

Lutheran Tidings

Volume X

April 20, 1944

Number 18

THE BREAD OF LIFE

By Einar Anderson.

*Sermon—Given in Bethlehem Evangelical Church,
Cedar Falls, the First Sunday in Lent, 1944.

Saviour, whither should we go
From the truest Friend we know,
From the Son of God above,
From the Fount of saving love,
Who in all the world of strife
Hath alone the Word of life!

No, I dare not turn from Thee,
Though Thy words oft chasten me;
For throughout this world, O Lord,
Death is still the cruel word.
Whoso saves the soul from death
Brings redemption, life, and breath.

"Eat My flesh and drink My blood,"
Saith our Lord, most kind and good,
"Whoso take the bread and wine
Shall receive My life divine,
Be redeemed from all his foes
And arise as I arose."

Hear Him, O my heart distressed,
Beating troubled in my breast,
Take thy Saviour at His word,
Meet Him at his altar-board,
Eat His body, drink His blood
For thy true eternal good.

N. F. S. Grundtvig
(trans. J. C. Aaberg)

TEXT: — From the sixth chapter of St. John's Gospel;
verses 35-40.

Jesus said unto them, "I am the Bread of Life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst. But I said unto you, that ye have seen Me, and yet believe not. All that which the Father giveth Me shall come unto Me: and him that cometh to Me, I will in no wise cast out. For I am come down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the will of Him that sent Me, — that of all that which he hath given Me, I should lose nothing, but should raise it up at the last day. For this is the will of My Father, that everyone that beholdeth the Son, and believeth on Him, should have eternal life: and I will raise him up at the last day."

* Printed by request.

Today is the first Sunday in Lent, the season in which, above all other times, we speak and think about Christ as the center of our lives, and beyond this, as the central fact in the entire history of the world.

And therefore I thought it fitting to speak today about this, and to try to point out that just as Christ must be the center of our personal Christian lives if we are to have any real life in us at all, so He must be also the center of our common Christian worship together, if that worship is to have any real life and bestow any real benefits upon us. In other words,

Christ must be the center not only of the Church's faith, but of its life and worship as well.

Christ had worked a great miracle — the miracle we call the feeding of the five thousand. He had given a hungry multitude bread where there was none to be found. And the multitude had reacted by demanding that this Man Who could miraculously give them bread when they had none, become their King and lead them against their Roman oppressors. For their minds were centered on material things and could see no farther. And so, Christ could not do what He had intended to do — lead their minds upwards to spiritual things, and proclaim to them that He, Who could miraculously give them material bread, was Himself the Spiritual Bread, the Bread of Eternal Life, Who could feed their souls and grant them that new life of perfect fellowship with God which is Life Eternal.

And when He perceived that their minds were centered on material things, on material bread and a material Kingdom, and, that they intended to come and take Him by force and make Him their King, He left them, and went across the lake to Capernaum, where in the synagogue, on the following Sabbath, He proclaimed Himself to be the Bread of Life, the true Manna which the Father had sent down from heaven to mankind. And it was here that He spoke those strange and then incomprehensible words: "Except ye eat the Body of the Son of Man and drink His blood, ye have not life in yourselves. He that eats My Body and drinks My Blood has Eternal Life and abides in Me and I in him. As the Living Father sent Me and I live because of the Father, so He that partakes of Me shall live because of Me."

Words that were incomprehensible to the unbelieving Jews, even to some of His own followers, who did not have the faith to trust in Him and wait to see what these strange words of His really meant.

It was only to His faithful followers, who believed in His words even when they did not understand, that later on, their meaning was made plain, in that night in which He was betrayed, when He took bread and said, "This is My Body which is given for you. Do this in remembrance of Me," and when He gave them the Chalice, saying, "Drink ye all of this, for this is My Blood of the New Testament which is shed for you. Do this, as often as ye shall drink it, in remembrance of me." — and by so doing, instituted the Sacrament of the Lord's Supper, the means by which we remember Him and proclaim His death until His coming again, and the means by which, **the only means by which**, He, the Bread of Life, the true Manna from Heaven, would give to His followers that new and

higher life, His own Divine Life, the Life Eternal, which is perfect fellowship with God, so that we can be one with the Father as He is one with the Father.

And it was this Holy Rite which was from the very beginning the center of the life and worship of the early Church, and which made the early Church a Living Church, having Christ as the center of both its faith and of its life and worship.

And it was because the center of the early Christian worship was corrupted into a sacrifice and the center of the Church's life and worship became centered on man — the priest offering the sacramental elements as a sacrifice to God — it was this, just as much as the loss of the Gospel, which made the medieval Church, in spite of all its outward worldly splendour, in a very real sense, a dead Church.

And thus it was, that at the Reformation, that portion of the Church — in Germany, Scandinavia, and the Baltic provinces, which accepted it, became again a Living Church, not merely because the Gospel was restored and Christ was again made the center of the Church's faith, but because, in addition, Christ was once more made the center of the Church's life and worship. Too often today, especially in Lutheran circles, is this historical fact overlooked — that at the Reformation, the Lord's Supper was restored to the central place at the principal service on the Lord's Day, and that, for an entire century following the Reformation, the Holy Communion was celebrated **every Sunday morning at the main service, in every Lutheran Church.**

But when, in the early 17th century, dogmatism replaced faith, and "pure doctrine", as formulated by the theologians, replace the pure Gospel, and faith in Christ became changed to an intellectual assent to the teachings set forth by the theologians and their disciples in the ministry, as "orthodox Lutheranism", the Sacrament became increasingly neglected, the Church became in effect a lecture hall in which "sound doctrine" was expounded, and the center of the Church's life and worship became centered once more on a man — this time, on what he had to say, in other words, on the Sermon.

Pietism made a vain attempt to restore life to the Church, and failed completely, because it neglected to restore the only thing which can give Life to the Church, and made instead, Scripture reading, personal testimony, and prayer, the center of worship. It ended by drawing those who sought Life in the Church, and sought it there in vain, completely away from the Church into private religious gatherings, separatistic conventicles, where indeed the Holy Spirit was active, giving Light and the power to testify bravely for Christ, but in which, the New Life, which Christ alone can give, was sought in vain.

And then came Rationalism, at the close of the 18th century, and turned a large section of the Lutheran Church into what we would call today, a Unitarian "Church" — in which Reason, and salvation by self improvement, character development, and ethics, became the center, and the Sacraments became more symbols, not means of Divine grace and power.

It was because of dead orthodoxy, pietism, and rationalism, that the Lutheran Churches in Denmark,

as elsewhere, stood half empty, and people had to be forced to go to Church by legal measures. Annual attendance at the Lord's Table became a requirement for obtaining and holding a position in the government service, and by law, one member of each family had to attend Church each Sunday or be fined.

Then it was that a young minister of the Danish State Church stood up and, by the help of God, once more made faith in Christ the central thing, and made Christ once again the center, not only of the Church's faith, but also of its life and worship.

It was because of this, that Life was restored to the Church in Denmark. It was this that made people, who before had been forced to go to Church, get up, often in the middle of the night, each week, and instead of going to their own parish Church, travel for miles to another parish Church where there was a Grundtvigian pastor, and as a result, Christ, not a man, was again the center of the Church's worship.

And where, as in the Grundtvigian Free Congregations in the Danish State Church, and in those regular parish Churches where there is a Grundtvigian pastor, and in many other Lutheran parish Churches in Scandinavia and Germany and the Baltic countries, and also, in a few places in America, the Lord's Supper has again been restored as the center of the Church's life and worship, there is Life, for Christ, the Bread of Life, is there.

Today, not only in the Lutheran Church, but in the other Protestant Churches as well, men know that something is wrong, something vital is missing. And they have tried by all sorts of human means to remedy this want, but to no avail. And Christians everywhere are beginning to realize what is wrong. Even in the Roman Catholic Church, a powerful movement has arisen which aims to shift the emphasis from the "sacrifice" and the worship of the saints to the Communion, and has for its chief aim, that every Mass be also a Communion.

And last year, the chief of the United States Chaplains, a Congregational minister, a member of a Church which does not believe, as we do, in the actual presence of Christ in with and under the sacramental elements, wrote a highly significant book entitled, "Ascent to Zion", in which he asserts that, not through "social activities", or attempts to make the Protestant preaching service "worshipful" by artistic, liturgical, and musical embellishments, but only through the restoration of the Lord's Supper to its central place in the service, can the Church once more become a Living Church.

The ground has been prepared, and it is up to us, in this Synod, which was founded on Grundtvigian principals, and which still, at least nominally, subscribes to them, to become the guide for American Lutheranism, as the Grundtvigian Free Congregations in the Danish State Church are becoming for European Lutheranism, a light and an example to show them the way to Life, so that the Lutheran Church will become again, as it was in the time of the Reformation, a Living Church, in which Christ was the center, not only of the Church's faith, but of its life and worship as well.

Then the progress of the Reformation, which was

BIBLE STORY SONGS

ABRAHAM, THE PIONEER OF FAITH

I sing of a man,
A strong man and true who came out of a land
Where every one worshipped the moon and the sun
And thought he was godless who worshipped but One,
One God with no altar, no temple, no shrine,
Unseen, all-divine.

I sing of a faith
That heard when God called and whole-hearted obeyed,
That dared to strike out, leaving homeland and kin,
And face the unknown with a pilot unseen,
A fate that was willing to give God the best
When put to the test.

I sing to the praise
Of Abram Chaldean whom God gave His grace,
Of Abraham, father of all who believe
In all generations and nations,—who give
His God their allegiance and walk trustfully
Not asking to see.

S. D. Rodholm.

Mel. O Kristelighed.

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

St. Ansgar's Congregation, Waterloo, Iowa

At our quarterly meeting, April 3, our pastor read a brief review of the major things that have happened during the past three years in St. Ansgars congregation. As the District IV and the Synod also have had an interest in the development of this field, it was requested, that a copy of his review be sent to the papers serving our Synod.

"Look forward, but never backward." Thus we have often sung in one of our Danish folk songs. I presume that the poet would warn us against the danger of becoming unduly proud or satisfied with our accomplishments or becoming hopelessly pessimistic. However, it seems to me, that there might also be a third way of reviewing the past, namely that in looking back upon the accomplishments of the past we may rejoice as we count our many blessings.

As we gather here this evening on the 3rd of April it is exactly three years since we arrived in Waterloo after the long trip from Texas and were welcomed into the home of David Christensens. Before the evening was over and before the next busy day of unpacking had come to a close, we had met a most hearty welcome from a number of the people with whom we were to share much during the years. Ever since then we have met this welcome in one way or another from the many others sharing with us in our church fellowship.

The summer before I had been contacted by a committee from St. Ansgars church at the convention in Cedar Falls, Ia. They wished to know whether I would consider a call from Waterloo, if the congregation should decide to extend a call to me. According to their report there appeared to be possibilities for growth in St. Ansgars congregation as well as a willingness among the members to make an attempt. However, I knew that it would take some time before def-

checked three hundred years ago when the Church of the Reformation lost its Life, will be resumed, and we will be able to think of the day when large sections of Christendom which are now Protestant, or Roman, or Greek Catholic, will be Lutheran, and the greater part of the Christian Church will again, as in the beginning, be a Living Church.

inite results could be had. For this reason I then said that I would not consider to attempt the work here for less than a period of three years.

Three busy years have now passed since then; years in which we have met a fine spirit of cooperation and willingness to give and to serve in the many tasks that lay before us. Where there is hope, and faith in a cause, many seemingly unsurmountable obstacles can be overcome.

When contacted by the committee in Cedar Falls and again upon our arrival here, I very distinctly noted an uneasiness on the part of some members of the congregation as to the future. The congregation had now ventured to call and support a residing pastor with all the responsibility which that involves. The past had not been too promising. Would there be people in and about Waterloo, who would respond? Could we make a go of it?—Today all skepticism and uneasiness as to these matters seems to have gone with the wind.

From a congregation receiving support from the Synod and District IV amounting to \$500 a year, we have now advanced to the point where we not only are able to carry our local work but also are able to support the many projects of the Synod and District IV with more than a like amount. It is with gratitude that I note, that we are over the top with our contributions so far this year and thus can give a favorable account of ourselves in return. I think we will all agree this evening, that there is a greater joy in giving than in receiving, however grateful we will always remain for the moral and the financial support which St. Ansgars congregation received the first year.

People in this vicinity have also responded to the invitation to share with us in St. Ansgars church. Without undue pride, I think we can say, that our average attendance at Sunday services throughout these years has refuted the statement:—"Danes only go to church on Christmas and Easter holidays!"—To be sure, some members still do not seem to realize what they miss by not attending worship regularly during the year. Here is a field to cultivate and improve upon.

Beginning with 78 contributing members in April 1941 our membership as recorded in the Church Record has now increased to 157. Of these a few have moved elsewhere for the time being at least and a few have withdrawn. Quite a number of our young members are in the service and therefore are not required to

(Continued on page 12)

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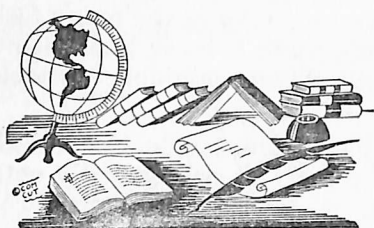
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Across the Editor's Desk

One of the issues of our present world scene that is constantly being brought more and more to a focus is the problem of food for starving groups of the occupied countries of Europe. Information has recently been released by the Temporary Council on Food for Europe's Children of which Dr. Howard E. Kerschner is the chairman, revealing that the German government is slowly waging a war of murder of the children and youth of the occupied countries.

Through many months, according to this report, the French people have been getting less than two ounces of butter per month and only one small portion of meat weekly. Less than four ounces of cheese had been allowed per month, the delicacy of eggs was practically unknown. In contrast it is pointed out in this report that the German children and the German people are still eating sufficiently well to maintain health and strength. It has been evident from reports from Denmark and the other occupied countries that a constant stream of food is being brought out of all the occupied countries to Germany. The people of these countries are helpless in this "Master Race" exploitation.

On March 14th the Swedish government appealed publicly to the Allies for permission to send food to Norway. The Swedish government is now administering the relief being sent to Greece. The Food Blockade around Europe by the Allied powers is so strict that Sweden has been refused to send surplus food from her own country to Norway, the Allied leaders fearing that the occupational forces will benefitted thereby. Axel Gjores, minister of civilian supplies, has now made a public appeal to London and Washington for a relaxation of these conditions so that at least enough food can be sent to Norway to save children and youth

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.

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.

of Norway from starvation. His appeal concludes with this statement: "a refusal by the Allies to see the Swedish viewpoint would hardly harmonize with the ideals of Western civilization or with humanitarian traditions which have played such a prominent part, particularly in American history."

The deficiency in fats, proteins and vitamins in nearly all the occupied countries is becoming more and more alarming. A whole generation of children in these countries are either perishing or made sub-normal in mind and body. The consequences in human life and for reconstruction are too terrible to contemplate.

Experience in Greece has shown that food can be brought to those in need without aiding the enemy. Public sentiment in America and Britain has shown itself in favor of feeding these starving people. Appeals in letters and telegrams are constantly being sent to the President and to the Secretary of State urging them to do all that can be done. We feel that no effort should be spared in giving this situation all possible attention.

GRAND VIEW COLLEGE



STUDENTERFEST

April 29 and 30, 1944

Saturday.

- 7:30 Breakfast
- 8:00 Registration
- 12:00 Dinner
- 1:00 Film
- 2:00 Gym Exhibition
- Folkdancing
- 4:30 Alumni Meeting
- 6:00 Supper
- 8:00 Dance
- 10:00 Intermission — Refreshments

Sunday.

- 10:45 English Service
- 12:00 Lunch
- 2:00 Concert
- Address—Rev. S. D. Rodholm
- 5:00 Banquet
- 8:00 Little Women
- Coffee and Farewell!
- Register with Mr. Holger Andersen
- Grand View College
- Des Moines, 16, Iowa.

Our Challenge

No two human beings are alike. God, I believe, had a definite purpose in creating us thus—in creating each of us different so that we might each contribute something different to life while we have life. This terribly intolerant, prejudiced world of today does not believe that in each human soul is embedded a seed of goodness. Oh, in church each Sunday, we do not dispute the word of the minister when he states that all men are the children of God and therefore all brothers. Nor even are our voices raised in protest when he declares that the children of God are of all races, all creeds, all beliefs—that they are all equal in the eyes of God, therefore surely equal in the eyes of man.

But words and thought are blasphemous if not carried out in our week-day living. From Pierre Van Paassen's most recent book, "The Forgotten Front," which deals with the Jewish problem, comes this statement: "If God's will is to be done by the repetition of words—with the recital of credos or with the celebration of ritual ceremonies surely nothing will come of it." And that statement applies to our relationship with all the peoples of the world.

Then he continues with: "We have been doing that for two thousand years. It has brought us more evil than good; wars, strife, hatred, poverty. It must be done by deeds. In our relations with other peoples we must first of all acquire a respect for the character and instincts and the will and the deeds of others. Peoples cannot love each other. They can respect one another. We must learn that all people—have a right to work out their destiny in their own way, according to their own character and talents and national ethos."

It is easy for those of us who have never lived in close contact with people of another race to condemn the prejudiced. I remember an experiment attempted in our psychology class one day by which our instructor wished to ascertain the degree of our racial prejudice. Those of us who based our answers upon the principle of "all men are brothers and equal in the eyes of the Creator," were lectured for our lack of realism. But I'm not so certain that we weren't right. If this magnificent truth were our guide in our society, the racial problem would be non-existent. However, not even our churches or universities dare to put this Christian law into practice. How then can we expect other than continual friction and occasional riots wherever a large commercial city has coagulated workers of various races, creeds and backgrounds?

How many of us call United States a democracy, the land of the Four Freedoms? Then what of our attitude towards those citizens of another skin pigment or national background? In 1862, President Lincoln announced his Emancipation Proclamation granting to the negroes freedom from bondage. It seems quite ironic that during the early Reconstruction period after the Civil war, negro suffrage was promised for ever today, approximately three-quarters of a century later, the negro of the south may not vote. Today southern political leaders are fighting desperately to prevent the passage of a law that would permit all service men to vote by absentee ballot, for if this were permitted, then negro soldiers would vote too. Yes, we have become so confused that we fail to realize that we cannot lower our neighbor without lowering our own status also. The South is proud of that.

Somewhere once, I read this sentence and it has stayed with me ever since: "Only the Spirit if it breathe upon clay, can create man." Remember that lump of spiritless clay, the peasant that Edwin Markham depicted so well in his poem, "The Man With the Hoe?" God did not create that — man did, just as man has created a civilization that today places no value on human life. We have forgotten that we are all of us God's children, that within each of us is a spark of the Divine. The death of each soldier is the death of a world; a whole world of ideas, deeds and dreams. Thousands of such worlds are being destroyed each day. We are destroying that which God created, destroying

countless souls who have never had an opportunity to realize the Divine purpose of their life. That is the greatest tragedy of war, the greatest of all tragedies. Who will ultimately be held responsible for this crime?

The world of today is a world at war. Yet there are some places not directly in its turmoil. Like a tiny oasis in a desert of destruction lies Grand View College. How fortunate, oh, how very fortunate are we privileged few who live here in an atmosphere of fellowship under the inspiration of superb teachers! While the youth of today endures untold mental and physical torture on desolated fields of battle, we have the best that life can offer to youth. Are we abusing this great privilege or are we seizing every opportunity within our reach to acquire wisdom that will lead to an understanding of our fellowmen and our Divine purpose? A day of study, fellowship and communion with God such as is ours each day at Grand View is a remote, fantastic dream to the soldier fighting against an unseen enemy in the mud and torrid heat of a Pacific island.

We must work hard to be worthy of being defended by the lives of the finest youth of the world. We must accept as a personal challenge those two lines from our school song:

"Bless those who sow the grain
Here for eternal gain."

Ida Larsen.

—From Grand View Echo.

Contributions to Copyright

Of S. D. Rodholm's Bible Songs.

Rev. Harald Ibsen, Kimballton, Iowa	\$ 5.00
Rev. A. E. Frost, Waterloo, Iowa	2.00
Rev. Holger Strandkov, Dwight, Ill.	2.00
Total	\$ 9.00

The above contributions have been received in response to our appeal for help for copyright expense on the Bible Story songs written by Rev. S. D. Rodholm. — Undoubtedly there are more who would be glad to give a contribution.

Rev. Rodholm has given in his translations and in this attempt to write a series of 40-50 Bible story songs a contribution which we may not be able to evaluate at this time. However, many of his translations are being used constantly in our many church groups. We feel that any help we can give him in his present task of writing a series of Bible Story songs will be a help for the future in our Christian education program.

The cost of copyright is \$2.00 for each song.

Our sincere appreciation of the above gifts received.

Holger Strandkov.

OUR WOMEN'S WORK

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

A WRECKER

I stood on the street of a busy town,
Watching men tearing a building down.
With a ho, heave, ho, and a lusty yell,
They swung a beam, and a side wall fell.

I asked the foreman of the crew,
"Are these men as skilled
As those you'd hire if you want to build?"
"Oh, no," he said, "No, indeed;
Just common labor is all I need.
I can tear down as much in a day or two
As it takes skilled men a year to do."

I wondered then as I went on my way,
Which of these roles have I tried to play?
Have I traveled along life's road with care
Measuring each act with rule and square?
Or am I of those who roam the town
Content with the labor of tearing down?

—Ansgar Lutheran.

His Wife's Mirror

It was a sultry August afternoon on a crowded day-coach local. Every seat was occupied. The passengers looked weary and cross. Those occupying seats near open windows were regarded with envy by the less fortunate ones. Mothers with little children on their laps were struggling to keep them quiet.

In the middle of the coach sat an aging couple opposite each other, who seemed extraordinarily happy. When other travelers grumbled and fussed, they winked knowingly at each other. Occasionally they would drink a glass of pop or a soda, and more than once they treated the tired children to a cool drink or pop corn. It actually cheered one up just to look at their contentment. When you observed them closely, you couldn't help but see they bore a close resemblance—the same clear complexion with the same wrinkles across the foreheads, wrinkles wrought less by tears and grief than by smiles.

Now it became evident they were nearing their journey's destination. The old lady became happily uneasy, took out a small pocketcomb with which she smoothed her hair, and then looked questioningly at her husband. He nodded assuringly. Then she straightened her bonnet which had a tendency to slip to the one side of her head, and tied the strings under her chin, all the while looking to her husband for his approval. He would smile, nod, and smile again.

When she had finished tidying herself and looked very pretty, he remarked to his fellow passengers: "You see, a husband is after all his wife's mirror."

And he surely was his wife's mirror and she her husbands. They were both marvelously good reflectors.

We are all mirrors to one another. It isn't difficult to see ourselves reflected in our children; we see and recognize ourselves in them and hardly know whether to laugh or cry. We console ourselves with the thought: "They are born that way, poor dears—it is the inevit-

able inherent sin," and we shove aside the responsibility.

But what is more difficult to push aside is the responsibility we have as mirrors to our life mates, our children and our daily associates. People who daily live together inevitably get to resemble each other. As soon as one in a family is cross, it is so easy for the others to be cross too. If one is sad and sullen, depressed, the atmosphere of the entire home becomes morbid. Unfortunately it seems as if the less agreeable sides of our natures often are the most powerful; therefore it behooves us to be on guard at all times.

I once knew a married couple; the husband was by nature a wonderfully cheerful, happy and good man, always ready with a smile, always loving, energetic and kind. One couldn't help liking him: His wife was a hysterical, difficult person, neither kind nor energetic seldom happy. Their wedded life became most difficult.

I saw him on his deathbed. There was still so much of the bright and cheerful about him. You saw it when his friends and neighbors came and were kind to him; you saw it more when he looked upon his little daughter; you saw it most of all when he spoke of his God and Savior whom he loved. But when his wife entered his room, it was as if the light was extinguished in him and about him; he had been too long and too often his wife's mirror. Toward her he was cold and unresponsive.

He was a Christian man and we spoke to him about his relationship with her; she went about sad, not well, an expectant mother. He became very quiet; finally he said: "Yes, I pity her, but nothing more. Any deeper feeling is dead. I can only be toward her as she has been to me for so many years. I can do no more."

It was hard to watch. **It is infinitely sadder to see love die than to see the physical body die.**

What he must have suffered before he reached this point, and what she must suffer now that he is beneath the sod, she whose reflection was destined to be so tragic.

Let us be on guard while there is still time. Let us be cheerful, energetic, kind and loving from the time of our youth up into the graying years. We will find then as we grow old and feeble, that we will have kind and loving eyes in which to mirror ourselves. Perhaps some day a kindly old man with sparkling eyes and head slightly atilt, will say as did the old man in the train: "You see, a husband is after all his wife's mirror."

Trans. of "Sin Kones Spejl" af Thyra Jensen.

Contributions To Women's Mission Society

Annes Club, Seattle, Wash., \$18.50; Ringsted, Iowa, Mission Study Group, \$9.00; Racine, Wis., Congregation, \$10.00; In memory of Jacob Jacobsen, Freeborn, Minn., by friends, \$4.00; Ladies' Aid, Portland, Maine, \$5.00; In memory of Niels Andersen, Motley, Minn., by friends, \$18.25; In memory of Niels Andersen, Motley, Minn., by his family, \$25.00; Mrs. P. C.

In Terms Of Life

What Do You Mean — Love?

There is nothing definite about that word. When people use it, there is no way of telling what they mean, unless you happen to know what is on their minds. They use the same word, but they think differently. Because there is a lack in the language, this one word "love" is made to stretch from the most sordid to the most sublime. It is the favorite word of the crooner, as it was the favorite word of Christ. Won't somebody coin some new words for the many brands of affections which are now commonly called "love", in order that the good word may be rescued from some of its many friends?

What do we mean by love? Everyone realizes that there are many degrees of so-called love; but when it comes to classifying them, we become bewildered by its multiformity.

Following is an attempt to analyze various manifestations of the "premier emotion". First, there is the natural passion of sex, the animal love. Nothing much need be said about that here. Except that it is not a thing of evil. Only man has perverted its use, so that it seems akin to evil. In his life it has become so corrosive and cruel, that it is ashamed of its real name, lust, and therefore tries to appropriate the name of love.

Next we may mention "filial love", the love of the young for the elder. It is pretty much a one-way affair, with the offspring at the receiving end of the family loyalty. "Youth will be served." While there may be a deep love in the hearts of the children, it never seems to reach the same fervor as the parental love. "Love finds it easier to flow downward rather than upward."

Parental love is a powerful instinct which seeks, first of all, to protect the off-spring, to shield, guide, and teach it; sometimes in ways which seem to have little to do with love. It may range from the most foolish to the very wisest. With its desire to shelter the children, it may ruin them with softness. On the other hand, it may be the most greatening influence in their lives.

Then there is romantic love, — being in love with love; poetic, charming, intoxicating—with the usual sobering consequences. It is often a subtle form of selfishness, in the fact, that the underlying motive is a burning desire to possess the loved one completely.

Stockholm, Marquette, Nebr., \$1.00; Ladies' Aid, Gayville, S. D., \$12.25; Mrs. Andrew Jensen, Tyler, Minn., \$0.50; Mrs. Christian Bovbjerg, Tyler, Minn., \$1.00; Mrs. J. D. Rix, Tyler, Minn., \$0.50; Mrs. Jens Børresen, Tyler, Minn., \$1.00; Mrs. Herluf Utoft, Tyler, Minn., \$1.00; Mrs. F. N. Thomsen, Tyler, Minn., \$1.00; Mrs. Harold A. Petersen, Tyler, Minn., \$1.00; previously acknowledged, \$888.09; total to date, \$997.09.

Received with sincere thanks,

Mrs. C. B. Jensen,
Treasurer W. M. S.

1604 Washington St.,
Cedar Falls, Iowa.

"Be Mine!" Underneath lurks jealousy and hatred. But the satisfaction which springs from mere possession is seldom of long duration. A marriage which is based on "being the idol of the idol", generally turns out to be the end of a dream rather than the fulfillment of it.

Love, real love, is the greatest world-fact. It is "the bond of perfection". It is also the greatest mystery. It is all that is left of Paradise. No one, except Christ, has ever understood the depth and the height of it.

An old Danish saying gives this wise warning: "Let not a fool judge a half-finished job." The fool, being unable to picture the completion of the job in his mind, will invariably condemn it for all its shortcomings. This is the great mistake which petty souls repeat every time they judge their fellow men. (No wonder God gave us the warning to lay off!) Only great souls are capable of great love. And all great love has in it a prophetic element, which sees beyond the dross to the ideal, and regards the whole personality in that light. It does not make the most of shame and short-comings. It is concerned only about soul-growth, — personality production. It is "o'er the crucible bending, the precious silver to troy." We may find some of this great love in good parents who are not satisfied with mere protecting or possessing their children, but who are anxious to promote the best traits in their character. Willing to forgive 70 times seven.

It is said, that small souls talk about other persons; ordinary souls talk about events, but great souls talk about principles. To this last may be added, that they do not only "talk" about principles, — as a philosophical sport, they seek to apply them. When a seeker after truth really falls in love with truth, or an artist with beauty, their only desire is to further that which they love, to increase it, to share it. They commit themselves to unstinting service in the interest of what they love. That is great love, "creative love". Into their souls comes a sense of being directed, promoted, inspired. By committing (losing) their lives, they have won them.

"If a man say, I love God, and hateth his neighbor, he is a liar." That is extremely strong language, and we are inclined to feel that it is an over-statement. But it means this: To love God is to be stirred by His beautifying grace, to have experienced His creative power, to have become inspired by the prophetic vision of His love, to have become a partner in His soul-promoting efforts, to have caught the understanding that all souls are essentially beautiful, and that the difference between the good and the bad is not nearly as great as it seems on the surface. Love, real love, is neither blind nor reckless; it is prophetic, and creative. It is "the bond of perfection."

Marius Krog.

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

Lost In The Russian Sea

When a man does not understand the truth by which he might be freed, it is expedient that he should be deceived.—St. Augustine.

Hitler's armies reached the gates of Leningrad and Moscow. They fought in the streets of Stalingrad. They fought at the foot of the Caucasus mountains. They were within the smell of the great Russian oil fields,—and now the German armies have been rolled back more than a thousand miles.

What this expedition has cost the Germans in men and materials is beyond the reach of the most vivid imagination. What it has cost in misery and sorrow can never be told. This German adventure into Russia will surely go down into history as one of the colossal blunders of all times.

It seems that the man most responsible for this Russian venture was Adolf Hitler. He has now added one more failure to his already long list of failures. He failed in his love affairs. He was a failure in school. He dreamed of being a great artist, but he was unsuccessful. He sank down and lived in the cheapest Vienna flophouses until the First World War rescued him from certain oblivion. In this he felt he was a success. He rose to the rank of corporal!

In modern times no general has been able to conquer Russia. History has two vivid stories to tell about that. But Hitler does not read history. He let his intuition or his "hunch" guide him. This too is a mistake. There are rules and laws of warfare which he is to wise to heed. But Hitler had been so successful in Poland, Norway, Belgium, Holland, France and the Balkans that he probably came to believe his armies were invincible. He was a man of destiny. "Whom the gods would destroy, they first make him mad," says history. Hitler was mad with success and had no time for history. Had he retired to his castle at Berchtesgaden and read the story of King Charles XII of Sweden and Napoleon Bonaparte I of France, he would have learned some valuable lessons in military history. Here is a little of what history tells of two earlier attempts at conquering Russia.

Charles XII.

This man is one of the most interesting in European history. At the age of 15 he crowned himself king of Sweden. He soon found himself in a war with Denmark, Saxony and Russia. To begin with this "Lion of the North" was very successful. Denmark and Saxony were disposed of and Russia could be dealt with at his leisure. But he forgot a number of things. Among them were such items as Russian space, the Russian winter and the people's resistance. The Swedes tried to capture Moscow and failed. They turned South. The terrible winter of 1708-09 was worse than the Russian guerrilla fighter: Hitler has complained of both. Here is an eye-witness account:

By the first of November firewood would not ignite in the open air, and the soldiers warmed themselves over big bonfires of straw. By the time the army reached the little Ukrainian fortress of Hadjacz in January 1709, wine and spirits froze into solid masses of ice; birds on the wing fell dead; saliva froze on its passage from the mouth to the ground. Nevertheless, though, earth, sea and sky were against them, the king's orders had to be obeyed and the daily march made.

This sounds more like a Baron Munchausen tale than reliable history, but it is taken from Encyclopedia Britannica.

In the summer of 1709, the Russians crushed the remnant of Charles' army at Pultawa. Charles managed to escape to Turkey, and thus ended the first attempt in modern times to conquer Russia.

When the Russians were celebrating the great victory a monk addressed these words to the victorious Peter the Great and his soldiers, "When our neighbors hear what has happened, they'll say it wasn't into a foreign country that the Swedish army ventured, **but rather into some mighty sea. They've fallen in and disappeared even as lead is swallowed in water.**" This mighty sea swallowed the army of Charles as it has now swallowed several of Hitler's armies.

Napoleon.

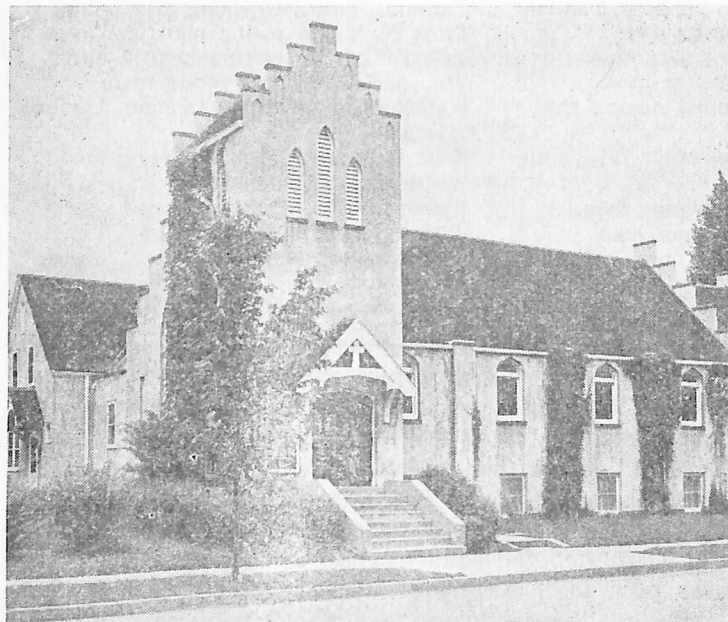
After Hitler had read the tragic story of Charles XII in Russia, if that was not enough to convince him of the dangers, he should have turned to the story of Napoleon's adventure.

In the summer of 1812, Napoleon set out to conquer Russia with an army of about a half million men. For some weeks it was the heat that tortured man and beast, but Napoleon pushed on and on, and the Russians retreated refusing to fight decisive battles. He took Moscow and found it a deserted city. Fires broke out and destroyed three-quarters of the city and the French were running low on food. For precious weeks Napoleon waited for the Russians to sue for peace, but no peace offers came. On October 18, he began the long march home. Hunger, blizzards and Russian Cossacks made the retreat a nightmare and thousands of men perished. When the Grand army reached eastern Poland, four-fifths of it was gone and Napoleon rushed home to Paris to raise a new one. From that time on Napoleon was staring final defeat in the face. Two years later he was sent to Elba. Three years later to his last home on Saint Helens.

Adolf Hitler should ponder these tremendous words by Victor Hugo concerning Napoleon, "God became bored with him and cast him aside to die on a lonely island."

St. Peder's Church During Sixty Years

St. Peder's Church will Sunday, March 19, celebrate its sixtieth anniversary. Sixty years is a long time as time is reckoned here in the North-west. The city of Minneapolis sixty years ago, compared with what it is now, was but a small village. The first church of the congregation built in 1887 on the corner of 9th St. and 20th Ave. South, stood then in the outskirts of the city, and the present church erected in 1921, was built on land that but a short while before had been raw farm-land. And while these great developments have taken place in the city, many changes have also inevitably occurred in the congregation itself. The congregation has during these sixty years been served by the following pastors: Rev. A. Dan, 1884-1891; Rev. M. C. Jensen, 1891-1895; Rev. P. Jensen,



1895-1896; Rev. J. C. Pedersen, 1896-1903; Rev. P. C. Pedersen 1904-1907; J. Stenstrup, 1907-1909; J. A. Tarpgaard, 1911-1921; Rev. Ottar Jørgensen, 1921-1926; and Rev. J. C. Aaberg, 1926 to the present. During these years pastors of the congregation have officiated at 1662 baptisms, 485 confirmations, 694 marriages, and 532 burials.

It is not the intention of this article, however, to present a detailed history of the congregation during these sixty years which was done ten years ago at its fiftieth anniversary, but rather to observe some of the main events and trends that have influenced its life and development until the present day.

The organizers and early supporters of the congregation consisted naturally almost exclusively of immigrants quite newly arrived from Denmark. A few Danish immigrants had arrived in the city during the seventies, but the main stream of immigration began early in the eighties and culminated about the time of the first world war. The early members of the congregation were composed therefore, not only of Danes but, in the main, of newcomers from Denmark. Under these circumstances the desire to hear the Gospel and

receive the administrations of the church in the Danish language was naturally a contributing but by no means the only reason for the organization of a Danish Lutheran congregation. Besides this, there was the wish for fellowship with people of one's own nationality and background, and the longing for the services of one's own church with its familiar forms, understanding of the Gospel, ideals and way of life. For though the Danish church is and always has been fundamentally a loyal member of the great Lutheran church it has not, of course lived among the Danish people for more than four hundreds years without absorbing some of the national characteristics and attitudes peculiar to that people. And this is perhaps especially true of that branch of the Danish church to which our congregation belongs. Some of these views as for instance our conception of the Word of God, of the Sacraments, folk education, the importance of the humanities to the Christian life, etc., certainly go far beyond the mere question of language, a question which, important as it is, has not infrequently been over-emphasized, as though the only heritage we had really brought with us was a language.

The congregation appears from the beginning to have been somewhat larger than most newly organized Danish congregations in this country and than it was years later. For though the number of Danes in the city was much smaller than in later years, more more of them gathered around the church of their fathers. Rev. A. Dan, the first resident pastor of the congregation, was a gifted speaker, one of the foremost writers and poets among our people in this country. Being then at the height of his power, it must have been festive for the newcomers to gather in their fine new church, sing the splendid old hymns and listen to his eloquent sermons delivered in his perfect Danish.

For a few years the church prospered and made satisfactory progress. But then a discension arose, which had its root in divergent movements within the church in Denmark and caused a number of families to leave the congregation and, in 1888, join the newly organized Immanuel Danish Lutheran Church. This division caused a serious loss to the congregation, not only because of the families that left it and that there were henceforth two conflicting groups working in the same limited field, but because a divided church always is handicapped in its appeal to the unchurched. Whatever the reason, neither of the two congregations grew in proportion to the steadily increasing number of Danes in the city. And when Rev. Dan resigned in 1891 the congregation was considerably weaker than it had been during the earlier years of his ministry.

Rev. Dan was shortly followed by the Rev. M. C. Jensen, an able, earnest and energetic minister under whose leadership the congregation again began to grow both inwardly and outwardly. When this writer visited Rev. Jensen in Denmark in 1928 he still spoke enthusiastically about the congregation and the fine growth of people and co-workers he had found here. It is probable that if Rev. Jensen had remained long enough the congregation might have attracted a reasonable number of the steadily increasing number of Danes moving into the city. But Jensen resigned in 1895, and the congregation was for some time without



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., 32 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., 15 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., 21 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.

a resident pastor being temporarily served by the Rev. P. Jensen of St. Stephen's Church in St. Paul. In a large city like Minneapolis such a temporary service was inadequate, however, to the upbuilding and even the maintenance of the congregation, and Rev. Jensen was after some time, induced to accept a regular call to the congregation and move to Minneapolis. Rev. Jensen was a quiet, earnest and very lovable man, and he would, probably, have built up the congregation to its former strength, if he had remained long enough to make his work effective; but his health failed and he resigned after little more than a year's service. In his memories he speaks very highly of the small but devoted group of people who, in the face of many discouragements, carried on the work here, and he praises especially the fine, hearty singing at the church services.

After Rev. Jensen's departure, the congregation called the Rev. J. C. Pedersen, a former missionary in Africa. By this time a significant change was taking place in the congregation. Its own young people were growing up, young people for whom America and not Denmark was the homeland, and whose natural means of expression was the English and not the Danish language. The difficult language question, which has troubled not only this but most other congregations in our synod for so many years, had at last presented itself. Rev. Pedersen seems to have understood this before most other pastors in our synod, and, with or without the consent of the congregation, he introduced the use of English in the instruction of the children, the young people's society and, finally, in the church service. And his work appears to have suc-

ceeded. The young people remained by the church and a Luther League was formed which counted up to a hundred members. It looked like the congregation might become not only a congregation of immigrants but of their children too.

Rev. Pedersen resigned in 1903, and the young people petitioned the congregation to call a minister who was able and willing to serve them in the English language. The congregation was divided on the question, and appears to have asked the Rev. Nordentoft, then president of Grand View College, what he thought about the request of the young people, and whether or not he knew of any minister in the synod who could meet the requirement, and whom he would recommend. Rev. Nordentoft's answer was both clear and unfortunate. It was the duty of the congregation, he wrote, to uphold the Danish language and, if the young people refused to do that, they should be left to sail their own course, an expression which for many years became a sort of slogan of all those who opposed the use of English within the Danish synod.

Rev. Nordentoft's advice brought the situation to a head. Nearly all the young people and a considerable number of families left the congregation, organized an English Lutheran Church and bought a church home on the corner of 29th St. and 29th Ave. S. Of St. Peder's congregation only 15 families remained. A still faithful member of the congregation once told the writer that he was about the only young person remaining in the church, and that he felt kind of lonely. Which is understandable.

With its young people and so many of its families gone, the situation of the congregation would have

been well nigh hopeless if it had not been that large numbers of immigrants were still arriving from Denmark, and that there were scores of younger families already living here which had not joined the congregation. If only a reasonable number of these had become members of the churches, its losses might easily have been regained. But the majority chose to remain outside. For about a year and a half after Rev. Pedersen's resignation, the congregation remained without a resident pastor probably because it was too weak to pay even the very small salary which most pastors then received. But in 1904 the Rev. P. C. Pedersen finally accepted the call, and with his efforts the congregation began slowly to recover from the stunning blow suffered by the withdrawal of its young and other members. It was uphill work, however, and the congregation would probably have been unable to carry the burden, if the synod had not, somewhere about this time, come to its assistance with a monthly contribution of twenty-five dollars. Rev. Pedersen was an able man and, considering that these were the years during which the Danish population in the city reached toward its maximum, it is hard to understand why so few of them united with the church of the homeland from which so many of them had just lately arrived. But although the congregation did grow during the ministry of Rev. Pedersen and that of his successor the Rev. Stenstrup, it never increased in proportion to the growth of the Danish population in the city.

Rev. Stenstrup resigned in 1909, and the congregation was again for more than a year without a resident pastor. The situation must, therefore, have looked far from bright when the Rev. J. A. Tarpgaard in 1911 accepted the call and entered upon the work. Rev. Tarpgaard continued his work here until 1921, and during his ministry the congregation enjoyed a slow but steady upward growth. It again became self-supporting, a new basement was built under the church; and the work appeared promising when in 1920 the church burned to the ground.

Although this misfortune was probably a blessing in disguise, since the district in which the old church was located was fast deteriorating, this was not so apparent at the time, and there were those who feared that it would be beyond the strength of the congregation to rebuild its house of worship. Rev. Tarpgaard and the greater part of the congregation refused to be discouraged, however, and a new site was bought, a new church and parsonage built upon it and dedicated in 1921. Rev. Tarpgaard resigned the same year and was succeeded by the Rev. Ottar Jorgensen who served the congregation until 1926 when he resigned and was succeeded by Rev. Aaberg.

Since the building of the new church, the congregation has, in spite of minor ups and downs, enjoyed a fairly steady growth, and its present membership of 120 contributing members, mostly families, is perhaps the largest in its history. We have thus reason to thank God for His help in ages past, and to look hopefully toward the future. But what that future shall be depends, next to God, largely upon our own readiness to read the lessons of the past and to face the facts of the present.

Sixty years ago all members of the congregation were Danish born and Danish speaking. Today a

large part of the present membership and an even larger proportion of prospective members are American born and American speaking. If we should now, as in 1903 and for many years afterward, lose all those who can be reached only through the English language, there is not now as then a group of immigrants from which the congregation could be rebuilt, and it would soon grow weaker. For the loss of almost everyone of the hundreds who for many years were baptized and confirmed in the congregation should prove, that one cannot, at least in the large cities, retain the American born by their church through the use of a foreign language. But the language was, as already pointed out, only one of the things which drew our people to the church of their fathers, and the traditions, background and understanding of the Christian life acquired by our church through centuries of life among our people, remain unchanged. And the young people of our synod are proving their appreciation of that, wherever real efforts are made, by remaining with their church to a proportionately larger extent than the immigrants did. If we older folks, in spite of the loss we may feel, will forget ourselves to encourage and assist the younger generation in remaining with the church in which we ourselves received so many blessings, our congregation may still have a fruitful future before it.

Glimpses Of The Santal Mission

VII

Joema 1920 in Assam:

As early as 1911 we hear of Rev. Skat Pedersen, at that time superintendent of our Assam Santa Colony, calling together for services Santals outside the colony in the District known through the terminology, Bahre Hasa, which means — "the land outside." This denotes not the colony but the area outside. In 1912 a mud church was erected at Bodeaguri.

The Danish dentist, Holger Winding, arrived in 1917 due to World War I via U. S. A. He was stationed at Kaerabani in Santal Parganas with Rev. Rosenlunds' while he was language student and was later voted to Assam where Rev. Gansdal was in charge of the varied work pertaining to the Assam Colony, also called Guma Colony. Winding took to cultivating in Bahre Hasa.

Within a few years in this area were 20 churches where Santals met for worship regularly.

Winding was married to Miss Esther Andresen and Gansdal to Miss Ingrid Ness in 1919 at Dumka. The Windings now looked after the work in Bahre Hasa, living in one bungalow of our Mornai Tea Estate.

In 1921 the Gansdals were transferred to take over our Boys' School at Kaerabani hence the Windings were now to move to Grahampeer carrying on the heavy responsibility of both Grahampeer or the colony and Bahre Hasa.

Land had been secured for a Mission station near the Joema river so the church three-quarters mile away at Bodeaguri was moved to Joema which henceforth is the centre for that extensive work in Bahre Hasa. The bungalow was nearing its completion when the Windings went on furlough so Misses Anna Peder-

sen and Dagmar Miller having been commissioned to organize and start a Girls' School for our Assam Christians moved in in 1924 and the Haraputa Girls' School was opened in Joema.

To this pioneering in opening the school while buildings were built in Haraputa supervised by Rev. Tromborg, Miss Pedersen had been prepared while in the extensive school work at Maharo in Santal Parganas.

It was certainly not an easy trail but so very worth while one when blazed. We thank God for it and — her. The Windings returned after their furlough and early in 1926 Haraputa Girls' School was transferred from Joema to Haraputa. The school of which we shall learn more in developing our Assam Christian womanhood. A school for boys now opened in Joema served as a very real connecting link with the village homes throughout this extensive Bahre Hasa.

Many heathen were met, taught and baptized! The work too on another aspect, additional, I shall say, as work among Boros was started. This will be discussed under Goorang where Rev. Axel Kristiansen set about to carry on the Boro preaching and teaching in 1929 having studied for one year at Joema where we found Boros as well as Santals. Furlough time for the Windings came again in 1931. This time they did not return to India.

Joema and the entire Bahre Hasa work was looked after by Mornai Tea Estate manager for a while, Rev. O. Eie and later by Rev. O. S. Bjerkestrand who was succeeded by John Johansen. He carried on the work up to his furlough in 1936. Again Eie supervised the Bahre Hasa activities until Rev. Magnus Landøy upon completion of his Santal examinations, took over in 1938 having arrived in Assam in 1936.

He was married in 1940 to Miss Adelaide Alberts of Radcliffe, Iowa.

Then to us came the so sad news: "Rev. Landøy passed away Dec. 18, 1943." Mrs. Landøy is hence left alone with the wee little Anne, scarcely one year old.

Knowing Landøy well, mean deep appreciation of his sterling qualities. In a very special way did he practice trusting our Father to show him "the way" up and through difficulties.

His message to the Santals seemed ever to contain a note of — the lost sinner has a refuge in Him who came to save such: so, come and be released. As the Santals particularly of Bahre Hasa were deeply attached to Winding so were they now to Landøy. His passing away is a very real loss — a sorrow. We have reason to be thankful for having been permitted to know this radiant young servant of seemingly great possibilities and we know the Joema Santals miss him so very much. Yet, we would not grieve but turn to Him who knows the end even from the beginning.

He knows best. "Ebenezer!" we would remind dear Mrs. Adelaide Landøy.

Dagmar Miller.

ST. ANSGAR'S CONGREGATION

(Continued from page 3)

contribute. We shall rejoice when and if they all may return and carry on with us. Our membership has thus been doubled during the three years without any hasty and unhealthy drives. More members will be added before this month is ended. Surely we may rejoice in the increase God has given through these years. Many, many others have been contacted and have received our invitation through our monthly calendar as my records from the three years show. We would like to share all the good things we have with many more. There are still unchurched people in our city and we shall continue to try to find them and invite them.

St. Ansgar's property has also been enlarged and its assets increased during the same period. From a church building with debt upon it we have now a church free from debt and a parsonage well on the way to become free from debt also. As we meet this evening many improvements have been made on the church property from year to year and now our house of worship stands beautifully redecorated on inviting to all who wish to come and share with us. Also in view of all these accomplishments we are grateful to the giver of all good gifts.

During these years we have celebrated two fifty year anniversaries, that of the Sunday School and the Congregation, besides being host to a Sunday School Institute and a District Convention. In all things we have been given an opportunity to serve in the greatest of all causes; a cause that is bigger than any one of us or all of us combined. We must not forget, that "the church is not the goal of the Kingdom of God, but the tool" for furthering its cause.

Finally, we now have prospects of adding to our church worship hour by the efforts of our women's choir under able leadership. Their aim is not just to entertain the church goers or sing for them, but they aim to help the congregation to sing our beautiful hymns more whole heartedly, that we may all go out with a song in our heart. It was one of Luther's great achievements, that he made the church a hymn singing church. We must never lose sight of that.

So this evening we have ample reasons for rejoicing as we again face the future and go forward. There are problems ahead and these trying times are having their effect upon all of us. We are under tension and strain daily. But our common problems have helped to hold us together in work and worship during the past years. I think, that we perhaps would feel it as an awful let down, if we had no more problems to face and solve. There is nothing like being busy, even in the life of a church."

CHRIST B. PEDERSEN,

Secretary of St. Ansgars Church.

NEWS from the JUBILEE DRIVE COMMITTEE

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

A COMPARISON

No doubt there are some of our people who look at the reports of cash, bond, and pledged contributions received to date and then remark that we are not making much progress! Before taking such an attitude toward the Jubilee Drive it may be well for us to consider several important factors. We may find that there is good reason for optimism.

It appears to me that our situation can be likened to that of the American war industry. We can all remember how disappointed we were a short while ago to think that our huge defense plants were not producing sufficient materials of war. We were haunted by the thought of "too little, too late." We were all so very disgusted to think that our American soldiers and their allies were not receiving all the weapons which they needed. So we did a lot of complaining and tried to find someone to blame. But now the situation is quite different. Now we are a bit happier to think that, if our young men must fight on battlefields all over the world, at least they are not fighting at a handicap for lack of equipment. Now it is easy to see that a certain delay was inevitable as American industry prepared for their new task and finally moved into full production. Certain preliminaries were necessary before the present results could be attained. During the period of delay there was much work being done even though that fact wasn't so evident in the amount of good being produced.

SOME NECESSARY PRELIMINARIES

We might pause for a moment and compare the situation in our Jubilee Drive with that of the American war industry. As did the leaders of American industry so did the leaders of the Jubilee Drive suddenly find themselves with a huge task to do. No one was fooled in to thinking that it would be such a very easy matter to collect a fund of \$100,000 for the improvement and expansion of Grand View College. Those who were put in charge of that work soon found that there was a good deal of preliminary work to be done before any progress would be made. Unfortunately, there was a considerable delay before this fact was fully realized, but once this fact was fully realized, some reorganization was completed and work began in earnest. The Jubilee Committee, spread all over the United States, began to work through an Executive Committee meeting regularly in Des Moines. The organization of local committees in each of the many congregations was completed by ten area chairmen. Then an advertising film was produced in order to present the matter in graphic form. The next step was to organize "Jubilee Nights" in all the congregations so that the facts of the Jubilee Drive could be put squarely before all our members. At the same time articles were being written for our church papers, posters were being prepared, and many letters were being written to acquaint the local workers with their task. Thus we should see that there was a considerable amount of preliminary work being done long before most of our people were fully aware of the purpose and plans for our Jubilee Drive. As with the war

industry so with the Jubilee Drive there was a certain point where much work had been done without any results being evident.

REAPING THE FRUITS

In fact, very few results from the work could be expected before the matter was presented to the individual members of each congregation by means of the film and talks by the workers. Inasmuch as this work was not begun in earnest until February, 1944, we can hardly expect to reap the fruits too soon. Furthermore, the fruits will not just fall into our baskets; it is a case of the local workers having to gather that fruit through personal solicitations from all our members. That work is now being done in the majority of our groups, so we are soon expecting to see the results of our harvest. Unfortunately, however, the local workers are not sending in each basket of fruit as it is filled (even though we have requested them to do so), but they evidently prefer to send in the entire local harvest at once. This being the case, it is hard for us to give you a very accurate picture of the results being attained.

We must, therefore, be patient. We must understand that all the work which has been done by the Executive Committee, the Area Chairmen, and the Local Committees, will not be in vain. The fruits of their labor, as of March 31st, were valued at \$25,362.89, including the following amounts from local groups:

Chicago	\$5,727.50
Minneapolis	4,465.75
Tyler	1,352.55
Kimballton	2,053.50
Fredsville	650.00
Des Moines	4,100.00

But this is only the beginning of the harvest. If we all do our share we shall soon have fruit values at \$100,000!

TO DONATE A WAR BOND

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

Late Notice! At a late hour notice was received from the synodical treasurer that receipts were received from 122 contributors from April 1st to April 14th. These contributions totaled \$3,818.25, including \$870.00 from Dagmar, Montana; \$847.00 from Danevang, Texas; \$271.25 from Alden, Minnesota; \$400.00 additional from Chicago; \$213.00 additional from Dwight; and \$1,022.00 additional from Seattle!

CHURCH and HOME

By REV. M. MIKKELSEN

There was a farmer who wanted to grow roses. The soil, he thought, needed rebuilding, and at a tremendous cost he had the top soil, which consisted of clay, removed and replaced with rich black garden-loam. But the roses did not thrive. The substance which they needed had been removed with the clay.

So it is with Christianity, if too much skill in preparing the soil are employed, it may never attain the strength which naturally develops where it grows in native soil. There was no Christian culture to sustain the faith of the first Christians, or to lend fascination to worship. Spiritually they grew in the soil of the cross; they had seen death defeated on that cross, and needed no other confirmation to retain their grip in the soil than the risen Savior whom they had seen buried in it.

Christianity today is different. It stands protected by Christian culture which has grown up around it. In places, it is doubtful if there would be any Christianity if it had not been for the culture, but it is equally doubtful if there will be any when the culture under which it has been reared, like a greenhouse plant, is no more.

It is obvious that much of that which has served in the name of Christianity shall not have sufficient strength to survive the present test. On the other hand it is well that Christianity is put to a rigorous test, for after all we are ill served by a Christianity which needs and which, in order to draw people, must rely upon methods of non-Christian origin.

If something that stands for Christianity is obstructing the Cross and the Kingdom, it has to come down. The test of the time, and the peril it has to face, will tell.

Jesus taught us that religion must be concerned about the hunger of men. If we feed them stones for bread or are giving them a Christianity which is not the real thing we are leading them to confidence in something that will let them down when they need its support. Religion also has a deep concern for the relationships of men. The church, it seems, is oftentimes more concerned about its own existence than it is about man, his life, and his relationships.

We have become used to take our Christianity in doses. We shall have to live with it if it is going to serve our profoundest need in these perilous times.

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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.

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Gowen, Michigan.

Our Church

The Annual Meeting of the Santal Mission will be held at the Bethania Church, Racine, Wis., May 19-21. Rev. Edwin E. Hansen is the pastor of the church and the members of the congregation will be hosts to all visitors to this meeting. We hope to bring a program of the meeting in the next issue.

The April 9th Memorial Services held in many of our Danish communities were apparently well attended this year. The fact that the date came on Easter Sunday undoubtedly helped to bring larger groups together. In Chicago the observance was held in the Chicago Temple with more than 1600 people assembled. Rev. O. S. Jorgensen, pastor of the Trinity Church, and Rev. Paul C. Nyholm of the United Danish Church, were the speakers. The other Danish Lutheran pastors of the city assisted in the service.

Rev. John Pedersen of Portland, Maine, president of the Eastern District, has recently visited the congregations in his district. He spoke in Bridgeport, Conn., Thursday evening, April 13th.

Ringsted, Iowa. — Due to unfavorable weather the recently planned meeting where Rev. Alfred Jensen was scheduled to speak was postponed. He will according to present plans be in the Ringsted church on Sunday, May 7th. Rev. Harald Peterson will serve the Fredsville congregation on that day. Plans for summer vacation school have been made with Miss Carma Andreasen of Luck, Wis., as the teacher.

Oluf Lund, son of Chaplain F. O. Lund, pre-seminary student at Grand View College, gave an organ recital at the St. Peter's Lutheran Church in Dwight, Ill., on Easter Sunday evening. The program was well presented and enjoyed by a large audience. After the musical program a social hour was spent in the church parlors where Oluf Lund brought greetings from his parents and home which he had recently visited.

Hartford, Conn.—The General Danish Committee has made arrangement for a United Nations supper to be held in the Danish Hall, Sunday evening, April 23rd, 6 o'clock. The purpose of the meeting is to show by pictures, speeches and singing what Denmark is and what it has contributed to American culture. Rev. John Pedersen of Portland, Maine, was scheduled to speak in Hartford Wednesday evening, April 12th.

The Pastor's Institute (Sixth Annual) was held at Grand View College April 18, 19 and 20th. The following guest speakers were scheduled to speak: Prof. Wm. Pauck, D. Th., of University of Chicago; Prof. J. P. Nielsen from Dana College and Trinity Seminary, Blair, Nebraska, and Bishop Ralph Magee, resident bishop of the Des Moines area of the Methodist church. Faculty members of the G. V. C. Seminary also gave

their contributions. We hope to bring a report of the meeting in the next issue of L. T.

Rev. P. Rasmussen, Dalum, Canada, will according to reports visit the congregations in the Washington-Oregon area in the near future.

Prof. A. C. Nielsen, Dean of Grand View College, was scheduled to speak in the Waterloo, Iowa, church on Sunday evening, April 16th, in the interest of the G. V. C. Jubilee Fund.

Golden Wedding — Mr. and Mrs. O. C. Olsen, Omaha, Nebr., observed their 50th wedding anniversary on Tuesday, April 18th. Mr. O. C. Olsen was through many years the editor of our youth paper, "Ungdom." His contribution in this field of work was outstanding. He was at that time much in demand as a speaker in our youth groups and especially at the annual youth conventions. Through many years he was a member of the synodical board. Mr. and Mrs. Olsen have been faithful members of Our Savior's Church in Omaha through the many years. We extend our congratulations.

Human Suffering and Christ

Thousands of our young men of today have joined the armed forces, not because they loved to go to war nor because they knew that sooner or later the draft law would get them anyway, but because their comrades were out there to suffer and to die. They could simply not live at home in comparative ease with occupational deferments while their comrades were to suffer all that war brings with it. They have unconsciously recognized something which is a part of all life, namely suffering. If there is ever to be any wide world fellowship, man cannot isolate himself from the suffering about him. Our young men know that if their friends must suffer and die, they too, must be out there. They belong together.

How much most of the rest of us who by deferments, age limits, and essential occupations have felt this unity I do not know. I do not believe we have yet felt it enough. However, if we in any measure have sensed the meaning of life, it should also be apparent to us we cannot isolate ourselves in our castles while millions suffer and die. Nor is life a retreat to a fantastic, pleasant philosophy of life where there is no

war, no poverty, no hunger. The fact is that it does exist in our very midst, our fellow men are suffering, what less can we do than to suffer with them. Christ lives not in castles but in the midst of suffering. To refuse to recognize our identity with the suffering is to isolate ourselves from Him who suffered and died for the suffering.

We are all a part of the world's mad crowd. There is suffering in all madness. We would like to be free from it all, we would like to live in peace and happiness, but we are children of the world. We cannot sever ourselves from either our present or our past. We find ourselves as one with the long history of man struggling to overcome the evil which would swallow us up.

We are not even isolated from the mad crowd at the foot of the cross of Christ. And may God be merciful to us! How we should rejoice in His words from the cross, "Father, forgive them for they know not what they do." We should ever be grateful that Christ knew and understood our dilemma. Like many Jews we would not that He should be crucified. But we stand helpless in our confusion and our fear. We can do nothing more than accept His forgiveness. We would much rather that German cities were not being bombed. We would much prefer that all weapons should forever be buried. But we stand in the crowd,—lost, perplexed, helpless! We can only witness the torture with sorrow and pray God He may free us from it all.

To suffer because of the sin in the world belongs to life. Much worse for us is if we have no part in it. "To live is to love," says a poet. But we may well add, "To live is also to suffer." You cannot love without suffering. "If you wish to be my disciple," says Jesus, "take up your cross and follow me." We cannot be His disciples unless we are willing to suffer with the suffering. He who was without sin did not isolate Himself from the sinner.

Jesus looked down from the cross upon the cross section of humanity which stood about Him. He saw those whom He loved. Amongst them He saw those who did not love Him. He saw a world lost in hate, bewilderment, and self-determinism. He saw humanity then much as He still sees it today. But He loved and He understood. He prayed for His Father's forgiveness for

us. For Himself He had asked no deferments. The world's struggle was His. In history He was defeated. And yet, history points to the cross as the only true victory. It was the victory of love over hate, of life over death. To Him we can come with our sorrow and our shame knowing that His love is all sufficient to cover all our sin.—Harold Petersen.

(Church Bulletin)

News Briefs

Anti-Invasion Ditch—The Danish underground press has published more details about the German "anti-tank ditch" which stretches along most of the west coast of Jutland. In most places it is nine meters wide and five meters deep. A number of four meter concrete walls have also been built near the German marine aerodrome west of Thisted, Jutland. Barbed wire entanglements and mine fields also add to the signs that the Nazis fear invasion from the west.

Danes Executed—A German court-martial in Odense sentenced to death three young men from the little Fyn town of Bogense. They had been in jail since the autumn of 1943, accused of sabotage. They were Ove Toft Hansen, 18 years, Anker Jørgensen, twenty, and Willy Jensen, twenty-four. The latter had been in prison since August and was therefore not technically liable to the death penalty. It is believed in Denmark that these youths actually were executed as hostages in reprisal for the execution by Danish patriots of one of the chief Nazi informers. (Svenska Dagbladet, March 15).

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