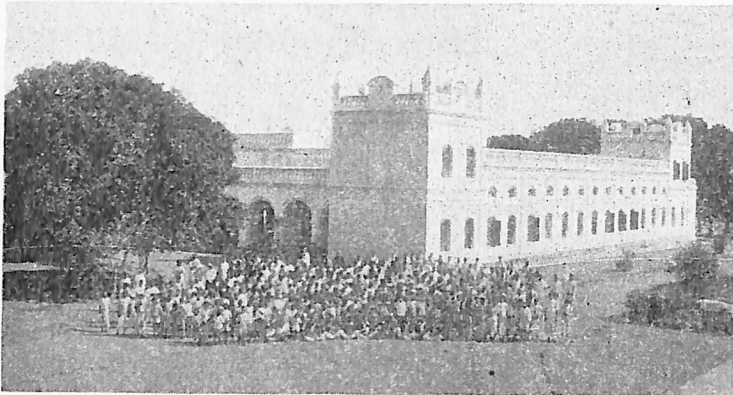


## The Santal Mission Of The Northern Churches

By Dagmar Miller  
V.

### 1914 Maharo—

It was in August, 1904, this devoted missionary, Mr. Haegart, became ill and in order to profit by change of climate and altitude, he went to Bareilly, a hill-station on the Himalayas, but succumbed this same year in September. As already mentioned our



Mission bought the Mission property comprising not only Maharo but also Dhorompur and Kaerabani through the son, Dr. Haegart, of which translation we shall hear in the discourse on Kaerabani.

As there were not sufficient men or women to man these stations no one could be stationed there up to the time the school for Santal girls was transferred from Ebenezer, the "cradle of the Mission," to Maharo as we shall learn.

In 1908 Miss Anna Jensen arrived from Norway. Having 20 years' teaching experience, what was more natural than Miss Jensen be appointed to organize a school for girls on more modern lines, eliminating for instance the "high enclosing wall" idea. To make this place into so many units, cottages, and homes was the plan. And great were the anticipations of this undertaking.

It was such a shock to the entire mission, therefore, when she after a few busy weeks was laid low, and was taken to Calcutta Hospital where her typhoid was taken care of, although it took months to recover from its menacing effects.

Finally, after visiting similar institutions, Miss Jensen—as was decided in 1911—was to open the Girls School at Maharo, aided by Miss Nancy Diesen, arriving on the field in December, 1911, from Norway. Miss Diesen is still in charge of this school. Several different lady missionaries have from time to time carried on the work since Miss Jensen retired in 1931, as they also did during Miss Jensen's furloughs.

The work of training our womanhood in a primitive people like the Santals is of supreme importance and of such significance if we are to elevate the status of society and the people as a whole shall accept the Gospel.

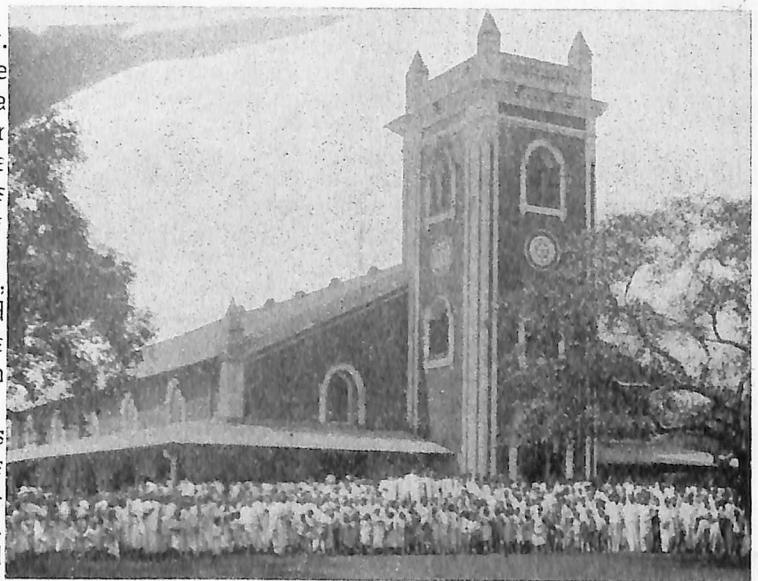
Permit me to mention a word of comment on Miss Jensen who visited U. S. A. in 1917. Miss Jensen is to many "Tante Anna." She worked unflinchingly under that conviction bedded in an almost "blinding"

love for the Santal woman that **can** and **will** rise to her just rights and position when given a fair chance. "The Gospel they need reveals to them Him who sets them free," she often said.

At Maharo is the Middle school, teacher training, a hospital and all the district work including instruction for confirmation.—Visiting Maharo today we shall meet Miss Diesen and Mrs. Dina Nielsen of whom we spoke while considering Mornai Tea Estate where she lived until her husband, I. P. Nielsen, passed away. Maharo is the Mission's largest girls' school. It has rightly been called a "beauty spot." The foundation for better homes laid through the daily routine in the 10 cottages where the school girls learn to cook, wash, clean and sing and begin to learn to live is commendable. It is interesting to follow these same girls into their homes in the primitive village society. It is indeed a pleasure when you meet these upright womanly and definitely strong Christian homemakers. There were, of course, those that failed, this we must admit.—Due to the difficult times the number of girls in school has diminished but there are still nearly 200 girls there obtaining instruction in the right way of living.

### 1904—Kaerabani—

Haegart's mission property, Maharo, Dhorompur and Kaerabani did not become our possession until in the summer of 1905 when Haegart's son, Dr. Haegart came out to transfer his father's Mission officially. This occasion was observed on a Sunday at Kaerabani. Mrs. Børresen with the girls from school which was as yet at Ebenezer, made her way there. It was a trip of about 40 miles. Young Dr. Haegart, who had



left India when only a small boy, 6 years old, spoke through an interpreter to the great congregation. He admonished them to proceed "in the Way."

Several missionaries have supervised not only the district work but also the work in our Boys' School. Originally this was at Ebenezer. It was later moved to Kaerabani where it has developed and expanded. We have now added a high school to the former school program. Rev. J. M. Girtz was in charge of this school until 1928. J. J. Ofstad and Rev. B. A. Helland then



## Our Books On The Future And The Peace To Come

**HOOVER AND GIBSON; THE PROBLEMS OF LASTING PEACE**, Doubleday Doran Publishers, New York City, \$2.00.

The first and perhaps most widely read of similar books. A clear analysis of the problems confronting us. A worldly wise book.

**CARR, CONDITIONS OF PEACE**, The Macmillan Publishing Co., New York, \$2.00.

A British student of social and historical conditions in the world, has given us a most searching and non-partial book, he lashes the sins of his own people as well as those of the rest of us. This is not easy reading but a book for the ages.

**DANIEL POLING: A PREACHER LOOKS AT WAR**, The Macmillan Publishing Co., New York City, \$1.25.

This is not an attempt to settle the future; but a very vigorous presentation of the Christian position in the present struggle. A far seeing contribution by a single person.

**PAUL HUTCHINSON: FROM VICTORY TO PEACE**, The Willet Clark and Co., Publishers, Chicago, Ill., 37 W. Van Buren St., \$1.50.

This is the latest of our Peace books. In the long run it may be the most influential in shaping public opinion. It is written by the managing editor of the exclusive journalistic journal, *The Christian Century*. It is a red hot book written by a Christian who sees the nations drifting into a bad peace.

A coal company in Detroit, Michigan, became so enthusiastic over a picture of Christ headed with the question: Will He be invited to sit at the Peace Table, that they had ten large billboards copied and placed at various points in the city.

It's at least a hopeful sign that some Christians are interested before it is too late, in that question. How many church members are interested?

L. C. Bundgaard

**BUT CHRIST DID RISE** by Paul Zeller Strodach; 200 pages, price \$2.00. The Muhlenberg Press, 1228 Spruce Street, Philadelphia, Pa.

This new book is a series of Pre-Lenten and Lenten Sermons by representative preachers of the United Lutheran

took charge for a number of years. At the present Rev. Joh. Krohn is the leader.

That which impresses most people visiting Kaerabani is the fine singing. The leader in singing is Jacob Søren, a Santal. His father was one of the three men who were baptized as the "firstfruits" on Easter Sunday, March 28, 1869.

Here the future pastors and other leaders are discerned. Looking to the map we find Kaerabani to be our most western Mission station. We do need to pause here, as we should at every station, to thank God for "victories won." Rev. R. R. Rosenlund, known to many from his tour through our churches in 1926, is in charge of the entire district in which services are held every Sunday at twelve church centers.

Church in America, and is edited by Paul Zeller Strodach, who is well known for his earlier books.

"But Christ Did Rise" is the title of the last, possibly the outstanding sermon in the book by Dr. Paul Scherer of New York. Anyone who has had the privilege of hearing Dr. Scherer will never forget his forceful and inspiring message. Thus the triumphant note in his sermon in this collection serves as a fitting title for the entire book.

Brief Meditations on the "Seven Words On the Cross" are also included. These are timely, soul-searching and challenging meditations, and would be very well adapted for morning or evening devotions in the home.

The book is also on sale at Lutheran Publishing House, Blair, Nebr.

## One World

Many times have I observed in myself and others that we see and think as if U. S. and Europe were two opposite worlds. I have heard people praise the cooperation movement in Europe and resist it in U. S. It is common to renounce anti-semitism in Europe and support in U. S.

There is of course no difference. The Jew in Europe is like the Jew in U. S. The forces which use the Jews as a scapegoat in Europe are like the forces which do the same here. Persecution of the Jews in Europe leads inevitably to persecution of Christians. The very same thing will happen here if we are not saved from a crisis. The Jews and the Christians are as deeply interrelated here as there.

Anti-semitism is constantly growing here in order that public vigilance may be distracted from the political and economic forces which want to establish U. S. imperialism. I would like more than anything else to close my eyes and not see what this situation leads to, but that I cannot do. I must be aware of the disparity between the Jewish-Christian vision and the paganized adversity. We shall not gain by chatting ourselves from the actual and present historical setting.

Aage Møller.

## KAJ MUNK'S DEATH

(Continued from page 8)

world forces, free to think, speak, and love; and above all free from their own self, long in bondage to the materialism of our day.

Kaj Munk had a desire to live. But he could not live on vitamins, hand grenades, and super-race theories. He could not live on worn out, sentimental phrases about Grundtvig. He could not live on a religion where Jesus Christ had become a mere adored statue over the altar in the church. He could not live and be indifferent toward the destiny in life nor could he live and be indifferent toward the future of Denmark. Feeling his own weakness in the face of the powers closing in on him and his people he sought the Power of all life. He became God's spokesman. He gave his life in obedience to his calling. For to Kaj Munk it mattered not that he should live nor even that his name should live but that God should again be honored. Over his grave the spire of the Christian church again points to Heaven.

Harold Petersen.

St. John's Parsonage, Jan. 17, 1944,  
Ringsted, Iowa.



## CHURCH and HOME

By REV. M. MIKKELSEN

"If for fear of men I should sit a passive onlooker . . ."

Please confine your preaching to "Vedersø", and by all means keep your political views to yourself. If you don't, be prepared to take the consequences.

The man in Denmark who wrote more plays than any other contemporary playwright was obviously the least inclined of them all to assume the role of an actor. He resented as strongly as it is possible for human man to do anything that borders on hypocrisy, anything being pretentious of loyalty, but is treason. He was one of the greatest sons Denmark ever had: "hungering and thirsting for righteousness," and doing his part as well as he could, and knew how, to feed other hungering souls. While others discussed, in convenience, God's inactivity he was constantly offering himself in service for people and country making it possible for God to take an active part in the present struggle and prove His power in combat with the enemy.

Let's talk carefully about God's superiority of strength in the affairs of this world as long as men resent His ways and hesitate to offer their lives in service for that which is good and righteous. God has no way of changing the world order unless we are willing for our own sake to do it for Him. If He had been such an Almighty God as some claim He is, it is obvious that the whole Christ-tragedy could have been omitted. That is perhaps the kind of God we would rather have? There is such a god who employs men in his service of Hitler's type. But the God in whose service Kaj Munk died is the God of love who is a power in the lives of those who resent evil and, regardless of cost and consequences, offer their lives in a service to mankind which proves not their courage as much as their faith, and not so much their strength as their weakness in which His power and love is evident.

Christianity is life fully charged with love of God and love of man. Yet, there is a tendency among us to narrow it down to our own methods and ways of thinking and talking. Pastors are tempted to make it a subsidy to their own limitations as well as to those of the organization they serve. This is not right, but oftentimes the smallness of the work we do and the selfishness we display in the methods we use make it difficult to rise above ourselves when we present the kingdom, and the impression it leaves is, therefore, sometimes rather misleading.

Said one chaplain to another: "Our place is where the danger is greatest. If you preach only behind the lines, in comparative security, you waste your time; the soldiers won't listen to you; they resent cowardliness." God does, too.

## Our Church

**Lt. Lauritze Petersen**, son of Mr. and Mrs. Julius M. Petersen of Exeter, Nebraska, died at the Lincoln Air Base Hospital on December 14th from injuries received in an auto accident. Lauritze had been home on a short furlough after receiving his commission at George Field, Illinois. Funeral services with full military honor were held at the home of his parents and the Danish Lutheran Church at Cordova, of which he was a member.

**Rev. Alfred Jensen**, president of our synod, is at present on a tour in the Eastern District. He spoke in Detroit, Mich., on Sunday, January 23. As the representative of our synod he attended the annual meeting of the National Lutheran Council held in New York January 25-27. Following that his speaking schedule was: Brooklyn, N. Y., Jan. 28; Bronx, N. Y., Jan. 30; Perth Amboy, N. J., Feb. 1; Bridgeport, Conn., Feb. 3; Hartford, Conn., Feb. 4; Troy, N. Y., Feb. 6; and Washington, D. C., Feb. 8.

**The Board of Education** of Grand View College met January 18-19 for one of the regular meetings at the college. Upon recommendation from the president, Dr. Johannes Knudsen, Prof. Ernest D. Nielsen was elected Dean of the Seminary, beginning his duties June 1st, 1944. Plans were made for a summer term of the Theological Seminary. Government authorities are asking for further acceleration in all theological seminaries in order to alleviate as soon as possible the shortage of Chaplains. Many congregations in all church groups are now without regular pastors because of the great number of Chaplains in the service. And more Chaplains are needed.

**Los Angeles, Calif.:** A gift of \$500 from the estate of the late Mrs. Skovgaard was received recently by the Emanuel Church of which she was a member at the time of her death. Mrs. Skovgaard was the widow of Rev. J. C. Skovgaard who served the Los Angeles Church many years ago. A sum of \$2700 has been collected in the Debt Elimination Drive which was started this fall by the congregation. In addition to this the Ladies' Aid has given a sum of \$900.

**Troy, N. Y.:** A bonus of \$150 was voted the pastor, Rev. James N. Lund at a recent meeting. \$200 was paid off on the Church debt. The Double Envelope system was inaugurated. Thus each member will weekly give his or her donation to the local church as well as to the synod. On Sunday, February 6th, the congregation will observe its 70th anniversary. Rev. A. Th. Dorf of Brooklyn, N. Y., and Rev. Alfred Jensen, synodical president, have been invited as guest speakers. The Ladies'

Aid gave the congregation a sum of \$300 as a Christmas gift. During the past year the Ladies' Aid bought and installed in the parsonage an electric refrigerator at a cost of \$230.

**A Sunday School Institute** of all churches of the two Danish Lutheran Synods in the Chicago area is scheduled to be held on Sunday afternoon and evening, Feb. 6th, in the St. Stephen's Church, 8500 Maryland Ave., Chicago. The first session will be held at 4 o'clock. Rev. Holger Strandskov of Dwight, Ill., will introduce the subject "Worship in Song in the Sunday School". A discussion will follow. The ladies of the St. Stephen's Church will serve supper at 5:30. At 7 o'clock Miss Irene Anderson, field secretary of the Chicago Lutheran Bible Institute, will speak on the subject "Religious Instruction". All Sunday school workers of the two synods in the Chicago area have been invited to attend.

**The Ph. D. Degree** was conferred upon Otto G. Hoiberg by the Graduate College of the University of Nebraska on January 22. Dr. Hoiberg is well known in many of our Danish communities. He is the son of Rev. C. P. Hoiberg, who served through many years in our synod as president of Grand View College and is now a pastor in Denmark. Dr. Hoiberg was superintendent of the Askov, Minn., public schools for seven consecutive years. He received his B.A. degree from Drake University, Des Moines in 1931; he was graduate assistant in Sociology at the University of Nebraska in 1932 and 1933 and again in 1942-43. He received his M.A. degree from the University of Nebraska in 1933. He is now professor of Sociology at Central College, Fayette, Mo. Our congratulations!

**Greenville, Mich.:** Rev. A. C. Kildegaard, former pastor of the congregation, conducted the services in two of the churches on Sunday, Jan. 23, in the absence of Rev. Stub, who was in Des Moines, Iowa, for a meeting. At the January meeting of the congregation it was voted to reimburse the pastor, Rev. C. A. Stub, the \$25 Victory Tax paid by him during 1943. A bonus of \$100 for the pastor for 1944 was also voted.

**Holger Andersen**, student of the Theological Seminary at G. V. C., served the Juhl-Germania, Mich., churches on Sunday, January 30th.

**St. Peter's Lutheran Church, Minneapolis, Minn.,** will, according to plans, observe its 60th anniversary on Sunday, March 19th. A program will appear in these columns in a later issue. Friends of the church are cordially invited to attend this observance.

**Rev. Holger O. Nielsen** will preach his farewell sermon in the Junction City, Ore., Church on Sunday, Feb. 27th. According to plans he will begin his work in the Bethlehem Church in Cedar Falls, Iowa, the first part of March.

## LUTHERAN TIDINGS

**Withee, Wis.:** From the Church Bulletin we learn: Beginning Sunday, January 23, and continuing until Easter, the pastor will deliver a series of sermons upon every statement in the Apostles Creed. On the fifth Sunday of the month Questions are answered from the pulpit. The pastor, Rev. L. C. Bundgaard, was voted a \$200 salary increase at a recent congregational meeting. English services are held every Sunday at 10 o'clock, a Danish service twice a month at 11 o'clock.

**Enumclaw, Wash.:** The Hope Lutheran Church raised the salary of its pastor to \$1800 a year on the first of January. This was less than two years ago one of our mission churches receiving support from our Home Mission budget. The congregation is now self-sustaining and according to reports has increased its membership during the last 18 months nearly 300 per cent. The young pastor, Rev. Ove R. Nielsen, is also very active in youth work in the community at large. He is chairman of the Mayor's Committee of the Youth Activities Administration of the City of Enumclaw.

**The Ringsted, Iowa, Congregation** presented its pastor, Rev. Harold Petersen, recently with a \$100 War Bond as a bonus for the year.

**Aage Knudsen**, a brother of Dr. Johannes Knudsen, president of Grand View College, returned recently from many months in the U. S. armed service in India. He visited during his furlough in Des Moines, Iowa. Harald Knudsen, professor of Physical Education at G. V. C., is also a brother.

**Rev. A. W. Andersen** was reported to have accepted a call from the Tacoma, Wash., Church, and thus we announced same in these columns recently. We have now been informed that he has not accepted the call, but has promised to serve the congregation temporarily.

**Rev. A. J. Tarpgaard** is serving the congregation in Bronx, N. Y., since Rev. Marckmann left for his field in Pasadena, Calif. Rev. Alfred Jensen spoke in the Bronx church on Sunday, Jan. 30th, both for the morning service and at an afternoon meeting.

## News Briefs

**Swedish Clergyman Arrives in U. S. to Visit Prisoners-of-War.**—The Rev. Carl Erik Wenngren, 27-year-old Swedish Lutheran clergyman, has arrived in this country to visit German prisoners-of-war camps in the United States and Canada.

He is the first minister of a neutral country to come to America for the purpose of preaching and administering the sacraments to German prisoners. Officially appointed by Archbishop Erl-

ing Eidem, primate of the Swedish Lutheran church, the youthful clergyman will serve as a secretary of the war prisoners aid of the Y. M. C. A., representing the World Council of Churches.

Noting that a Swedish colleague is doing a similar work in England, Mr. Wenngren expressed the opinion that the development of a Christian spirit among prisoners-of-war is a task of the "utmost importance for the future of the church of Christ in all its branches and denominations."

**Norway's King Supports Stranded Missionaries Through Minneapolis Church Leader.**—Haakon VII, king of Norway in exile, is supporting 653 war-stranded Norwegian missionaries around the globe through an arrangement with a church official in Minneapolis.

On the suggestion of Dr. J. A. Aasgaard, president of Norwegian Lutheran church of America and close personal friend of Norway's ruler, King Haakon and his government have made three annual grants totaling approximately \$500,000. Distribution of the funds is made by Dr. Aasgaard to missionaries who are Norwegian subjects, but cut off from support by sponsoring groups in Norway. Reports from the missionaries are sent to Dr. Aasgaard, who in turn relays their contents to the king in London.

Effect of the arrangement is to make Minneapolis the center for all Norway's missionary activities and to make Dr. Aasgaard the connecting link between the church of Norway and the missionaries.

**"All Things To All Men."**—So many men at Tacoma's Lutheran Service Center asked Director George Loftness for information about part-time work in war industries, that he made arrangement with local labor unions to act as their representative. He now issues union clearances and social security cards to as many as twenty-one men each day.

When not acting as labor union executive by proxy, the Lutheran minister enjoys playing the role of Cupid. He helps many prospective brides and grooms to get their marriage licenses and then arranges for a minister, rabbi, or priest. He has officiated at several hundred weddings himself. (From Tacoma, Washington)

## Contributions to Women's Mission Society

Ladies' Aid, New York, N. Y., \$5.00; Ladies' Aid, Kimballton, Ia., \$10.00; Ladies' Aid, Tacoma, Wash., \$10.00; Thora J. Petersen, Tacoma, Wash., \$5.00; Danish Ladies' Aid, Sask., Canada, \$5.00; Bethania Guild, Racine, Wis., \$5.00; Ladies' Aid, Perth Amboy, N. J., \$10.00; Ladies' Aid, Grant, Mich., \$6.00; American Ladies' Aid, Waterloo, Iowa, \$5.00; Mrs. T. B. Holst, Cedar Falls, Ia., \$1.00; Emanuel Ladies' Aid, Los Angeles, Calif., \$10.00; Friendship Circle, Los

Angeles, Calif., \$10.00; Ladies' Aid, Muskegon, Mich., \$20.25; Ladies' Aid, Ruthton, Minn., \$5.00; D. K. M. Group, Des Moines, Ia., \$10.50; Ladies' Aid, Pasadena, Calif., \$15.00; Ladies' Aid, Juhl, Mich., \$5.00; Ladies' Aid, Detroit, Mich., \$20.00; Ladies' Aid, Hartford, Conn., \$50.00; Danebod Ladies' Aid, Tyler, Minn., \$10.00; Mrs. Kristian Ostergaard, Tyler, Minn., 50c; Mrs. N. C. Pedersen, Tyler, Minn., \$1.00; Mrs. Jeppe Markussen, Tyler, Minn., 50c; Mrs. Ernest Madsen, Tyler, Minn., \$1.00; Mrs. Alfred Fredericksen, Tyler, Minn., \$1.00; Mrs. Aage Jacobsen, Tyler, Minn., \$1.00; Mrs. Michael Jorgensen, Tyler, Minn., \$1.00; Mrs. Chris Utoft, Tyler, Minn., \$1.00; Mrs. Hans Hansen, Tyler, Minn., \$1.00; Ladies' Aids in Gardner and Dwight, Ill., and Willing Workers in Dwight, \$44.00.

Previously acknowledged, \$618.34.

Total to date, \$888.09.

Received with sincere thanks.

**Mrs. C. B. Jensen,**

Treasurer W. M. S.

1604 Washington St.,  
Cedar Falls, Iowa.

## Gifts For Lutheran Tidings

Friends in Oakland, Calif.	\$ 2.00
Peter Krogh, Tyler, Minn.	1.00
Mrs. Skalborg Nielsen, Perth	
Amboy, N. J.	1.25
East Lutheran Ladies' Aid, Davey,	
Nebr.	10.00
Ladies' Aid, Tacoma, Wash.	5.00
Hemming Bible, Tyler, Minn.	1.25
Mrs. H. M. Koch, Kimballton,	
Iowa	2.25
Christen Pederson, Kimballton,	
Iowa	2.00
Lorenza Clausen, Seattle, Wash.	1.00
W. N. Hostrup, Seattle, Wash.	1.00
Anonymous, Tyler, Minn.	5.00
Mr. and Mrs. Julius Petersen,	
Exeter, Nebr.	2.00

Total gifts to date \$76.15

Gratefully acknowledged,

**Ove R. Nielsen.**

## Acknowledgment of Receipts From the Synod Treasurer For January, 1944

### Towards Budget:

#### General:

Previously acknowledged	\$ 3,485.14
Congregation, Manistee, Mich.	60.00
Congregation, Muskegon,	
Mich.	52.73
Congregation, Grayling, Mich.	85.00
Congregation, Montcalm	
County, Mich.	200.00
Congregation, Menominee,	
Mich.	29.10
Congregation, Racine, Wis.	48.63
Congregation, St. Stephens,	
Chicago, Ill.	124.40
Congregation, Des Moines, Ia.	25.00
Congregation, Withee, Wis.	26.10
Congregation, Clinton, Iowa	50.00
Congregation, Askov, Minn.	375.00
Congregation, Volmer, Mont.	60.00



Congregation, Argo-White, S.D. ....	25.00
Congregation, Brush, Colo. ....	70.00
Congregation, Los Angeles, Cal. ....	10.80
Congregation, Enumclaw, Wash. ....	220.00
Congregation, Seattle, Wash. ....	87.05
Ladies' Aid, Moorhead, Iowa. ....	35.00
A. A. Kvorning, St. Paul, Minn. ....	5.00
Total to date .....	\$ 5,074.00

**For Annual Reports:**

Previously acknowledged ....	\$ 168.05
Congregation, Troy, N. Y. ....	2.50
Congregation, Brooklyn, N. Y. ....	2.50
Congregation, Montcalm County, Mich. ....	4.50
Congregation, Grayling, Mich. ....	.75
Congregation, Volmer, Mont. ....	1.25
Congregation, Hetland-Badger, S. D. ....	3.00
Congregation, Enumclaw, Wash. ....	2.50
Congregation, Seattle, Wash. ....	2.25
Congregation, Davey, Nebr. ....	.75
Total to date .....	\$ 188.05

**For Home Missions:**

Previously acknowledged ....	\$ 479.15
Congregation, Troy, N. Y. ....	95.68
Friends and members, Montcalm County, Mich. ....	3.00
Mrs. Jorgen Hansen, Gardner, Illinois ....	5.00
Total to date .....	\$ 582.83

**For Canada Mission:**

Previously acknowledged ....	\$ 47.05
Christian Grau, Oak Hill, Ia. ....	3.00
Total to date .....	\$ 50.05

**Miscellaneous Contributions to Pension Fund:**

Previously acknowledged ....	\$ 1,281.37
Congregation, Brooklyn, N. Y. ....	58.00
Congregation, Perth Amboy, N. J. ....	54.26
Congregation, Montcalm County, Mich. ....	60.00
Congregation, Marinette, Wis. ....	52.75
Congregation, Withee, Wis. ....	20.00
Congregation, Racine, Wis. ....	1.00
Congregation, Oak Hill, Iowa ....	49.01
Congregation, Askov, Minn. ....	24.00
Congregation, Argo-White, S. D. ....	9.00
Congregation, Hetland-Badger, S. D. ....	11.50
Congregation, Denmark, Kan. ....	12.00
Congregation, Salinas, Cal. ....	31.42
Congregation, Seattle, Wash. ....	64.75

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Ladies' Aid, Perth Amboy, N. J. ....	25.00
All Saints Church, Brush, Colo. ....	10.00
H. Chr. Jacobsen, Seattle, Wash. ....	10.00
Total to date .....	\$ 1,774.12

**For Pension Fund,****Pastors' Contributions:**

Previously acknowledged ....	\$ 283.20
Rev. Holger P. Jorgensen ....	5.00
Rev. Willard Garred ....	6.56
Rev. Charles Terrell ....	6.00
Total to date .....	\$ 300.76

**For Children's****Home, Chicago, Ill.:**

Previously acknowledged ....	\$ 75.00
Congregation, Dwight, Ill. ....	44.36
Congregation, Racine, Wis. ....	10.00
Ladies' Aid, Juhl, Mich. ....	2.50
Settlement Church Circle, Greenville, Mich. ....	8.60
Trufant Ladies' Aid, Trufant, Mich. ....	5.00
Total to date .....	\$ 145.46

**For Children's****Home, Tyler, Minn.:**

Previously acknowledged ....	\$ 127.00
Ladies' Aid, Juhl, Mich. ....	2.50
Trufant Ladies' Aid, Trufant, Mich. ....	5.00
Total to date .....	\$ 134.50

**Received for Items Not on Budget:****Lutheran World Action:**

Previously acknowledged ....	\$ 5,256.74
Congregation, Brooklyn, N. Y. ....	2.00
Congregation, Montcalm County, Mich. ....	1.00
Congregation, Menominee, Mich. ....	1.00
Congregation, Dwight, Ill. ....	1.00
Congregation, Clinton, Iowa. ....	2.00
Congregation, Des Moines, Ia. ....	1.00
Congregation, Withee, Wis. ....	5.00
Congregation, Los Angeles, Cal. ....	2.00
Congregation, Seattle, Wash. ....	8.75
Young People's Society, Minneapolis, Minn. ....	5.90
Emergency Mission Group, Brush, Colo. ....	42.65
Total to date .....	\$ 5,329.05

**For Grand View College Jubilee Fund—Cash****Contributions:**

Previously acknowledged ....	\$11,196.89
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**VALBORGSMINDE**

The Old People's Home of the  
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For information concerning admittance to the Home, write to Alfred C. Nielsen, Grand View College, Des Moines, Iowa.

Miss Marie Nielsen, Nysted, Nebr. ....	5.00
Martin Nelson, Minneapolis, Minn. ....	100.00
Rev. A. E. Farstrup, Los Angeles, Cal. ....	18.50
Rev. Johs. Mortensen, Fresno, Cal. ....	50.00
Laura Boose, Chicago, Ill. ....	20.00
Corporal Jetter Olsen, Hartford, Conn. ....	10.00
Andrew Henriksen, Askov, Minn. ....	100.00
John and Anna Jensen, Kimballton, Iowa ....	18.50
Corporal Ivar Jorgensen, Colorado Springs, Cal. ....	10.00
Mr. and Mrs. Adolph Nielsen, Aurora, Nebr. ....	10.00
M. B. Kolding, McCanna, N. D. ....	18.75
Rev. Henrik Plambeck, Brayton, Iowa ....	5.00
Total cash to date .....	\$11,562.64

**Contributions in Bonds (listed here at maturity value):**

Previously acknowledged ....	\$ 6,200.00
Johannes P. Johansen, Tyler, Minn. ....	50.00
Roland K. Johansen, Tyler, Minn. ....	25.00
Dr. F. N. Thomsen, Tyler, Minn. ....	100.00
Mr. and Mrs. Herluf L. Hansen, Clinton, Iowa ....	25.00
Miss Solvig Utoft, Neillsville, Wis. ....	25.00
Mrs. Marie Jessen, Inglewood, Cal. ....	25.00
Total in bonds to date .....	\$ 6,450.00

On behalf of the Synod, my sincere  
"Thank you" for these contributions.

**Olaf R. Juhl, Treasurer.**

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