

Lutheran Tidings

Volume X

March 5, 1944

Number 15

THE AWAKENING IN THE CHURCH

"Herren han har besøgt sit Folk"

Unto His own appeared the Lord,
Dawn from on high ascended:
Man among men, God's living Word
Now has all sorrow ended.

Slain by His cold, relentless foes,
Granted a grave as a favor,
Mighty the Prince of Life arose
Conquering death forever.

Crushed and bereaved, the church forgot:
His is the kingdom and power
And where He went with death He fought,
Shattered its prison towers.

Thus ever since, when weak and dim
Easter's high hope was sleeping,
Then in the church the joyful hymn
Changed to Good-Friday's weeping.

Yet to His own the Lord is true
Though they by doubts are shaken.
Even on thorns His roses grew;
Smiling through tears we waken.

Dead in a shroud we found the word
Buried in books, just a story;
Spirit and life the risen Lord
Gave it to rise in glory.

Now let us praise the living word!
Sing, so the angels listen!
Tongues as of fire again are heard;
Christ in His word has risen.

Sing with the tongues of Seraphim!
Life is a new creation;
Joy is the keynote of our hymn,
Hope is its inspiration.

N. F. S. Grundtvig
By S. D. Rodholm.

To Valdemar Sejr Jensen upon his request.

HOW THE CHAPLAIN SERVES

By Chaplain Roy L. Yund.

(Captain Yund, before induction into the army, was pastor of St. John's Lutheran Church, Westville, N. J., a congregation of the Central Pennsylvania Synod of the United Lutheran Church. He and Mrs. Yund were formerly missionaries in Liberia, Africa. Now on far different business and in another part of the same continent, this story is written. Since its writing, Chaplain Yund has moved with his unit into Italy. The article has War Department approval.—Ed.)

The work of an overseas army chaplain is done under so many different types of circumstances and conditions that it is difficult to make any general statement in regard to it. Yet, whilst the circumstances vary, certain definite things are done by every chaplain.

One of them is the providing of religious services, Sunday, weekday and special days. The chaplain and his assistant with their folding organ, case of small Army and Navy hymnals and the field altar set are ready to have services at any time, anywhere. I have been fortunate in having as my assistant T/S George B. Arnold, Jr., a member of the American Guild of Organists, former church organist and director of church music. He is an Episcopalian from Kingston, N. Y. We have had our services on ship board, in well arranged chapels, in recreation halls, offices, mess halls, out in dusty fields, on barren hillsides, in pine woods, on mountain tops, and on the beach. Our average number of services per Sunday is four. At the present time they are: One in a battalion at 10:00 a. m.,

a general service for the whole unit at 11:15, evening service at 7:30 and Holy Communion at 8:15. Mid-week service is held on Wednesday evening at 7:30. Sometimes, circumstances change the time as well as the place.

The sacraments are provided for all who feel the need of them. Young men who never were baptized suddenly feel that they must be baptized, and they come (generally after a service) to inquire about Baptism and to express their belief. After thorough questioning and instruction they are prepared for the sacrament and often are baptized that same night (as in case of those moving forward the next day.) Two young fellows came desiring immersion. It happened that a Baptist Chaplain was in the camp temporarily and we arranged a Baptismal Service at the beach, the two being baptized in the Mediterranean. The singing of "What a Friend We Have in Jesus", "Blessed Assurance", and "My Hope Is Built on Nothing Less", resounded against the rocky cliffs of the shore and out across the blue water.

At first we had Holy Communion once a month, but so many groups came asking for it at other times that we now have it every Sunday. Many express their appreciation of the privilege of Communion.

Daily interviews and personal talks with the men take up more time, add more variety and provide a more direct way to help than any other part of the Chaplain's work. Fellows who have just arrived from the states, they who are about to go forward to com-

bat, they who have just returned from combat, wounded, sick, weary, all are anxious to have a talk with the chaplain. Some have genuine problems, some come with a request to intercede for them for transfer to another unit, or for recommendation for another kind of work, some are looking for books, magazines or devotional literature, and many come just to have a personal talk with someone who will listen interestedly to their story. Among the problems are home and family problems, financial, moral, illness, lack



of mail from home, trying to find a brother, a son, or a wife, supposedly in the same theater of operation. Many come seeking guidance and help in spiritual matters saying that they always believed, but out here religion has become of new and vital importance. One young fellow said after an informal get-together to sing some old songs including hymns and a prayer, "That brought me nearer home in spirit than anything else I have done in the army." Another fellow said after the service in an open field, "The singing of the good old hymns and the preaching of the Gospel never meant more to me than they did today." To be the channel through which God takes a sick, discouraged, homesick, weary, soldier and makes him of brighter spirit with new courage, new hope, and a new vision, is a joy indeed.

Hospital visitation is another means of spreading cheer and encouragement. In every section there are general hospitals, station hospitals, evacuation hospitals, and dispensaries, all of which are filled with soldiers who are anxious for a chaplain's visit. In my unit we keep in the chaplain's office a daily record of every entrance to a hospital and of every discharge from a hospital, and I go to the battalions and companies to get each man's mail and deliver it to him. In many cases the mail had been delayed because of changes of location and transfers from one hospital to another, and to have such delayed mail now actually delivered was number one morale booster. Some fellows want personal articles brought to them from their companies. Some have messages to be taken to a buddy or to an officer. Thus the chaplain's visit becomes a medium of cheer and assistance as well as of spiritual enlightenment. Anyone who is sick or wounded, lying on a hospital cot in a strange country welcomes such a visit.

Then there are always fellows who enjoy having part in a song fest. In one location before the Special Service had their program in operation my Corporal and I went out nearly every evening into a different company or battalion, set up our organ in a suitable

place (in the open) and started to sing old familiar songs: "Pack Up Your Troubles", "Way Down Upon the Swanee River", "Let Me Call You Sweetheart" "You Are My Sunshine", etc. Not many minutes passed until the whole crowd was there, calling for numbers of their own suggestion. Sometimes we made it a hymn sing and had prayer. It was always a good opportunity to announce the church services.

In another place there were winding trails up a mountainside and we took groups of fellows there for walks and for personal chats. When we were near the seaside we went with groups for walks along the beach or for a swim.

Letter writing is also a fruitful field in the Chaplain's work. A soldier has a problem concerning which he wants the chaplain to write to his parents, wife, sweetheart, or pastor. Parents at home write and ask the chaplain to be on the lookout for their son and to take an interest in him. One young man said that his parents were so upset and worried about his being away that he thought it would help considerably if the chaplain wrote to them, and it did, for they answered by return mail expressing profuse thanks for my interest in their son. Parents in New Jersey wrote asking me to look for their son Somewhere in North Africa. Strangely enough several days later the son was on a detail to clean the very chapel and recreation hall in which I had my office at the time. He himself had not yet heard from his parents. Pastors have written in answer to my letters saying that it was a blessing and a comfort to parents and loved ones to know that a chaplain was interested in their soldier. Chaplain's letters are written also to other chaplains and to other commanding officers concerning the men.

It is a joy and a privilege to be accepted by the Commanding Officer and his staff and to have his hearty approval and endorsement.

It is also most heartening to sense the support of the Church at home as evidenced by their prayers, their encouraging words, and the abundance of supplies that come through the National Lutheran Council, from funds provided in the Lutheran World Action appeal.

Thus the Chaplain's work is designed and actually works out to guide, to help, to comfort, to steady the faith, and to bless all with whom he comes into contact and all with whom he communicates.

Norway's Imprisoned Pastors—From the Information Service of the Royal Norwegian Embassy, Washington, D. C., comes word that 21 churchmen of Norway have been imprisoned. This number includes Mr. Ludvig Hope, noted lay evangelist and leader in the Provisional Church Council.

Other names included in the list are: Bishop Berggrav, Professor Hallesby; Pastors Joh. M. Wisløff, Gunnvall Havig, Halvard Søvde, Sophus Jørgensen, Johs. Smidt (the four last named in Germany), Arne Thu, Hans Finstad, Jo Rødland, O. S. Fodnes, Bjarne Sveinar, Peter Roberstad, Ingolf Boge, and Konrad Aarvig.

In addition to the 21 now in prison, the report states, very many pastors have been imprisoned for longer or shorter periods, but have been released.

LUTHERAN TIDINGS

BIBLE STORY SONGS

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No. 5

RUTH and BOAZ

The joy of the harvest in laughter and song
Is filling the air all the summer-day long;
The reapers are busily cutting the grain
And gathering sheaves on the Bethlehem plain.

The skylarks are singing, the turtle-doves coo,
The twittering sparrows are harvesting too;
The stork walks about with a dignified air;
The poor gather gleanings, their harvest-time share.

Naomi was poor and felt deeply disgraced
As often they do who have known better days,
But Ruth was not proud and Naomi must yield;
She said: "You may glean in just one harvest field."

The field where she gleaned was the field of a man
Called Boaz, a chief of the Bethlehem clan
To which she belonged through the husband that died,
And Boaz was wealthy and God was his guide.

The work of his reapers he came to survey;
"Who is the young woman that gleans here today?"
He asked, and they told him that Ruth was her name
And how with Naomi from Moab she came. —

How she with a daughter's devotion had clung
To poor, old Naomi although she was young.
Said Boaz: "Be good to her, spare not the grain!
See to it that she does not labor in vain!"

He called her and said: "I have heard about you.
How kind you have been, how unselfish and true,
Remain on my fields, you will find all you need;
If hungry, sit down with my reapers and eat.

"My daughter, God bless you, for you have done well!
You under the wings of Jehovah shall dwell,
His face shine upon you, and sorrows shall cease;
He lift up His countenance, give you His peace!"

This Moabite woman who gave God her life
Did Boaz of Bethlehem take as his wife.
And thus ends a story of faith, love and truth:
The House of King David descended from Ruth.

S. D. Rodholm.

Mel.: Jeg ved, hvor der findes en Have saa skøn.

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

Anton Winter, Flaxton, No. Dak.

Anton Winter was born in Lolland, Denmark, January 11, 1860, and there he lived his childhood life. As a young man he came to Ashland, Mich., and there attended the Danish Folk High School. Rev. H. C. Strandskov was then its leader. The influence received there meant so much to this young man that it bore fruit the rest of his life.

When the Danes began to take homestead land near Flaxton, No. Dak., in 1901, Anton Winter was in the first group of settlers. He and his family built their home in this new Danish colony together with several other Danish families that had come from Carlston, Minnesota. They organized a Danish Lutheran congregation in 1902 and Anton Winter was one of the charter members.

In 1903 I came to Flaxton to be their minister. I was their first minister and it was my first call. I will never forget the loving kindness and the helping hand they extended to me these first years of my ministry. I was not married at that time, and had no home. But the people of the congregation told me that wherever I came I should feel at home. And the home of Anton Winter was especially one of the homes where I immediately felt at home. For these happy memories of my first days in Flaxton I will always be grateful.

When the Flaxton congregation observed its 25th anniversary I was invited to be the guest speaker. I was at that time pastor in Portland, Maine. I made the long trip to Flaxton and it was a privilege to visit in the many homes of old friends and to share with the entire congregation during the festive days. When I in 1940 and 1941 made trips to Dagmar, Montana, to preach, I was also invited to speak in Flaxton. Although Anton Winter now lived with his son, Johannes, at some distance from Flaxton, he attended every service I held there. It was now difficult for him to hear, as he had become quite hard of hearing. But

the privilege of being at the service and being with old friends, made our meeting a mutual happy event.

He observed his 84th birthday on January 11th. And many of his old friends visited with him on that day. He was well at that time. But two days later, on January 13th, he died suddenly. He was laid to rest on January 17th with relatives and friends and assembled in Flaxton to bid him their last farewell on earth.

Anton Winter was one of those sturdy and strong pioneers who helped to change the barren prairie to a fruitful community. We owe them so much and we bless their memory.

Henrik Plambeck.

GIVE ME A ROSE

Give me a rose while I live,
Give it to me today.
My eyes do not see the roses
You may on my coffin lay.

Give me a smile while I live,
I need it on my way.
Your smile is like the sunshine,
That brightens the darkest day.

Love me while I am with you
I cry with a longing heart;
It is too late, my darling,
When from this life I depart.

The tears that fall on my coffin
Do not bring rest to my mind.
It is while we are here, I ask you
To be understanding and kind.

Our life will soon be ended;
Oh! why do we not understand,
That people will love us and bless us,
If we give them a helping hand.

—An Old Danish song,
Translated by Henrik Plambeck.

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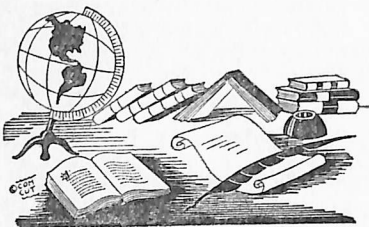
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Across the Editor's Desk

A new book, "The Fight of the Norwegian Church Against Nazism" by Bjarne Høye and Trygve M. Ager tells of the heroic role played by the Norwegian Church as leader and protector of the people after the invasion of Norway by the Germans in 1940. The story of the book is a dramatic one, giving a detailed picture of the constant attempt made by the Germans, aided by Quislings, to regiment the Norwegians into the New Order. And on the other hand the courageous and prolonged struggle of the Norwegian people against their oppressors. From the very first days the Norwegian Church with its great leaders, and especially the leadership of Bishop Ejvind Berggrav, challenged the people to remain loyal to God and country.

From other sources we learn that the Quisling press of Norway is forced to pay its reluctant tribute in the words: "The Christian Church is the most difficult to conquer." From Holland comes a report from the chief editor of a leading German dominated newspaper: "The results of national socialist propaganda in Holland are not satisfactory because it is hindered by the church."

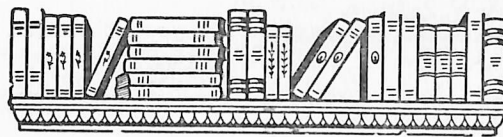
The place of Kaj Munk in Danish history in the period of 1940 to 1944 reveals the same truth. The spirit of his life reigns stronger today than ever before.

Our attention has been called to an article in the Saturday Evening Post, entitled "The Church Did It" by Henry P. Van Dusen, in which the writer points out that it is the lot of the church to receive blows and not to inflict them, and that "the church is still the anvil that wears out many hammers." Dr. Albert Einstein is quoted as one of those who had no previous love for the church, but who has said: "When national socialism came to Germany, I looked to the universities to defend freedom, knowing that they had always boasted of their devotion to the cause of truth.

But no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom. But they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life. But they too were mute.

"Only the churches stood squarely across the path of Hitler's campaign for suppressing the truth. I never had any special interest in the church before, but now I feel affection and admiration, because the church alone has the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised, I now praise unreservedly."

It is gratifying to read such testimony coming from those outside of the Christian Church. At the same time it places a responsibility and a challenge before every professing Christian to be loyal to his convictions in these times of real trial. The blood of the martyrs was said to be the seed of the church in the early days of Christianity. The God of all ages uses His warriors in His own way: "Like a mighty army moves the Church of God."



BOOKS

FOUR SERMONS—By Kaj Munk. Translated from the Danish by John M. Jensen. Lutheran Publishing House, Blair, Nebr. 40 cents.

The publication of four sermons by Kaj Munk at this time gives all readers an opportunity to get first hand information of the profound message by the pastor from Vedersø in Denmark who challenged the Nazi regime to the very last before he was slain. Reading these sermons one readily can see why the Nazis feared his influence so much that he was silenced with a pistol shot. From the translators preface we read: "The first three sermons in this booklet are the famous 'underground sermons' published in January, 1943 at Struer, Denmark. They were quickly confiscated by the Germans, but a copy got to England via the underground route, and later to the United States. The fourth sermon was translated in England and published there sometime earlier. I have added that to the other three sermons, because it is of the same type and quality."

We heartily recommend this fine little book to our readers.
Holger Strandskov.

A BASIS FOR THE PEACE TO COME, The Merrick McDowell Lectures at Ohio Wesleyan University, Delaware. The Abingdon Cokesbury Press, \$1.00.

Here is a brilliant array of many different opinions on the fundamental problems. Bishop Francis McConnell: The Church must face it. John Foster Dulles, international lawyer and well known Christian, discusses frankly what must be done to move toward a world order. Wm. Paton, secretary of the International Missionary Council, faces the problem of the Ecumenical Church. Leo Pavolsky, special secretary to our Secretary of State, discusses the problem of economic peace after the war. Dr. Hu Shih, China's ambassador to the U. S., takes up the ticklish question of the Pacific. C. J. Hambro, president of the Norwegian "Storting" and president of the Assembly of the League of Nations, should be most capable to discuss: "Some Problems of World Organization."

L. C. Bundgaard.

GRAND VIEW COLLEGE



Grand View College

Students at Grand View College have had many interesting experiences and also an opportunity to see how some of the celebrations for old G. V. C. traditions are carried out.

On February 20, Dr. J. Hamilton Dawson, a former member of the G. V. C. seminary faculty, gave an interesting talk on his adventures as a chaplain on the Alaskan Military Highway, during the past year. He told us of living conditions and of the topography and climate of Alaska. As usual Dr. Dawson interspersed his talk with a number of good Scotch stories, told as only he can tell them. (Dr. Dawson is a Scotchman). Following the meeting, students and guests met at the coffee tables in the dining room.

The annual "Fastelavn" celebration was held Monday, February 21. All classes were dismissed at noon, and after dinner everyone met in the gym for an afternoon of fun and merriment. There were competitive games, the students being divided into four groups for these. Prizes were given to each member of the winning team. The climax of the afternoon was the competition to knock the cat out of the barrel. (Slaa katten af tønden). The victors were Leland Kaltoft, and Esther Nielsen, who became king and queen of the dance held in the evening. They were duly crowned in a royal manner by Oluf Lund, who acted as "bishop". All enjoyed the fine spirit of the dance which followed.

On Saturday evening, February 26, G. V. C. was privileged to have as guests a group of four Nisei (second generation Japanese). One of the group spoke to us on their experiences in the Jap relocation center. He also told us something of the background of the relocation movement, and of what is being done at present to alleviate the plight of these people who have been forced to give up everything merely because they are descended from Japanese parents.

Following this talk and some singing, we all assembled in the gym for round games. The games were led by Harald Knudsen, and Mr. Ross Wilbur, of the Friends Hostel, in Des Moines. Mr. Wilbur brought the Nisei group to Grand View.

The students of Grand View College participated in a program held at the monthly sandwich supper at Luther

Memorial Church, on February 27. They entertained the audience with a one-act play entitled "Freedom of Speech". The play concerns conditions in occupied Denmark. Readings and a solo completed the program.

Anna Christensen.

Physical Education in Denmark

Denmark occupies an important position in the field of gymnastics. The interest in physical education began in Denmark during the Napoleonic period when the Danes were suffering humiliation at the hands of the larger countries.

Franz Nachteggall is the most outstanding leader in physical education in Denmark.

When Nachteggall was a university student he was a gymnast of the first rank. He began teaching and leading courses in physical training in a club of university students and later secured a position in a naturalistic school. In 1799 Nachteggall had his own gymnasium in Copenhagen and it proved to be very popular.

In 1804 Denmark saw the need for a strong army and navy. The authorities agreed that the gymnastics should be part of the training for these branches. The Military Gymnastic Institute was founded. It is the first gymnastic normal school of modern times.

The elementary schools of Denmark were ordered to provide a program of physical education in 1814.

Sweden introduced many forms of exercises into Denmark and the Danes gave them many new ideas. These Swedish gymnastics are known as the Ling Gymnastics.

Niels Bukh, in 1921, at the People's School at Ollerup, Denmark developed a new interpretation of the Ling method.

Bukh recognized many defects of the untrained body, round back, forward projecting neck, the sets of over developed and underdeveloped muscles and so forth. His aim was to produce a perfect normal physique. Muscular coordination must be developed. These exercises are known as the "Primitif Gymnastiks". They differ from other exercises in there are no "held" positions and no cessation of movement. It looks like a long memorized drill of big muscle exercises executed rapidly and in rhythm.

These "Primitif Gymnastiks" have not only influenced Denmark but have spread to Europe and America. Niels Bukh and his class made a tour of the United States in October and November of 1923 and demonstrated their work.

Grand View College has the honor and recognition of introducing into the United States Niels Bukh's system of rhythmic gymnastics.

Denmark's leading position in the field of physical education during the last century has not been due to the few innovations and discoveries but

rather to her persistent faith in the value of physical education and the almost universal participation by her people.

Gordon Miller.

The ABCD Of Our Church Synods

"Men should be what they seem; or those that be not, would they might seem none!"

The purpose of this article is to remove a misunderstanding which at present exists in the minds of many members of both Danish Lutheran church synods.

Current opinion holds that the two synods were at one time one and the same; that until the schism of 1893-1894 there was but one Danish Lutheran church synod in America.

This point of view is not correct. Facts contradict it, as I shall attempt to show.

The writings of P. S. Vig, I. M. Hansen, and Peder Kjolhede as found in "Danske i Amerika" constitute my sources.

Since it is not here my purpose to agitate, but simply to enlighten, all controversial material is ignored. The three men are in substantial agreement as concerns the following facts:

1. Prior to 1893 there were two Danish Lutheran synods in America. (For sake of clearness, let us designate them Synod A and B).

2. In 1893-1894 one of these synods split into two parts. (Let us designate them Synod A and C).

3. From 1894 to 1896 there were thus three synods (A, B, and C).

4. In 1896 Synod (B) merged with Synod (C) forming Synod (D).

5. Since 1896 there have been two Danish Lutheran church synods in America, (A) and (D).

The official names of these different synods have been so very similar that much bewilderment has resulted. But if one tries hard, he can manage to keep things straight. The use of symbols should serve us an aid to avert confusion.

I shall sketch briefly each synod. The chronological order is followed.

Synod (A)

The earliest Danish Lutheran synod to be formed in America was "Kirkelig Missionsforening". At a meeting in Neenah, Wisconsin, Sept., 1872 three congregations and three ministers formed this society.

In 1874 the name was changed to "Den danske, ev.-luth. Kirke i Amerika", commonly known as the "Den danske Kirke".

At that time 12 congregations and six ministers constituted it.

In 1875 it had grown to 26 congregations with nine ministers.

By 1893 there were ca. 120 congregations and 57 ministers within this synod.

On July 1, 1894, after the schism, the
(Continued on page 12)

OUR WOMEN'S WORK

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

To Have And Not To Hold

Drill — Duty — Devotions

From An Address By Dr. M. M. McGorrill of Grand Rapids, Mich., Given in Greenville, Mich.

Dr. McGorrill chose as his subject, "To Have and Not to Hold". In his talk he drew upon his 20 years of experience in the ministry and the many different kinds of people and situations arising for good and he stresses the point that through the influence of women so much good can come to man and his dependents providing that influence is used wisely and well — that every woman is a potential influence for good and that woman is the greatest single force for spiritual power, understanding and love that exists, but that too many women do not exercise this tremendous power for the good of mankind. He quoted the great English chaplain, Woodbine Wooley, who in talking to a group of soldiers, said, "I suppose you fellows wonder why I am talking to you in this manner instead of to your mothers. Well, I would rather talk to your mothers and have them talk, in turn, to you for they have the great power of understanding and could get the message across to you so much better than I." Dr. Gorrill elaborated on this by stating that women represent security — the one fixed dependable thing in the lives of their children, husbands and the families. The first thing the family asks on entering the home is, "Where is mother?" and when women neglect the great privilege of providing the spiritual power for good that is hers to give, the results are not good. The touch of a woman's hand in sickness is essentially spiritual and is acknowledged by writers, ministers, psychologists, and others. Successful men in all walks of life look to mothers, wives, nurses, and teachers for fixed security, understanding, and love—for the greatest security a woman can give to man and child is that of spiritually standing by, working, drudging, striving to impress upon them the great healing power of religious faith in character building through the teachings of good throughout the years. "Character isn't created in a crisis, character is revealed in a crisis," stated Dr. Gorrill, "and there are those who have a background of spiritual security and those who do not."

The world is unkind and critical, and there is great need for understanding and woman has this potential power of penetrating insight into human nature and through it has always done much to alleviate suffering through the power of understanding, faith, and love, he continued.

Woman's responsibility is stupendous. The great majority of women are accepting that responsibility but there are still too many that are neglecting it. When the soldiers come home from the war, they want to find the women they left behind as they remembered them and as they dreamed of them — good, faithful, tender, loving, and above all understanding.

Drill and duties are done for the day. Now to her evening devotions. But does the woman in uniform have time for that? O yes, the young woman who is serving Christ in her services to our country knows she can't go through a single day without looking to Him who is her only source of strength and her deliverer from all evil.

Much is said and written about the godlessness among service women. We wish you could visit the Service Commission office and see the letters from those who are continuing in the Way of Life even in the midst of the turmoil of war and who are constant and enthusiastic in their praise of the Church for encouraging and helping them.

To guide them in their devotions, the Service Commission sends these women the "Daily Devotions" booklet regularly each season.

Stationed at an isolated base far from home and friends, Staff Sergeant Marie Schussler, of the Marines, finds much joy in daily use of the devotional booklet. She writes: "I want to thank you for the lovely calendar and the little booklet 'Builders of a New Age'. I try to read the passage every day and it is so helpful.

"This base is really a barren place but the beauty of the mountains and the sky are breath taking. Surely anyone being able to see them could never say 'There is no God', for they would not be justified.

"In the morning the sky is so beautiful it makes you strong to tackle the new day and do great things and at night it is so beautiful it makes you ache all over for the ones you love and you pray God with all your heart to watch over them and love them. Surely God has never refused anyone's prayers."

A WAC who finds joy in witnessing of her faith writes: "It is over a year that I have been receiving your literature and the Daily Devotional Booklet. I can't tell you how much the latter means to me. I had formed the habit of daily devotions several years prior to my entrance to service. It is a habit that I don't want to break

"It is also interesting to read the Service Commission bulletins as they keep us in touch with others of our faith elsewhere. I am in the Medical Detachment working in the Station hospital. In my work as practical nurse I came in contact with many kinds of cases and quite often I have been able to help those under my care by the simple statements of my faith and what it means to me. I have so often said, and I speak from experience, that the greatest joy and privilege of a Christian is the privilege of prayer — to be able to take your troubles and problems to the Lord in prayer. . . . "It is with joy and pride in my Church that I receive your publications for to know that your Church follows you wherever you go gives you that feeling of home and the sense of security that they will never let you down."

These women, and many more, are also "Builders

In Terms Of Life

The Kingdom

The Jews had inherited a dream—The Kingdom of God. Down through the centuries they had made that dream the carrier of their most daring ambitions a Jewish super-state with a greater David on the throne and Jerusalem the world capital.

Jesus shared the dream of His people, but as it passed through His soul, the dream was purged of its dross. It widened into a beautiful vision—a world of righteousness, love, peace, brotherhood and spiritual fellowship—a Kingdom of God such as the Creator had intended it.

It was the Master's mission to win the people for His vision. But how could He? The national dream was so close to their hearts and it had all the sanctions of old time religion. Their notions of the Kingdom were deeply rooted; His vision had only the backing of His own fervent soul. If He set out to shatter their dream, they would regard Him with suspicion and brand Him a false prophet. The temptation to compromise was terrific. What if He tried not to run counter to their notions? What if He tried to wean them away from the century-old dream by making His vision more attractive! That could be done by adorning it with all the trimmings of earthly grandeur, glamor, power and riches. Since it was up to Him to usher in the Kingdom of Heaven, why not make use of all the splendor and majesty of a celestial background! That would entice the people. We know Christ came through the grueling temptation with His head high and His soul safe. For He never spoke of the Kingdom except in the simplest terms. His parables of the Kingdom were presented with exquisite simplicity—the mustard seed, the lump of leaven, the fishing net, and the pearl.

We of today have discarded the Jewish notions of a Jewish Kingdom of God; but we can hardly boast that our vision of the Kingdom is entirely clear. We too are suffering from spiritual blind spots. We are in danger of overlooking the Kingdom when we are closest to it;—for it has that same surprising simplicity as the King of Kings. He pointed to lowly things when He spoke of the Kingdom, so our quest had better take the same direction.

There is nothing which reminds so much of the Kingdom of God as a good home. If you were to enter into the spirit of a good home, you would know better than to look for it in the framework of the house. It is not in the building, the walls or the furniture—(a hotel has all of that) it is in the air, in the joys and the sorrows, in the shared life, in the right relationship of the souls of the home folks. Anybody may enter the house, but it is not so easy

to enter into the spirit of the home. To do that you must breathe the atmosphere, share in the life, join in the fellowship of the home. Then if the spirit of it enters into you, then you are in it. You have become a part of it. The real home is within the hearts of everyone who truly belongs to the home.

The Kingdom of God is in this world like the spirit of a good home. There is nothing geographical about it. The Christian church may be called the frame work of the Kingdom, but it is not identical with it, by any means. The church edifice does not guarantee the presence of the spirit of the Kingdom, any more than a house guarantees the presence of a good home. Here again, it is one thing to enter a church, and it is something else to enter the Kingdom. If it is within you, you are within the Kingdom, you are a part of it; if not, you are outside of it, though it may be all around you. "The Kingdom of God is within."

How does one enter the Kingdom?—The gate is straight and narrow. Again let us follow the simple lines. Music will show us the way. If a single note of music should decide to be enough unto itself, there would be no music to it. It would be so much noise playing its own little piece. It would be without meaning or character. If the note really wants to come into its own, it must enter into relationship with other notes; lose itself to find itself. In the theme of the music, the note would have meaning, character and beauty.—The gate is straight and narrow, but it opens up to a world of harmony.

If an individual insists on playing his own little tune, by letting self-concern be the chief interest of his life; he will not be happy about it. His soul will suffer under a gnawing sense of being disconnected, inadequate—lost. But if he, like the note, enters into the right relationship with God and his fellowmen, the agony is relieved. His sense of real worth is heightened. His lostness is replaced by a sense of oneness with something greater than himself. He is being naturalized into the Kingdom. If he follows through he experiences the presence of God.

As a citizen of the Kingdom he will gradually begin to think differently of time, space, order, values, life and death. He is still in this world, but it is losing its grip on him. He still has to deal with the same material situations and talents as other men, but he will deal differently—according to Kingdom principles.

When will the Kingdom come? Political, social and economic reforms may patch civilization together into a humanistic crazy-quilt, but that in itself will not usher in the Kingdom of God; the citizens of this world may still prefer to live in the Kingdom of pride, the Kingdom of Hatred—Vanity—Greed or Lust. The frontiers of the Kingdom of God will move forward as far and as soon as human hearts make room for God and His Spirit in the center of man.

of a New Age", and they look to us for our continued prayers and faithful remembrance.

Marcella Benson.

Service Commission,
National Lutheran Council,
Minneapolis, Minn.

MARIUS KROG

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

Some Facts and Opinions About Japan

Japan is one of the miracles of modern times. It is less than a century since she was opened to intercourse with other nations. Today she is so strong that she is in a life and death struggle with the United Nations. Her leaders boast that they have never lost a war and do not intend to lose this one. Since 1894 the Japanese nation has defeated China, Russia, and helped to defeat Germany in the first World War.

Japan consists of some 4,000 islands with a combined area of something less than the size of California. But of this area only about 16 per cent can be cultivated. The total population of Japan is about 72,000,000 and the density per square mile of arable land has reached the astounding figure of 2,740. It is said that four Japs are born every minute.

The people are poor and work very hard for a living. They till their little tracts of land carefully, and millions of old and young work for low wages in factories. While their living standard is low compared with ours, it is generally agreed that they are efficient workers.

Japan with her huge population must have overseas trade. As in the case of Great Britain, this is a matter of life and death. The Japanese homeland is not rich in natural resources. There is little mineral wealth and she must import about one-third of the timber needed. In times of peace her imports consisted further in such things as raw cotton, oils, fats, machinery, chemicals, drugs, soya beans, coal, metal and ores. Exports were chiefly raw silk, cotton fabrics, tinned and bottled foods and manufactures.

The Japanese people have a constitution, but it was not made by delegates elected by the people. It was given to them by their emperor. He is the source of all power. The cabinet is not responsible to parliament, but to him. The militarists in Japan are powerful and a menace to both the Japanese people and the world. They tolerate no serious criticism from civilians. It can be said in all fairness that the army and navy crowd in Japan is the most powerful group. Another powerful group consists of four houses that control the greater part of Japanese industry, trade, shipping and banking. These are the famous houses or families of Mitsui, Yasuda, Sumitomo and Mitsubishi.

In an earlier article in this column I discussed Japanese aggression during the past fifty years. It is very clear now that since 1931 Japan had decided to have her way in the Far East or fight. To illustrate how thorough her war preparation has been I quote the following from "Global Geography":

From 1931 to 1941, the Japanese mobilized all their resources to this one end. Essential war industries were multiplied. The number of workers in these plants increased from 158,000 to 860,000. Japan's financial reserves were used up in the purchase of stock piles of vital war materials.

Manchukuo, virtually a Japanese colony, was

called upon for help. In 1933, Manchukuo produced 11 million tons of coal; in 1937, the tonnage was 14 million. In 1931, Manchukuo produced 924,000 tons of iron ore; in 1937 production reached 2,257,000 tons. In these years, Japan invested over two billion yen in expanding production in Manchukuo.

By concentration of all resources to the one end, Japan built up a formidable war machine. But success depended upon a relatively short war, or a stalemate until the resources of conquests could be utilized.

It was the Japanese strategy to surround herself with a "protective ring," to build a shell around the homeland. This she did with both skill and speed. To the north she took Kiska and Attu from us. To the southwest she captured Burma to shut off aid to China. She captured Singapore and the Dutch colonial empire and to the east she had powerful bases such as Truk. In addition she seized many of our islands lying to the west of Pearl Harbor. This was all according to schedule. But a number of things did not go according to expectations. Among them were: the failure of Germany to knock out Russia, the stubborn endurance of China, and the efficiency and power of our forces in the Pacific.

She has lost Attu and Kiska to the north and there have been both air and naval attacks from that side. She suffered serious naval defeats in the Coral Sea, Bismarck Sea and at Midway. Our victories in the Solomons, and New Guinea are threatening her supply route from the south, and our recent victories in the Marshalls, and our attacks on Truk and elsewhere have thrown the Japanese leaders into a panic.

That this statement is true is shown by the fact that following our successes, Prime Minister Tojo ousted the Japanese chiefs of the army and naval general staffs. This, by the way, is something new in the Japanese way of doing things. During the past quarter century it has been the chiefs of the staffs who have ousted prime ministers from office. As the "Des Moines Register" has pointed out, this does not mean that civilians have secured control and that militarism is on the way out. Prime Minister Tojo is as much a warlord as any. But it is a sign that the military and naval chiefs were not infallible.

Our immediate aim is of course to defeat Japan. She must be taught, and I hope all others will learn, that war does not pay. However, our larger aim should be peace in the Far East. We must remember that after the war there will still be about 72,000,000 people living in a very small area. They must be given a chance to make a living. If they are to live, they must have trade and access to raw materials.

Should any of my readers wish to read an excellent book on the whole subject of the East, I would suggest "Basis for Peace in the Far East" by Nathaniel Peffer. Mr. Peffer has spent many years there and knows what he writes about. Furthermore, the book is very readable and interesting.

NEWS from the JUBILEE DRIVE COMMITTEE

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

A PLACE FOR THE CHURCH COLLEGE

The February 16th issue of *Christian Century* contains a very fine article by W. Norman Pittenger, an article entitled "Religion and the College." I should like to quote several passages from that article because Prof. Pittenger, in defense of the church colleges, says many things which we should keep in mind as we proceed to gather funds for improving and expanding our college in Des Moines.

He writes, for instance, "And it is the present writer's thesis that the one place where some chance still exists for a truly centered educational process is the church college . . . The Christian bodies must support, must revive, must establish such colleges, and they must do this even while we insist, along with all men of good will, like President Hutchins (University of Chicago), that the publicly controlled universities should bring religious studies back to the campuses.

"There has been much criticism of the church colleges . . . but when all allowance has been made for these criticisms, there have been few finer contributions to American life than that made by the church-controlled colleges or by those institutions which have some definite and operative church affiliations.

"The result of such connection with organized religion is that the student has had all of his varied studies related to a central emphasis, namely, the reality of God. The work done in biological laboratories, in history classrooms, in seminars on political economy, in the library and even in the gymnasium, has been visibly associated with the kind of activity which goes on in the college chapel . . . Often enough the relation is not so much a matter of words as of feeling, of acceptance as a fact.

"No young person is really educated, no boy or girl has been given fair treatment, unless he or she has been made acquainted with the persistent fact of religion. The human race on its knees in prayer, bowing before the adorable Reality of all realities, is too fundamental and persistent a thing to be skipped over in education.

"If our civilization is denying itself a share in these, then those of us who are Christian have the ineluctable obligation to see that our own children shall not suffer. Hence the place for the church college."

It should be easy for us to see that Prof. Pittenger and many others in the field of education would certainly give hearty approval to the work which is now going on within our church in order to raise \$100,000 for expansion and improvements of Grand View College when this war is over. Those of us who are close to the work at our college in Des Moines can also see that the Jubilee Drive is an honest and sincere effort on the part of our church to secure the means which will enable Grand View College to provide a better education under Christian guidance to more of our young people. Certainly this noble purpose is worthy of our support! In fact, our support need not

be given in the spirit of fulfilling an obligation. It should be a privilege to contribute to this cause. It need not be our duty to give, but we should give because our better selves will not let us do otherwise.

THE PRESERVATION OF OUR FOLK-LIFE

We also know that the existence of Grand View College can be justified on other grounds than those of the church college. It is important that we have a seminary in connection with our college so that we can prepare many of our young men for the ministry in our church. We are probably not aware of the full significance of this fact that our young ministers are being trained by professors who have been chosen by our church officials. Certainly we can see how important it is that the whole program of theological education be under the guidance of responsible leaders within our group! This only gives us another reason for supporting any improvement and expansion plan for our college and seminary.

And last, but not least, we can consider another function of Grand View College, namely, the preservation of our folk life outside the field of religion. We feel that this, too, is important. Prof. Pittenger even mentions a little along this line when he writes that "the church colleges might point the way toward a revived folk-art and folk-game experience in our national culture." All of us should know that the expansion plans for Grand View College also include specific aims for preserving our Danish culture and heritage.

DONATING WAR BONDS

Several groups have shown a strong interest in making their contributions in war bonds, but appear to be confused as to the way this should be done. For the benefit of all we are, therefore, publishing this "set of directions" to help those people who wish to contribute in this way. By following these directions you will be making the finest contribution to the Drive and at the same time you will be helping your community fill its war bond quota.

TO DONATE A WAR BOND

1. Go to any bank and make application for a Series F or G War Bond.
2. Ask to have it inscribed in this way: The Danish Evangelical Lutheran Church in America, corporation, (Grand View College Account) Des Moines, Iowa.
3. Ask the bank to send the bond to your home.
4. When you receive the bond, give it to your local committeeman or send it with a letter containing your name and address to Mr. Oluf R. Juhl, Route No. 1, Box 408, Hopkins, Minnesota.
5. Keep the official receipt which Mr. Juhl sends to you.



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 37 young men.
Askov, Minn., 114 young men, 5 WACS and 1 nurse.
Bridgeport, Conn., 21 young men, 1 WAC.
Bronx, N. Y., 8 young men.
Brooklyn, N. Y., 62 young men, 2 WAVES.
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.
Granly, Miss., 13 young men, 1 WAC, 1 WAVE, 1 nurse.
Grant, Mich., 10 young men.
Grayling, Mich., 11 young men.
Greenville, Mich., 45 young men, 2 nurses.
Hampton, Iowa, 14 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, 1 chaplain.
Marinette, Menominee, Mich., 21 young men.
Minneapolis, Minn., 28 young men.
Muskegon, Mich., 25 young men.

Newell, Iowa, 58 young men, 2 nurses, 4 gold stars.
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., 13 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.

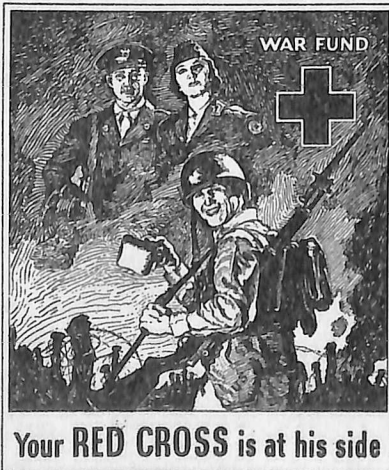
Please send the editor the latest number on young men and women in the U. S. service from your congregation.

Red Cross Appeals For \$200,000,000

The American Red Cross has a vast and vital work to do in this war. It does that work under charter from the Congress of the United States, but it is the privilege of the people of the United States to provide, by voluntary gifts and contributions, the funds necessary to turn its great program into action. Congress makes no appropriation for the Red Cross.



The \$200,000,000 which is the goal of the present Red Cross War Fund campaign is the minimum necessary to carry on its work among the armed forces of the United States — in the hundreds of military and naval stations in this country; at the camps and stations on the many overseas active fronts where the fighting is under way; in the recreation clubs in foreign lands the tired service man can go on furlough to be sure of recreation and wholesome amusements; in countless general and station hospitals where ill and wounded men are cared for; in the prison camps of Germany where our men receive and send mail through the Red Cross.



The Red Cross, having a branch or chapter in every county in the United States, belongs immediately to the American people. It has a membership of millions of adults and young people. Its principal charge is the conservation of life in this time of bloody destruction, and it goes all the way with our boys — to camp and to the battle front.

It is America's obligation to see that the men who are fighting this war and their families continue to have the needed services of the American Red Cross. We all must support the Red Cross. Let's give!

The Layman And Our Church

About a year ago Prof. Erling Jensen wrote his article about more layman participation at our conventions. The result was perhaps his election to the convention chairmanship. Though I am not exactly enthusiastic about the seeming resulting parliamentarianism, I am nevertheless hoping for more layman participation along certain lines. I think for example that it should be up to our laymen to start a movement, for better understanding of our stewardship task, similar to the movement launched in the U. L. C. A. several years ago, and which resulted in "The Layman's League" for Stewardship. It is not right, nor is it a happy situation, when a great number of members in our church do not understand their membership obligations. If the minister is always the man that has to talk stewardship then he also, often, becomes the target of much unjust and unnecessary criticism.

I know of no one that should and could be better

prepared to drive the real facts home than the lay members.

Now that we have it definitely settled for some time at least, that the pastor is not a privileged member at our church conventions, let us also settle the fact that he should first of all give his time to his ministry and not to much "waiting at tables" and the administration of the finances that can and should be taken care of by those to whom the financial responsibility largely belongs.

Why not let the laymen have a day at the convention where different phases of the privileges and responsibilities are largely discussed. Let the ministers listen in, but unless they are specially requested to speak, let them keep silence where they sit.

Our ecclesiastical affairs should be fairly settled for some time. Let us begin to give more thought to the propagation of the Kingdom in action that is backed with our means rather than our eloquent words.

L. C. Bundgaard.

From College Windows

David T. Nelson.

It is not an easy task to follow in President Bergendoff's footsteps. His thoughtful articles have posed fundamental problems for the consideration of all who are deeply interested in Christian education.

He has referred more than once to the break-up of college faculties and student bodies because of the war, and has pointed out that "personalities, in faculties and student bodies, are the heart and soul of institutions of higher education." Further losses in "personalities" appear to be almost inevitable in our church colleges unless we mobilize our Christian forces to prevent them.



Before the war less than one-third of Lutheran college students were enrolled in Lutheran colleges. The percentage is about the same now. Why should it not be increased? Let us build the Church. To do so, let us build its institutions. Amid all the manifold duties and preoccupations of the war, let us go forward in Christian education. We shall need it. And our children will need it.

This is not a task for college administrators alone. It is a task for every Christian man and woman. It is a task for the pastor as he goes among his young people. It is a task for every parent whose sons and daughters so soon may be engaged in war service or, if physically unfit, must be prepared to fill the gaps in our civilian society. It is a task for the young people

themselves as they search for that which abides amid much that is transitory.

War burns away dross and makes us cling to the varieties of faith. This is the experience of Eddie Rickenbacker, Verne Hauglund, and countless others whose stories have not reached the headlines. Our Christian colleges, whatever their imperfections, are built upon that faith.

*David T. Nelson is Professor of English at Luther College, Decorah, Iowa, and has promised to write a series of articles under the above heading. This is a continuation of articles by Dr. Bergendoff, president of Augustana College, Rock Island, which we have been privileged to print now and then.—Editor.

Lutheran Student Homes

We hear much about Lutheran Service Centers for our men in the service during these years. But I wonder how many of our church people know about the Lutheran Student Centers or Homes near our colleges and universities. Perhaps some of our homes would appreciate to know, that there are such places when they are to choose some college for the advanced education of their young people.

Naturally we feel that our own Grand View College is the best place we can send our young folks for the first two years of college training in a home-like atmosphere. Everything should be done to make it the best place possible for them and then encourage them to fill our school to capacity every year. It is not a second rate school. It is more than a school, it is a school and home combined.

But after the two years in some Junior College, parents and their young people must choose a college for the advanced education. Why not then choose a college where our young folks can gather in Lutheran Centers for meetings together with other Lutherans and where our girls at least can room and, in some places, do their own light house keeping at a substantial saving to themselves?

Until recently, I must confess, I was not aware of the extent of such work among Lutheran students in Lutheran Centers or Homes near our public educational institutions. During the past year it became my duty as president of District IV of our synod, to look into matters concerning one such Lutheran Student Home, namely The Martin Luther Foundation Home near the Iowa State Teachers College in Cedar Falls, Iowa. I became aware of the fact, that such centers since about 1923 have been established at several other colleges in the mid-west where so many of the Lutheran congregations are located. A National Lutheran Student organization has been instrumental in organizing these centers.

The Martin Luther Foundation Home is located on College Street directly across the campus from the college library, a fine location. The present building was purchased about 1927 and it has been open to women students for rooming and light house keeping and for joint meetings of men and women students ever since under the direction of Lutheran laymen and women and pastors. Direct supervision of the home is in the hands of a Lutheran matron or family. Pre-

vious to this, since 1923, some prominent and interested Lutheran men and women in and around Cedar Falls had arranged for a Lutheran Student Center with meetings in a basement near the college. Both of the Danish Lutheran churches in the city had contributed to the support of this work and Dr. Skar and Dr. Jensen among others had taken an active part in promoting this project. The American Lutheran church through the efforts of Rev. Siefkes and Rev. Holms as well as other Lutheran church bodies had supported the cause. But until very recently the home had primarily been directed and supported by individual Lutheran men and women.

At their annual meeting in 1943, it was proposed that an attempt be made to interest the Iowa Districts of six of the Lutheran Synods in a joint undertaking to do away with the indebtedness of about \$6000 on the home and the three adjoining lots. Each district was to contribute in proportion to its membership and have a member on the board of directors of the home. Our portion was \$130. The pastors of the Lutheran churches in Cedar Falls were to be ex-officio members on the board. In this way our pastor in Bethlehem church might always be in touch with any of our young people meeting at the home.

The matter was left to the District board at our convention in Des Moines. However, the majority of the members did not favor our partaking in this project. So I put the matter up to the Bethlehem church, thinking that it might be advantageous to them to be in on this work. At their annual meeting they decided to assume District Four's share of the indebtedness and they will then be represented on the board accordingly. I hope that they will do what they can to make the home worthwhile for our young people attending the college.

This means that our church in Cedar Falls, Ia., has entered into a work with other Lutheran bodies and

Lutheran men and women to arrange for a wholesome gathering place for Lutheran students in a Lutheran home near the Iowa State Teachers College, under the supervision of our Lutheran churches. It also means that there is a Lutheran home near this college as well as others, where Lutheran parents can send their girls to room under the supervision of a Lutheran matron and at a very reasonable cost, while they take their advanced college training. The I. S. T. C. has built its own dormitories for men and women and the college requires that all students must reside in the dormitories during their Freshman year. This ruling of course has created some hardships for the various denominational student centers near the school.

During this winter term some eighty Lutheran students are attending the I. S. T. C., but in normal times there are many more. If our Lutheran homes in Iowa, from which most of these students come, became aware of this Lutheran home and gathering place near the college, perhaps all accommodations in the home on College street would be spoken for in advance by the upper class women. The same might hold true elsewhere.

To those among our young women who take their Junior College training at Grand View or elsewhere, I would suggest that they get in touch with the Lutheran Student Center near the college which they choose to attend. Some of our Danish Church young people have been active in the Lutheran student affairs at the home in Cedar Falls. Why should these Lutheran Centers or young people's homes, not be made the hub of Lutheran student activities for men and women during their years in college? Perhaps more of our Lutheran young people might in this way be preserved in their Lutheran faith, church and home. More concern by all Lutheran churches in such wholesome meeting places for all their young people might bring rich future returns.

A. E. Frost.

ABCD OF OUR CHURCH SYNODS

(Continued from page 5)

synod consisted of 40 congregations and 36 ministers.

In 1896 Grand View College at Des Moines, Iowa, was dedicated at the theological seminary of the synod.

Until the trouble in 1893-1894 the synod consisted of three elements:

- (a) People with the state church of Denmark (Folkekirken) background.
- (b) People with the mission (Indre Mission) background.
- (c) People with the free-church (Frimenighed) background.

Synod (B)

In September of 1884 at a meeting in Argo, Nebraska, six ministers representing nine congregations withdrew from "Den norsk-danske, ev-luth. Konference" and formed "Det danske ev-luth. Kirkesamfund i Amerika".

At this meeting two candidates were ordained and one minister joined, so that the beginning number of ministers was nine.

The commonly used name for this synod was "Kirkesamfundet".

There had been a choice. They could either join the existing Danish synod

(A) or form their own. They formed their own, synod (B).

In 1886 "Trinitatis Seminarium" was dedicated at Blair, Nebraska as the Theological Seminary of the synod.

By 1896 the synod had grown to 57 congregations, 25 to 30 "preaching places" with 42 ministers serving them.

This synod consisted in the main of two elements:

- (a) People with the state church of Denmark (Folkekirken) background, and
- (b) People with the mission (Indre Mission) background.

Synod (C)

When in September of 1893 synod (A) held its convention at Racine, Wisconsin, a new constitution was submitted. A majority accepted this constitution. A minority refused to sign it.

This minority formed a synod of their own, using the name of a previously established society "Foreningen for dansk evangelisk luthersk Mission blandt Danske i Amerika", for short "Missionsforeningen".

Twelve laymen and 12 ministers were charter members of this society.

In September of 1894 the synod selected as its official name "Dan danske ev.-luth. Kirke i Nordamerika". The common name for it soon became "Nordkirken".

September of 1894 the synod had a membership of 19 ministers and two missionaries. The number of congregations belonging is not stipulated.

At its termination in 1896 this synod (C) consisted of 22 ministers and 40 congregations.

The predominant element in synod (C) appears to have been people with the mission (Indre Mission) background.

Synod (D)

On October 1, 1896 at a joint meeting in Minneapolis, Minn., synod (B) "Det danske ev.-luth. Kirkesamfund i Amerika" and synod (C) "Den danske ev.-luth. Kirke i Nordamerika" merged to form synod (D) "Den forenede, dansk ev.-luth. Kirke i Amerika".

"Den forenede Kirke" became the common name for it.

At the outset this synod consisted of 127 congregations and 63 ministers, together with eight missionaries.

Formed as it was by merger of

CHURCH and HOME

By REV. M. MIKKELSEN

The church should be able to help us to solve our problems. Of all institutions in a community the church should have the least number of problems on hand to deal with, at least within its own organization, and therefore it should have more time to devote in the service it may be called upon to render in helping other organizations to solve their problems.

"Other organizations," however, frequently display ability to solve their problems which surpasses that of the church, and sometimes even have less problems to cope with. The church may have to learn from them. I realize, of course, that non-sectarian organizations have an advantage over the church when it comes to doing business in a businesslike way. The church is in the world as well, and it must adapt itself constantly to the surroundings in which it is set to work; this naturally adds greatly to its responsibility as well as to the judgment we are likely to pass upon it in regard to its way of working and adjusting itself to its surroundings.

Jesus once used the expression "My church" (Matth. 16:18) when He made reference of the type of foundation it must be built upon, and said, that the gates of hell shall not prevail against it. But I am not so sure that the church as we know it and see it at work in the world today is identical to "My church". Jesus rarely spoke of the church, but frequently of the kingdom of God, therefore, to Him, the church is the kingdom of God. The church in order to become THE CHURCH must surrender itself to the kingdom of God.

Asserting itself toward supremacy the church like any secular organization may have its problems to cope with and break its neck upon, and until it surrenders itself to the kingdom of God there is no possible chance of ever arriving at a complete and satisfactory solution.

That "the kingdom of God is within you" has reference to the church as well as to the individual is beyond all doubt, and therefore, the solution to our prob-

lems is the working out of these relationships after pattern: Love thy neighbor as thyself.

The church, having surrendered itself to the kingdom of God, will tell us: There is One who has come to set you free, and who speaks out of your problems: What shall I do for you? Where our need is greatest, and if we so desire, He is willing and able to help us. Our problems are solved.

Our Church

Long Beach, Calif.—Rev. A. E. Farstrup of Los Angeles has made arrangements to offer Danish church services in Long Beach every fourth Sunday of each month. The first service was scheduled to be held Sunday, February 27, 4:00 p. m., in the Parkway Church on the corner of 14th St. and Pacific Avenue.

March 16, 1944—One Hundred Years since the birthdate of the late Rev. P. Kjølhede, who served the Danish Church as pastor more than half a century. Rev. P. Kjølhede was born March 16, 1844, in Denmark and came to America in 1880. He was ordained into the ministry shortly after coming to this country in 1880 and served in this field of work through more than fifty years. Through many years he was the ordinator of the Danish Church. He died June 18, 1937, at the age of 93. We hope to bring more about the life of Rev. Kjølhede in the next issue of our paper.

Menominee, Mich., Marinette, Wis.—At the annual meeting of the Menominee church it was decided that in the future membership envelopes, signifying full membership in the church, will be given to the young people after confirmation. Thus they will immediately be given the feeling of responsibility as members of the church in which they were confirmed. On the fifth Sunday of a month no Sunday school classes are held. The Sunday school children gather a few minutes before the time for the regular worship service and attend the church service in a body. At the annual meeting of the Marinette, Wis., congregation, Rev. V. M. Hansen was voted a monthly bonus of \$5.00 for the year of 1944 to meet the high cost of living. The Ladies' Aid recently gave \$50 to the church.

The Annual Pastor's Institute to be held again this year at Grand View College has been announced for April 18, 19 and 20. The following speakers have been secured: Prof. Wm. Pauck, D.Th., of University of Chicago; Prof. J. P. Nielsen, Th.D., of Trinity Seminary, Blair, Nebr.; and Bishop J. Ralph Magee, resident bishop of the Des Moines area of the Methodist Church. A complete program will be announced later. Pastors are urged to register early. Registration to be sent to Dr. Johannes Knudsen, Grand View College.

Tyler, Minn.—Rev. S. D. Rodholm preached the sermon in the Danebod Church on Sunday, Feb. 27th. Sunday evening he officiated in the Danebod Church at the wedding of Miss Harriet Kruse of Tyler and Robert Sorensen of Des Moines (formerly Racine, Wis.) Monday evening, Feb. 28th. Prof. Erling Jensen from Grand View College spoke in the Danebod gymnasium in the interest of the Jubilee Fund. The film, "Daily Life at G. V. C." was also shown.

Waterloo, Iowa.—Lenten services are held every Wednesday evening during Lent. The women of the congregation have decided to place flowers on the church altar every Sunday through the year. Some have in the past now and then placed such flowers in memory of some relative or otherwise. A committee was appointed to take care of all arrangements for same.

Kimballton, Iowa.—On Wednesday, February 16, a group of women met for the purpose of organizing an English Ladies' Aid society. It was voted to give it the name, "The Friendship Circle", and meetings will be held the third Wednesday afternoon of each month. Twenty-two members joined at the first meeting. The "Young Folk's Group" has adopted the new name of "Good Fellowship Group". Meetings are held monthly. There are now 35 members.

Withee, Wisconsin.—"The Men's Fellowship Group" was organized at a meeting on February 17th. Meetings will be held monthly. The following objectives were adopted: 1. To sponsor such worthy projects which may be of physical, spiritual and mental benefits. 2. To have at each meeting a devotional period, fellowship and recreation. 3. To select leaders for each phase of the groups program. 4. To enlist all men in the community irregardless of their church affiliation, provided that they agree with out general purpose and are willing to sign the membership pledge. (b) Men who do not sign the membership pledge may attend meetings as often as they like and may be regarded as associate members without the privilege of voting. The membership pledge reads: "In signing my name to this membership pledge it is my intention to renew my obligation enjoined in my baptismal covenant, to be a disciple of Christ in my relationship to God and men. I shall devote a part of my leisure time to a study of the New Testament and other literature which may help me to be alert to the present needs of my time. I shall attend the meetings of the men's group and shall contribute to its activities according to my ability and likewise help to sponsor all worthy community projects according to mutual agreement by my group."

Ludington, Mich.—Rev. Verner Hansen reports in his bulletin that a young people's society was organized at a recent meeting. Rev. A. C. Kildegaard of Muskegon was present and presented the film "Daily Life at Grand View College". Meetings will be held twice a month. Chris Jacobsen, one of the ten

synods (B) and (C), its principal elements need not be mentioned.

In concluding this brief attempt at clarification, permit me to repeat:

(1) Prior to 1893 there were two Danish Lutheran church synods in America.

(2) In 1893-94 one of these synods was rent in two.

(3) From 1893-94 to 1896 there were three Danish Lutheran church synods in America.

(4) In 1896 two of the three merged.

(5) Since 1896 there have again been two Danish Lutheran church synods in America.

P. Jorgensen.

men who organized the Trinity Lutheran Church in Victory, Mich., died recently at the high age of 94. Lenten services are held every Wednesday evening.

Rev. Alfred Jensen, president of our synod, was scheduled to visit the Granly, Miss., congregation for Sunday, February 20th, and the Danevang, Texas, congregation on Sunday, February 27th. He also planned to visit on his trip to the South, Chaplain J. C. Kjaer in Fort Sill, Oklahoma, and Chaplain F. O. Lund in the War Prisoner's Camp at Ruston, La.

Correction: The last three News items under "Our Church" in the last issue of L. T. were obsolete items, that had been laid aside in the print shop four to six weeks ago because of lack of space. By mistake these items had been picked up for this last issue by some helping hand in the print shop. We regret that this should happen, as each one of the items, because of them being obsolete caused confusion in the minds of our readers. We hope it will not happen again.

Acknowledgment of Receipts From The Synod Treasurer

FOR FEBRUARY, 1944

Towards Budget:

General:

Previously acknowledged	\$ 5,074.00
Congregation, Portland, Me.	75.00
Congregation, Muskegon, Mich.	48.65
Congregation, Menominee, Mich.	26.56
Congregation, Racine, Wis.	68.26
Congregation, Trinity, Chicago, Ill.	300.00
Congregation, Des Moines, Ia.	25.00
Congregation, Waterloo, Iowa	375.00
Congregation, Ringsted, Iowa	367.00
Congregation, Bone Lake, Wis.	62.40
Congregation, Omaha, Nebr.	60.00
Congregation, Los Angeles, Cal.	27.75
Congregation, Wilbur, Wash.	48.50
Hans Jensen, Hutchinson, Minn.	25.00

Total to date ----- \$ 6,583.12

For Pension Fund,

Miscellaneous

Previously acknowledged	\$ 1,774.12
Congregation, Waterloo, Ia.	75.00

Total to date ----- \$ 1,849.12

For Pension Fund,

Pastors' Contributions:

Previously acknowledged	\$ 300.76
Rev. Swen Baden, Perth Amboy, N. J.	16.50
Rev. A. C. Kildegaard, Jr.	12.00
Rev. Haakon Jorgensen	14.00
Rev. Erik K. Møller	12.00

Total to date ----- \$ 355.26

LUTHERAN TIDINGS

For Home Mission:

Previously acknowledged	\$ 582.83
Congregation, Troy, N. Y.	4.00
St. Ansgar's Joint Sunday School, Rosenborg, Nebr.	5.00
In memory of Jacob Jacobsen, Freeborn, Minn., from Mrs. Laurits Jensen, Alden, Minn.	4.00

Total to date ----- \$ 595.83

For Canada Mission:

Previously acknowledged	\$ 50.05
St. Ansgar's Joint Sunday School, Rosenborg, Nebr.	5.00

Total to date ----- \$ 55.05

For Children's Home,

Chicago, Ill.:

Previously acknowledged	\$ 145.46
Received direct at the home and credited to the following: St. Stephens, Chicago, \$25.00; Trinity, Chicago, \$220.00; Manistee, Oak Hill, Ringsted, Minneapolis, Omaha, Rosenborg and Junction City, \$5.00 each; Newell and Solvang, \$10.00 each; Cedar Falls, \$15.00; Kimballton, \$20.00; Parlier, \$30.00. Total	365.00

Total to date ----- \$ 510.46

For Children's Home,

Tyler, Minn.

Previously acknowledged	\$ 134.50
Mrs. Hedvig Jorgensen, Tyler, Minn.	4.00
St. Ansgars Joint Sunday School, Rosenborg, Nebr.	5.00
In memory of Marlys Jean Andersen, Dagmar, Mont., from Mr. and Mrs. C. W. Larsen, Mr. and Mrs. Hector Tommeraus, Mrs. Carrie Olsen, Douglas and Dolores Vee, and Rogers Kent Honey	6.00

Received direct by the home and credited to the following: Detroit \$15.00, Newell, Kimballton and Solvang \$10.00 each, Manistee, Clinton, West Denmark, Minneapolis, Alden, Viborg, Omaha, Marquette, Brush and Junction City \$5.00 each --- 95.00

Total to date ----- \$ 244.50

Annual Reports:

Previously acknowledged	\$ 188.05
Nothing further this month. Would appreciate getting the ones still outstanding accounted for in the near future.	

President's Travel Account:

Previously acknowledged	\$ 312.79
Congregation, Hartford, Conn.	41.15
Congregation, Port Chester, Conn.	18.60
Congregation, Bridgeport, Conn.	10.00
Congregation, Detroit, Mich.	59.00
Congregation, Dwight, Ill.	21.97

Total to date ----- \$ 463.51

Received for Items Not on Budget.

Lutheran World Action:

Previously acknowledged	\$ 5,329.05
St. John's Ladies' Aid, Hampton, Iowa	5.00

Total to date ----- \$ 5,334.05

For Grand View College

Jubilee Fund—Cash Contributions:

Previously acknowledged	\$11,562.64
In memory of Mrs. Agnes Ammentorp from G. V. C. Alumni Association, Chicago, Ill.	5.00
Mr. and Mrs. A. Berg, Chicago, Ill.	20.00
Mr. and Mrs. Aage Jensen, Chicago, Ill.	25.00
Mrs. Fred Ammentorp, Detroit, Mich.	25.00
Dr. Ejvind P. Fenger, Minneapolis, Minn.	10.00
Mrs. Ingeborg Kirkegaard, Minneapolis, Minn.	10.00
Mrs. H. P. Schmidt, Muskegon, Mich.	20.00
Mr. N. P. Hansen, Muskegon, Mich.	25.00
Mr. Holger C. Jorgensen, Muskegon, Mich.	25.00
Mr. and Mrs. W. C. Nielsen, Muskegon, Mich.	25.00
Mr. and Mrs. E. H. Hansen, Muskegon, Mich.	25.00
Mrs. Signe M. Jensen, Tyler, Minn.	25.00
Mr. and Mrs. N. C. Pedersen, Tyler, Minn.	100.00
Lt. (jg) Ivan Utoft, Tyler, Minn.	25.00
Miss Elin K. Jensen, Kimballton, Iowa	25.00
Mr. and Mrs. Geo. White, Brush, Col.	25.00
Mr. and Mrs. Harald Gade, Brush, Col.	25.00
Mr. and Mrs. Niels Gade, Brush, Col.	25.00
Mr. and Mrs. Richard Christensen, Brush, Col.	10.00
Mr. and Mrs. Otto Christensen, Brush, Col.	18.50
Mr. and Mrs. Hans Steen, Brush, Col.	15.00
Mr. and Mrs. L. P. Lorensen, Brush, Col.	10.00
Mr. and Mrs. Viggo Christensen, Brush, Col.	5.00
Mr. and Mrs. Laurence C. Larsen, Brush, Col.	5.00
Mr. and Mrs. A. A. Christensen, Brush, Col.	5.00
Mrs. N. C. Hansen and daughters, Brush, Col.	18.50
Mrs. Elisabeth Bruun, Brush, Col.	2.00
Mrs. Radmus Madsen, Brush, Col.	25.00
Mr. Robert Southworth, Brush, Col.	25.00
Rev. and Mrs. Erick Back, Brush, Col.	5.00
Rev. and Mrs. J. J. Lerager, Brush, Col.	25.00

Total in cash to date ----- \$12,206.64

Contributions in Bonds (listed here at maturity value):

Previously acknowledged	---\$ 6,450.00
Rev. and Mrs. Svend Kjær, Salinas, Cal.	25.00
"Anonymous", Minneapolis, Minn.	50.00
Miss Sigrid Østergaard, Minneapolis, Minn.	50.00
Miss Alpha Jepsen, Minneapolis, Minn.	25.00
Mr. and Mrs. Karl J. Thomsen, Marquette, Nebr.	25.00
Mr. and Mrs. J. D. Rix, Tyler, Minn.	25.00
Mr. and Mrs. Jens Børresen, Tyler, Minn.	200.00
Mr. and Mrs. Erik Johansen, Tyler, Minn.	100.00
Mr. and Mrs. P. S. Munk-Pedersen, Washington, D. C.	50.00
Mrs. Kurt Samann, Washington, D. C.	25.00
Miss Tove Christensen, Washington, D. C.	25.00
Mr. and Mrs. Julius Nielsen, East Falls Church, Va.	25.00
Rev. and Mrs. Holger Jørgensen, Muskegon, Mich.	25.00
Mr. and Mrs. Clarence Johnson, Fredsville, Iowa	25.00
Mr. and Mrs. Jens G. Thuesen, Fredsville, Iowa	500.00
Cpt. F. O. Lund, Post Chapelain, Ruston, La.	50.00
Mr. and Mrs. Richard Sorensen, Des Moines, Iowa	25.00
Mr. and Mrs. Valdemar Andersen, Bronx, N. Y.	25.00

Total in bonds to date---\$ 7,725.00

In July I failed to list \$200.00 received from Miss Jensine Jensen, Los Angeles, Cal. However the amount was included in the total reported.

To all of you, a sincere "Thank you".

Olaf R. Juhl, Synod Treasurer.

Hobby Acres, Route 1,
Hopkins, Minn.

Acknowledgment of Gifts CHILDREN'S HOME, CHICAGO

St. Stephen's Church, Chicago, \$10.00; Ladies' Aid, Alden, Minn., \$5.00; Mrs. Kirstine Jepsen, Chicago, \$7.00; Mrs. Toby Christensen, Cedar Falls, Ia., \$5.00; Mrs. Ingeman Jacobsen, Chicago, \$15.00; Mr. and Mrs. C. P. Vagtborg, Chicago, \$10.00; Mr. and Mrs. Martin Jensen, Chicago, \$5.00; Peder's Ladies' Aid, Minneapolis, \$5.00; St. Stephen's Ladies' Aid, Chicago, \$15.00;

Carl M. Madsen, Chicago, \$5.00; Ladies' Aid, Kimballton, Iowa, \$10.00; St. John's Ladies' Aid, Brayton, Iowa, \$5.00; Ladies' Aid, Omaha, Nebr., \$5.00; Mrs. Jacob Swanson, Chicago, \$5.00; Mr. and Mrs. Axel Reitzel, Chicago, \$5.00; Elker Nielsen, Chicago, \$100.00; "Dusinet" club, Chicago, \$5.00; Valhalla Lodge, Ferndale, Calif., \$5.00; Mrs. Inger K. Nielsen, Chicago, \$50.00; Study Group, Bethlehem Church, Cedar Falls, Iowa, \$10.00; Ladies' Aid, Junction City, Ore., \$5.00; Kathrine Lodge, Kenosha, Wis., \$5.00; Ladies' Aid, Newell, Iowa, \$10.00; Herman Garben Co., Chicago, \$10.00; Ladies' Aid, Parlier, Calif., \$30.00; John I. Petersen, Kimballton, Ia., \$10.00; Leonard Schroeder, Seattle, Wash., \$5.00; Ladies' Aid, Manistee, Mich., \$5.00; Ladies' Aid, Lindsay, Nebr., \$5.00; Ladies' Aid, Solvang, Calif., \$10.00; Miss Ida T. Hoffman, Chicago, \$5.00; Trinity Ladies' Aid, Chicago, \$25.00; Mrs. Marie Lange, Chicago, \$5.00; Mrs. T. R. Hansen, Brookhaven, Miss., \$2.00; Mrs. Emma Fricke, Chicago, \$2.00; S. T. Corydon, Chicago, \$10.00; The Guiding Circle, Ringsted, Ia., \$5.00; Victoria Lodge, Racine, Wis., \$5.00; Miss Christine Hansen, Uehling, Nebr., \$1.05; Olson Rug Co., Chicago, \$100.00; Dannevang Lodge, Chicago, \$5.00; S. N. Nielsen, Chicago, \$25.00; Danish Sisterhood, Lincoln, Nebr., \$2.00; Bert Madsen, Chicago, \$5.00; Mr. and Mrs. Niels Clausen, Highland Park, Ill., \$25.00; Valkyrie Society, Chicago, \$5.00; Mrs. Marie Sorensen, Chicago, \$5.00; Danish Sisterhood, Withee, Wis., \$5.00; C. Sorensen, Chicago, \$5.00; Danish Sisterhood, No. 42, Chicago, \$5.00; George Bring, Chicago, \$2.00; Thorvald Nielsen, Park Ridge, Ill., \$25.00; Peter I. Nielsen, So. Bend, Ind., \$10.00; Egan Hertz, Chicago, \$25.00; P. C. Petersen, St. Louis Ave., Chicago, \$5.00; Gunnar Jensinius, Chicago, \$5.00; Einer Christensen, Chicago, \$5.00; Thor Christensen, Chicago, \$5.00; Louis Jensen, Chicago, \$5.00; E. P. Sorensen, Chicago, \$25.00; Andrew Benson, Chicago, \$25.00; Danish Brotherhood of America, through Axel Skelbeck, Omaha, Nebr., \$190.71; Ladies' Aid, South Chicago, \$5.00; *Olaf Juhl, treasurer of the Synod, \$145.46.

*This amount from the following groups:

Ladies' Aid, Oak Hill, Iowa, \$5.00; Ladies' Aid, Fredsville, Ia., \$10.00; Ladies' Aid, Dagmar, Mont., \$15.00; Ladies' Aid, Lake Benton, Minn., \$10.00;

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

Ladies' Aid, Cedar Falls, Iowa, \$10.00; Ladies' Aid, Tyler, Minn., \$10.00; Ladies' Aid, Cozad, Nebr., \$5.00; Ladies' Aid, Hetland, So. Dak., \$5.00; Ladies' Aid, Juhl, Mich., \$2.50; Ladies' Aid, Trufant, Mich., \$5.00; Settlement Church Circle, Greenville, Mich., \$8.60; Bethania Church, Racine, Wis., \$10.00; St. Peter's Church, Dwight, Ill., \$44.36; Sunday School, Diamond Lake, Minn., \$5.00.

Other Gifts:

Mrs. Marie Nielsen, Chicago, a box of oranges and a box of apples; S. N. Nielsen, Chicago, box of oranges and grapefruit; Agnes Ruppeur, San Francisco, five knitted; Chicago Candy Club, large carton of candy; friends in Dwight, Ill., 28 quarts of canned fruit and vegetables; Mrs. Einer Mose, Oak Park, Ill., clothing for the children; Mr. and Mrs. S. M. Ronvald, Chicago, \$1 to each of the 29 children; The Plantation Club, Chicago, new winter coats for all the children; Dr. and Mrs. Veneklasen, Chicago, a potted plant; Oscar Meyer, Chicago, two packages of cookies; Ragnhild and Nanna Strandskov, Chicago, a bushel of fruit; Dania Ladies' Aid, Chicago, a volley ball and other game; H. Kallenbach, Chicago, \$25 war bond; Mr. and Mrs. Axel T. Petersen, Chicago, dolls for the children; Logan Square Grocery, Chicago, box of apples.

Our sincere appreciation of all the gifts. We are also grateful for the many greetings to the home that accompanied the gifts. We wish to express our sincere thanks to Mr. and Mrs. Axel Sorensen for the Christmas dinner and the afternoon the children spent in the home. Our thanks to Mrs. Gertrude Christensen and others who have entertained the children in their homes.

With sincere greetings from all members of the Board,

Ottar S. Jorgensen.

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