

Lutheran Tidings

Volume X

April 5, 1944

Number 17

THE EASTER GOSPEL

Jesus is risen
From death's dark prison
To the land of the living He came,
Now die He can never
He shall live forever
And rule in His Father's name.

To heaven above
Our Lord in His love
Went back to His Father's home.
In the mansions there
He a place will prepare
Where His friends to Him shall come.

If we believe
We shall receive
A home with our Savior above;
Therefore let us raise
Our voices in praise
To the glory of God and His love.

Henrik Plambeck.

Easter Day

"This is the day which the Lord hath made, we will rejoice and be glad in it."—Psalm 118, 24.

What a day of wonder it was! What a thrilling story it is!

In the early morning the earth shook and trembled; an angel from Heaven descended, rolled away the stone and sat victorious upon it. The guards fell to the ground as dead men. Out of the sepulchre in Joseph of Arimathea's garden arose the Prince of Life. The greatest of all miracles. Life out of Death. Something new never heard of before.

A little later several women hurrying to the sepulchre. Matthew tells us of Mary Magdalene and the other Mary. Mark mentions Salome. Matthew speaks of James and John. Luke has in his gospel the name of Joanna and others.

They were loaded with precious gifts, their hearts filled with love but also with anxiety concerning the big stone. Then the surprise. The stone had been rolled away. Immediately Mary Magdalene turned back to Jerusalem to notify Peter and John. The other women proceeded to the grave. There they met the angel, heard his statement: "The Lord is risen"; were invited to see the place, "Come and see" and then commissioned to bring the good tidings to the apostles.

We next hear of Peter and John racing to the grave. Peter wonders; but it flashed upon the mind of John: Jesus has risen from the dead. Very soon Mary is back again in the garden. To her the risen Christ revealed Himself by calling her name, "Mary". No other person spoke as He. And she exclaimed "Rabboni". One writer makes this comment: "It is at once an expression of surprise, recognition, relief and joy."

Mary was the first to recognize the risen Lord. Next is Peter. A greeting had already been sent to him. No one knows what Christ and Peter talked about. But Peter's heart was mended, his faith and hope restored.

Late in the afternoon and toward evening Christ

appeared to the two disciples on their way to Emmaus. He expounded unto them the scriptures; He tarried with them and broke the bread in such a familiar way that their eyes were opened and they knew him.

And now the same evening. Ten men behind closed doors. Christ standing among them breathing peace to their sorrowful hearts and soon they were filled with joy and new life. It was the end of a perfect day. A day different from any other day.

It was a day which accounts for so many new and valuable things. The change that took place in the apostles' life. One Bible student has made this comment: "No one can deny that something did happen to the disciples and this something changed them overnight, we might almost say, from chicken-hearted men to lion-hearted men."

The foundation of the church, the hymns we sing in praise of the resurrection, the message that rings out through the world from pole to pole, all is a result of that first Easter day. In it is the assurance of our justification and the hope of every Christian.

And if we further ask: what does the Easter message mean to us? It tells us that from our earliest childhood days we may have Him with us every moment throughout our earthly life. We are never alone. We are always two to live the life. "We walk with Jesus all the way."

And when our life ebbs out, He has paved the way through the valley of death. On old Spanish coins may be seen the pillars of Hercules with the motto surrounding them, "Ne plus ultra", meaning "Nothing beyond". Christians at the death bed or standing beside the open grave know much more and better news. The risen Christ has gone home to prepare in Heaven a home for all His friends.

P. Rasmussen.

Beneath The Cross Of Jesus

"Beneath the cross of Jesus I fain would take my stand," declared Elizabeth C. Clephane in the first line of her well known hymn; it is a mighty rock in a weary land, a home in the wilderness, a rest upon the way.

From that stand we learn of many different things. First that we are sinners; and then of our Savior's love; the redemption price that had to be paid as a ransom, and His comforting word when He was dying on the cross. Our sins. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we were healed. All we have gone astray; we have turned every one to his own way, and the Lord hath laid in him the iniquity of us all."—Isaiah 53, 5-6.

We are sinners and He is our peace. And therefore with peace in mind we lift our eyes and hearts up toward the crucified Christ and hear Him pay for all those present. We are among them.

"Father, forgive them for they know not what they do." Was there ever such a love and prayer on earth before! We wonder if none knew what they were doing, but the Savior's word must stand. He was the sufferer. He is the one that knows.

We learn from the passion story of another prayer. "Lord, remember Thou me, when Thou comest into Thy kingdom." That is the malefactor's prayer. We know nothing of this man's former life. But we notice the certain change that took place in his life there on Calvary. First he mocked. Then he became quiet. Later he confessed and then at last his prayer. There must be a connecting link between the two prayers. His prayer was a result of the Lord's prayer. Now he could not bear to think that he should die and there was no one in the whole world that would send him a grateful thought. That is one thing. And then there is something more. That scene on Calvary was like a bloody war scene with extreme intolerance and blood-thirstiness. But still a prayer could be offered and answered in these words: "Verily I say unto thee, today shalt thou be with me in Paradise."

It be far, far from me to regard our soldier boys as robbers, but this fact has consoled me of late, that even in the worst battle scene a prayer can be offered and answered by Christ Himself.

His love has been revealed in His prayer for the multitude, in His comforting words to the robber, and now He is very much concerned about His own. By the cross stood the mother, and the disciple whom He loved, Mary and John. What a trial it must have been for that woman. The prophecy of the aged Simon is now being fulfilled: "Yea, a sword shall pierce through thine own soul also." But Christ forgetful of His own suffering does not forget His mother. And there is a man that can be trusted. "Behold thy mother!" And from that hour that disciple took Mary into his own home. There are so many suffering and sorrowful mothers in the world today. But thanks to God Christ has sympathy with these mothers and there will always be some men they can trust.

As He once before had to say farewell to His mother when going out to do His father's work, so now again

From the Joint Session of the Committees on Lutheran Church Relations of the Danish Evangelical Lutheran Church and the United Danish Evangelical Lutheran Church

Under mandate of their respective church bodies, the Committees on Lutheran Church Relations of the Danish Evangelical Lutheran Church and the United Danish Evangelical Lutheran Church convened in joint session at what might prove to be a historical meeting, in Luther Memorial Church across the street from Grand View College, Des Moines, Iowa, on January 14, 1944. The purpose of the meeting was to discuss the possibility of closer relations and further cooperation.

It was not the first time such a meeting has been held. On November 16, 1921, the Church Councils of the two Synods met in joint session in the Nazareth Danish Lutheran Church in Cedar Falls, Iowa. The possibility of a merger was discussed at that time. At that meeting both parties agreed that since the issues which originally caused the scism still remained the

the last farewell before the work is finished. This is the most difficult trial, something we are unable to look through. But we have been given to know that it is the redemption price paid for our salvation. "My God, my God, why hast Thou forsaken me?" It is this "Why" that astonishes us even if we try to find an answer in the apostle's statement: "For He hath made Him to be sin for us, Who knew no sin."

Is it a wonder that thirst seized Him? In these two words: "I thirst" we learn that His bodily agony reached its height. But there again we must say that there is something more than just the physical thirst. Some have interpreted His words to mean, that He was thirsting for souls. Those who have endured a real trial of thirst claim that it is one of the most trying of all physical agonies. And now we notice that even on that battlefield there is yet some sympathy, for we read that a soldier filled a sponge with sour wine, put it upon a reed and put it to His mouth.

After the thirst is quenched He looks back on His stay in the world and there is nothing missing in His life's chain: It is accomplished. There is no more to be done as far as redemption is concerned.

And then we have this comforting word: "Father, into Thy hands I commend My spirit." The Father-Son relationship had been the keynote in His earthly life. At the age of twelve in the temple He spoke about His father's work. And several times His heavenly Father testified: "This is my beloved Son." Therefore now, passing out of this world, He is placing Himself into His Father's care and keeping.

From this we learn that not only when death comes to us, but every day it is of everlasting value to commend ourselves to the heavenly Father's care.

P. Rasmussen.

time had not arrived for a merger. The only thing in which we saw a possibility of closer relations was in the matter of cooperation which would not involve our relations. We had a treasure of hymns in the Danish language inherited from our mother-church in Denmark. There was a crying need of the translation of at least a goodly number of these hymns into the English language for use in our homes and at the English services of our churches. It was also felt that we had a heritage of hymns so rich that it should be transmitted to the English speaking churches. The committee therefore resolved to recommend to the conventions of the two church bodies that each elect a committee to confer with a similar committee of the sister Synod about the feasibility of compiling a hymn book in the English language. Both Synods acted favorably on the recommendation. The committees were elected. On the recommendation of the Joint Hymnal Committee, it was decided to compile a hymnal partly of Danish hymns in translation and partly of hymns from American and other sources. The same committee was intrusted with the task. They went about their work energetically and with the most painstaking care. Already in 1927 our first hymnal in the English language, "Hymnal for Church and Home", appeared. The committee had done a fine piece of work. The hymnal found a ready market. Within a few years the second edition was printed, and in 1938 appeared in a revised and enlarged edition. It is used in practically all the congregations of both synods. The "Hymnal for Church and Home" is a worthy product of cooperative endeavor. A "Junior Hymnal" for Sunday Schools and Luther Leagues has also been provided by the Joint Hymnal Committee. This Hymnal will soon appear in an enlarged and revised edition.

The Joint Hymnal Committee was also intrusted with the translation of our order of service for the chief service, the rituals for marriage, baptism, confirmation, communion and funerals. This job was completed when the small Altar Book appeared in the English language in 1924.

It will no doubt be remembered that the two Synods jointly published the Danish Sunday School paper, "Børnevennen" for a few years. Each Synod elected its own editor. The two worked together in the best of harmony, and it must be said that they performed their task remarkably well. However, the day for a Danish Sunday School paper was past. The circulation of the paper constantly decreased until its publication finally was discontinued. Furthermore, this setup was not entirely satisfactory. Each Synod has its own missions and other synodical activities in which it wants to interest the children. This could not so well be carried out in a joint publication.

In 1939, the two Synods at their respective conventions adopted certain articles pertaining to localities where both churches are represented and neither one is able to carry on alone. Those articles of agreement pertaining to localities where both churches are represented and neither one is able to carry on alone. Those articles of agreement provided for the calling of the same pastor to both congregations while the congregations would retain their synodical affiliations. According to the "Articles of Agreement", the pastor

is to be called among candidates whom both Synodical presidents and District presidents agree to recommend. So far, we have not been able to put this plan into practice. We still hope that something may be accomplished along that line. We have seen it work at Lindsay, Nebraska, where the congregations of both Synods have been served by a divinity student from Trinity Seminary for several years.

So much for an account of cooperation in the past.

At the Des Moines meeting it was conceded by both parties that the problem before us was not a merger but further cooperation. That became the subject for our consideration.

The following report taken from the minutes of the meeting will suffice to give an impression of the good spirit obtaining at the meeting as well as the results arrived at.

The joint session of the two committees was held in the church parlors of the Luther Memorial Church, across the street from Grand View College. The first session was opened by the singing of Ingemann's hymn, "As Wide as the Skies is Thy Mercy, O God". Rev. Alfred Sorensen led in a brief period of devotion, reading from Acts 1, 1-14, and prayer, which was followed by singing Grundtvig's hymn "God's Word is Our Great Heritage".

Rev. Erik Moller reported briefly upon the deliberations of the representatives of the Danish Evangelical Lutheran Church, held on the day preceding, together with suggestions for fostering further cooperation between the two synods. Dr. N. C. Carlsen made similar report for the group representing the United Danish Evangelical Lutheran Church, expressing the views arrived at in a separate meeting of that group held at Iowa Lutheran Hospital on the day preceding.

The joint committee thereupon organized itself by the election of Rev. Erik Moller as president, and Dr. N. H. Debel as secretary.

Discussion sessions were held during both the forenoon and afternoon of January 14. The discussions were marked by frankness and sincerity. A spirit of cordial Christian fellowship prevailed throughout. During the noon hour recess the members had luncheon as guests of Grand View College with the resident members of the faculty and student body. In the mid-afternoon coffee and other refreshments were served in the home of President Johannes Knudsen of Grand View College.

The following recommendations to the annual conventions of the two synods were adopted by unanimous votes:

1. That joint Sunday School institutes be held as often and in such localities as may be feasible.
2. That whenever congregations of either of the two synods conduct occasional special meetings or celebrations, such as reformation festivals, missionary meetings, or the like, they invite ministers of the sister synod as speakers and invite active participation by layman of the other synod as well.
3. That our respective colleges and seminaries invite professors of the other sister synods to deliver lectures before their student bodies from time to time.
4. That pastoral conferences held in either of the two synods invite as speakers professors and pastors from the other synod.

The joint session was brought to a close at about 4:00 o'clock by Dr. N. C. Carlson, inviting the two committees to meet at Dana College at some future date, and closing with a prayer in the Danish language, wherein he expressed thanks to God for the fraternal and fruitful meeting and praying, further, that this meeting, as a link in a chain of mutually helpful, co-

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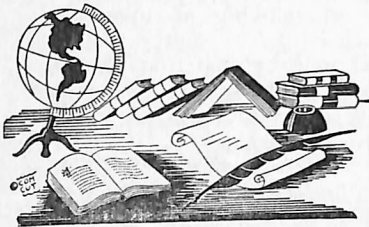
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Across the Editor's Desk

"Which do people have more faith in, God or War bonds?" The question came from a member of a confirmation class. We were discussing the question which stands before us constantly in the study of the relationship between God and man. And with this question before us we were immediately on the very issue confronting each one of us in these trying times. "Except ye become as little children . . ."

The Easter message comes to us again. The story of Good Friday tells us of the greatest struggle ever witnessed on earth, a battle between good and evil, between light and darkness, between love and hatred, yes between life and death. Those who had more faith in Roman war bonds than in God, undoubtedly recorded the day's events with the satisfaction of belonging to a mighty state such as the Roman Empire.

But God had revealed himself through Christ, and for those who had seen "His Glory", those who had heard the "Word" that had come from God, to those God had given a "living Hope" for a victory as yet unseen. Then came Easter morning. And as a flash of light transcending the darkness the message of resurrection of Christ came. This was God speaking to man. It was the inevitable of the life that had been lived by Christ. There was no death in Him. Consequently the shadows of death, manifold as they were, could not hold Him. As such Easter is not a miracle. It is God speaking to man of a victory which is God Himself.

Which do people have more faith in, God or War bonds?

The 67th Annual Convention Of The Danish Church

The Danish Evangelical Lutheran Church in America will assemble for its 67th annual convention upon invitation of St. Peder's Danish Lutheran Church, Minneapolis, Minn., June 13-18, 1944. The convention will meet for all its meetings and services in the Chapel at the Union City Mission camp, Medicine Lake, Minn. The opening service will take place at 8 p. m., June 13. The opening business meeting 9 a. m., June 14. The Union City Mission camp is owned and operated by the churches of Minneapolis.

All congregations belonging to the synod are invited to send delegates to the convention and all pastors are likewise urged to be present.

Any church belonging to the synod has the right to be represented by one delegate for each 50 voting members or fraction thereof. Any district located more than 900 miles from Minneapolis may select a district delegate who will be permitted to cast three votes at the convention.

Topics for discussion at the convention should be sent to me before May 2 and may be submitted by any congregation or individual belonging to the synod. They will be published at least six weeks prior to the opening date of the convention.

May we meet June 13 at Medicine Lake, Minn., that we through worship and fellowship may be strengthened in faith and devotion to God's Kingdom.

Alfred Jensen.

March 28, 1944.

St. Peder's Danish Lutheran Church in Minneapolis, Minn., hereby invites all members and friends of the Danish Church to attend its annual convention June 13-18 at Medicine Lake, Minn.

All delegates, pastors and visitors are asked to enroll at least two weeks in advance. Send your reservations to Mr. Olaf R. Juhl, Rt. 1, Box 408, Hopkins, Minn.

Paul Steenberg,

President of St. Peder's Danish Lutheran Church.

J. C. Aaberg,

Pastor of St. Peder's Danish Lutheran Church.

The Annual Convention 1944

Announcements concerning the annual convention of our synod will be found in this issue of Lutheran Tidings. I shall briefly explain why we this year will meet in the manner and the place announced.

Circumstances over which we have no control have made congregations very reluctant to entertain any thought of inviting the convention this year. Besides ever more stringent transportation regulations tending to reduce the attendance at the convention, the difficulty in obtaining sufficient food for the meals of the convention loomed in a forbidding way. Even more than this the shortage of manpower is being felt increasingly. The congregation at Des Moines with which I took up this matter in order that if there was no other way of having a convention it might be held there, dared not tackle the job without first surveying its abilities to carry it out successfully. Meanwhile Olaf Juhl and I made a visit to the Medicine Lake camp. We were shown the buildings and equipments by Rev. Paul, the superintendent, and became almost at once convinced that no better place to have the convention this year under the prevailing circumstances could be found than the one at Medicine Lake. Subsequently, the synod board visited the grounds and examined all the facilities involved thoroughly. There was not the slightest doubt in the minds of all the board members about the advisability of having the convention at the camp, neither was there any disappointment in the Des Moines congregation. It is a not too well kept secret that Des Moines expects to have the convention there in two years at the 50th anniversary of the College.

St. Peter's Church at Minneapolis, the gratefully re-

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GRAND VIEW COLLEGE



Grand View College

With the second semester now half over and the school year rapidly drawing to a close the latter half of the month of March was crowded with activity and plans for the coming weeks.

At the Unge Kræfter meeting on March 18, it was decided to present an English play for Studenterfest. The play which was later chosen was "Little Women". Since that time most of the cast has been picked, and rehearsals will soon be in progress.

On Saturday evening, March 18, following the "Unge Kræfter" meeting the students adjourned to a downtown roller skating rink for an evening of fun and falls.

On March 24, the student body was invited to attend a party at the home of Mr. and Mrs. Karl Ericksen. The evening of games and singing was enjoyed by all.

Among recent visitors at Grand View have been Niels Wodder, and Leon Laugeson, both servicemen and former Grand View students.

On March 26, Dr. and Mrs. J. Knudsen left for a trip to Chicago, returning again on March 30.

Perhaps the most immediate interest of many of the students at this time is the Easter vacation which begins April 5 and ends April 11, but beyond that lie Pastor's Institute and Studenterfest at which times we hope to see many of you.

Arthur Marck.

"STUDENTERFEST"

"In the spring a young man's fancy lightly turns to thoughts of 'Studenterfest'. Yes, it will soon be time for 'Studenterfest' which this year will be held on April 29 and 30.

The highlight of this year's program will be the three-act play, *LITTLE WOMEN*. Though the play deals with Civil War days, it seems especially fitting for this year, because many of the incidents remind us of experiences in this war. Everyone knows the story of *LITTLE WOMEN*, yet it is a play that will never lose its appeal, even after repeated performances.

Other attractions at Studenterfest will be of the same nature as in pre-

vious years. There will of course be a gymnastic and folk-dancing exhibition, and a dance on Saturday. On Sunday there will be church services, followed by luncheon. In the afternoon Rev. S. D. Rodholm will lecture, and the girl's chorus will present a program. The banquet will be held Sunday evening and will be followed by the play.

It is impossible to give further details at this time so we ask you to watch for further and more detailed announcements in this and other papers.

G. V. C. "Unge Kræfter".

THE ANNUAL CONVENTION 1944

(Continued from page 4)

membered host from last year's convention, upon the request of the synod board gladly consented to be the inviting host or sponsor also of this year's convention. In asking the congregation to do this, its president said that this year it was all honor and no work to be host to the convention. This I think will not be entirely the truth, but nearly so. The St. Peder's church will have a committee receiving the enrollment of delegates, pastors and visitors to the convention. All these reservations will be turned over to Rev. Paul and his workers at the camp who will take care of the rest. The program of meetings and speakers will be arranged as usually by the pastor of the host church and the president of the synod. The ladies of the St. Peder's church will also be given an opportunity to serve the traditional afternoon coffee. A registration badge costing 50 cents will be sold by a committee from the St. Peder's church in order to cover incidental expenses. Otherwise the entire work and responsibility of lodging and feeding the convention will fall upon Rev. Paul and his group of workers.

These are not unfamiliar with such doings. Last year a total of 7000 guests and visitors to conventions, conferences and camps were entertained by the Medicine Lake camp during the three summer months. The camp, which is no camp at all but a very permanent and magnificent group of buildings, has accommodations for 600 persons all at the same time. Its dining room will accommodate all our convention guests at one setting. The Chapel seats 700. Besides this, it will accommodate numerous smaller meetings and there is ample room for committees to meet. The Chapel as well as the beautiful administration building is constructed of hewn granite. The Inn has 47 double rooms besides a first floor for social purposes and a basement where the meals are served. The tabernacle has seating capacity for 2000. We will not need this building. There are other buildings for the lodging of guests. Some of these will appeal to those who will want to go camping. The linen and blankets are provided by the camp. The dining room as well as the rooms are serviced by the personnel.

The cost per person for meals and

lodging beginning with the evening meal Tuesday, June 13, and ending with breakfast Monday morning, June 19, is \$6.00. Half price for children under 12. Small children free. Included is the use by the convention of the Chapel building for all its meetings and services. If guests stay only for part of the convention a charge of \$1.50 per day is made. Meals can be bought by any non-lodging guest for 50 cents for supper and dinner, 30 cents for breakfast. There is also a very fine and large picnic ground, which may be used by those who care to drive to the convention for a short time.

Perhaps it is in order to explain that these rates, which are very moderate in view of prevailing prices for similar accommodations, are made possible by the non-profit principle guiding the operation of the Union City Mission. Rev. Paul, the father of the entire undertaking involved in the erection and operation of the camp, personally supervises operations. Seven denominations of churches in Minneapolis form the background of the Union City Mission. A 400 acre farm located next to the camp provides the produce, dairy products and meat used in feeding the convention.

The Medicine Lake camp is located about 15 miles from downtown Minneapolis. There is bus service hourly from the Medicine Lake bus station at 720 — 1st Ave., North, Minneapolis. The camp site is at the north end of the beautiful lake. In due time the St. Peder's church committee will publish additional and detailed information on how to get to the camp. I have tried to give as full and complete information concerning the convention environments as possible in order to encourage participation in the convention by as large a number as possible. It will be a different setting for our convention than the customary. The synod board as well as the Minneapolis church members feel it will be a most interesting and beneficial experience to have a convention at the Medicine Lake camp. Rev. Paul is a fine Christian gentleman and we will be at home in the atmosphere of the camp. The United Danish Church will have concluded its annual convention at the Medicine Lake camp a day or two before our convention commences. It will be the fifth time for our sister synod at Medicine Lake.

Alfred Jensen.

Enumclaw, Wash.
March 28, 1944.

He who would write heroic poems should make his whole life a heroic poem.—Thomas Carlyle.

Love is ever the beginning of knowledge as fire is of light.—Thomas Carlyle.

The hearing ear is always found close to the speaking tongue.—Emerson.

OUR WOMEN'S WORK

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

Henry Clay At Family Worship

Henry Clay, the great American statesman and orator, once lodged overnight at a humble cabin in his native state of Kentucky. The family was in the habit of holding worship morning and evening, but the father trembled at the thought of doing so in the presence of a guest so distinguished. The children were becoming sleepy, and the wife, by significant gestures, suggested that the time for prayer had come. The man hinted to his guest that perhaps he would like to go to bed. But Mr. Clay with great politeness said that he did not feel at all sleepy, and that unless it was intrusive, he would be happy to enjoy the society of his host longer. Of course, the man could not object. Still the matter of prayer could not be postponed without sending the children to bed contrary to their settled custom. At last, with considerable trepidation, the father told his guest that he could stay and unite in their devotions or retire at his option. Mr. Clay promptly replied that he would remain. When the wonted exercises, gone through with much fear and trembling, were over, Mr. Clay, with no little feeling, approached the man, and said, "My dear sir, never again feel the least hesitation in the discharge of your duty to God on account of the presence of man. I saw your embarrassment, and remained on purpose, that you might never feel it again. Remember that every man of sense will respect the individual who is not ashamed to acknowledge his dependence upon his Maker; and he deserves only contempt who can cherish any other feelings than reverence for 'the consecrated hour of man in audience with the Deity.' I would rather know that the prayers of a pious man, no matter how humble his position in life, were ascending in my behalf than to have the wildest applause of listening senators." Mr. Clay then retired for the night. The man remarked it was the best lesson of his life.

—Louis Buchheimer.

The Pastor's Wife

You have a right to expect the pastor's wife to be a Christian woman, with a kind and sympathetic heart. You have a right to expect her to be thoroughly interested in her husband's work, in the welfare of the church, in the progress and growth of the proper societies and organizations within the church. You have a right to expect her to be a neat housekeeper, a wise mother to her children, a modest dresser, and an example in an upright life in word and deed. The pastor's wife should be hospitable, interested in the life of the community, pleasant to all, intimate with few. If she has the time and ability to teach a class in Sunday School, or occasionally to lead a meeting of the Luther League, or to take a part in the Ladies' Aid society, or the missionary society — this is well.

You have no right to expect the pastor's wife to conduct a free hotel for all workers traveling in the

interests of the church at large; you have no right to ask her to be superintendent of the Sunday School, organist, leader of the choir, president of the young people's society, or chief cook in the church kitchen. Under normal circumstances in a self-supporting congregation the church will be better off if the pastor's wife keeps out of both the church choir and the church kitchen.

The pastor's wife is supposed to be an aid to her husband, to look after his physical well-being, give her children a Christian and decent bringing up, and in general be a good house-wife. She should also have some time for reading that she may know what is going on in the Kingdom of God on earth — to say nothing of books and magazines of general interest and information.

The pastor's aim is not to do the work of the church, but to preach the gospel, administer the sacraments, make pastoral visits, and otherwise promote the spiritual welfare of the church of which he is pastor. This is also largely accomplished by directing the thoughts and sympathies of members to the large work of the church of Christ outside their congregation. As to the work of the home church, it is the minister's business to encourage and develop workers: organists, teachers, lay readers, financiers, and other necessary officers in the church. As his faithful aid, the pastor's wife will use her influence in the same direction. This is not written especially for the sake of saving the life of the pastor's wife, or conserving it a little longer. This is written because it is for the true welfare of the congregation itself. The larger the number of efficient, active, interested, consecrated workers there are in a congregation, the nearer does that congregation approach the true ideal. On the other hand, the more the pastor and his family do the work of the church members, the more is the congregation crippled.

Let us honor and respect the pastor's wife, provide for the material needs of the parson and parsonage, and give the wife a chance to go out occasionally for a few short calls either alone or with her husband. This she cannot possibly do if she is made a slave in the home and in the church.

Anonymous.

Glimpses Into The Santal Mission

VI

By Dagmar Miller.

1911—Koroya.

The year 1911 was a year of drastic changes, also politically. King George V on a deputation to India precipitated the general change in matters of state—during the Great Darbar or Celebration in Delhi, the nation's capital. This had been moved from Calcutta to Delhi and eventually — in 1912 — to its present magnificently beautiful location in the part of that ancient city which is New Delhi.

In spite of intense opposition from certain bodies, the two Bengal provinces were reunited.

In Terms Of Life

Corruption or Completion?

The Master had a way of filling old familiar words with a new and vibrant ring that made His audience "hang unto His lips". When such well known words as, God, Father, Kingdom, soul, life, neighbor, truth, peace, love, or service, sounded from His soul, they were simply radiant with power. There were no wooden definitions or fossilized philosophy in his message. He did not even bother to cut His sentences to suit the patterns and stencils of old time religion. He let them spring from life itself.

In His personality, life and religion were one. To live was to live with God, to live eternally. And so His listeners had the experience that in His presence life took on an entirely different meaning. Life was no longer to be identified with things that fade and decay. Its span was greater than the duration of the body. It was "a career of immortality."

When we feel unable to share the faith of Christ and His friends, it is because we are so preoccupied with the world that "withers and decays." If the upsurge of life is never allowed to bear witness to itself, the last horizon is bound to become cluttered with ash cans and tombstones. And who can dispute the evidence of corruption when there is nothing else in sight? The graveyard is just another dumping ground. Only, the dumping takes place with more fanfare. The finality is the same.

Many souls are ready to admit that Jesus represents life at its sanest and best, but they stop short when He is dealing with deathlessness. They suspect that on that score He had nothing but opinions to offer. Even so, — "whose opinion is more worthy of acceptance?" He staked His life on the power of resurrection. It was physically possible that He should die, but it would have been spiritually impossible for him to accept corruption as the final answer to the upsurge of life. He always maintained that man was made for immensities, that his soul was crowded with unrealized capacities which called for a larger world in which they might reach completion. He did not look upon death as "the bursting of life's beautiful bubble," but as a divine promotion.

Many souls feel the need of fortitude in the face of

death, yet, they peer at the story of resurrection. To them we would say: Though you may not go back and check up on the great Easter event, there is still a way in which you may test the teachings of the Master; you may test everything He said about life and its potentialities. This test, however, is not a matter of mere analysis. It is a quest of the soul. It involves more than the exercising of a few brain cells; it demands all that you are and all that you may become. Life is your laboratory, and Faith is the formula which is necessary for the experiment.

In the course of your experiment you will soon learn that you are exposed to two sets of opposing forces. One set, the forces of corruption, is always at work. It needs no cooperation on your part. Death comes sure and soon. Not so with the forces of growth and completion. They do not function without your cooperation. They have a much greater work to do, namely, the growth of a soul and the spiritualization of man. The final product is not guaranteed, unless you cooperate with all that is in you. Faith is spiritual cooperation with the upsurge of life.

"Abide in My word (cooperation) — and you shall know the truth, (experience) and the truth shall make you free." (Victory over the forces of corruption). How could Jesus make such a promise when He Himself could not escape death? It is true, Jesus died, but there was that about Him which all the concentrated forces of corruption could not change, — His character, His soul, His faith and His words. He was unmoved by their onslaught, for He lived with the forces of resurrection.

Death is a change, but the seeking soul is sure to come out on top. It may have mud on its feet, but that will be left in the grave. The same forces, which make for growth of soul and completion of character, will make for resurrection in death. It is only the mould which is being broken. The upsurge will go on until we reach completion. "What we love the least, shall not be victorious over what we love the most."

"Still we believe and still we hope
That in a world of larger scope,
What here was faithfully begun
Will be completed, not undone."

Marius Krog.

The Behar and Orissa province was organized to operate as a government. Santal Parganas is a district within the Behar and Orissa province.

With this reorganization followed many changes, one of which was the language used. From the inception of our Mission to 1911 Bengalee had been the language of our schools — henceforth it was to be Hindi and is so to this day as far as our Santal schools in Santal Parganas is concerned.

This wrought difficulties in the curriculum of the boys' school which was 1911 (this year,) moved from Karikador to Kaerabani, as already stated. Yet, as Kaerabani Station is in our most western field, this transfer of this school center did, it is true, afford means of uniting East and West — which even on our Mission field has presented a problem. With all this

in mind Koroya is for sale.

Koroya bungalow and compound is about six miles N. E. of Dumka which has become our Mission headquarters.

This bungalow, built as residence for the Indigo factory superintendent, and not as a Mission bungalow, was so exceptionally well reinforced and the price so reasonable, the Mission agreed to buy Koroya and it became the site of our Orphans' home. The great landholder Mr. Grant who previously sold us the land for our Dumka and Tilabani stations wished to get rid of this property for a very practical reason: synthetic dyes were discovered by the Germans thus outmoding methods used by English Indigo manufacturers and when the Indigo factory was abandoned, Grant did not

(Continued on page 11)

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

THE PRICE WE PAY, AND WILL HAVE TO PAY

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Matthew 18:7.

Quite recently a man in this city asked me this question: "What can religion do to heal the hurt of the nations?"

Let me begin by saying that religion in itself is not necessarily a thing for social good. Perfectly horrible things have been done in the name of religion. It was fanatically religious men who wanted Christ crucified. John Huss and Bruno were burned at the stake and the dominant religion of that day approved those deeds.

While terrible things have been done in the name of religion, we must remember that the most sublime things have also been done. It was his love and devotion to his Savior that sent Albert Schweitzer to dark Africa and Kai-Munk to his death.

Jesus said that the first commandment was that man should love his God with all of his heart and soul and mind; and the second commandment was that he should love his neighbor as himself. He taught his followers to pray, "Our Father who art in heaven."

If this means anything, it means that God is our Father and that men are brothers. We have not been obedient to this commandment. We have not and are not living as brothers should live. We have violated one of God's laws and so punishment, terrible punishment has come upon us. "The wages of sin is death." It was, is, and always will be.

The Crisis.

The reason why our crisis is the greatest in history is that the nations of the world are now economically inter-dependent. The peoples of the world may hate each other, but they can't get along without each other. They live in the same world and it is now a very small world. The telegraph, the telephone, the radio and the airplanes have made it one small world. We are now neighbors, but refuse to be neighborly.

One hundred fifty years ago, national and race hatreds were not so dangerous, because men lived far apart. But now the colored races live at our very doorsteps and they can hear what we say. At the bottom of their hearts they know that they belong to the same troubled mankind, and that they are not naturally inferior to any other group. The one billion souls of the Far East are sensing this, if only dimly as yet.

It is this nearness, this fact that we are all neighbors, that makes the race-haters, and the nation-haters so dangerous. They sow the seeds of war. "Woe unto that man by whom offence cometh," said Jesus. It is for the sins of the past that thousands are slaughtered, and let him who is free of guilt speak up.

That God is the father of mankind has been a hard lesson to learn. But man will have to learn it or he will be broken on the wheel of history. The world is now a community. If we refuse to accept this truth, we shall pay for it with the blood of our dear children.

The Task.

What can religion do? What can you and I do? We

can begin by accepting the fact that this world is now one world. We can ask God to give us strength to work, each in his small way, that truth, love and justice may prevail. We must oppose those who foster national and race hatred. We must send men to Congress and especially to the U. S. Senate who know that we are no longer living in the eighteenth century, and who favor cooperation with other nations and peoples. The world must be organized for peace, rather than for war. It will require organization and machinery. It will be necessary for all the nations to surrender some of their sovereignty. That will hurt, but it is a price that will have to be paid. For the nations it is now, "Unite or Die."

We are engaged in the greatest war in our history. Because the world had refused to heed the advice of Woodrow Wilson, it was possible for a few powerful nations to trample ruthlessly upon the sacred rights of weaker neighbors. This happened both in the Far East and in Europe. Japan and Germany will be brought before the bar of justice for their transgressions.

In time of war, high emotionalism easily crowds out a saner and more just view. The people who cry for blood are often more popular than those who take a longer and larger view. Following the American Civil War, Presidents Lincoln and Johnson urged moderation with regard to the rebel states. They did not have their way and the South was punished severely. The verdict of history is that Lincoln was right and Thad Stevens was wrong. This thing has happened again and again.

What shall we do with Germany? It is a very difficult question. When the Nazi machine has been broken, I think we can leave it to the decent Germans to see to it that the criminals are taken care of. It would be a healthy thing for Germany to have a social revolution in which the heads of Junkers and Nazis would roll rather freely. Furthermore, if we let the Germans themselves do this, we will be spared many international complications. A foreign army of occupation is never popular and easily causes backfire.

After a thorough housecleaning, the Germans should be given a chance to live. All the talk there is about a partition of Germany is contrary to the whole trend of history for the past five hundred years. To do so might easily raise far more problems than we had before. For centuries it was the policy of France and Austria to keep the Germans divided. They failed. It seems likely that similar attempts in the future will fail.

In regard to Japan much the same may be said. It must get out of China and stay out. Japan too needs a social housecleaning. After that, the Japanese people must be given a chance to live.

It is an awful time in which we live. So much is at stake. It is a question of world anarchy or world order. Should the selfish and ignorant in our land have their way, and our country refuse to assume its share of world responsibility, the future will be dark. All men of good will must put their shoulders to the wheel. It is later than we think.

"Theology in Transition"

A Book by Professor Horton of Oberlin College,
Harper & Brothers.

In the terrific speed with which time now is passing Professor Walter Marshall Horton's book, "Theology in Transition" must now be called an old book, since it was issued in 1934. But there are some books that remain. This one was reprinted 1934, 1939 and 1943, a sign of its actuality. Only lately has it come into my hands, and I have just finished reading it. This book furnishes a very good survey of the theology of the twenties and the beginning of the thirties, and it has furnished me with some thoughts for consideration.

Especially the last chapter. The heading is: "A Realistic Plan of Salvation". One immediately begins to wonder: Is such a plan to be furnished at this late date? What plan can the Church have been following since the First Day of Pentecost. Here are some of the statements of the chapter: "Let us begin by considering what would be a practical goal of salvation at which the Christian Church should aim, in view of all the difficulties she faces, and all the resources she possesses." "When I suggest the revival of some hope of eternal life is a feature of realism, I speak only for myself." "Men are asking as they did in St. Augustine's day whether there is anything to cling to in a world that is going to pieces." "Now there may be among them (the Nazis) those who honestly seek and through their service to their country . . . have met . . . the Real Thing and found genuine salvation, though I think they are bound to be disillusioned about the human object of their faith." "To my mind there is no better modern example of the meaning of the Spirit than that which is afforded by the Society of Friends."

From these and other passages it appears that Professor Horton uses the word "salvation in a somewhat different sense from that which is customary, at least among Lutherans. To say that the Nazi may have found genuine salvation in the service of his country, would seem to indicate that genuine salvation is to be found in this world, and that Professor Horton is not considering the hereafter. Individual and social betterment is the goal at which Professor Horton is aiming, and salvation therefore, probably consists therein. There is in the book an earnest seeking after the power by which this betterment is to be brought about; and, as far as the search goes, the word here comes true, that he who seeks shall find; for Professor Horton mentions the Spirit. He says in another passage that "Sacraments may help"; but Sacraments are not his real reliance. What he really relies upon is fellowship among men, cooperation. It is as an example of this fellowship that he mentions the Friends Society. They, to his mind, have the Spirit.

Now the Friends use neither Sacrament nor a definite Word of God. They rely upon the "inner light". No doubt they in their own minds identify the inner light with the Spirit of God. To my mind the inner light that does not shine from a definite Word of God, shines from man's own spirit.

A definite spirit can be known only by a definite word. Man's spirit is known and discerned by man's word; God's Spirit is known and discerned by God's definite Word.

Now it is evident that when a man's talk does not proceed from a definite Word of God, then what he says must proceed from his own spirit. Such talk may be godly because God lets no opportunity pass to answer man as **man has asked**. The reason why God cannot give such men a definite answer is that they are not asking a definite question. A definite question about salvation would be: Men, brethren, what shall we do? That is the question underlying the coming to the font for baptism. The answer is God's peace, passing all understanding — giving the "religious certainty" now inquired about in so many books on religion. But not even almighty God can give an answer to a question that has not been put.

When man states the definite question: What shall we do? (that we may inherit eternal life), God's answer comes first in the form of another definite question: Do you renounce the devil . . . ? Do you believe in God the Father . . . Son . . . Holy Spirit? When man says: I do! then God's question becomes the answer to the deepest longing in man's soul. For,

having that Word upon our tongues and in our hearts we begin to realize, little by little: That is what I need! For the more I renounce the devil, the more do I get free of that which drags me down. And the more I believe in God . . . the forgiveness of sins, the resurrection of the body and life eternal the more power do I have to be a child of God and to live as a child of God.

This can be illustrated from another angle: I say with my mouth: "I renounce the devil . . . I believe in God . . ." And I love this word because it is the Covenant Word which God has given me, assuring me of the greatest good — like unto the Word of God to Jacob at Bethel: This land will I give thee and in thee shall all the nations of the earth be blessed. Will it not be exactly in the heart wherein this, the Covenant Word of God, is treasured, that the Spirit of God can take his abode — that Spirit which gives certainty and is certainty because he bears with our spirit that we are children of God?

Someone may say: But there are many good people who have not come into the Church by new birth, but are willing to renounce and believe.

By that you mean that they have repented and turned; for except a man has repented and turned he is not willing to renounce and believe. But what is it to repent and turn? Is it an act that man can prescribe for man as did Billy Sunday? Or has that act been distinctly defined for us by those who were taught by Jesus Himself and had the first-fruits of the Spirit? When Peter had preached on the Day of Pentecost so that men were pricked in their hearts and asked: Men, brethren, what shall we do? Peter answered: Repent and be baptized every one of you and (then) you shall receive the gift of the Holy Spirit. But this "repent and be baptized" is not two, from each other separate acts; the meaning is: turn from your own imagined means of salvation, to the means which the Lord has given. To "repent" or "turn" (metanoia) in the apostolic, New Testament sense, means to turn one's mind from means of his own ways to the ways of the living God — of which the prophet bears witness that they are somewhat higher than our ways (Isaiah 55).

What those ways are, we know. They have been revealed unto babes. Two commandments our Savior has given us: "Go and baptize" (be baptized) and "Take, eat" (of the bread of blessing) and "Drink ye all" (of the cup of blessing). God's ways of salvation for man are the means of salvation which the Son of God has given us: The new birth and the Lord's Supper.

In the light of this Way, must we not ask: Are these "good people" willing and eager to follow the ways of salvation which the apostles have shown us from Him who said, I am the Way? Or are, for instance, the good and lovable Friends, still following the way that George Fox showed them — and which, it seems to us, he designed, not from the record left us by those who were taught of Jesus, but out of his own spirit?

Or are you doubtful as to whether we (say, the Lutherans) or George Fox and Billy Sunday and Campbell Morgan have interpreted the Bible record rightly?

Then ask church history. You will find that the main trunk of the tree of Christianity has always been they who held fast to the means of grace as the way of salvation. The Friends and others who discard the means of salvation are branches which grow out to the side and never get further up the tree; the main trunk continues its growth upward through history.

As to Professor Horton when he posits community, cooperation among men as a "Realistic Plan of Salvation", does it not seem that instead of saying with the apostle, I John 1:7: "If we walk in the light even as He is in the light (then) we have fellowship one with another," Professor Horton is saying: "If we have fellowship one with another, then walk in the light even as He is in the light"? It makes quite a difference as to which way we put it. In John's statement we walk in the light because He, God has by new birth delivered us out of the power of darkness and translated us into the kingdom of the Son of His love (Col. 1:13) when we ourselves chose to "turn from darkness to light, from the power of Satan unto God (Acts 26:18). Being in the light we can walk without stumbling (John 11:9) against each others and de-



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., 49 young men, 1 nurse.
Diamond Lake, Minn., 22 young men, 1 WAC, 1 WAVE.
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., 36 young men, 2 WAVES, 1 nurse.
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., 49 young men, 1 Chaplain, 1 WAC.
Ringsted, Iowa, 45 young men, 1 WAVE.
Rosenborg, Nebr., 13 young men.
Ruthton, Minn., 30 young men, 1 nurse, 1 Spar.
Salinas, Calif., 25 young men.
Sandusky, Mich., 14 young men.
Seattle, Wash., 67 young men, 1 nurse.
Solvang, Calif., 50 young men, 4 young women.
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, 42 young men, 1 young woman.
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.

stroying the fellowship; being under the power of God, we have the power to be children of God (John 1:12) and thus have fellowship with each others as good children in a good home. But if I have understood Professor Horton rightly, then man is to seek fellowship with man, as do The Friends and then live more decently and friendly with each other. Man is thus cast upon his own strength — which Luther said, does not avail. Professor Horton believes that The Friends have the Spirit. Luke tells us that the Spirit is the Power from on High (Luke 24:49). Does that Power come to us through thin air? It would seem that is what The Friends expect when they get together and sit quietly in their meetings waiting for the Spirit to come upon someone that he may speak out of the "inner light". But do we humans have any right to expect the Spirit to come upon us as long as we have not received the "gift of the Holy Spirit" in the way that the apostles have told us from Jesus that we may get it?

Again as to Professor Horton: It would seem that his premise must lead to the conclusions that he draws. His philosophy of life is not the Hebrew Christian as founded in the Bible; it is that of scientific evolution, the foundation for which was furnished by Charles Darwin. In the above mentioned book, p. 45, first part, he writes: "Instead of a fallen creature we now see in man a slowly rising creature. Instead of tracing his origin to Adam and Eve in the Garden of Eden, we now begin with amoeba, paramecium, primeval slime!" (The exclamation point is Professor Horton's).

But if man has started from below and by his own innate strength gained his present high position in nature then we should be able still to rely upon man's own inherent strength to go on and bring to himself "realistic salvation". From this point of view Professor Horton is right in expecting salvation from cooperation among men.

But here man will be compelled to choose. Logical thinking can now no longer hold both the life-philosophy of revelation and that of science. Either, man started from below and has by own his inherent strength climbed to his present position, and then there can be no limit to man's perfectibility by own innate power. Or, man started from above, as made in the image of God, and has come down to his present state

because of The Fall. If this is the case then he can no more help himself upward than the man sick unto death, can rise from his bed. It is merely a corollary to Professor Horton's philosophy of life when he says (p. 84): "Sin is any perversion or defect in a man's purpose" . . . is a "cosmic maladjustment". "It is not a single entity to be spelled with a capital S any more than disease is a single demonic force to be spelled with a capital D. There is no single stream of Original Sin flowing on like a hereditary curse from generation to generation."

How can a man deny that man has sinned and is a sinner? What of conscience, always accusing a man of not being in harmony with his own ideal? (1) If there is anything in the world that man knows at first hand, it is that he is a sinner? He may not be able to put it in so many words, but the conviction is there. It is universal. When the Negro in Africa in fear worships spirits, he does it because he knows that he is out of harmony with his ideal. When the people of India go to such extremes in self-torture to appease or to become one with their ideal it is because they know themselves to be out of harmony with it. Not that all men have this knowledge. Countless persons have never awakened to spiritual self-consciousness — though they doubtless have a feeling of uneasiness because they have not awakened — a feeling of being without excuse as Paul expresses it. But when a man awakens to spiritual self-consciousness his first realization will be that he is out of harmony with his ideal, i.e. that he is a sinner — that something is irreparably wrong with him. It may begin as regret because of a definite sin; it will never end there, if the man keeps on being spiritually awake, i.e. if he does not with intent deaden his own realization. The regret because of specific sinful acts will pass into a conviction that not only this is wrong, but that everything — his whole life — is wrong. That is, the conviction that his whole life is sinful, that he is a sinner. We may call it the drawing of the Father (John 6:44) or we may call it the memories of home that came to the lost son when he sat among the swine. Whatever name we give it, the realization of being out of harmony with one's own ideal is the first and prerequisite ex-

perience if a man is to arrive at religious certainty. The God who made us and watched over us through the Fall and salvaged what could be salvaged through the Fall, knows our form. When He lets us come awake, it is an awakening to realization of our plight. He knows that they who think themselves well, think themselves in no need of a physician. Therefore it is to realization of our disease that He awakens us. He meant it in all earnestness when He sent His Son to heal us; He wants us to make use of His salvation and not to devise plans of our own.

Valdemar S. Jensen.

(1) See Otto Møller: "Den kristelige Vished".

GLIMPSES INTO THE SANTAL MISSION

(Continued from page 7)

desire to maintain the bungalow but willingly sold it and some additional land ceded in 1920 when we needed this for a church and school compound-campus.

Koroya did have its Missionary as early as 1917 when Rev. Johs. Gausdal was stationed there and experienced the following episode with the Santal who stayed with him. "There are really evil spirits in this house," said the young teacher. After a few weeks' stay the Santal teacher was horrified upon seeing a "green evil spirit" — bariar Bongar! The day after, and for many days, this Santal lay very ill with high fever.

Might we not infer that his fever-heated mind even that evening had imagined one of the millions of green toads — seasonally so prevalent — be this "green spirit"?

However Koroya was vacant for quite some time. In 1920 it became a "women's center" where lady missionaries have been in charge of the Orphanage, the schools, dispensary and Dist. preaching aided by Santal's pastor, elders, Biblewomen, teachers and others. The first two being Misses Anna Pedersen and Nancy Diesen. For years Mrs. Dina Nielsen carried on the work and at present if we visit this very pleasant place close to the road leading to Chondorpura from Dumka Chondorpura and Dumka — one should get acquainted with Miss Laura Lohne. During the years 1920-44 several have here labored. Allow me to mention Helga Ringstad, Anna Olesen, now Mrs. Jacobsen, Elk Horse, Marie Aasland, who so conscientiously later took care

of me when under the spell of typhoid. Also Miss Löwe and Miss Holten as well as Miss Tilla Petersen have served at Koroya.

Among the many splendid Santals working at Koroya — mention is here made of but one only — Bhonde. He was for so many years headmaster of the Koroya school — going out into faroff villages to interest heathen boys in coming to school. Many a boy has through Bhonde's influence been interested in the better things and eventually, entered into the Christian fellowship.

Some of these boys continued their studies at Kaerabani and are now actually engaged in Christian leadership of one type or another. The Koroya school and church and within it especially Bhonde was instrumental in giving them the right start. He is now Army Chaplain overseas. The last news item of Bhonde to the effect that he had conducted Baptismal services for a Santal, baptized in the river Nile in Egypt, was a matter of much comment on the part of his Christian friends in India, Missionaries and Santals alike.

FROM THE JOINT SESSION

(Continued from page 3)

operative efforts between the two synods, might lead eventually to a truly united Danish Lutheran Church in America.

So much for the secretary's report. It must of course be understood that if these recommendations are adopted, they will not be mandatory on Pastors, Sunday Schools, Colleges and Seminaries. They will themselves determine whether or not the plan is feasible in their particular case.

May God bless every effort towards closer relations and unity in faith and practice.

N. C. Carlsen,

President, the United Danish Evangelical Lutheran Church in America.

Alfred Jensen,

President, the Danish Evangelical Lutheran Church in America.

— BOOKS —

IF THEY DON'T COME BACK by H. A. Prichard, The Macmillan Publishing Co., 60 New York City, \$1.25.

The author is Rector of St. Marks Episcopal Church New York City and Honorary Canon of St. John's Cathedral, New York City. He has written a number of other books. This one is an answer to a letter from a friend who had lost a beloved daughter. This letter is in the book. We can give no better answer than that found in the New Testament; but we are not doing much thinking if the New Testament raises no questions; to such questions there are good answers within the limits of these 77 pages. The author depicts much philosophical ability.

If Christianity was nothing but an ethical system it would still have the best for this world; but the "rewards" Jesus spoke about would be no induce-

ment without immortality. An ethical system would have no value without the compulsion of a civil law which placed the good and the bad in different compartments. But compulsive goodness would not be a virtue which man could enjoy in another world. If man could not be immortal he would hardly be imbued with a desire to be an ethical being.

The most interesting chapter to me is one that is largely prompted by St. Paul's discussion of different bodies. (I Cor. 15).

The many good thoughts in the book will make profitable reading at this time of the year.

A MARVELOUS PAMPHLET: CHRISTIAN PEACE AIM, Published by The Forward Movement, 412 Sycamore St., Cincinnati, Ohio, 24 pages, 3 cents per copy.

It's a fine thing that we have so many good books on the future peace. But what is the church saying? It is dis-

treasing to me that outside of one or two men in our own church we don't hear a voice of divine discontent and impatience among us.

It is however hopeful that protestantism in general is not silent; but I am still wondering if protestantism is just the ministry. If that is the case not even heaven can help us.

But here it is the good pamphlet I have been looking for, a summary of the three christian conferences on peace aims. I am glad that the laymen's movement in the Episcopal church has made this excellent summary possible.

Make possible a large circulation of these pamphlets in the congregations and let the reading be followed by an evening of public discussion introduced by cooperating ministers and laymen in the community.

With all due respect to the many good books we have on the subject of peace I have not yet found anything as clear and definite in basic aims as this pamphlet.

L. C. Bundgaard.

CHURCH and HOME

By REV. M. MIKKELSEN

There are still those among us who wait for the war to cease, that social, political and commercial functions once more may return to normal. They have perhaps nothing better to hope for. If the war was brought to a close tomorrow, the "normal" of pre-war days would not, therefore, return: it would be a tragedy, surpassing in frustration even the war, if it did. Something better is apt to emerge. Not that war is able to produce the ideal world order, or that the perfect social set up is the result of evil; but the seed of a new and better world has been present in the soil of human hearts long before the war started; it is true that there has been soil in which the seed was either dormant or the climatic condition prevented its augmentation, indirectly the war may aid its growth; it helps us to realize the necessity of sacrifice, without this realization there can be no progress.

The pre-war "normal" lacked this essential realization. Some of the boys who have gone to war may not have had, within them, when they left, the spark of that mystic flame which, in men, is the consciousness of One greater than themselves, and the way and will of whom are more to them than their own life, but that doesn't say that they won't have it when they come back. They have gone to learn a great lesson. They have a right to expect, when they come home, that those of us who remained to "keep the home fires burning" have seen the necessity of sacrifice on the home front, and that the following of "the way" and doing of "the will" mean more to us than life and comfort and security.

All progress comes through sacrifice. "Love thy neighbor as thyself" is possible only through sacrifice. Friendship rests upon sacrifice. There can be no true friendship where there is no will to sacrifice.

To return to the pre-war level of marvelous accomplishment through science and human wisdom would not be desirable. It works to destroy the law of sacrifice, and leads away from the course of God's purpose. It invites disaster. Man's own pleasure must never be foremost in his mind. It is certain that God can teach him the lessons he need mostly to learn under circumstances which may not be of his own choosing.

If you cannot have your friends live as your next door neighbors, by all means turn your present neighbor into a friend. There is greater strength and more light in that than in all the human wisdom searching for a way out of the present disaster.

The relationships that have been broken off must again be restored.

District Convention In California

District 8 will have its annual convention in Los Angeles Friday, April 28th to Sunday, April 30th. All members and friends of our church work are cordially invited to come and share these days with us. Delegates are asked to bring a written report. Suggestions and topics for discussion should be sent to the district president in ample time before the meeting.

Niels Nielsen, district president,
Rt. 6, Box 723, Fresno.

The Emanuel Danish Lutheran Congregation of Los Angeles hereby extends a hearty invitation to all the congregations of the Danish Lutheran Church in the California District (VIII) to gather in the church from April 28 to April 30th for the annual district convention. Please send in your registration as early as possible to Mrs. Wm. Nelsen, 5631 Smiley Dr., Los Angeles 16, Calif., or to the pastor of the church. Guests will be lodged in the homes of our members. All meetings will be held at the church, 43rd St. and 3rd Ave.

Axel V. Pedersen,
President of the Church Council.

A. E. Farstrup, Pastor,
4260 — 3rd Ave., Los Angeles 43.

Program

Friday:

8:00 p. m. N. Nielsen, Danish, aabnings Gudstjeneste.

Saturday—

9:00 p. m. Bible Hour, Danish, Marckmann.

10:00-12 Business meeting.

12:00 noon Lunch in the hall.

2-3:30 p. m. Business meeting.

3:30 p. m. Johannes Mortensen, English.

6:00 p. m. Dinner at a restaurant in the neighborhood.

8:00 p. m. Program with music, singing, etc., followed by coffee, cafeteria style.

Sunday—

10:00 a. m. Danish Communion Service, Svend Kjær.

11:00 a. m. English Service, C. C. Rasmussen.

12:30 p. m. Dinner in the Parish Hall.

3:00 p. m. Meeting in the church—Danish, Aage Møller.

5:30 p. m. Supper in the hall. Remain at the tables for Community Singing and closing speeches. No meeting in the evening.

Rev. Alfred Jensen's Itinerary in California

After an extended visit of our congregations in the Northwest, Rev. Alfred Jensen will visit the congregations in California according to the following schedule:

Easton-Parlier, Apr. 13 and 14th.
Oakland, April 16th.
Salinas, April 18th.
Watsonville, Apr. 19th.
Solvang, Apr. 20th.
Pasadena, Apr. 21st.
Los Angeles, Apr. 23rd.

On his trip Rev. Jensen will speak about our work and especially our educational program and the projected ingathering of a Jubilee Fund for Grand View College. The new film depicting life at Grand View College will also be shown.

The Lutheran Foreign Mission Conference of North America will be held May 2-4, 1944, at St. Paul's Church, Toledo, Ohio, where Dr. S. C. Michelfelder is pastor.

The program will deal with the following subjects:

Missionary training as a problem of our colleges and seminaries.

Training of personnel for post-war missions.

The National Lutheran Council and the world abroad.

Cooperation in Christian literature. The missionary message and the home constituency.

Enlarged functions of the Lutheran Foreign Missions Conference.

Foreign missions as a candidate views the future.

Information on hotels and other accommodations can be had by writing either

Chamber of Commerce
Toledo, Ohio
or

Secretary of the Lutheran Foreign Missions Conference
Rev. Bernhard A. Helland
703 — 21st Avenue South
Minneapolis, Minnesota

Our Church

Minneapolis, Minn.—The 60th anniversary of St. Peder's Lutheran Church was observed on Sunday, March 19th. Visiting speakers were: Rev. O. S. Jorgensen, Rev. Alfred Jensen, Rev. M. Mikkelsen and Rev. J. P. Andreasen. Many other guests were present. Eighteen new members were accepted into the congregation on this occasion. The annual Church concert was held on Palm Sunday under the direction of Peter Kirkegaard. The 9th of April will be observed with a memorial service in the evening in the church with Rev. Edward Hansen of the United Danish Church as speaker. English services are now being held every Sunday in the St. Peder's Church. A Danish service is held the first and third Sunday of each month at 9:30.

Rev. Alfred Jensen is at present on a speaking tour in the churches in Washington and Oregon. He was scheduled to be guest speaker at the 50th anniversary of Hope Lutheran Church

in Enumclaw, Wash., on Sunday, March 26th. His itinerary reads further: Tacoma, Wash., March 28; Vancouver, B. C., March 29th; Seattle, March 30-31; Wilburg, Wash., April 2, and Junction City April 6-9. After completing this tour he will visit all the congregations in the California District.

Waterloo, Iowa—The St. Ansgars Church has recently been redecorated. Rev. A. E. Frost moved to Waterloo about three years ago and since then the contributing membership has been doubled. Previous to that period the Waterloo church was being served by the pastor of the Bethlehem's Church in Cedar Falls. One of the features added recently in the St. Ansgars Church is a Sunday School nursery where small children are being cared for while the parents attend the regular church service.

Chaplain Einer Romer, who has been stationed at Camp Grant, Ill., for some time, is expecting a transfer to another post in the near future. On January 31st he was promoted to the rank of captain.

Harald Knudsen, professor of Physical Education at Grand View College, spoke recently in Askov, Minn., in behalf of the G. V. C. Jubilee Fund.

The G. V. C. Theological Seminary will conduct a summer term offering a full semester's work. The school will open on Monday, May 29th and will close August 31st. The semester is divided into two terms of equal length. Prof. Ernest D. Nielsen, Dean of the seminary, informs us that this plan is in compliance with recommendations from the government.

Jens Ibsen, member of the Dagmar, Mont., Church died suddenly at his home in Westby, Mont., on Feb. 16th, at the age of sixty years. After coming to America he first settled at Viborg, So. Dak., and then later moved to Montana. He was an uncle of Rev. Harald Ibsen, Kimballton, Iowa.

Racine, Wis.—Rev. Marius Krog, St. Stephan's Church, Chicago, recently spoke in Bethania Church on his tour in the congregations as District president. April 9th will be observed with a Memorial Service in the Danish Brotherhood Hall on Sunday afternoon 4 o'clock. The program is being arranged by the five pastors of the Danish Lutheran Churches of Racine.

Rev. A. C. Kildegaard preached in the Trinity Church in Chicago on Sunday, March 19th, in the absence of Rev. O. S. Jorgensen. On Monday he visited in Gardner, Ill., and returned to Muskegon, Mich., Mrs. Jorgen Hansen, Mrs. Kildegaard's mother, accompanied them.

Seattle, Wash.—Fifty-seven Lutheran pastors assembled on March 13th in Seattle in a protest meeting to certain decisions made recently by Radio Broadcasting systems. The protest was directed to the Mutual Broadcasting Co.,

which had just recently cancelled the well known "Lutheran Hour" originating in St. Louis by Dr. Walter A. Maier. The Mutual Broadcasting Co., has, according to reports from this meeting, made the following decisions: a) All religious programs to be concluded before 1 p. m. (Eastern War time); b) No solicitation of funds on the broadcast itself; c) No program to be longer than one-half hour in duration. Rev. Alfred Sorensen of St. John's Church, Seattle, was elected chairman of the meeting. It was decided to send letters and telegrams in protest to this new ruling. It was further decided to urge everyone interested in religious broadcasts to register some form of protest to the Mutual Broadcasting Co.

The Trufant, Mich., Church served by Rev. C. A. Stub has been reconditioned and now is in fine shape for use by the Trufant people. A new altar has been made and a picture of "The Good Shepherd" placed above the altar. The opening service after this renewal was held on Sunday, February 13th.

Dr. Johannes Knudsen spoke Tuesday evening, March 28th, in the St. Stephan's Church, Chicago, in behalf of the G. V. C. Jubilee Fund and presented the film, "Daily Life at G. V. C."

Rev. Holger O. Nielsen was installed in the Bethlehem's Church in Cedar Falls, Iowa, on Sunday, March 19th. Rev. A. E. Frost of Waterloo, District president officiated. In the evening a reception was given in the church for Rev. Nielsen and family. A program of music and speeches was presented. The parsonage had been redecorated before the arrival of the new pastor and a "guest room" had been completely furnished by the ladies of the church. A pantry shower had also been given the new pastor's wife.

Corrections: Several mistakes have in the print shop crept into the article in the last issue written by Enok Mortensen entitled "Peder Kjøhede": In paragraph 2, line 3, "submitted" should be "sub-titled". In paragraph 2, line 5, "potrait" should be "portrait". In paragraph 3, line 3, "ided" should be "died". One page 3, column 1, paragraph 8, first line the date should be 1844. instead of 1884. We apologize for the mistakes.

News Briefs

"Christian Light in a World of Darkness"—A joint gathering for international Christian fellowship was held in London on December 11, 1943 under the auspices of the British Council of Churches. In an address on "Christian Light in a World of Darkness" Dr. Hugh Martin said that the gathering represented in miniature what he felt was the real hope of the world, viz.

the growing sense of Christian fellowship transcending national frontiers. He said that there were five ways in which the Church seemed to be shining in a new way. First there was the fact that the Church was standing out as a champion for the rights of man as such, of whatever nation or race. Then there was the fact of the new sense of Church loyalty in European countries. Christians had found that they could not stand as isolated individuals but must stand together as members of a corporate body. Thirdly, Dr. Martin stressed the new drawing-together before Christians of different historical traditions. Fourthly, there was something in the nature of a spiritual awakening going through the Churches of Europe. Churches which had appeared to be in a rut had been stimulated into new spiritual efforts and vitality. They would have much to give to all in the post-war period. Lastly, said Dr. Martin, the witness of the Church shone out in the darkness because of the attitude Christians were taking to their enemies. Christians were faced with two dangers. They might either give way to easy sentimentalism or to bitter hatred. He would not say which was the greater danger of the two. But the Church had the duty to stand for something more than mere revenge. It was the messenger of reconciliation and must work steadily for an ultimate reconciliation of all men in Christ.—I. C. P. I. S. Geneva.

The War Prisoners' Aid of the World's Committee of YMCA's—The full story of the development of the War Prisoners' Aid of the World Committee of YMCA's cannot be told until information has been brought together from all the centres from which the work is directed, such as Geneva, Berlin, Stockholm, Tokyo, Toronto, New York, London, Chungking Melbourne, Calcutta, Nairobi, etc. A few of the latest available facts and figures do however give some idea of the range of the work.

There are at present 76 secretaries and 223 employees working for the War Prisoners' Aid of the World's Committee of Y.M.C.A.'s in 20 countries, throughout the five continents. The vast majority of the field secretaries are workers who perform the distinctive service of the War Prisoners' Aid of the YMCA; that is, they visit the camps, come into friendly personal contact with the leaders of camp activities and as many individual prisoners as possible, and give them support, encouragement, and material assistance in developing the best possible program of activities. The aim of this service is to help the prisoners of war and civilian internees to defeat boredom and prepare to return to their countries fitter and better equipped for normal life and the task of reconstruction.

German Fortifications Destroy Large Areas—Large areas of Danish arable land have been destroyed by German fortifications in Jutland and Fyn. In building three new airfields the Ger-

Religious Services In Red Cross Club

ITALY—Men of many faiths may worship God in their own way as the result of a program worked out by the Amer-

icans seized two hundred farms, either condemning them or taking them over. The largest destruction has been caused in Jutland where the line of fortifications, several hundred miles in length, from Lemvig to Bramminge completely destroyed the landscape and hundreds of farms. The latest edition of the underground paper "Frit Denmark" gives a detailed description of these fortifications as consisting of a five yard deep trench behind a high wall and ten yards of barbed wire behind the wall. Trenches and concrete bunkers will be constructed behind barbed wire, while behind these runs a wide concrete road for troop transports. — (Upsala Nya Tidning.)

Pastor's Talk Bears Fruit—The Rev. James C. Sanders, youthful pastor of Byrd Park Methodist Church, Richmond, Va., gave a talk on world missions at his church one night recently.

The next morning a stranger visited the pastor's home, said that he had heard the talk, and that he and his wife would like to give a small present for the missionary work of the church.

He handed the surprised pastor two \$100 bills.

Following church services the next morning the same man rang the preacher's doorbell.

"My wife and I decided we had not done enough for missions," he said. "Here is another contribution."

This time he handed the pastor \$2,000.

The Danish Bishop's Letter—Stockholm (By Wireless)—A pastoral letter paying tribute to Kaj Munk, murdered Danish clergyman, was read in churches throughout Denmark on Sunday (February 27).

Signed by nine bishops of Denmark's State Lutheran Church, the pastoral expressed sorrow "because good Danish men, among them our great poet and the church's undaunted servant, have fallen victims to evil powers let loose among us."

"The war has shown our people its true face," the bishops' letter added. "Mental oppression goes hand in hand with physical violence and devastation, and the spread of lawlessness has blunted feelings of right and wrong. We condemn the pushing aside of principles upon which Christianity was established."

"May we be ready to make necessary sacrifices. Let us not pray for our King and for a new dawn for Denmark only at church services, but also in our homes. May Christ's spirit conquer the spirit of evil so that the day of peace may soon dawn over the suffering earth."

ican Red Cross and Army chaplains in a severely-bombed Italian city in and around which thousands of soldiers are concentrated.

There was no need to make special arrangements for Catholic services in an almost entirely Catholic country, for their churches still stand and worship in them goes on as before. But facilities were needed for others.

The large Red Cross theater, which will seat 1,800 and can accommodate 2,200, is given over to the services having the largest congregations. A Jewish service is conducted there each Saturday morning and a Protestant one every Sunday morning.

Four services are held each Sunday in the smaller compact Red Cross club in the city: Episcopal Holy Communion at 7:45 a. m., Christian service at 3 p. m., and an interdenominational hymn sing and discussion group at 6:30 p. m. A second Christian service takes place every Thursday at 7 p. m.

Close cooperation with Army and Navy chaplains is a standing rule with Red Cross personnel, as is evidenced from the above dispatch to Red Cross National Headquarters in Washington. To all those who have dear ones in the Army and Navy, the knowledge that this great smoothly-functioning organization has as its prime objective the well being of the individual serviceman, is a source of great comfort and satisfaction.

The Red Cross does what the Army cannot do. It is tangible testimony to our belief in the importance of human personality, of the individual man, — even in time of war. The Red Cross keeps the man in the service from having that devastating feeling that he is merely a cog in a machine. From the time he signs up, until he comes back to civilian life again, the American Red Cross is on hand to aid him.

Its representatives are in military and naval stations, both at home and overseas. They are with our troops in the field. And they are stationed at Army and Navy hospitals. The club referred to in the above dispatch from Italy is one of 273 located throughout the world where our boys on leave are provided with wholesome entertainment, good food and lodging when on leave overseas.

The well being and peace of mind of Bill Jones and Tom Smith and Harry Brown, and all the other American lads who are doing the fighting for us — that responsibility is placed, by Congressional Charter, squarely upon the shoulders of the American Red Cross.

To carry out its program in this, the nation's mightiest conflict, the Red Cross must raise a vast sum — \$200,000,000. Since Congress makes no appropriation for its support, the American people must insure that it continues the vital work by their individual gifts and contributions. The goal set represents the minimum necessary to maintain the already-operating program of Red Cross service to the armed forces and at the same time to keep up the organization's normal program on the home front.

Acknowledgment of Receipts From The Synod Treasurer

FOR MARCH, 1944

Towards Budget:

General:

Previously acknowledged	---\$ 6,583.12
Congregation, Bridgeport, Conn.	40.00
Congregation, Hartford, Conn.	131.25
Congregation, Bronx, N. Y.	60.00
Congregation, Newark, N. J.	58.42
Congregation, Perth Amboy, N. J.	125.00
Congregation, Muskegon, Mich.	27.15
Congregation, Racine, Wis.	47.46
Congregation, Gerdner, Ill.	64.00
Congregation, Dwight, Ill.	523.49
Congregation, Clinton, Iowa	200.00
Congregation, Ringsted, Iowa	5.00
Congregation, Newell, Iowa	646.00
Congregation, Des Moines, Ia.	31.02
Congregation, West Denmark, Wis.	173.50
Congregation, Minneapolis, Minn.	208.07
Congregation, Mel'ort, Clouston and Carwood, Canada	119.00
Congregation, D-gmar, Mont.	175.00
Congregation, Tyler, Minn.	1,105.00
Congregation, Omaha, Nebr.	30.00
Congregation, Kronborg, Marquette, Nebr.	358.00
Congregation, Cordova, Nebr.	142.50
Congregation, St. Andrews, Wash.	15.00
Congregation, Los Angeles, Cal.	11.05
Congregation, Easton, Cal.	103.00
Mrs. Marie Støttrup, San Francisco, Cal.	5.00
Total to date	-----\$10,987.03

For Pension Fund, Miscellaneous:

Previously acknowledged	---\$ 1,849.12
Congregation, Hartford, Conn.	47.00
Congregation, Perth Amboy, N. J.	4.00
Congregation, Manistee, Mich.	15.00
Congregation, Trinity at Chicago, Ill.	150.00
Congregation, Marinette, Wis.	2.00
Congregation, Newell, Iowa	24.80
Congregation, Alden, Minn.	35.00
Congregation, Cordova, Nebr.	20.00
Congregation, Cozad, Nebr.	23.00
Mr. and Mrs. John Buck, Viborg, S. D.	2.00
Total to date	-----\$ 2,171.92

For Pension Fund,

Pastors' Contributions:

Previously acknowledged	---\$ 355.26
Rev. Svend Jorgensen, Detroit, Mich.	11.20
Rev. Viggo M. Hansen, Marinette, Wis.	8.00
Capt. F. O. Lund, Army Cpl., Ruston, La.	15.00
Total to date	-----\$ 389.46

For Home Mission:

Previously acknowledged ---\$ 595.83
 Mrs. Sophie Christensen,
 Gardner, Ill. ----- 5.00

Total to date -----\$ 600.83

For Canada Mission:

Previously acknowledged ---\$ 55.05
 Nothing further this month.

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

Previously acknowledged ---\$ 510.46
 Sunday School, Denmark, Ks.--- 5.00

Total to date -----\$ 515.46

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

Previously acknowledged ---\$ 244.50
 Congregation, Cordova, Nebr. 1.00
 Sunday School, Denmark, Ks.--- 5.00

Total to date -----\$ 250.50

For Annual Reports:

Previously acknowledged ---\$ 188.05
 Congregation, Ludington,
 Mich. ----- 2.50
 Congregation, Marinette, Wis. .50

Total to date -----\$ 191.05

**For President's Travel
Account:**

Previously acknowledged ---\$ 463.51
 Congregation, Perth Amboy,
 N. J. ----- 10.00
 Congregation, Minneapolis,
 Minn. ----- 20.00
 Congregation, Viborg, S. D.--- 20.80
 Congregation, Granly, Miss.--- 29.50
 Congregation, Danevang, Tex. 41.20
 Congregation, Enumclaw,
 Wash. ----- 15.00

Total to date -----\$ 600.01

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

Previously acknowledged ---\$ 5,334.05
 Congregation, Des Moines, Ia.--- .25
 Congregation, Cozad, Nebr.--- 45.00
 Emergency Mission Group,
 Brush, Col. ----- 35.00

Total to date -----\$ 5,414.30

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

Previously acknowledged ---\$12,206.64
 Grand View Evening, Portland,
 Me. ----- 160.00
 Mr. and Mrs. Hans C. Jensen,
 Bridgeport, Conn. ----- 25.00
 Mr. and Mrs. Carl H. Sørensen,

Bridgeport, Conn. ----- 25.00
 Harald A. Nielsen, Muskegon,
 Mich. ----- 18.75
 Morten Mortensen, Muskegon,
 Mich. ----- 25.00
 Mr. and Mrs. Jens Mikkelsen,
 Chicago, Ill. ----- 20.00
 M/S Albert Korsgaard, U. S.
 Army, England ----- 25.00
 Ensign Robert Korsgaard, U.
 S. Navy, Iceland ----- 20.00
 Rev. and Mrs. Ottar S. Jor-
 gensen, Chicago, Ill. ----- 18.50
 Helga Petersen, Chicago, Ill.--- 18.75
 Dagny von Fraenkel, Chicago,
 Ill. ----- 18.75
 "Kitty", Chicago, Ill. ----- 10.00
 Rev. L. C. Bundgaard, Withee,
 Wis. ----- 5.00
 Peter E. Olsen, Minneapolis,
 Minn. ----- 10.00
 Mrs. H. P. Nielsen, Minneap-
 olis, Minn. ----- 5.00
 Selma Henriksen, Minneap-
 olis, Minn. ----- 5.00
 Christian Andersen, Minneap-
 olis, Minn. ----- 25.00
 Mr. and Mrs. Thomas Thom-
 sen, Minneapolis, Minn. --- 25.00
 Coffee Surplus, G. V. C. Meet-
 ing, Minneapolis, Minn. --- 3.50
 Hemming Bille, Tyler, Minn.--- 25.00
 Ingeborg Bollesen, Tyler,
 Minn. ----- 5.00
 Jens M. Jensen, Tyler, Minn. 10.00
 Peter Hansen, Tyler, Minn.--- 18.75
 Congregation, Gayville, S. D.--- 25.00

Total cash to date -----\$12,753.64

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

Previously acknowledged ---\$ 7,725.00
 Junior Ladies' Aid Society,
 Brooklyn, N. Y. ----- 25.00
 Mr. and Mrs. Peter Østerlund,
 Brooklyn, N. Y. ----- 200.00
 Rev. Willard Garred, Manistee,
 Mich. ----- 25.00
 Ladies' Aid Society, Luding-
 ton, Mich. ----- 25.00
 Mr. and Mrs. J. M. Jensen,
 Chicago, Ill. ----- 50.00
 Pfc. Erling S. Jorgensen, U.
 S. Army ----- 25.00
 A/S Paul S. Jorgensen, U. S.
 Naval Reserve ----- 25.00
 J. B. Steffensen, Chicago, Ill. 25.00
 Mr. and Mrs. Søren H. Mad-
 sen, Cedar Falls, Iowa --- 50.00
 Mr. and Mrs. Nels P. Olesen,
 Fredsville, Iowa ----- 25.00

Mr. and Mrs. Harold Andersen,
 Fredsville, Iowa ----- 25.00
 Mr. and Mrs. James F. Peter-
 sen, Fredsville, Iowa ----- 50.00
 Mr. and Mrs. Theo. J. Thue-
 sen, Fredsville, Iowa ----- 25.00
 Men's Club, Luther Memorial
 Church, Des Moines, Iowa--- 25.00
 Theo. J. Ellgaard, Des Moines,
 Iowa ----- 25.00
 Rev. and Mrs. Ernest D. Niel-
 sen, Des Moines, Iowa ----- 25.00
 Hans E. Skott, Middleton, Wis. 25.00
 Harriet Fartstrup, Granger,
 Iowa ----- 100.00
 Sylvia Frost, Wausau, Wis.--- 25.00
 Mr. and Mrs. Alfred Frost,
 Withee, Wis. ----- 25.00
 Marie Hansen, Minneapolis,
 Minn. ----- 25.00
 S. 2/c Allan E. Juhl, U. S.
 Navy ----- 25.00
 Chr. Johansen, Tyler, Minn.--- 25.00
 Herluf Utoft, Tyler, Minn.--- 100.00
 Mr. and Mrs. Ernest Madsen,
 Tyler, Minn. ----- 50.00
 Mr. and Mrs. Anton Buhl, Ty-
 ler, Minn. ----- 50.00
 Lars Bollesen, Tyler, Minn.--- 100.00
 Sigvald Martensen, Tyler,
 Minn. ----- 25.00
 Peter, Solveig and Edith Han-
 sen, Askov, Minn. ----- 25.00
 Mr. and Mrs. Emil A. Hansen,
 Askov, Minn. ----- 25.00
 Mrs. Rasmus Jensen, Brook-
 ings, S. D. ----- 25.00
 Niels C. Jespersen, Viborg, S.
 D. ----- 25.00
 Hans Madsen, Solvang, Cal.--- 25.00

Total in bonds to date ---\$ 9,075.00

Sincerely, thank you, for all these
 contributions.

Olaf R. Juhl, Synod Treasurer.

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E. A. Farstrup, Pastor Telephone Axminster 9170

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S. Marckmann, Pastor Telephone Sycamore 6-8757
40 So. Grand Oaks Avenue

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Church St., Salinas, California
Rev. Svend Kiaer, Pastor Telephone 7769
213 Church Street

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Solvang, California
Aage Møller, Pastor
Solvang, California

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Axel C. Kildegard, Jr., Pastor
512 East Washington Avenue, Bridgeport, Conn.

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Cor. Francisco and Cortez St., Chicago
Rev. Ottar S. Jorgensen, Pastor Telephone Hum 2678
2846 Cortez St.

ST. STEPHEN'S EVANGELICAL LUTHERAN CHURCH
8502 Maryland Ave., Chicago, Ill.
Marius Krog, Pastor Telephone Radcliff 5792
8500 Maryland Avenue

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Harris A. Jespersen, Pastor Phone 1688LW
Clinton, Iowa

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Route 2, Hampton, Iowa
H. Juhl, Pastor Telephone Latimer 20F30
Route 2, Hampton, Iowa

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Hakon Jorgensen, Pastor Telephone Newell 3731
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