

Lutheran Tidings

Volume X

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Number 14

A PRAYER FOR THE CHRISTIAN CHURCH IN 1944

The Christian Church is the evidence of God's presence in the community. But the influence of the Church depends on the quality of its members. If there is strength from God in the inner man, there will also be power for the cause of righteousness. If there is faith sustained by the indwelling Christ, the Church will supply the salt of the earth. If there is love such as Christ demonstrated, there will be a fellowship of believers testifying to the value of the Christian faith. If there is understanding of the deep things of God, the simple wisdom of the believers will persuade those outside of God's great family that the Christian's way of life is of supreme value.

We join the great apostle Paul in his prayer for the Church:

For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Of whom the whole family in heaven and earth is named,

That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The Pure White Snow

The snow came down from above during the night unnoticed by most people, who consequently were surprised the next morning. This reminds one of the beautiful stanzas by Philip Brooks: "How silently, how silently the wondrous gift is given."

What a change has taken place over night. Yesterday the bare, dusty ground, today everything covered as with a white, clean sheet. Doorsteps, sidewalks, windmill, pump, house and barns, the hedges, fenceposts, bushes, evergreens and even the road, all covered with snow. Nature clad in a pure white dress.

What a delight it is to look at such a panorama; what joy to behold such beautiful surroundings. Only one thing is lacking to make this a perfect picture: The sun should be out. The air is still frosty; we see the sun as through a veil.

I was so filled with admiration. And in order that my emotion might be satisfied I decided to walk across the fields and at the same time perform a mission which confronted me.

O, how soft is the snow, just like a fluffy carpet and light as down. If a wind should come up what a disturbance it would make; and what drifting there would be. But the wind is still asleep and the snow is undisturbed.

As I pass across the field I can plainly discern the many rabbit tracks going in many directions. Although covered with snow I also detect the several trails made by the cattle during the past autumn months as they

found their way to the water in the slough. Now I unconsciously choose one of these trails and then cross over to another as I have in sight a certain home off some distance in the horizon.

And then as I walk across this new-born, wonderful world clad in white, a longing for purity of heart and soul comes to me, and I remember the words of the Master: "Blessed are the pure in heart, for they shall see God."

I also recall how some people have been inspired by the beauty of nature so as to write stirring poems which we all enjoy. I am reminded of two poems. The one is by the Danish poet, Helge Rode, and I quote it in its original:

"Der er ingen Ting i Verden saa stille som Sne . . .

"Der er ingen Ting i Verden af en Renhed som Sne . . .

"Der er ingen Ting i Verden, der kan mildne som Sne . . .

The second poem that came to my mind is "Beautiful Snow". This poem was found years ago among the personal effects of a young woman who died in Cincinnati, Ohio. It is regarded as one of the brightest gems in American literature:

Over the heads of people you meet . . .

"Oh! the snow, the beautiful snow

Filling the sky and earth below;

Over the housetops, over the street,

We may also mention Bishop Brorson's sublime glory hymn:

"Behold the mighty white robed band;
Like thousand snow clad mountains stand."

And in the Book of Revelation John gives us the promise: "He that overcometh the same shall be clothed in white raiment and I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels." He that overcometh! What a challenge! If I was an artist, how much should I like to paint this picture and share its beauty with my fellow men, who unconsciously do not see the beauty and depth of the pure, white, beautiful snow.

P. Rasmussen.

Between David and Goliath

Mr. Henry Wallace is touring the west coast and he is clear in his expression, saying that potent American fascism can be avoided by nothing less than full employment, full production and full use of suppressed inventions. With unemployment plus self-interest control of raw materials and inventions fascism is bound to come into unlimited power.

This means among other things that our complacency is being challenged. We can no longer stay in the lair of lethargy. Heretofore fascism has been able to fool practically all the people. That can no longer be endured. It has been able to work under the cover of huge donations and theatrical performances. Trader class fascism has controlled the machine of administration, made the textbooks, regimented the churches into centralized business corporations, monopolized the natural resources and established a money imperialism in the name of nationalism. It has perverted human life by applying a false measurement of evaluation. Labor has become a commodity, man a portion of a conglomerated mass. God has become a stage manager. People have been weaned away from the grand laws of life, the creative spirit, and the fullness of a free synthetic life. He has no capacity for vision.

There is, however, a set limit. Adversity to God and a true human life can go so far and then it starts to stumble. It is then forced to take off the mask and show the grimness of its nature. No longer can it steal words from the kingdom of heaven and use them for adornment. It is forced to fight for its existence. Money, press, talents, treachery and craft must now be used as defensive measures.

All of a sudden there is a conflict where before there were "normal conditions." Having rubbed his eyes man commences to see how dangerous it is to render lip service to God and make money on the devil. It does not look so good any longer to hoist the flag for justice and secretly wish for a prolongation of inflation. The voice of the prophet can no longer be ignored. The priest who called for a clearcut position for or against fascism is martyred, and the fact cannot be evaded. More and more people will say with increasing intensity that either the economy of the fascist or the Bible must win. A choice must be made between David and Goliath.

It is through such a choice that we pass into "the century of the common man" and there is no byway. The choice is not made in ease but in high tension.

The Tacoma Tri-Song-Festival

At the Junior League Convention in Enumclau last summer, it was suggested that the three immediate Danish communities — Enumclau, Seattle and Tacoma, work towards a "Song Festival" in the not-too-distant future.

The day was set for January 30. Place — Tacoma. Hard work undoubtedly lay ahead for the three participating choirs. The Enumclau choir having performed superbly last summer at the convention, winning the hearts of everyone present, set a mark which meant hard work to achieve.

January 30 arrived with not too harsh weather—not even rain. Tacoma had planned well for her guests. The president of the Pacific Lutheran College, Reverend Eastvold, opened the Vesper Services at 5 p. m. His unique, blunt way of transmitting his parables were readily digested by young and old, insofar as the outer eye could see. Having the opportunity of hearing Reverend Eastvold would alone have filled the bill, but that neat little handful of a choir from Enumclau gave the extra touch of something which will make that Vesper Hour long remembered.

Supper followed immediately in the basement. Open-face sandwiches, as only the Danes can make, potato salad, Boston baked beans, cookies, "wienerbrød", coffee and the most scrumptious birthday cake, made by Tacoma's Danish baker. It seems the birthday child (bachelor, I take it) had been accepting the gracious invitations of many friends so often that he used this opportunity of inviting all as his guests this evening to show his gratitude and appreciation. The tables were, of course, decorated. At each plate was a printed program of events, also a napkin with gold embossed letters reading "Frank's Jubilee". The places at the tables were filled, with room for only about half — the other half standing with long faces and over-stimulated salivary glands watching the luscious sandwiches and other goodies being devoured. However, the competent kitchen crew saw to it that some of the best was put aside for the second-shift as well.

After Reverend Sorensen had asked the Blessing and as the supper progressed, there were speeches to, for, and from Frank Christensen. "Happy Birthday", was sung. The Tacoma Church Board presented him with a beautiful double desk set, which he seemed to

Each one must personally face God and fascism and take the consequences of a choice. Elaborate schemes of coordination will be futile. "The Common Man" is and cannot be anything else than the Christ-man, the person who diligently seeks the will of God and asks for adjustment to that will. He cannot build his life on fascistic foundation. Institutions and customs which are founded on that basis must be abandoned.

Could we but move ourselves back to less perilous times or forward to victory! Yet it is good that we must share the devastation and disturbance with all our fellows. So valuable is man that he can be used in the removal of Goliath.

Aage Møller.

BIBLE STORY SONGS

No. 4

MOSES

II

To Jethro, chief of a Beduin clan
His daughters told of a mystery-man
Who helped them water their flocks when they
By evil shepherds were pushed away.
He was Egyptian in dress and bearing,
A man of rank and of strength and daring,
And yet, his face was as carved in stone,
He seemed so stern and so all alone.

"Go out, Zipporah," — her name means 'bird'—
"Go, find this stranger and bring him word
From me, your father, that I request
That he would graciously be our guest!"
And she was off like a bird and found him;
She brought him home and their kindness bound him
So he remained — as he thought, for life,
And fair Zipporah became his wife.

Egyptian first, then a Midianite,
But always Moses was Israelite,
And though his people had spurned him, yet
Their cruel fate he could not forget.
He once had dreamed he would be their savior;
That dream was dead, as he thought forever.

How long, he wondered, ere God arose
To save His people from brutal foes?

* * *

A Prayer of Moses the Man of God: (Psalm 90)

"O Lord! To Thee is a thousand years
Like one brief day as it disappears;
The life of man is like fading grass,
A fleeting night-watch, and dreams that pass;
A spider's web is our life of troubles,
Our three score ten years just drifting bubbles!
The Lord from Israel turned away
For we have sinned and have gone astray.

"Before this mountain was yet brought forth,
Before the world was created, Lord,
Thou wast, Thou art, Thou shall ever be
Almighty, merciful, fatherly.
We pray Thee now in our night of sadness
Let morning come unto us with gladness!
With loving kindness now turn Thy face
To us, Thy people, and give us grace!"

S. D. Rodholm.

Mel.: Saa langt, saa langt rækker Tanken frem.

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

be in need of with all the writing he was doing — the secretary would follow — or would she?

As the first group was on their last morsels of birthday cake, the young Victor Nielsen and the not-too-old Reverend Ove Nielsen started the Danish version of "Happy Birthday" — "Og dette skal være", which many of us joined in singing most heartily. Frank Christensen had been a very generous host. Our sincere thanks.

Having arrived early it was my pleasure to listen in on the "dress rehearsal", so to speak. Is there ever a time when the last practice fails to bring out all the sour notes hitherto hidden?

Eight p. m., the church was filled to capacity. The organ's prelude. All expectantly quiet. Soon the strains of "Holy, Holy, Holy", heard faintly, growing ever louder as the choristers, their directors and accompanists, filed singly from the church entrance to the front pews; till finally all three choirs were joined in singing to and with each other the final strains of that great hymn. The little church reverberated with song — with youthful, earnest voices. A more effective way to open the program could hardly have been chosen.

The Tacoma choir sat in its rightful place, by the organ, facing the audience. Their numbers were rendered beautifully and ably. The masculine voices were quite pronounced, which is something that otherwise is sorely lacking in the choirs nowadays — one place at least, a woman can't fill. The Seattle, like the Tacoma choir, had a sprinkling of older voices that gave it the more matur-ish effect. Their numbers chosen fittingly, were very capably and harmoniously executed. The youthful Enumclau choir with the very young, adept director, did not choose an elaborate "grande finale" number with voices weaving in and out, going and coming, loud and soft, fast and slow, but a very simple number where the voices could blend in true harmony.

The Reverends Sorensen and Nielsen contributed in their way to the evening's program, which was as it should be. In Ove Nielsen's short speech he compared the pastors to the boats on the river — the river being the stream of life. A rather vivid picture. Some boats out there tugging away, working hard on the turbid waters, while others seek the more passive stream and some the sand-bars to settle down in all quiet. Don't we need more active boats?

In closing, the three choirs joined in one group, again filling the little church with song and our hearts as well. The directors could relax. It was a job well done. The success seems to rest on the shoulders of these people with their backs to the front, who seemingly pull a string here or press a button there, with instant results. It was easily observed that these directors had the confidence of their individual groups. In appreciation to the accompanists who spent many long hours working with their groups their efforts were well expended.

The expressions of satisfaction on the countenance of the departing guests showed a memorable evening, well spent.

Long will this festival be remembered by the members of the younger set, especially those who took part. Imagine, their first train ride — all the way from Seattle to Tacoma! A group, carefree, singing, bantering. Good, clean fun. Aren't these worthwhile memories? Youth is not frivolous but active, both mentally and physically. It must have an outlet for this activity — is there a better way than mixed song, where you sing till you are exhausted physically and satisfied mentally, where you get the comradeship of those who have the same background and interests, where fun and seriousness go hand in hand? In later years those songs and times come back in memory to make a richer and better life.

Ydun S. Madsen.

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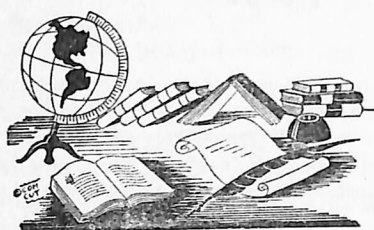
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Across the Editor's Desk

DOCTOR OSTERGAARD WRITES FROM BENAGARIA

Dear Friends of the Santal Mission:

We want to take this means of sending our greetings to all friends, with our best wishes for a very happy New Year. No doubt the past year has been a trying one for most of those who read this. Many have dear ones in the armed forces, some of whom on the battle fronts are daily risking their lives. Probably others have had the deep sorrow of losing one of their dear ones. And so all look forward with a prayer in their hearts for peace to be restored on earth, and hope that it will come soon, probably in the New Year of 1944.

For us out here in the Mission field it has been a trying year, but in a somewhat different way. Probably the root cause is the same, war and the spirit of war, for we have felt the power of evil trying to work amongst our Christians this last summer and autumn as never before. At times there have been evil practices in some places of types that we would never have dreamed that our Christians could take part in. It causes considerable heartache to find that some whom you have put your trust in have fallen to the temptations of the evil one.

However, if we are tempted to feel that we, who are mortals, feel the burden of the evil that exists about us we must remember the terrible grief that it must cause our Heavenly Father whose love was so great that He gave His Only Son that sin might forever be done away with. Nor must we forget how often we ourselves grieve Him by our failures in being the right type of leaders for the people amongst

whom He has placed us. May He give us strength to carry on His work in His name and in His spirit.

Famine Cases.

The starvation, or famine, which was most widespread in Bengal was also felt here. During August, September, and most of October it was a common experience, if not a daily one, to see the thin, swollen creatures come staggering to the hospital or to our doors. Many were admitted to the hospital with the mere diagnosis, "Starvation" or "Starvation Dropsy", but often it was found that they were suffering from some concurrent disease as well, such as dysentery or tuberculosis. The mortality among these cases was very high in spite of all that we tried to do for them. They simply did not have the strength to combat weakness and disease, even after they were able to take ordinary food. But a good per cent did recover and were kept at the hospital until they could carry on by themselves.

Those who were not sufficiently ill to admit to the hospital were given some food to take home as it would have been impossible for us to care for them here.

Workers Suffer Too.

During those months even many of the Mission workers had insufficient food or food of a poor quality. This was due to the terribly high price of rice, so that, even with the famine allowance which the Mission provided, they were unable to purchase all that they needed.

All this is pretty well over now, as the rice harvest, which in these parts is nearly completed, gave very good results. In most parts of Bengal the harvest was also very good, but as the famine was much more widespread there it will be long before the effects of it can be erased and conditions brought back to normal.

These abnormal conditions, hunger, want, disease, war and the spirit they unavoidably bring, probably all played a part to create the spiritual conditions which I described in the first part of this letter. Now the harvest has been gathered, the rice prices have fallen a bit, and more of a feeling of security has settled over the community in general. We hope and pray that during the cold season, which we are now entering, that feeling may become a reality, and that it may continue so throughout the coming year also.

We are thankful to God for His nearness during the past year. And we also want to extend our thanks to all you friends who have remembered us and our work in your prayers.—Sincere greetings,

Alma and Erling Ostergaard.

Danish Pastor Arrested—The Rev. Tage Severinsen, pastor of the parish church at Finderup, Denmark, has been placed under arrest by the German Gestapo and taken to headquarters in Viborg for questioning, according to reports here. No reason was given for the pastor's arrest.

GRAND VIEW COLLEGE



Grand View College

Much activity has taken place at G. V. C. since the last issue of Lutheran Tidings. Registration for both old and new students was completed on Monday, January 31. The first day of the new semester we enjoyed a talk given by Staff Sergeant Aage Knudsen, who has been visiting his brothers here. A member of an Army air force bombing crew in China for about nine months before his return to the United States, Sgt. Knudsen had been on many missions over Japanese held territory while overseas. He also made several flights between China and India to bring in supplies and ammunition as needed. He answered many questions in regard to his experience, without divulging any information of military significance. He left later for Santa Monica, California, where he will be reassigned.

The advent of the new semester brought with it an increase in enrollment. Among the new students are Mr. and Mrs. Marvin Nygaard from Blair, Nebraska. Mr. Nygaard has entered the seminary and Mrs. Nygaard is attending Jr. College here. Three additional Jr. College students recently enrolled are: Leland Kaltoft, from Kimballton, Iowa; Art Marck, from Detroit, Michigan; and Pearl Plambeck, from Vancouver, British Columbia.

This is not all of the new students, however, for there are now twenty-four nurses from the Iowa Lutheran Hospital attending classes. They are studying anatomy — physiology under the instruction of Harold Knudsen and Gudmund Petersen. Harold Knudsen lectures on anatomy — physiology. Gudmund Petersen conducts laboratory work in these subjects and, in addition, instructs a class in micro-biology.

Even with the addition of so many new faces, a sad loss was felt as G. V. C. said goodbye to one of its old friends. On February 4th a farewell party was given in honor of Leon Laugesen, who was leaving for service in the Navy. The student livingroom was decorated with a Valentine motif. The evening was spent in dancing. Later coffee was served and farewells were given. Alumni guests attending the party were Niels Wodder and Verner Jessen. Leon left Saturday night

for Farragut, Idaho, where he was to report to the Naval training center there.

The girls' social life reached a new high this week. The girls' choir, under the direction of Einer Andersen, entertained the P.-T. A. at the Cattell grade-school Tuesday afternoon, Feb. 8. Wednesday night the G. V. C. Girls' basketball team played a victorious game over the Girls' Church team, scoring 18 to 10.

From Mrs. L. C. Larsen in Junction City, Oregon, came a wonderful surprise! A beautifully decorated angel food cake, large enough for all to enjoy. Our hats go off to you, Mrs. Larsen!

Saturday night an informal U. K. meeting was held. Dr. J. Knudsen spoke about Rev. J. Nellen, the composer of the school song. Music and singing was enjoyed by all. Following the meeting coffee was served.

With all these activities taking place, it seems as though our second semester at Grand View will even surpass our first in eventful happenings.

Marion Peters.

On Seeing A Prison Camp

There was a tingle of excitement running through me as I boarded the mail truck taking the morning mail out to camp. After the short ride we finally arrived at the camp. An "M. P." stopped me at the gate and I was given a pass. We were permitted to drive on and Dad met me at the postoffice.

After we had received another pass from the commanding officer we went down into the compounds. The Germans are certainly well closed in, for we had to go through several gates to get in. It was a very interesting place. In front of the barracks was a miniature replica of a German fortified castle. First there was the house of the noble and the courtyard; then came the wall, around which was the moat. Over the moat was the drawbridge. Others had made a fort. A very pretty model was a palace. Between the two rounding stairways which led up to the front door, was a pool and a fountain; the water for which was kept in a large can beside the barrack. Another model was one of the swimming pools in Berlin. Almost all of the barracks had a beautiful mosaic done in painted stones. These, however, were to be broken up and set down again in cement. The model that interested me most was quite intricate. It was a bridal scene. A church was set up on a hill. (One of the men had contributed his pocket watch to the tower.) At the foot of the hill was a house from which the bridal party would "walk" up the hill, into the church. The dolls were placed on a machine belt which took them up the hill into the church, then underground and back

to the house to start all over again.

An idle mind broods ill; these soldiers are certainly encouraged to do the things which they care to do. There were several soccer games going on while we were there. In one of the barracks we heard a band practicing. Some prisoners were also building a stage for an entertainment that was to be given by the prisoners for the prisoners. Other prisoners cook, sew, or do carpentry work.

This has been a very interesting experience for me. The hope comes that the prisoners will be able to realize what our "freedom" means to us; that they will return to their country with a better understanding and appreciation of those ideals we hold so close and impart this knowledge to their countrymen.

Oluf Lund.

From College Windows

Conrad Bergendoff.

With all of its strength, the Lutheran Church is exposed to peculiar dangers. It has glorified in the fact that it is a conservative church, one that has kept and preserved abiding truths. But the feeling of having something "once and for all delivered to the saints" easily induces a feeling of having everything which is required. Complacency, over-simplification, intolerance, are vices to which Lutherans are especially susceptible.

Luther rescued the great and central fact — the righteousness of God is attained by man only through faith, and through faith only. The Lutheran Church has proclaimed through four centuries that fact and faith. But we are mistaken if we think that all the answers to all the questions of succeeding generations were either known or given by Luther. He was the first to acknowledge his own limitations. But many of his followers have used his authority and name to cover up their aversion to do any thinking of their own. For them it is sufficient that Luther struggled with difficult problems — they themselves have entered into an intellectual repose that Luther never knew.

The retreat of the Lutheran Church from higher education has been the result of this "know - nothing" attitude. Salvation has been made a rather simple thing — the rescue of oneself from the overwhelming sinfulness of the times. That accomplished, one could withdraw from the wickedness of the world and await the doom of God upon it — the quicker, the better. That God loves the world, and that all of creation is comprehended in His redemptive activity, is a Scriptural truth that needs to awaken a Church too easily satisfied and too removed from God's view of His world.

OUR WOMEN'S WORK

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

Mending Broken Homes And Broken Churches

By Luther W. Youngdahl,
Associate Justice, Minnesota Supreme Court.

During the past century America has had tremendous physical development. We have learned to harness steam, and caused it to do much of our manual labor. By means of the internal combustion engine we speed over ribbons of concrete. We reach out into the air, and through that mysterious element we call electricity, bring to the firesides of our homes the strains of music and the voices of friends from distant parts of the globe. We soar into the air in giant machines that have defied distance and what seemed a few years ago almost insurmountable obstacles, to transport personnel and cargo to far distant parts of the world. But we have again become disillusioned. We are learning once more the inexorable lesson of history that mere invention and physical development is not synonymous with progress. Because we have brought into being the automobile, talking picture, the skyscraper and the airplane, doesn't mean that we have made our communities, our country and the world better places in which to live. It doesn't signify that people have become kinder, more thoughtful, more brotherly and God-fearing than before they had the benefits of these achievements. As a matter of fact we are discovering to our sorrow that these very instruments of advancement in the physical realm are now being utilized to tear the world apart in the most devastating conflict man has ever known.

In the field of human relations we have made a dismal failure. That statement has now almost become so axiomatic that proof would seem to be unnecessary. The rising tide of divorce and delinquency, race riots, clashes between capital and labor, treatment of minority groups, and international lawlessness, all bear convincing testimony of the fact that we have a long way to go in learning the art of living together in Christian love and amity.

The war has vitally affected two of the most important institutions in our society—the home and the church. To mend the home and the church, broken by the dislocation of war, is the task that should challenge the best, consecrated efforts of our people.

1. Mending Broken Homes.

Nothing can exceed in influence upon mankind the vitalizing and idealizing effect of Christian home life. When the home loses its efficacy as a spiritual force in the community, then there is little for which we may hope. Crime has been estimated to cost about sixteen billion dollars each year. One out of every six marriages in America terminates in divorce. Delinquency, though not a new form of human behavior, is becoming constantly more acute. Disruption of home life is the undeniable proximate cause of delinquent behavior. The normal atmosphere for a child's social and spiritual development is the home, presided

over by an interested, loving, and God-fearing mother and father who provide Christian example and guidance for their children.

When this unity is affected by death, divorce, desertion or some other similar unfortunate result, a fine balance is destroyed, and that normal home atmosphere and the love and security which it should provide, is withdrawn from the child. While the removal of the parent from the family group impairs and weakens the home, drunkenness, immorality, lax supervision and improper example are equally harmful to children exposed to such an environment. Over one hundred thousand children are seriously affected each year by homes broken by separation and divorces. Many thousand more are becoming distorted and confused in their thinking, due to instability and lack of character of parents. Youths from broken homes are four times more likely than other children to be confined in reform schools and penal institutions. School teachers and officials will verify the fact that misbehavior is far more frequent among this group than among other students.

To mend these broken homes requires effective prevention activity. Fire fighters of the early days merely coped with the fire after it was started. The fire prevention bureau is one of the most important adjuncts of the fire department today because it has for its purpose the PREVENTION of fires. In like fashion, in the field of human relations we should endeavor to intensify our efforts in the building of good citizens, rather than attempt to rectify conditions after the trouble has started.

The greatest single aid provided for us in the process of mending the broken home and restoring it to the high estate it should occupy in the field of human affairs, is religion. Dr. Warden Lawes in his book "20,000 Years in Sing Sing" states that 97% of the men incarcerated in that institution when he wrote the book, had never had any connection with a church or the religious influence of a home. My personal experience over many years of contact with youth in difficulties with the law convinces me that statement is universally true. The real cause of delinquency today, as it has always been, is the lack of religious training and background in the home. To mend broken homes there must be more of the real type of Christian example by the parents themselves.

"A careful man I want to be,
A little fellow follows me.
I do not dare to go astray
For fear he'll go that self-same way.

"I cannot once escape his eyes.
Whate'er he sees me do, he tries.
Like me, he says he's going to be,
That little chap who follows me.

"He thinks that I am big and fine.
Believes in every word of mine.
The base in me he must not see,
That little chap who follows me.

In Terms Of Life

What is Faith?

Why can't faith be a "sure thing," instead of an unknown quality in the sum of life? Why does knowledge of God have to be rationed? If Christianity is the final answer to what life is all about, why cannot the answer be made overwhelmingly clear to all?

Questions like these have been asked by seeking souls in every age. But few have found the solution. To many it is like shouting questions at an echo; the answers are incomplete. When a man takes upon himself to cross-examine faith, the failure to get satisfactory answers is not in the mystery of faith, but in the manner of asking.

We have become so accustomed to grasping the facts of the material world with our senses that we take for granted that spiritual facts should be handled the same way. That is where we err. Our attention is focused in the wrong direction. Spiritual facts do not march up at our pleasure, in order that they may pass muster before the tribunal of our intellect. If we want to make their acquaintance, it is for us to seek them in the place and at the time appointed by them. They may answer our questions, but they do it in their own way, and not always via the brain route. (Have you noticed that Jesus had a peculiar way of answering questions?)

Man may be born into this world head first, but that does not mean that he must come into all truth the same way. After all, his intellect is not the only point of his being which may contact the truth. His brain is not entirely independent of the rest of him in the matter of learning and understanding.

The brain of man is like a fledgeling in its nest, unable to leave its narrow quarters, and unable to provide for itself. If it were not for the work of the senses and the sensibilities, how much would the mind know about the outside world? The same holds true in the loss of a sensibility.

It is upon these two, the senses and sensibilities, that man's entire well-being depends, his growth, his personality, his wisdom, his peace and his happiness.

The senses are assigned to scout the world within sight, touch and hearing. It requires very little mental effort to digest the information brought in by them. They work only in immediate surroundings of the individual, but they are so efficient and dependable that the mind is often tempted to live by the senses only, to trust in what is heard, seen and felt and in nothing else. It is entirely possible for man to live

that way. The animals do; but for man it means imbecility.

Without the work of our sensibilities our whole nature would be incomplete. It is their job to explore the realm beyond the senses, the possibilities, the principles, the morals, the wonders, the culture, the knowledge, etc., etc. They are often assigned to survey the world which is in the making, and to do that they must outrun time, space and matter again and again. The information they bring back is not as solid and as evident as that of the senses. It is often very perplexing and the mind is at loss what to do with it. When that happens it is because the sensibilities have contacted a world which is trying to reveal itself to man, unreal to the senses, but real nevertheless.

One of the greatest and most daring of the sensibilities is Faith—religious and otherwise. Faith is the frontiers-man among the human capacities, the prospector of golden opportunities in the land of "Oughtness." It is the pioneer of the expansive life. Its homestead is in the outreaches of knowledge. It is always busy moving mountains—daring the impossible.

Nothing can take the place of faith. When there is a project afoot, it is faith alone which is willing to face the problems of the unknown. Intelligence may blue-print and build, but it is faith that dares to vision the house that is to be. If a better world is to take shape, it is faith alone which may usher it in. If high ideals are to be taken seriously, it is faith which must reinforce them. Faith is the chief of the chief engineers of all great achievements.

This is what happens when faith gives up, either in religious or secular life:—When man does not have faith that a thing can be done, he simply does not try, he gives up. When faith goes out, it takes all the initiative, courage, hope, inspiration and staying power with it. When a man is without faith of any kind, he degenerates, becomes lethargic, flabby. He perishes. No wonder Christ insisted that Faith in God has soul saving qualities.

If man has faith, instead of worries, anxieties, greed or hatred, at the center of his being, he will feel his soul reinforced. He will have the same outreach for life, life abundantly, as the mustard seed. Faith is propulsive, expectant, patient, ingenious, courageous and steadfast. It is so radio-active that it sets the best there is in man agoing. It cooperates in "the good work" of the Holy Spirit.

Marius Krog.

"I must remember as I go
Through summer's suns and winter's snows,
I am building for the years to be
That little chap who follows me."

From Ansgar Lutheran.

I have quoted from the above article the part pertaining to the broken home, not merely because we all need to think of these things in our own lives, but to remind us that here is a mission field where you and I can serve daily to PREVENT sorrow and catastrophe by reaching out a helping hand to others, who may be

on the verge of such trouble. I feel it is a real challenge to us women on the Home Front. Let us face it as the Master would want us to!

T. F. H.

What is defeat? Nothing but education; nothing but the first step to something better.—Wendell Phillips.

You are never so near to victory as when defeated in a good cause.—H. W. Beecher.

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

White Man versus Colored Man

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.—Declaration of Independence.

Only a few days ago a colored man, a negro, bought a home in one of the so-called better sections of this city. The man who bought this home is a well educated man and his family is clean, cultured and respectable. Now the white people in the neighborhood where this colored family wants to live have circulated a petition and the whole matter will be taken into court. This is a nation conceived in liberty.

The colored people in this country are very restless. They are tired of "Jim Crowism" in all its forms. If you have any doubts about this, read their paper, "The Crisis." To read this paper fills one with fear for the future.

Our President has explained the four freedoms in these words:

"Freedom of speech—everywhere in the world.

"Freedom of every person to worship God in his own way—everywhere in the world.

"Freedom from want—everywhere in the world.

"Freedom from fear—everywhere in the world."

But there are roughly thirteen million negroes in this country who are not free. There are still seventy Japanese-Americans held in concentration camps and they are not free.

We are engaged in a great war to bring freedom to all men all over the world. That is a noble aim. But right here in our own country there are millions who suffer from discriminations. Our enemies know about this. Herr Goebbels loves to tell about it. When there is a lynching in this country, the Japanese broadcast that story to the millions of colored people in the Far East.

The colored people of the world are on the march. They will not be held down forever by the white man because he has sharper weapons. One of these days they will have their own weapons. Today the Japanese have theirs. Tomorrow the people of India will have theirs.

It is one of the heavy burdens of this war that we have not been able to enlist the active support of all of the colored peoples of the Far East who should be against the Japanese war lords. We did get the aid of many of the people in the Phillippine Islands, and that was because we had set a date for their freedom and independence. They took our word for it, and at Bataan and elsewhere they have fought bravely side by side of our boys.

But there were not many places in the Far East where the natives would not lift a hand to help the white man. In fact we do not know how many whites were killed by the natives when the Japanese came. There was something rotten in British Malaya. This

is certainly brought home to us when we read Cecil Brown's book, "From Suez to Singapore." Even when the situation in Singapore was critical beyond words, stupid British officials would not let Mr. Brown tell the truth on the radio. They called him a pessimist. A few days later the whites were either killed or driven into the sea. The fall of Singapore was the greatest set-back that the white man's prestige ever suffered in the East. Had the white man won the devotion and respect of the native, the story might have been different.

In Java it was the Dutch who were the masters. Java fell like a house of cards. Why? Partly because of superior Japanese forces and partly because the natives were not much interested in helping the Dutch keep their control.

Professor E. A. Ross, who has traveled widely in Java has this to say about Dutch methods:

In Java the Dutch gladly provide higher schools for training bright native lads to serve them in administering the country, but give very little encouragement to popular education. The government provides no elementary schools for the natives, so that tuition costs \$25-30 a year per pupil, in the high schools \$75-125. Small wonder that less than a tenth of the children learn even to read. Three thousand Javanese of high school education or above, a third of all educated Javanese, were deported without trial in 1926-28 and dumped in the New Guinea jungle solely because they agitated for more educational and civil opportunities for their people. The Dutch tell the world they are communists in pay of Moscow!

The Dutch will have to change their practices if they ever intend to get much help from the people of Java in securing control of those islands again.

In India, too, the situation is serious. Imagine what it would mean to the cause of the United Nations if we had the masses of India on our side. Pearl Buck tells us that there are fifty thousand Indians in jail. Among them are great leaders of India. In her book "What America Means to Me" she tells the following incident, a very significant incident:

Where is the struggle? The struggle is in the awakening peoples, all those people of the world, who sitting long in darkness, now rise to their feet at the sudden call of that word—freedom. In India last spring Madame Chiang Kai-shek, addressing a group of Indian women, besought them to rouse their nation to the danger of the Japanese, and, to make her plea strike to their hearts as it came to her own, she told them with fearful realism of the tortures which the women and children of China have suffered at the hands of the enemy. There was sympathy, there was sorrow, but at the end of the meeting and Indian woman got up and her voice rang over the room. "Let no one imagine,"

(Continued on page 13)

NEWS from the JUBILEE DRIVE COMMITTEE

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

THINGS ARE HAPPENING!

Just last night, Friday, February 11th, your Executive Committee for the Jubilee Fund Drive met at Grand View College. If you had been there, you would have been very happy to hear that **things are happening, there is activity**, in connection with the Jubilee Drive in all our congregations throughout the United States. It is no longer a case of just a little effort here and there; now there is activity all over. Within a very short time we shall be able to see some very tangible results. It is only because some groups are completing their entire local drive before sending in any of the contributions already received that the present list of receipts is not much larger than it is. How is the drive going in your community? Are you doing your part to hasten the local work in your congregation? It is not a good policy to wait for completed reports from some of the early groups before beginning your own work!

In this article we shall try to give you a brief summary of the progress of the Drive in many local groups.

IN THE EAST

At our meeting last night Rev. Alfred Jensen gave a most encouraging report from his recent trip to Detroit, Bridgeport, Brooklyn, Bronx, Hartford, Perth Amboy, Troy, and Port Chester. In each case a good-sized audience was on hand to see the new film entitled "Life at Grand View" and to hear Rev. Jensen speak in behalf of the Drive. Many in the audiences were happy to see familiar faces and familiar scenes flashed on the screen from Grand View. In more than one instance some former student was ready to pack up his or her bags and return to G. V. C. where he or she had enjoyed so many happy, valuable, inspiring days! If we could only explain this feeling to those who have not had the privilege to share in it, then we could be sure that our present drive would be greatly oversubscribed so that all our young people could have the opportunity to be strengthened and inspired by sharing life at Grand View in the future.

The results of these meetings in the East were a new interest in and a better understanding of Grand View College and the Jubilee Drive. On several occasions Rev. Jensen and the local committee were pleasantly surprised to have substantial contributions promised to them right at the meeting! Now it becomes the task of the local committeemen to continue the excellent beginnings by personally soliciting contributions in cash, bonds, or pledges from all the local members. We are anxiously awaiting the final reports from this work which is now progressing in most of the local groups.

IN THE MIDDLE WEST

Very favorable reports can also be given for the many communities in the Middle West. Rev. A. C. Kildegard, area chairman in Michigan, has already completed visits with "Jubilee Nights" in many of the Michigan congregations, and he plans to complete

this work throughout Michigan before the end of February. This fine progress can even be reported in spite of one mishap. Plans were completed for showing the film in Greenville, Grant, and Muskegon, but the latter two meetings had to be postponed because the post office department sent the film to Greenville, Mississippi, rather than to Greenville, Michigan! Yes, there are headaches in this work, too.

In the Chicago area progress is also being made. Rev. Alfred Jensen will visit Dwight on Sunday, February 13th; Dr. Knudsen is arranging a visit to Chicago; and the Racine committee is arranging an evening when the film will be shown and a talk given, probably by Rev. Ottar Jorgensen, president of the Board of Education for Grand View College.

Moving into Iowa we also find activity all around. At Hampton on Friday, February 11th, Prof. A. C. Nielsen showed the movies and talked on behalf of the Jubilee Drive at a program in connection with the Ladies' Aid bazaar. Similar meetings are planned in Oak Hill-Exira on March 5th with Prof. Ernest Nielsen in charge and in Ringsted about March 14th with Rev. Alfred Jensen. Arrangements are also being made for meetings in Clinton, Cedar Falls, Waterloo, Freds-ville, Newell, and Des Moines. In Kimballton they expect to **complete** their drive by February 15th!

Turning to the North we find specific plans for several meetings. Prof. Harald Knudsen will be in Minneapolis on March 5th and probably in Alden shortly thereafter, while Rev. Alfred Jensen will be in Viborg about March 12th and in Askov about March 21st, if present plans materialize. Furthermore, arrangements are nearly completed for a meeting in Tyler about February 28th, conducted by Prof. Erling Jensen. Besides these plans there are others for meetings in all congregations in this area.

Toward the West there is also progress to report, even though that work was only recently organized by Rev. Howard Christensen, the area chairman. He is planning to visit several of the Nebraska congregations early in March. Even in the congregations far to the South we have activity, for both Dannevang, Texas, and Granly, Mississippi, are planning meetings to be conducted by Rev. Alfred Jensen.

IN THE FAR WEST

Even the Far West is keeping pace with the progress being made in other sections. Already on February 3rd there was a successful Jubilee meeting in Seattle with an early showing of the new film! Many other meetings are being planned during March when the synodical president, Rev. Alfred Jensen, visits the congregations in Washington, Oregon, and California.

Thus, as we view the whole scene, we can see a picture of real interest and activity. Everyone is working; everyone is doing his or her share! In this spirit we shall certainly succeed. We can, we must, we will reach our goal: "\$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.	cadet nurse, 1 chaplain.	Newell, Iowa, 49 young men, 1 nurse.
Askov, Minn., 114 young men, 5 WACS and 1 nurse.	Easton, Calif., 15 young men.	Nysted, Nebr., 14 young men.
Bridgeport, Conn., 21 young men, 1 WAC.	Enumclaw, Wash., 21 young men.	Oak Hill, Iowa, 19 young men.
Bronx, N. Y., 8 young men.	Exira, Iowa, 10 young men, 1 WAC.	Omaha, Nebr., 22 young men.
Brooklyn, N. Y., 62 young men, 2 WAVES.	Fredsville, Iowa, 33 young men.	Parlier, Calif., 14 young men, 1 WAC.
Brush, Colo., 18 young men, 1 Red Cross Worker.	Gayville, So. Dak., 8 young men.	Pasadena, Calif., 8 young men.
Cedar Falls, Iowa, 54 young men, 1 WAVE, 1 marine, 1 nurse.	Granly, Miss., 13 young men, 1 WAC, 1 WAVE, 1 nurse.	Perth Amboy, N. J., 47 young men.
Chicago, St. Stephen's, 24 young men.	Grant, Mich., 10 young men.	Portland, Me., 24 young men.
Chicago, Trinity, 52, young men.	Grayling, Mich., 11 young men.	Racine, Wis., 40 young men.
Clinton, Iowa, 15 young men.	Grenville, Mich., 45 young men, 2 nurses.	Ringsted, Iowa, 45 young men, 1 WAVE
Cordova, Nebr., 19 young men.	Hampton, Iowa, 13 young men.	Rosenborg, Nebr., 11 young men.
Cozad, Nebr., 15 young men, 1 nurse.	Hartford, Conn., 38 young men, 1 WAVE.	Ruthton, Minn., 20 young men, 1 nurse
Dagmar and Volmer, Mont., 26 young men.	Hetland-Badger, S. D., 19 young men.	Salinas, Calif., 25 young men.
Danevang, Texas, 48 young men, 1 WAC, 1 WAVE, 2 nurses.	Junction City, Ore., 18 young men.	Sandusky, Mich., 14 young men.
Davey, Nebr., 9 young men.	Kimballton, Iowa, 57 young men, 3 nurses.	Seattle, Wash., 67 young men, 1 nurse.
Des Moines, Iowa, 41 young men, 1 nurse.	Kronborg, Nebr., 27 young men, 1 nurse.	Solvang, Calif., 46 young men.
Detroit, Mich., 38 young men.	Lake City, S. D., 5 young men.	Tacoma, Wash., 16 young men.
Diamond Lake, Minn., 16 young men.	Los Angeles, Calif., 23 young men.	Troy, N. Y., 40 young men, 3 Waves.
Dwight, Ill., 40 young men, 1 WAC, 1	Ludington, Mich., 46 young men.	Tyler, Minn., 98 young men, 1 nurse.
	Manistee, Mich., 12 young men.	Viborg, So. Dak., 29 young men.
	Marinette, Menominee, Mich., 21 young men.	Waterloo, Iowa, 36 young men, 1 Lady Marine.
	Minneapolis, Minn., 28 young men.	West Denmark, Wis., 21 young men.
	Muskegon, Mich., 25 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.

A Letter To My People

By Chaplain (Capt.) Jens Christian Kjaer

Some of the most gratifying hours in the chaplaincy are spent in counseling. While I maintain regular hours during which men may call upon me in my office, opportunities for the practicing of this fine art of the Christian ministry are constantly affording themselves in the field, in the hospitals, prisons, a quiet corner of the Post Exchange, our barracks and clubs.

Occasionally a soldier just needs to talk with a friendly parson. He is torn away from old friends and environments and subjected to a rigorous training program. It is natural that he is lonely until he makes a few friends and gets his bearings. He may also enter with the news: "Chaplain, I have turned a new leaf. I have given up drinking." Or he may say: "Chaplain, I only wanted you to know that I have learned to pray again." Then, again, he may want the Chaplain to pray with him or for someone dear to him.

In most cases a man has a definite problem to solve when he asks for an interview. If he is married, he may have disconcerting sickness in his family, or the family may have been left without means of support until the dependency allotment checks arrive. His wife may need an operation or maternity care. In such cases, the American Red Cross is very helpful. Sometimes his wife and his mother do not get along. Nearly always we are able to work out a satisfactory solution.

Some married men are emotionally upset because they think or actually know that their wives are unfaithful. It is no secret that certain wives will accept their allotment checks, of which \$22.00 per month is deducted from the husband's pay, and live in open or secret sin with other men. An unfaithful army wife,

who accepts her husband's and the Government's contribution toward her support, is one of the lowest creatures on earth. And the male who cohabitates with her, knowing that she is a service man's wife, is a worse enemy of our social structure than the German or Japanese soldier.

Single men often have wonderful parents who are giving them all the love and moral support possible. Yet, there are parents who seemingly insist on running their sons' lives after they are in the Army. They may want a different assignment for their son, another branch of the service, or a discharge because of his health. In most cases the sons prefer to work out their own solutions with their commanders and classification officers whose business it is to assign men to the work they are best suited for or to branches of the service where the need is greatest. Letters from worried or dissatisfied parents or wives to Commanding Generals or the President of the United States naturally receive consideration by the proper offices, but in most classification cases solutions can be worked out by the soldier, his immediate commander, and the classification officer.

Sometimes furloughs must be arranged for men who must marry their common law wives. A number of these cases would have me stumped were it not for the American Red Cross which always is a wonderful helper in welfare cases and which checks on home conditions before emergency furloughs are granted.

Our American Red Cross office is open day and night, and able field directors are assigned to our various units. Men worthy of assistance borrow money

from the Red Cross; there is no interest to pay and most lenient terms.

I have interviewed conscientious objectors before they were transferred to the Medical Corps or other non-combattant organizations. We don't want any martyrs, but aim toward the utilization of all available manpower.

Physically or mentally unfit men have been found in the Army. A number of illiterates are assigned to special training units in which they learn to read and write. If medical or surgical treatment can improve a soldier's usefulness to the Army, it is given. If he does not respond favorably to treatment and is considered of more help to the country at home than in the Army, he is honorably discharged.



Chaplain J. C. Kjaer

I have not had many weddings recently; for that, I must admit, I am not sorry. Unless a couple has been acquainted and in love with one another for a long time prior to the man's induction, they should consider very carefully. The soldier may be absent for years, and when he returns he will have changed. So will his bride-to-be. Think more than twice before marrying in war time. Already "in 1935 two out of every nine marriages ended in divorce; today two out of every seven marriages end in divorce. And the question becomes particularly pertinent at this time when we learn from a man like Dr. Seabury who tried to mend broken homes after the last war, that only five per cent of the marriages made during that war, were happy."

Most of our men in confinement are in the Stockade for going AWOL, absent without official leave. Some of them went because letters tempted them to go home and attempt to correct disturbing situations. Others went simply because they were homesick. When a soldier "goes over the hill", there is practically always a woman involved. Many a court-martialed young soldier could have been saved much grief and shame, had he had the right kind of letters. All our prisoners could have avoided the Stockade had they learned to take orders and developed their sense of duty and respect for law and order before they entered the Army. It's a great compliment to our women and churches that less than one per cent of our trainees here have to be confined.

Such services are conducted regularly in the Stockade and the Post Prison. While one of the Chaplains is assigned to the Stockade, all the Replacement Center Chaplains have definite hours in which they visit with prisoners from their own units and supply them

with good literature and other necessities.

Men who require more than dispensary treatment are usually admitted to our large hospitals. Then we bring them their mail. Their unit mail orderlies deliver it to my office. We maintain an up to date list of all our patients, their ward numbers, and faiths. This arrangement enables the Chaplain to locate his men quickly and saves time on mail deliveries. Catholic and Jewish Chaplains are called in to minister spiritually to men who express a desire for their priest or rabbi. I distribute New Testaments, Prayer Books, and other religious literature to all my hospitalized men; and I have no trouble whatsoever in finding takers for good candy purchased monthly through funds made available by our Post Exchange Council. A pleasant talk, a cheerful word, a quiet prayer and benediction, and the physical presence of the Chaplain at least once a week in non-critical cases will work wonders.

If any of my readers should have relatives in Army Hospitals, please remember that they often are lonely and worried. When you write to them, mention the pleasant things, the cheerful and the encouraging, but do not add to a patient's anxiety or say things which will prolong his hospitalization. I am convinced that if we could correct the average young American's ways of thinking, his attitudes and reactions to situations, we could immediately discharge about half of our patients and soon restore them to duty. "As a man thinketh in his heart; so is he."

While an overflowing Sunday morning service offers its own inspiration and strength to the worshipper, I must admit that some of the smaller evening Communion services have provided me with some of my profoundest religious experiences in the Army. Here one is kneeling with young men from many different states and countries; practically all shades of Protestant Christianity are represented, high school students and men with families, men from the homes of the mighty and the huts of the humble, all drawn together in prayer, confession, the forgiveness of sins, in union with our risen Lord and Master. Especially do I feel moved when our trainees kneel at the altar on their last Sunday evening at Fort Sill.

Each Protestant Chaplain may use the rituals of his choice; and though I have others on hand for special requests, I consistently use those of the Danish Lutheran Church in America. Many have reacted favorably to our Wedding Ceremony and the simple dignity of our Communion Ritual.

Sermons should, as a rule, not exceed seventeen minutes each and must be delivered somewhat more forcefully than customary in a homogeneous Lutheran congregation. One is constantly faced with the solemn challenge that this sermon may be the last a soldier will hear on earth. One is also reminded that all controversial subjects and the differences between denominations are of infinitely less importance than the great truths on which they agree. Sermons must be Christ-centered, thought-provoking, and must contain nourishment for all hungry, listening souls. I have found that soldiers listen with as much interest and reverence as the fine congregations I served in Clinton and Racine.

While our synod does not maintain an agency of its own whose business it is to keep in contact with

our Chaplains, encourage them in their ministry, and make them feel that their Church is behind them one hundred per cent, the generous support given by our people to the Service Commission of the National Lutheran Council is to me a constant source of rejoicing. Dr. N. M. Ylvisaker and his able staff in Minneapolis are worthy of all the help we can offer. I have previously reported how they supply our Chaplains with field altars, communion sets, literature and stationary for distribution. The supplies I have received and used must have cost a small fortune.

One of the unique services rendered by the Service Commission consists of notifying Chaplains and Service Pastors of the National Lutheran Council members near them. Being the only representative of the N. L. C. among the Chaplains at Fort Sill, I am informed of all N. L. C. personnel arriving here. I in turn contact them all. In some cases the addresses supplied by the home churches have become obsolete, and I return them to Minneapolis for correction. I cannot emphasize too strongly that military addresses must be the latest known and the most complete obtainable; if possible, it should include the soldier's army serial number. It happens regularly that there are two or more men with the same name in the same battery or company.

All our congregations have contributed to the about 1800 men and women from our church reported in uniform; and our churches will have to send more before peace bells chime. I am happy to note that pastors write to our uniformed members regularly, that Lutheran Tidings goes to many of our service men, and that some of our church organizations have committees whose object is to keep in contact with their members wherever they may be. Energy and means spent on such service will bring great rewards to their donors and rich dividends to the churches responsible.

It has come to my attention that there are those in our synod who believe that Chaplains are compelled to preach according to the dictates of the Government. Every Army Chaplain will bear me out when I say that we are perfectly free to preach the Gospel as we believe and interpret it. We are never forced to compromise with our consciences. In fact, we are independent of factors which a civilian pastor must reckon with. Questions of a financial nature, offerings, church boards, the customary group of church societies, and the influence of prominent members have been set aside for the duration. Thus we are freer than civilian pastors and can devote more time and energy to the things we are called to do and trained for. All articles by military personnel, including Chaplains, must of necessity pass through the Public Relations Office, lest we inadvertently supply the enemy with useful information.

May God strengthen and abide with every pastor and member of our Church at home and abroad. The eternal Word of God is still the best foundation for an orderly, peaceful, and happy world.

Home is the seminary of all other institutions.—
E. H. Chapin.



AMEN, AMEN—By Ensign S. A. Constantino, Jr.
Harper and Brothers, Publishers, 49 E. 33rd St.,
New York City, \$2.00.

The author is a 23 year old Ensign in the U. S. Navy Air Corps. Personally I have waited for this type of a book for a long time. It is past midnight time for men in pews and armies to begin not only a little preaching but some horrible frank talk about the religion they know, whether that be little or much does not matter for a start.

This man knows what must be true, or we don't have a starting point, that God has spoken at Mt. Sinai as well as at Bethlehem. It may be that as far as most of us are concerned we need to hear, at present, more about the Law from Mt. Sinai before we can hear the voice from Bethlehem.

The Christian Church can and must have a chance to teach "a revealed religion." It needs no authority except that already given it. But an approximate number of 80 million Americans living in the U. S. are in bed, Sunday mornings, recuperating from Saturday night dissipation, they are on the golf links or doing "business as usual", because they are totally ignorant that God has spoken or have never taken it serious enough to be affected in their relationships. That a part of this revelation is proclaimed to the present age from the nearest pulpit cannot penetrate the consciousness of a nation as long as liberties in high places are practiced without restraint. Sex dissipators, economic ignorants, have not heard of the sixth, seventh and last three commandments in the international moral law. Freedom — license — and some more freedom, have been shouted by too many men who care no more for their fellow creatures than is necessary for their own instinctive struggles to live on the existence level.

Even though I had not read a single chapter in this book, I would be glad to know, that this young man in the thick of things as they are, was energetic enough to take time to give us his concept of religion and its implications to economics and sex. It is from such youth that we must learn to speak a new language about old things. If I had a literature fund at my disposal, I would buy several copies to circulate in my congregation; for there are people in your and my community who need the jarring sentences and straight punches of this young man.

Here is writing about things fundamental that is off the beaten path, it is fresh, stinging salt and if the indifferent cannot be stirred by it then no language is strong enough to describe the mental state of the popular mind.

We have talked about soul for years, but I imagine that many of us have taken an unconscious nap while the minister talked about it, for what was the use of spending so much time on something that so few know anything about. And here comes this Ensign — God bless him — and tells us more about soul and the nature of God and man, than most of our theologians have been able to muster together in heavy volumes and student note books. A headline: "Alive and kicking" is more than suggestive, it is soul! And he is going to help us to see that a man can't leave his body outside a church or a classroom, they are to sit together in a would-be union, in the same pew.

Let's put aside our sanctimony for awhile and consider the theology of a young man who can talk profoundly about great things and at the same time swear politely about things that best can be described in the language of the man that sees life from the hell of present day humanity. If we are offended by the language of this book, then perhaps some intellectuals and too holy people, who have crept into the monastery of pietism, had better have a new course in English and a "Prof." from the ranks to teach them. It's a disturbing book and a positive shake-up in conventionalities; it will be too frank for the many who think that the future can be solved by a retreat to self-goodness.

Joseph Fort Newton has written this about this book:

CHURCH and HOME

By REV. M. MIKKELSEN

Christianity is our human way of living, minus selfishness, plus God. It is human hearts possessed by Christ and dedicated to serve regardless of cost. It is the way in which one man serves other men, and these others reap the benefit, while his is all the sacrifice. Christianity is denial of self.

Calling ourselves Christians because we are baptized, and men of good habits and Christian virtues, and therefore leading a clean, moral life, may not be indisputable. Christianity is more than golden beauty of speech, more than the gifts of prophesy and of wisdom, more than generosity, than sacrifice. It involves sacrifice, and ability to carry the burdens of a world in commotion as it behooves a Christian without complaint, but this is not all, for these virtues are nothing without love. Any man can possess these talents and yet not be possessed by Christ. Not until one is conquered by love is he a true follower of Christ and therefore eligible to bear His name publicly.

One is attracted by the absence in the life of Jesus of selfishness, and by the presence of complete oneness with God. It is for this reason that men will sacrifice beyond all reasonableness in order that they might become one of the group that follows Him and is of the same substance as He is.

This group alone, who sensed His close relationship with God, understood that the power of the kingdom of God could not be estimated in numbers of men and great armies, but in love alone. Up till this very day it is undefeated, it has ever been too strong for any aggressor to encounter; it was never seeking its own gain, never selfish in its pursuit; always doing God's will, and following His way, content to suffer. Thus, enduring hardships and persecutions, dying it rises again even stronger than before, of the substance of a new life.

Jesus had full confidence in the

Our Church

Miss Dagmar Miller spoke on Sunday, February 6th, in the Bethlehem Church in Askov, Minn., in the interest of the Santal Mission. She was also scheduled to speak in other churches in this area during the month of February.

Rev. Enok Mortensen, Tyler, Minn., will conduct the Danish Radio service over station WACL on Sunday, Feb. 27th, 10 a. m. He will speak in the St. Peder's Church in Minneapolis that Sunday evening.

Minneapolis, Minn.: The annual meeting of St. Peder's Church held on January 12th voted to have an English service every Sunday morning at 10:45. The church board was then asked to

power of that love to which He dedicated Himself heart and soul. He even staked His life against it knowing, that once it had been rooted in the hearts of men it would never die.

It supplied the early Christians with courage and strength to wage their bloody battle against emperors and kings. Undefeated, they fertilized the ground with their blood, and for each one laid low in the struggle ten others stood ready to defend the ideal for which he had offered his life.

Today, it seems, as if Christians once more are called upon to offer their lives as martyrs for the cause of Christianity, and to irrigate the ground with their blood in order to increase the yield of God's acre, and make the harvest more bountiful.

Let it be remembered then, that without love it shall be of little benefit to the cause we would serve. But the day is coming, unfailingly, to all of us, when one by one, as martyrs or otherwise, we shall be called out upon death's stormy sea; may our hearts, on such a day, be like a waving wheat-field, white unto harvest.

make arrangements for another hour for the Danish services. The 60th anniversary of the church will be observed on Sunday, March 19th. Arrangements have been made whereby all minor children will be cared for in the church parlors while the parents attend the church service.

St. Stephen's Church, Chicago: A "Fellowship Gathering" was held on Sunday evening January 30th. A sandwich supper was shared and a program followed. On Friday evening, Feb. 11th, a "Parents'-Children Night" was held. A film of the life of Abraham Lincoln was shown. The Men's Club sponsored a Round Table Discussion on Thursday evening, Feb. 10th. Three representatives from the National Conference of Christians and Jews, Inc., had been invited to conduct a discussion on "The Kind of World We Want To Live In", the one a Jewish rabbi, the second a Protestant minister and the third a Catholic professor. A "Soldiers' Correspondence Exchange" is being considered by the young people of St. Stephen's Church whereby the society will endeavor to mimeograph a monthly bulletin of greetings to and from the young people in the U. S. service. A weekly hour of singing is being conducted every Wednesday evening at 7 o'clock in the church parlors. Mrs. Thyra Nussle is in charge of this program.

Tyler, Minn.: "Danebod Hilsen" has been resumed as the monthly mimeographed bulletin sent to all members of the congregation. The Danebod parsonage was recently given a complete insulation and weather-stripping job at a cost of \$630.00. The funds for this improvement were donated by Mr. and Mrs. C. C. Sorensen and Mr. and Mrs. N. C. Pedersen.

Omaha, Nebr.: Our church in Omaha was recently given the happy surprise of a gift of \$3000 from Mr. and Mrs. Peter Hansen. The congregation had at some time in the past borrowed this amount of money from Mr. and Mrs. Hansen. At the annual meeting in January the congregation was notified that the two notes on this amount were re-

"Reads a good deal like a bull session in a high school or college fraternity, and if that group or gang can be reached, they will certainly read the book with interest and indignation, and I hope profit. Of its kind and in its style it is a straight shooting and hard hitting book and I hope it will have a whale of a sale." — Amen, Amen!

L. C. Bundgaard.

IN THE WIDE, WIDE WORLD

(Continued from page 8)

she said clearly, "that it can make any possible difference to us whether it is the Japanese or the British who rule India."

The readers of this column know that I am not anti-British. There is so much in England that I love. But I do say that the whole Indian situation is tragic and it will prove costly to us. Many of our boys are in India. They are dying on the borders of Burma now. If we had the active cooperation of both the

Indians and Burmese, it is doubtful that our boys would need to be there at all. Surely, the people of India and Burma can fight as well as the Chinese, and we know that they can hold their own against the Japanese when they have the weapons. Japan would have had no chance at all had the white man not exploited the masses of the East mercilessly. **Our boys are paying for the sins of the fathers.**

My readers will object that the people of India, Burma and Java are not ready for freedom. Perhaps not. However, it is well to remember that the exploiter nearly always has a low opinion of the exploited. It was General Wolfe, an English officer, who said this about the Americans shortly before the American Revolution, "The Americans are in general the dirtiest, most contemptible, cowardly dogs that you can conceive." I have heard similar sentiments expressed about negroes, Indians and Chinese in 1944.

turned cancelled. This generous gift leaves the congregation free from debt. The following change in the Sunday school program has been adopted: A short children's worship service is held directly preceding the English church service on the Sundays when there is no Danish service. This service follows the regular Sunday school class work and combines with the regular English worship service.

Troy, N. Y.: N. A. D. A. of Troy, N. Y., presented a program on Sunday evening, Feb. 13th at which Prof. Harald Ingholt of Yale University was scheduled to speak on the topic: "The Nazi Occupation of Denmark."

Dwight, Ill.: Rev. Alfred Jensen, president of our synod, was guest speaker on Sunday, Feb. 13th. At an evening meeting in the church parlors he spoke on the topic "Grand View College and Its Place in Our Synod". The new film on "Life at G. V. C." was shown. An insulation job of the parsonage was effected at the beginning of the new year.

Bridgeport, Conn.: A Young Married People's Club was launched with an informal gathering in the parsonage on January 20th. It was decided to meet regularly once a month. The second meeting was scheduled for Thursday evening, Feb. 17th.

Waterloo, Iowa. The two Ladies' Aids of the St. Ansgar's Church voted at a recent meeting to merge into one society. The meetings of the new and larger St. Ansgar's Ladies' Aid will be conducted in the English language.

Grand View College: Holger Andersen, seminary student, served the congregation at Cedar Falls, Iowa, on Sunday, Feb. 13th. Marvin Nygaard, who recently entered the seminary, coming from Blair, Nebr., served the congregation at Fredsville, Iowa on the same Sunday.

A Sunday School Institute for teachers of churches of the two Danish synods in the Chicago area was held on Sunday afternoon and evening, Feb. 6th, in the St. Stephen's Church in Chicago. About 60 teachers (including seven pastors) attended. Rev. Holger Strandkov of Dwight, Ill., spoke at the afternoon session on the topic: "Music in Worship in the Sunday School". And at the evening session Miss Irene Anderson, secretary of the Lutheran Bible Institute of Chicago spoke on the subject "Religious Instruction". A good discussion followed both sessions. A fellowship supper prepared by the ladies of the host church was enjoyed at six o'clock. Teachers were present from Racine, Wis., Kankakee and Dwight, Ill., and from the five Chicago churches. It was decided to have a similar Institute again on the fifth Sunday of April.

Wanted: Back Issues — The Department of Information and Statistics of the National Lutheran Council is anxious to get the following back numbers

of "Lutheran Tidings": "All issues 1934; all issues 1935; all issues 1936; all issues 1937; all issues July through December, 1938. If any readers have copies of these issues and would care to part with them in order to complete the National Lutheran Council files, they are asked to send a post card to Miss Mary Boozer, National Lutheran Council, 39 East 35th St., New York 16, N. Y., mentioning which issues are available. Instructions for sending copies will be sent and postage will be refunded.

Used Postage Stamps For The Porto Novo Mission—Upon our request Mrs. Nanna Goodhope of Viborg, S. Dak., has sent us the following P. S. to her article on the Porto Novo Mission in the last issue of L. T.:—"One source of aid to the Porto Novo Mission has for many years been the collection and sale of used postage stamps. Those from the U. S. A. were before the war sent to Denmark to be sold there. But now that they can no longer be sent to Denmark, Johannes Jepsen, who has for many years cooperated with the Danish stamp collectors, sells the stamps here and turns the money over to the treasurer of the Porto Novo Mission. The new 5 cents Danish flag stamp is especially in demand." N. G.

Rev. A. W. Andersen, who recently retired from active work after having served the Trinity Church in Chicago for more than 32 years, has, according to a report in "Kirkelig Samler" accepted a call from the St. Paul's Lutheran Church, Tacoma, Wash., and will move there in the near future.

Lt. Lauritche Petersen, son of Mr. and Mrs. Julius Petersen, Exeter, Nebraska, died at the Lincoln Air Base hospital on Dec. 14th from injuries received in an auto accident. He had shortly before received his commission at George Field, Ill., and was home on a brief visit. Funeral services with full military honors were held at the home of his parents and at the Danish Lutheran Church in Cordova.

News Briefs

Detroit Has a Plan.—Work of Detroit's 100 Lutheran churches in combatting juvenile delinquency has been so successful it is attracting attention of church groups in other Michigan cities who have written in for details of the programs which established playgrounds, recreation centers, and club rooms for the metropolitan youngsters.

In addition, it is expected that the program will be installed in Lutheran churches throughout the country as the result of visits to Detroit of national Lutheran officials.

Commenting on the program, the Rev. E. T. Bernthal, pastor of Epiphany Church, said: "We've had amazing results. We used to have about forty

Captain Ole C. Christensen, So. Portland, Maine

Ole C. Christensen was born at Silkeborg, Denmark, January 14, 1876, and spent his boyhood days there. As a young man he came to Portland, Maine. He was married to Hilda Christensen, and they made their home at 18 Elmwood Ave., So. Portland, through the many years until his death. They had three children, one girl and two boys.

Christensen began as a fisherman and he became captain and owner of a fine motor fishing boat and the equivalent costly fishing equipment. He and his family were through the many years faithful members of St. Ansgar's Danish Lutheran Church. They regularly found their place at the church services and at other meetings. All activities in the church had Mr. Christensen's devoted support. He was also regularly present at the annual district meetings and more than once a delegate to our church conventions. He was a liberal supporter of our synod as well as of his local church. Shortly before his death he gave \$1000 for a new organ in the Portland church.

He was a man who had faith in prayer. He once told me of one of his difficulties on the sea. He was sailing toward the Portland harbor when suddenly the mist came upon him and he could not discern any of the guiding marks. He could hear the roar of the breakers at the nearby shore, and he soon realized that he was in great danger of a shipwreck. In his distress he prayed to God for help, and suddenly his prayers were answered, as a rift appeared in the mist and he was able to see the shore ahead. Soon he reached harbor in safety.

On Sunday, January 9th, a number of his friends had visited at his home. They had listened to music and songs and shared in conversation. When all the guests had departed, Mr. Christensen, who all afternoon had revealed his usual jovial and happy mood, felt tired and he expressed the desire to sit down to rest. As he did so his head suddenly fell forward and he died without saying a word. He died peacefully as the sun goes down at harvest time.

Ole Christensen will be missed by his family and his many friends. But he will always live in our hearts as we cherish the memory of him in thankful hearts.

Henrik Plambeck.

youngsters at Friday night parties. Last Friday in the heavy rain we had over 160 turn out.

"You'd be surprised at the response. One industrial leader called me up and said: 'I want to buy a share in your program for helping the neglected kids.' He's buying lathes, sanding machines,

jig and circle saws and all types of equipment for our work rooms.

"We're not neglecting the parent angle, since the eventual solution to juvenile delinquency rests on the home. We are working through the children into the home and getting them interested."

Great Lakes Choir—Word comes from the U. S. Naval Training Station, Great Lakes, Ill., that its famous choir, directed by Chaplain Hjalmar F. Hanson, is "on the air" with a new weekly broadcast: Sunday mornings 10:05 to 10:30, central war time. The program is carried by Columbia over 118 stations. The first broadcast was October 10.

Santal Mission.

General Budget.

Mrs. H. C. Strandkov, Askov, Minn., \$1.00; Dan. Lu. Aid, Viborg, So. Dak., \$13.24; Our Savior's Dan. Luth., Viborg, So. Dak., \$18.27; Scandia L. Aid, Centerville, So. Dak., \$1.00; Melhus L. Aid, Centerville, So. Dak., \$5.00; Mt. Zion L. Aid, Centerville, So. Dak., \$10.45; South Luth. Society, Viborg, So. Dak., \$13.50; Trinity Dan. Luth. Church, Gayville, So. Dak., \$47.30; Immanuel's Church, Troy, N. Y., \$20.00; Mr. and Mrs. Edw. Petersen, Cordova, Nebr., \$3.00; Mr. and Mrs. Harold Christensen, Withee, Wis., \$2.00; Mr. and Mrs. Jacob Rasmussen, Withee, Wis., \$3.00; St. Peder's S. S., Mpls., Minn., \$6.15; Juhl L. Aid, Marlette, Mich., \$18.33; S. P. Bjerrgaard, Chicago, Ill., \$20.00; Dan. L. Aid, Parlier, Calif., \$25.00; Dan. L. Aid, Gardner, Ill., \$10.00; Immanuel's S. S., Los Angeles, \$25.00; Mr. and Mrs. Chr. Diken, Askov, Minn., \$2.00; L. P. Kjorgaard, Lemone, Calif., \$10.00; Mrs. Sorby, Mpls., Minn., \$1.00; Bethlehem S. S. Christmas tree offering, Brush, Colo., \$4.66; Dan. L. Aid, Wilbur, Wash., \$25.00; Mrs. Hansine Larson, Enumclaw, Wash., \$2.00; Mr. and Mrs. Soren Sorensen, Solvang, Calif., \$5.00; Jens Bossen, So. Windsor, Conn., \$25.00; Diamond Lake Mission Boxes, Lake Benton, \$34.35; Kirsten Poulsen, Chicago, Ill., \$25.00; Mr. and Mrs. Arnold Rasmussen, Withee, Wis., \$5.00; Johannes Jepsen, Pulaski, N. Y., \$2.00; Dan. Luth. S. S., Denmark, Kans., \$18.23; Rev. and Mrs. J. K. Jensen, Pasadena, Calif., \$5.00; Women's Mission Group, Greenville, Mich., \$18.00; Danish L. Aid, Trufant,

Mich., \$15.00; Mrs. Stine Andersen, Greenville, Mich., \$1.00; Mrs. Effie Hansen, Greenville, Mich., \$3.00; So. Sydney L. Aid, Greenville, Mich., \$10.00; Mrs. and Helen Stub, Greenville, Mich., \$8.00; Axel Bendixen, Tivoli Exposition Shows, \$25.00; Unge Kraeften G. V. C., Des Moines, Iowa, \$20.00; Rev. and Mrs. John Mortensen, Easton, Calif., \$25.00; Christmas free offering, Kronborg, Neb., \$7.25; St. John's Dan. Luth. Church, Seattle, Wash., \$30.75; St. John's Girls' Club, Seattle, Wash., \$10.00; Eng. S. S., Askov, Minn., \$15.00; Bethania Church, Solvang, Calif., \$14.22; St. John's Church, Marquette, Neb., \$17.75; Mr. and Mrs. A. Henriksen, Askov, Minn., \$100.00; Laura Jensen, Chicago, Ill., \$5.00; Mrs. Andrew Larsen, Volin, So. Dak., \$1.00; Mr. and Mrs. Jacob Jorgensen, Tyler, Minn., \$1.00; Mr. and Mrs. Jens Christensen, Cedar Falls, Iowa, \$10.00; Mr. and Mrs. Carl Olsen, Tyler, Minn., \$5.00; Scand. Luth. L. Aid, Canwood, Canada, \$10.00; Mrs. M. Sorensen, Seattle, Wash., \$5.00; Juhl Union S. S., Marlette, Mich., \$10.00; Dan. L. Aid, Omaha, Nebr., \$7.00; Mrs. Karen Miller, Cross Lake, Minn., \$3.00; Mrs. Anton Larsen, Manistee, Mich., \$1.00; Dalum L. Aid, Wayne, Canada, \$10.00; Carla, Karman, Russell's Mission Box, Ruthton, \$1.45.

In memory of Mrs. H. P. Smith, Irene, So. Dak.: From Mr. and Mrs. Williamsens and Mr. and Mrs. Hans Jensens, Viborg, So. Dak., \$3.00; from Julius Nielsens, Floyd Bonines, and Louie Mangels families, \$5.00; from Mt. Zion L. Aid, Centerville, So. Dak., \$3.00; from Mr. and Mrs. Peder Andersen, Mr. and Mrs. E. C. Lund, Mr. and Mrs. Dan Danielsens, Mr. and Mrs. A. C. Goodhope, Mr. and Mrs. Martin Lauritzen, Mr. and Mrs. Steffen Jorgensen, Mr. and Mrs. Martin Miller, Mr. and Mrs. Niels Hansen, Mr. and Mrs. Arnold Andersen, Mr. and Mrs. P. J. Petersen, Mr. and Mrs. John Buck, Mr. and Mrs. John West, Mr. and Mrs. Jens P. Hansens, Mr. and Mrs. Arne Petersen, Mr. and Mrs. Niels Jespersen, Dagmar Miller, \$15.25.

In memory of Mrs. A. C. Ammentorp, Des Moines, Iowa, from Walter Petersens, Waterloo, Iowa; B. A. Madsens, C. B. Jensens, and Harold Madsens, Cedar Falls, \$3.50.

In memory of "Mother", Miss Jes-sena Larsen, Dwight, Ill., \$5.00.

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For Leper Work: Mrs. Hansine, Jr., Dagmar, Mont., \$5.00.

For Dr. Ostergaards—Medical: Brooklyn Mission friends, \$25.00.

W. P. Schmidt, Marinette, Wis., \$50.

Starting out this new year, may we be launchers in Faith.

Acknowledging these gifts with due gratitude let me add one word of appreciation of the many splendid letters accompanying a number of these contributions. Thank you.

A correction please: The \$25.50 memory gift for Bertha Irene Stauning of Bagley, Minn. I listed it "For Gen. Budget". It is intended to keep some little girl in India in school for one whole year.

Finally: Our hearts were deeply saddened through the brief cable informing us of the sudden passing away of our splendid, young fellow worker, Rev. Magnus Landøy, who came to India from Norway in 1936 and was married in 1940 to Miss Adelaide Alberts of Radcliffe, Iowa.

One more young Missionary's grave in Assau. As I think of Rev. Landøy's service in the Master's Name and of Christian fellowship shared in this work, and during holidays, my soul breathes this prayer of praise: I thank Thee Lord, our Father who are in Heaven.

Dagmar Miller.

Tyler, Minn.

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