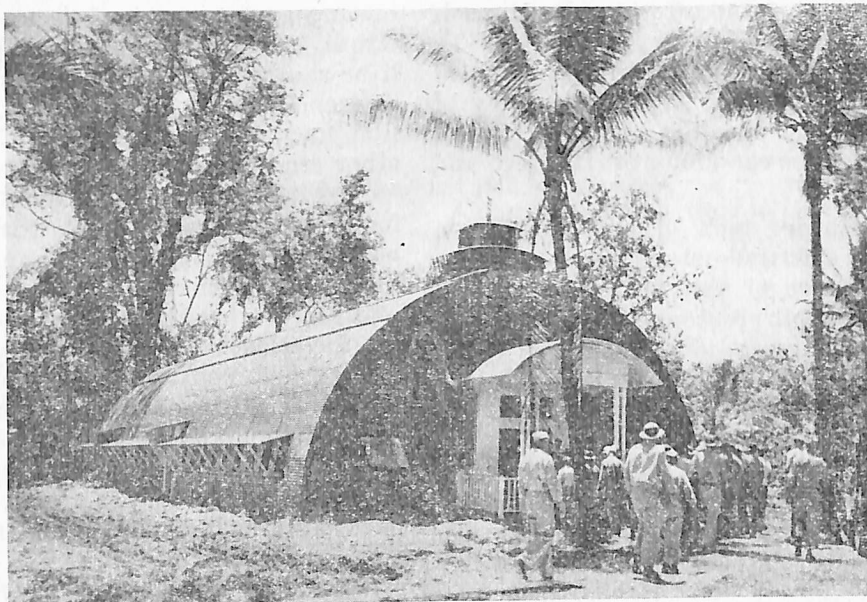


Lutheran Tidings

Volume XI

August 20, 1944

Number 2



The C. B.'s transformed a Quonset hut in New Guinea into the church shown above. Chaplain F. M. Nerstad writes that the Fleet Chaplain calls it the finest overseas chapel, an edifice of churchliness and beauty. Beautiful tones of the Navy church call sounding out over the base are the signal for a parade of men coming from dispersed quarters.

Our Christian Challenge

I will have mercy and not sacrifice.—Matthew 9:13.

The first impulse that grows out of man's meeting with God is one of fear. The encounter with the absolute — that all powerful and all demanding force has been a terrifying experience in the history of the human race and in the lives of many men. God was recognized simply as a force, a limitless and awesome force that must be pleased lest it in a display of wrath utterly destroy helpless man. To avoid such disaster, man offers gifts of sacrifice, ever seeking to appease the Monster who so lightly regards the lowly human.

It is a usual stage in the development of a religious consciousness in the history of a people. A primitive stage, perhaps, but one of which the signs often survive possibly because many of us never completely grow free from this impression. Please God—favor Him with gifts and shows of honor — and He will favor us, His luck will be with us, No, the spirit of sacrifice is not dead.

But fear of God is the beginning of Wisdom — the true wisdom which can only be known when man realizes his own imperfections and limitations. For even as he trembles in the depths of that fear of some Unknown, man can lift up his head and see the stars. He looks upon the world and sees that power shining as the light of the world; his fear is lost in wonder at the beauty and harmony of God's creation. That which

exists within the realm of that light is glorified and the ugliness which is to be seen is so known because it exists in the darkness — knowing not and denying the Light. The second stage of religious growth is known when fear grows into reverence and wonder. Reason takes the place of panic, and the rule of order is substituted for the blood stained sacrifice of things slain.

But religious man cannot stop here. As the eyes of his understanding begin to open, he longs not only to find his place within that great order, but to live in fellowship with its source. His own life must ally itself with the very spirit of that light. To those of the Christian faith who have dedicated the highest within their power to give, their own will, the very nature of that which they seek is revealed as a life-giving spirit of love — warm, shining, penetrating all things. These have reached the third and highest stage in their religious growth when by grace they have found that love which is the deepest and the truest within human experience. To translate that experience into a reality in his relationships with his fellow man becomes the next task. It is not an easy one. But the task is not to be denied because of the very nature of the tablets which are given on those highest pinnacles of religious experience.

The words of Hosea, which Jesus confirms, not only deny the religious action which grows out of fear, but assert positively a new departure in Christian living. Freely we have received, freely we must give. Man is not asked to give gifts of any description, even himself, to God — as a sacrifice either in fear or reverence. "I will have mercy and not sacrifice," means simply that God does not want offerings to Himself but does want us to give what He gives to us. To pray "Thy Will be done" is to accept the principle of brotherhood into our own lives. The very giving of our will is to reach a new freedom and direction of will. Our will becomes a free conductor of His grace and goodness.

Perhaps an even harder task of our translation into action arises from our understanding of order — from the usual acceptance of the terms justice and law. God's creation is both reasonable and orderly. In that pattern there is limitation if there is to be equality. Limitation is law whether in the political, natural, or spiritual realm. But law carries with it no positive and living force — it merely describes the limits of freedom. These are the rules of the game, the rules that protect and censure. Protect those vague and selfish principles that we call our rights; censure those who would violate the accepted standards of equality.

Sadly enough, justice is understood in the terms of law — so that it, too, loses its rightful dynamics and becomes a term to spout about when speaking of those who have wronged us. But strangely enough, true justice can never defend our rights — it can only be a force for us in the defense of the rights of others. Defense of one's own rights is action of selfishness, but to take issue in behalf of the violated rights of brothers — of all brothers — be they friend or enemy — that is to work and experience true justice. Justice receives life because it is inspired by love which is the highest reality of life.

If we defend the rights of others as though they were our own, then those rights are no longer a limitation upon ourselves. But through our love, we have found a new freedom, a freedom of brotherhood. The heart breaks free from the selfish confines of law and self-concern to work the will of the Creator in the broad vistas of a glorious freedom. Who shall describe the limits of life — who shall belittle the power of one who has lost himself and thereby found his soul? Fertility and power are God's gifts of grace to us. Their limits are the unknown limits of life and faith.

The application we must all find ourselves — just as we must all find the dynamic in our faith. That experience awaits us — containing for us more than fear and more than reverence — but truly life itself. No one can take us to that experience. Only God through His word and work can lead us. But once the ultimate stage is reached in Christian experience, it must be allowed to live if it is to be retained.

That life is one of mercy, of charity, and not of sacrifice. Giving of ourselves, in prayer, in spiritual and in material wealth to our fellow man. Giving in defense of rights — the rights of others. Those others are always those outside of the "we", whoever we think of when "we" is used. Speaking of our own

home, the others become those living in the house next door. Speaking as an American, those others are the people of all other nations. But lest we avoid the implication, speaking as the United Nations, the others become those citizens whom today are our enemies. Christ gave His life that those who killed Him might live. The application is clear and undeniable.

One can hear the clamour of protest of righteous wrath, but nevertheless the implications are there. Let it be said that this is neither a political or sociological or economic discourse. This is an attempt to find direction, and an assertion of the Christian direction. Such other studies are sorely needed that our concern and our giving may have an application and not be sheer foolishness. For it is worse than foolish to give a man bread when he needs moral and spiritual strength and light. And perhaps even worse to give a man spiritual platitudes when he needs bread and clothing. It is not the easiest task to know when one is giving a stone instead of bread and a scorpion instead of meat.

But God has helped us to the experience. We are called upon only to trust and to place our faith in that revelation of love. The applications in every phase of our life together are obscure. Thank God He does not judge us on our ability to find and make that application. But if the life and experience of love is to remain ours and grow in our lives, our search and self-dedication must not be compromised. To deny this is to offer sacrifices without the mercy which is asked from us.

Axel C. Kildegaard, Jr.

To the Congregations of the Danish and the United Danish Lutheran Churches:

The Eben-Ezer Mercy Institute, supported by the two sister Synods, is the only institution of its kind among Danish Americans. In view of that fact, it ought to get sufficient support to meet all demands. Nevertheless, in spite of the fact that \$4,953.40 worth of free work was given during the year, Eben-Ezer has not been able to receive all those who have been knocking at its doors. We are calling this situation to the attention of the friends of the institution, believing that as this fact becomes known, more generous support of Eben-Ezer will be forthcoming for its work of Christian mercy among the sick, invalids, aged, and helpless. The thirteenth Sunday after Trinity has been designated in both Synods for an offering for Eben-Ezer and to present the cause of Christian mercy. Nevertheless, there is still a large number of churches that have not adopted that practice. May we not this year have the joy of seeing all the congregations of the two sister Synods fall in line with a generous offering for Eben-Ezer on the thirteenth Sunday after Trinity, or if that is not convenient, then on some other Sunday.

If an offering for Eben-Ezer becomes general in the congregations of both Synods, it will cheer and encourage the faithful servants of Christ and the Church at Eben-Ezer. Our consecrated workers are in reality spending themselves in faithful Christian service.

It will put Eben-Ezer in a position to render Christian service on a much larger scale, alleviating the suffering of those in distress. As we reach out the hand of mercy to bring relief to our suffering fellowmen, we will minister unto Christ Himself in accordance with His own words saying, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me." Matth. 25:40

We kindly ask the pastors to make a plea for Eben-Ezer, and to devote at least some time to present the deaconate as a challenge. We need many more consecrated workers at Eben-Ezer. We could use parish deaconesses in some of our

3

LUTHERAN TIDINGS

BIBLE STORY SONGS

JOSEPH

There is an old story of how a Hebrew slave
Was made the Lord of Egypt by Pharaoh to save
The valley of the Nile through seven years of drought
That Pharaoh in dreams had been troubled about
All things must advance
God's high purpose and plans.

Twelve sons had old Jacob, but Joseph he loved best,
He gave him garments brighter and better than the rest;
He dreamed that they would all some day before him kneel;
His brothers' evil deeds would he to Jacob reveal.
With envy and hate
For revenge did they wait.

To Shechem the brothers were sent to feed the herd,
And Jacob said to Joseph: "Go out and bring me word
Of what my sons are doing and how the herd is fed!"
The brothers saw him coming and to one another said:
"This dreamer and spy!
With his dreams he must die."

The world in its wisdom God's wisdom never knew:
Some dreamers can not die before the day their dreams come
true;

And this, too, is concealed to the vain and worldly wise:
Some dreams can never perish even though the dreamer dies;
No murderous scheme
Kills a heaven-born dream.

The oldest brother, Reuben, the life of Joseph saved,
But when he left, the others who still for vengeance craved
Untouched by his tears to slave traders sold
The lad for twenty shekels of silver, all told
But God thought He would
Turn the evil to good.

In slavery and prison was Joseph's soul refined;
His vanity and selfish ambition left behind,
Out of the fiery test he came, a man of God
A prince who ruled with mercy, not with an iron rod;
No greater man lives
Than the one who forgives.

S. D. Rodholm.

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Grand View College, Des Moines, Ia.

Mel.: Jert Hus skal I bygge.

District VII Sunday School Teachers' Institute

JULY 25-26-27

As I attempt to retell experiences, new thoughts and ideas, learned at the Sunday School Institute in Nysted in July, I am faced with the problem of presenting to you, a picture in words, of three days of rich fellowship, with people interested in discussing problems connected with the Sunday School. The weather was exceedingly pleasant and the Nysted people had done so much to help make the meeting a most successful one. Once more the halls of Nysted folk school resounded with laughter and song, and may I add that although we were not a large group as to numbers, about 25-30 daily, there was a certain life in the singing, which I have also noticed has been the case at other conventions. It is good to sing together, but it is better when that singing is an expression of an inner enthusiasm.

The meeting at Nysted, Nebraska, July 25, 26, 27, was one of discussions on mutual problems, interspersed with two most entertaining evenings, which did not touch directly on Sunday School work, and

congregations. No doubt there are consecrated women who will respond when they meet the challenge. Our day should be particularly opportune for gaining recruits for the deaconate. Some young women who lose their fiancés in war will seek some type of Christian service. Some of the Christian widows of fallen soldiers will never marry again. Surely some of them will find their life work in the deaconate when it is presented to them.

With most sincere thanks to congregations and individuals who have given their generous support in the past and with greetings of peace, I am

Fraternally yours,
N. C. Carlson, President
The Board of Trustees of Eben-Ezer.

it was perhaps enjoyed doubly by us all, for it refreshed our minds. The first evening Miss Anna Paulsen of Nysted played several lovely violin solos for us. Dr. Johannes Knudsen of Grand View College then talked to us about Kaj Munk. He told us about the life and the driving force, within this remarkable man, now so famous. He was a minister, a playwright, a poet and truly a public fixture in this turbulent age. Perhaps this restless age had a great deal to do with this man's many-sided character. He felt we must return to God. Kaj Munk was murdered by the Nazi regime, but his name will long live in Denmark and abroad. For the second evening a special treat had been arranged for us. We had the pleasure of hearing Miss Jeanette Christoffersen from Grand View College sing in her usual charming way. This was followed by a talk by Rev. J. J. Lerager.

As I now think back on the Institute, three words come to my mind, namely child, Sunday School and congregation. Each is dependent on the other. Each owes the other a great deal. Narrowing down the subject matter of the entire meeting we used the topic "Jesus the Master Teacher", His points of contact, His use of parables, His use of problems and discourses. We learned more of the grace, the power and the understanding of Jesus. So we teachers can never force anything on our pupils. Often the statement is made when a congregational member is asked to serve as a Sunday School teacher, that he or she is not qualified. It is the duty of church members to willingly serve to the best of their ability, but the teacher should understand children, and must realize that he or she has an obligation, namely in being faithful in the fulfillment of duties.

Dr. Knudsen's talks were especially enjoyed by us all. He spoke on "Songs in the Sunday School", and divided his subject matter into three specific groups, the use of hymns and songs, good American Hymns

(Continued on page 9)

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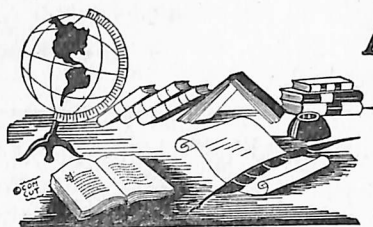
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Across the Editor's Desk

In a recent issue of the "Askov American" we found the following under the heading: "Across the Years" — "Twenty-five Years Ago", an item from the August 7th, 1919, issue of this local Askov paper: "Hymns of the North" is the title of a book containing 26 hymns translated from the Danish language by Rev. S. D. Rodholm, Askov pastor, and now on sale to the public. Rev. Rodholm has selected the hymns that are best known and are the dearest to Danish church people." We are grateful to the editor of this weekly paper in Askov, Minn., for calling our attention to the 25th anniversary of this fine contribution of translated hymns made by Rev. S. D. Rodholm. For those of us who well remember the day when this collection first appeared, it hardly seems possible that twenty-five years have passed since then. Many did not realize at the time how great and extensive the need for such translated hymns would be in our Danish congregations. Many still hoped that in the majority of our congregations we would be able to sing our Danish hymns and songs through many generations to come.

Rev. S. D. Rodholm, who had been Army pastor and chaplain in the first world war and others with him saw in a vision the trend of a gradual change toward more use of the English language in our congregations, at Grand View College, and in all phases of our synodical work. Rev. J. C. Aaberg and many others have given valuable contributions through the years in the many translations of hymns and Danish Folk songs.

We are especially happy to be able to bring in L. T. this 25th anniversary year of S. D. Rodholm's "Hymns of the North", a series of Bible Story Songs by the same author. He is constantly giving us new

Glimpses Of Our Santal Mission

Gaorang 1928.

Our first Mission Station for Boro work exclusively, is Gaorang. Boros were once upon a time a great people ruled by their own kings. This was prior to the day of the white man in India. According to their own version: "The Sahibs emerged out of the depth of the seas. Who can say from what place?"

Presently railroad building was begun to the consternation of Boros and others.

Boros are of the Mongolian race, their habitat in the main being at the foot of the Himalayas in the jungles of Assam. They are known to some by the name Mech, to others by that of Kacharis and to still others by the name they prefer Boro. The word boro is great in Hindu. See?

Boros put up their houses most haphazardly, filling in very little dirt to elevate the room so important during the heavy rains. Primitive as is their house, so the equipment within. Unlike Santals, the Boros do not require beds. Apropos: The criterion in Santal village life being: the boy, if eligible for

(Continued on Page 11)

translations, but in this series he has taken another forward step, endeavoring to give us original Bible Story Songs. As a student and a disciple of N. F. S. Grundtvig, the apostle of the North, not least in Hymn and Bible Song writing, our beloved professor at G. V. C. has given us through these many years a service whereby he has won a place of recognition. We hope he will be given the privilege to continue in this field of work through many years to come.

With this issue of "Lutheran Tidings" we are completing the first year of sending our paper out as a membership paper. It is our impression from the many comments we have had from our readers and from the various leaders of our synodical work, that this new plan is a great help to our entire synodical field of work.

We realize that it was quite a task to get the membership mailing lists from all congregations. Some of these have just been completed lately. The new business manager has asked me to request all congregations to make a detailed correction of the local mailing list and report same to him. It should always be held in mind, that as soon as there are new contributing members in a congregation, or if some are removed from the membership list because of death, moving away or otherwise, that these corrections should be made. Likewise any change of address should be reported immediately. It would be well if each congregation had a representative for the paper who had the responsibility of keeping the L. T. mailing list up to date. Please have in mind that in submitting a change of address the old address must be given first and then the new address. It should also be kept in mind, that unless it is specifically requested, we should not be sending more than one copy to each address, although there may be several contributing members in one home.

GRAND VIEW COLLEGE



A World Of Song

A meeting was held in Clinton, Ia., last month by the "A World of Song" Committee. At this meeting it was decided to print a third edition of the songbook, as the present stock is almost exhausted. We have to date sold about 4000 copies.

It is hoped that the third edition will be on the market before Christmas, this, however, cannot be definitely promised, as the labor shortage is acute but our printers have promised to do their best.

There is a large stock on hand of the Christmas Unit, Unit XI. We suggest that you send in your order for this unit early.

At the above mentioned meeting the committee also decided to publish a unit consisting predominately of Danish singing games and folk dances. This unit will be published in the same form as the other units, and we hope to have it on the market in the early spring of 1945.

The committee hopes that this unit will help revive the desire for singing games and folk dancing in our young people's societies.

Erik K. Moller.

D. A. Y. P. L. District IV Summer Camp

Everyone was well pleased with the attendance at camp this year. In spite of traveling difficulties, some 40 people were present, including young people from our churches in Greenville, Muskegon, Marlette, Racine, Chicago, Manistee, and Dwight; pastors and their families; and many friends from Greenville.

Camp was officially opened Wednesday evening by Rev. Holger Jorgensen, our district president, after which Rev. Verner Hansen gave the opening address, his topic being "Living Together". He stressed the point that we should give all we have to make a good camp for the group, and we would automatically gain much individually.

Mornings were spent in a short devotional period, followed by Bible Class, a study of the Stewardship Parables of Jesus, conducted by Rev. Holger Strandskov. (Some were also ambitious enough for a "before-breakfast" swim.) During the last half of

our morning period, Rev. Ottar Jorgensen gave us two very uplifting lectures, "Christ for This Crisis", and "Youth and the Confusion of Tongues."

In our free time the favorite sport seemed to be swimming, although some preferred hiking around the lake, or just enjoying the quiet out-of-doors. In spite of a majority of girls, we had some really good soft ball games, too. (Not that we didn't miss all you boys.) Rev. Willard Garred led us in round games and folk dances, and although they were new for most of the group, we all enjoyed it, I'm sure.

We had a discussion each afternoon, out under the big shady trees. The first discussion, "When our Soldier boys return to our church and societies", was led by Rev. Holger Jorgensen. Everyone realized many changes will have taken place when that time comes, in our boys, as well as in our groups here at home, but it was generally agreed that we should "keep things going" the best we can. The second discussion led by Rev. Willard Garred on "Church and Recreation", brought to view the types of Youth Centers now being organized in many communities to furnish wholesome recreation for young people.

Last, but not least, in the day's program, was our campfire. There was a beautiful spot for our campfire, right on the beach of Bass Lake. At this time our Camp Log was read. The reporters really did their job of "see-all, hear-all, and tell-all" well. No wonder one of our pastors said, "Better read it at campfire so we can't see who blushes." We closed with singing and evening devotion. After the fire died out, we had a delightful surprise still in store for us—the ladies of Greenville had brought out delicious cakes and sandwiches for "Aftenkaffe." We couldn't thank them enough.

We'll all be looking forward to Camp again next year.

Ingeborg Hansen.

D. A. Y. P. L. IV Convention By Marie Sorensen, Secretary.

THEME: Youth's Victory Lies This Way.

The 1944 convention of District IV Danish American Young People's League was held at Pleasant Hill Lutheran Camp, Bass Lake, near Gowen, Michigan, July 14-16, 1944. The Greenville Young People's Society was host.

The opening meeting was held Friday evening, July 14.

Saturday morning devotions were led by Reverend Willard Garred in a discussion of The Stewardship of Time—Parable of the Ten Virgins.

Following this the business session was opened by Rev. Holger P. Jorgensen, district president. First, a tabulation of delegates was taken. The following responded: Chicago—Trinity, Edna Jensen; Dwight, Gladys Lauritzen and Bodil Strandskov; Greenville, Paul Nielsen, Calvin Nielsen, Freda Nielsen, and Alice Hansen (alternate); Muske-

gon, Donna Paulsen and Louis Nielsen; and Racine, Doris Ericksen. No delegates were present from Chicago—St. Stephans, Detroit, Ludington, Manistee, and Marinette-Menominee.

The district officers present, who also have the right to vote, were Rev. Holger P. Jorgensen, president; Marie L. Sorensen, secretary; Helen Stub, treasurer; and Rev. Willard Garred, Ungdom representative.

It was moved, seconded and unanimously carried that the pastors present be granted the right to vote. These were: Rev. Ottar Jorgensen, Rev. Holger Strandskov, Rev. Verner Hansen, and Rev. C. A. Stub.

Next the minutes of the last convention, which was held in Muskegon on July 24-26, 1942, were read and approved. It had been decided by the district officers to have no convention in 1943 because of existing conditions.

Rev. Holger Jorgensen, the district president, next read his report.

The district treasurer, Helen Stub, then gave the following reports showing a balance on hand July 15, 1944, of \$64.34.

Gladys Lauritzen and Calvin Nielsen were appointed by the district president to audit the treasurer's books.

Rev. Holger P. Jorgensen next read the report of the national president, Rev. Harald Ibsen. He also read the Ungdom Financial Statement as submitted by Howard Christensen, business manager, which showed a balance June 7, 1944, of \$13.10; accounts payable, \$310; and accounts receivable, \$47.

Louis Nielsen, Bodil Strandskov, and Doris Ericksen were appointed by the district president as a committee to report on the reports of the district and national president and the Ungdom financial statement.

Rev. Holger P. Jorgensen then gave the financial report for the camp fund showing a balance to date of \$60.00.

It was moved, seconded and carried that the camp fund be discontinued and turned into the district treasury. It was moved, seconded and carried that the camp registration fee be split with the Greenville society. It was moved, seconded and carried that the district underwrite the deficit of the camp.

The next order of business was reports from the various societies. From Dwight Gladys Lauritzen reported that the society was rather inactive for a time when they were without a pastor. They are now having two meetings each month, social and business combined. Once a month they have a Fellowship Program on Sunday night to which the congregation is especially invited. In November they had a dramatization; December, a Christmas pageant to which World War II soldiers from the Veterans' hospital were invited. In January they held a youth rally. In February they had a Jubilee meeting at which time G. V. C. films were shown, and Rev. Alfred Jensen was the guest speaker. In March Rev. Holger P. Jorgensen was the speaker.

(Continued on page 14)

OUR WOMEN'S WORK

Mrs. Fylla Petersen, Editor, 2351 Chilcombe Ave., St. Paul 8, Minn.

This edition of Lutheran Tidings really marks the beginning of my work with the "Women's Work" page. You have, since the convention had the reports of the officers of W. M. S. for the past year. Mrs. Stub has given you the minutes from the annual meeting. Then Mrs. Hansen generously consented to eke out time from vacation preparations to say a parting word and to give us a brief resume of her work with the page for the past two years. Thank you for that message, Mrs. Hansen, and for your good work!

When I took over, Mrs. Hanson wrote me a very helpful letter telling of some of her difficulties and some of her happy experiences with the work of the "Page". Yet I feel that never was an editor left with freer hands or greater freedom to do a job. Women's work is a big field to labor in.

As, through these weeks, I have tried to form a schedule or a basis on which to carry on, I find a thousand questions crowding my mind. Among these is the one: "Are the women or is anyone reading the page into which two busy and capable women before me have put much effort and thought and time?" We had some years back a minister in Minneapolis who drew huge crowds to his church every Sunday. He was criticized by many for doing too much to gather people by using striking tableaux with wonderful lighting effects and beautiful music, and other like methods; but he insisted, he was justified in doing this, and his reasoning was: "When they come, all these people, often from a deep hunger to see and hear something beautiful and often from sheer curiosity, then I try to give them the message that I really want to bring to them." Right or wrong, this very fine preacher did reach many people. And who can say in how many hearts the seeds of his message took root? I often think of him when I enter a church where the first rows of pews are empty.

So comparatively few women can ever attend our church conventions; so comparatively few of our congregations have a mission society. So much of the work in our church is not everyday knowledge to many women. A printed page is one of the most practical ways through which to reach into every home, because it comes right to you. Those of us who do read our church papers can do much to bring to the attention of less interested members items which give information concerning our work or are uplifting and inspirational. It is the same thing again — unless our publications are read they are not effective servants of our church work.

I hope through the months ahead to bring some information about Women's Mission Society through articles and reports from the groups already organized in this work. I will be writing to these groups for this information. Also, I will appreciate so very, very much any news from Ladies' Aids or from others concerning anything special that is being done in your congregation by women. If you read or hear something that enthuses or inspires you about women of today or yesterday, fasten a three cent stamp on it and send it to the editor's tray.

We cannot all be great and renowned; but in every congregation in our Synod there have been or are individuals — women who in their simple, homey way have played important and oh, so useful parts, in the lives of their friends and neighbors. I have always thought that it would be so interesting to hear of these, our very own women. Therefore, I shall from time to time try to give a brief sketch of such women as I have known. From Maine to Washington, from California to Mississippi there must have lived and are living scores of such women that I have not heard of. Why don't you sit down and tell me of their good works among you. Short articles, simply told of all these good women, should make a very interesting collection. If you are not used to writing, do it any way, and your contributions will be trimmed up before going into publication. The facts are what we want.

Have you other suggestions? This page should really be your page. If there are questions concerning our work, our times, our problems — our homes and children, why not send them to your editor? Naturally she does not think she will be able to answer them, but if she knows what is wanted, there are untold sources from which she can ask for help.

These then are part of my plans for the future "Women's Pages". It is my sincere hope that the pages together with every other page of Lutheran Tidings will be read; and that the reading will be of interest and help to some of you.

As I write this, I am sitting in a small log cabin in the north woods of Minnesota. In the distance is one of the huge piles of dirt that you find heaped all about this part of our state. This happens to be the great Oliver Iron Mine at Virginia. Virginia is a small city only ninety miles from the Canadian border. There is much of the frontier about these northern cities mixed with much of the ultra in modern civilization. The revenue from the big iron mines has been used in the building of some of the finest and best equipped schools as well as municipal buildings of the state. Drive a few miles out of the city in any direction and you are bound to find yourself beside a beautiful Minnesota lake enclosed by pine, birch and basswood. The air — I think in the whole world there isn't crisper, fresher, sweeter-smelling air than here. It fills your nostrils, your lungs — seeps through your body till you feel like a new person.

The squat, stolid Finns who settled throughout these parts some 50 years back, must have been intrigued by the climate when they began to cut out their homes in this virgin country. One can even love the long, cold winters when this world looks like a white, solid mass. Through their cooperatives the Finns have become a very influential, social and economic factor in these regions. They are a grand people to know if you get under their skin. But you must prove yourself seven times seventy-seven times before they capitulate. Today a thousand or more of them are meeting in a large park to hear the national secretary of the Cooperatives speak. Quietly, undemonstratively

(Continued on page 12)

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

A TRIP TO CANADA.

Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.

—O. Goldsmith.

As you all know, Canada is a big country. Its total area is greater than United States and Alaska. The distance in miles from east to west is 3,772 by rail, and the distance north and south is about 1578 miles. Approximately one-seventh of the land area lies north of the Arctic Circle.

I crossed the boundary at Portal, North Dakota. Since both countries are at war, I was a little uneasy about inspection at the border. The Canadian official found nothing wrong with my physical baggage, but not so with my mental baggage. When he asked me what I came to Canada for I told him I was visiting friends and giving some talks. To my embarrassment he asked me what I was going to talk about. I asked him meekly if he wanted me to deliver the lectures to him on the spot. To which he replied that he did not have time for all that. After I had assured him that every idea in my mind was safe for king, commonwealth and ultimate victory over the common foe, he let me pass. All this had transpired in the presence of and to the amusement of my fellow train passengers.

Our train rolled into Calgary, Alberta on a beautiful summer morning. To the west we could see the magnificent snow-clad Canadian Rockies. It reminded me of Denver, Colorado. At the station to meet me was Mr. Hans Lausen. Many people at Fredsville and Cedar Falls will recall him. He is now 82 years young. I admired him for his light step and his straight shoulders.

I was much surprised with Calgary. There was the hustle and bustle of a typical, western American city. Calgary has a population of about 100,000. The city owns and operates gas, water and electric plants. It also owns and operates the street car system. I was not impressed by the service.

In the afternoon Mr. Lausen insisted that I should go with him to the Stampede. This is a kind of mixture of a rodeo and a state fair. The crowd was large, 68,000 according to the newspapers. In addition to the usual ballyhoo, there were many fine exhibits. I was particularly interested in the educational exhibits. It seemed to me that the drawings by school children were outstanding.

I have been away from the farm too long to be a good judge of livestock. I learned this to the amusement of two farmers and to my own confusion. They asked me to guess the weight of a prize bull. He was a huge creature and I missed his weight by about a thousand pounds.

Political interest in Canada runs high. I noticed this everywhere. On the fairgrounds a political party, The Co-operative Commonwealth Federation, had put up a tent and in this the leaders spoke to large crowds. People asked questions, many of them. The questions were sincere, and it seemed to me that most of the

answers were intelligent and to the point. In the tent were stacks of literature on political subjects. As the people left the tent they were given pamphlets. It was soon made plain to me that the people of Canada are getting a political education.

On the train a gentleman from Chicago said to me, "The people of our country are suffering from a dreadful disease called indifference." This is true and bodes ill for the future. The thing that happened in Chicago to Mr. Wallace and Mr. Willkie is an indication of this. There is more interest in the stock market and the grain market than there is in the things of the mind. If the common man is not concerned about his own future, he may be sure that he will have none.

From Calgary I took the train to Wayne. Reverend Rasmussen and family were at the station to meet me. It was good to hear Peter Rasmussen's "Hjertelig velkommen til Dalum." It was an experience to spend a few days in their hospitable home. Here amid cows, horses, tractors and broad acres, Rev. and Mrs. Rasmussen have raised their large family. One by one the children have left until there are but two left, but I know that the children who have left did not leave without spiritual heritage. People are busy in our age. So are the Rasmussens, but not too busy to spend some time each day in family devotions. What a treasure of songs these children must carry with them as they leave the bright home on the banks of the coulee.

There was "Folkefest" at the Dalum church July 16 and 17. I shall not say much about that since I was the guest speaker. On Sunday morning we began with, "Hyggelig Rolig" and "Gud skal Alting Mage". It was a good way to begin. The church was full. I spoke five times in two days, and those who have tried that know how hard work it is. But every speaker also knows that good listeners are the greatest help, and I did have good listeners. For that I am always thankful. It is my hope that the Dalum congregation may carry on for a long time, and grow stronger as the years go by.

The Encyclopedia tells me that Alberta is located in a semi-arid region, and that seems to hold true for Dalum. Rain is a problem. When I was there the grain needed rain. I know what the feeding is when the crops dry up. How many times in my boyhood days did I not see father and mother look anxiously towards the clouds for rain.

Those enormous fields of wheat at Dalum made an impression upon me. The farms are large, and as in so many places growing larger. (I think this is too bad.) I was told that about two sections is the average size farm, and one not so far from the Dalum church is of eight sections, more than five thousand acres. Horses are being retired on a grass-pension and the tractors are in the saddle. One can hear their chug, chug day and night.

The Danes who settled Dalum were pioneers. I know there must have been plenty of hard work and

(Continued on page 10)

JUBILEE FUND DRIVE

For the past half year or so the Jubilee Committee has made a special effort to raise money for the Jubilee Fund. Specifically, our goal was \$100,000. paid or pledged by June 1, 1944. At the convention in Minneapolis it was announced that if all cash, bonds and pledges were converted to bonds at maturity the value of the fund was a little more than \$50,000. It is quite obvious to all that our immediate goal was not reached. I am not particularly interested in why the goal was not reached, but am very much concerned about what we are going to do about it in the near future. This is no time to be looking back. We must look ahead.

It is a fact that as of June 1, 1944, we had raised the sum of \$50,000. It is also a fact that Grand View College celebrates its fiftieth anniversary in 1946. It is a fact that an annual convention of our synod has voted that we should raised a \$100,000 Jubilee Fund for Grand View College. The logical question is then, what next? The Jubilee Fund executive committee has recently considered this whole matter and has readjusted its aims. We are unanimously agreed that we must not relax in our efforts, but on the contrary, must put forth greater effort in order to realize our final objective of \$100,000 by June 1, 1946. For this reason we are putting forth a special effort this fall, Sept. 1 to Dec. 1, in order that we might increase the fund to \$75,000 by Jan. 1, 1945. That is our immediate aim — \$75,000 by Jan. 1, 1945. We can do this if we will all roll up our sleeves and go to work. In order to help with this work the Jubilee Committee has had printed a six page pamphlet entitled "BUILDING FOR TOMORROW . . ." This pamphlet is being distributed to the committees in all congregations. The largest part of the pamphlet is devoted to questions and answers concerning the Jubilee Fund Drive. Ask your local committee for one of the pamphlets.

There are a number of individuals, organizations and congregations that have been very generous in their contributions. A few days ago I received two bonds from the treasurer of the Women's Mission Society for the Jubilee Fund. At the present time the two bonds are worth about \$1200. We are exceedingly grateful for this very generous gift from the Women's Mission Society.

I am often asked the question, "will we reach the goal of \$100,000?". As far as I am concerned there is only one answer to that question. Of course we will reach the goal — providing we are willing to work for it. This work must of necessity be done by the people in each congregation, and in particular by the committees in the respective congregations. I am therefore appealing to the local committees in all congregations to please put forth a special effort this fall in order that we may reach our aim of \$75,000 by Jan. 1, 1945. Let us keep in mind that we are working for the educational institution of our synod, something on which we should all be united.

On behalf of the Jubilee Committee I want to thank Dr. Johannes Knudsen for the work he has done as chairman of the Jubilee Committee. He has done a good piece of work and I am sure that it has

been greatly appreciated. Although he has resigned as chairman he is still a member of the Jubilee Committee and its executive committee.

REMEMBER, \$75,000 BY JAN. 1, 1945.

Erling Jensen,

Chairman, Jubilee Committee.

Ames, Iowa.

GRAND VIEW COLLEGE JUBILEE DRIVE CONTRIBUTIONS RECEIVED

AS OF JULY 31, 1944

District I	Cash	Bonds	Pledges
Brooklyn -----	\$ 37.50	\$ 725.00	-----
Bronx -----	-----	25.00	25.00
Troy -----	43.75	-----	-----
Newark -----	25.00	-----	175.00
Hartford -----	784.75	650.00	260.00
Perth Amboy -----	60.00	600.00	-----
Portland -----	160.00	-----	-----
Bridgeport -----	75.00	225.00	-----
Washington, D. C. -----	-----	125.00	40.00
District II			
Detroit -----	31.25	-----	18.75
Grayling -----	232.30	25.00	-----
Muskegon -----	238.25	50.00	-----
Ludington -----	25.00	50.00	20.00
Manistee -----	29.00	75.00	142.00
Greenville -----	40.00	550.00	-----
District III			
Chicago (Trinity and St. Stephan's) -----	8,066.75	800.00	195.00
Clinton -----	65.25	100.00	25.00
Dwight -----	982.75	50.00	50.00
Racine -----	188.75	275.00	25.00
Marinette-Menominee -----	-----	50.00	-----
District IV			
Cedar Falls -----	160.00	350.00	550.00
Waterloo -----	156.50	325.00	180.00
Hampton -----	4.00	400.00	-----
Kimballton -----	2,765.50	1,350.00	62.50
Fredsville -----	-----	850.00	50.00
Oak Hill-Exira -----	-----	625.00	-----
Ringsted -----	88.50	50.00	50.00
Des Moines -----	3,032.00	875.00	505.00
District V			
Withee -----	25.00	50.00	5.00
West Denmark -----	25.00	50.00	50.00
Askov -----	143.75	225.00	155.00
Minneapolis -----	533.00	3,525.00	568.75
Alden -----	143.85	150.00	-----
Dagmar -----	945.00	-----	-----
District VI			
Diamond Lake-Ruthton -----	-----	-----	18.75
Tyler -----	371.30	1,425.00	-----
Viborg-Gayville -----	100.00	75.00	75.00
Hetland-Badger -----	4.00	50.00	-----
District VII			
Omaha -----	230.50	300.00	-----
Marquette -----	-----	25.00	-----
Nysted-Cozad -----	55.00	100.00	-----
Hay Springs -----	5.00	25.00	-----
Cordova-Davey -----	25.00	50.00	25.00
Dannevang -----	137.00	1,275.00	-----
Denmark -----	-----	25.00	-----
Brush -----	373.70	-----	55.00
Granly -----	-----	75.00	45.00
District VIII			
Oakland -----	95.00	-----	60.00
Salinas -----	285.00	50.00	-----
Watsonville -----	100.00	-----	-----
Easton-Parlier -----	160.00	75.00	-----
Solvang -----	116.00	-----	-----
Los Angeles -----	263.50	-----	-----

(Continued on page 12)



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 37 young men.	Dwight, Ill., 61 young men, 1 Wac, 1 cadet nurse, 1 chaplain.	Nysted, Nebr., 14 young men.
Askov, Minn., 114 young men, 5 WACS and 1 nurse.	Easton, Calif., 15 young men.	Oak Hill, Iowa, 19 young men.
Badger, So. Dak., 22 young men, 1 WAC.	Enumclaw, Wash., 21 young men.	Omaha, Nebr., 32 young men.
Bridgeport, Conn., 29 young men, 1 WAC, 1 nurse.	Exira, Iowa, 10 young men, 1 WAC.	Parlier, Cal., 14 young men, 1 Wac, 1 Wave.
Bronx, N. Y., 8 young men, 1 Wave, 1 nurse.	Fredsville, Iowa, 33 young men.	Pasadena, Calif., 8 young men.
Brooklyn, N. Y., 62 young men, 2 WAVES.	Gardner, Ill., 6 young men.	Perth Amboy, N. J., 51 young men, 1 WAVE, 1 Cadet nurse.
Brush, Colo., 24 young men, Red Cross worker.	Gayville, So. Dak., 8 young men.	Portland, Me., 24 young men.
Cedar Falls, Iowa, 54 young men, 1 WAVE, 1 marine, 1 nurse.	Granly, Miss., 13 young men, 1 WAC, 1 WAVE, 1 nurse.	Racine, Wis., 49 young men, 1 Chaplain, 1 WAC.
Chicago, St. Stephen's, 26 men and 1 Marine.	Grant, Mich., 12 young men.	Ringsted, Iowa, 52 young men, 1 WAVE.
Chicago, Trinity, 63 young men, 1 Red Cross worker.	Grayling, Mich., 11 young men.	Rosenborg, Nebr., 15 young men.
Clinton, Iowa, 15 young men.	Greenville, Mich., 45 young men, 2 nurses.	Ruthon, Minn., 30 young men, 1 nurse, 1 Spar.
Cordova, Nebr., 19 young men.	Hampton, Iowa, 14 young men, 1 WAC.	Salinas, Calif., 25 young men.
Cozad, Nebr., 15 young men, 1 nurse.	Hartford, Conn., 38 young men, 1 WAVE.	Sandusky, Mich., 14 young men.
Dagmar and Volmer, Mont., 26 young men.	Hetland-Badger, S. D., 19 young men.	Seattle, Wash., 67 young men, 1 nurse.
Danevang, Texas, 48 young men, 1 WAC, 1 WAVE, 2 nurses.	Junction City, Ore., 36 young men, 2 WAVES, 1 nurse.	Solvang, Calif., 50 young men, 4 young women.
Davey, Nebr., 9 young men.	Kimballton, Ia., 57 young men, 3 nurses.	Tacoma, Wash., 21 young men.
Des Moines, Iowa, 41 young men, 1 nurse.	Kronborg, Nebr., 30 young men, 1 nurse.	Troy, N. Y., 42 young men, 3 WAVES.
Detroit, Mich., 49 young men, 1 nurse.	Lake City, S. D., 5 young men.	Tyler, Minn., 130 young men, 1 nurse.
Diamond Lake, Minn., 22 young men, 1 WAC, 1 WAVE.	Los Angeles, Calif., 31 young men.	Viborg, So. Dak., 29 young men, 1 Navy nurse.
	Ludington, Mich., 46 young men.	Victory, Mich., 13 young men.
	Manistee, Mich., 12 young men, 1 chaplain.	Waterloo, Iowa, 45 young men, 1 young woman.
	Marinette, Menominee, Mich., 21 young men.	West Denmark, Wis., 30 young men.
	Minneapolis, Minn., 28 young men.	White, S. D., 3 young men.
	Muskegon, Mich., 25 young men.	Wilbur, Wash., 17 young men.
	Newell, Iowa, 62 young men and 2 nurses.	Withee, Wis., 51 young men, 1 nurse.

Total: 2189 men, 64 women, 3 chaplains in U. S. service.

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

DIST. VII S. S. INSTITUTE

(Continued from page 3)

and lastly translations. He emphasized that singing has a great importance in worship but that music in the church must be of a supporting nature only. We must not let emotions or sentimentality sway us too much in our choice of hymns, for that can bring unfortunate reactions later. As to translations, Dr. Knudsen recommended that our predominant feeling toward them should be one of gratitude, but that they should not be used exclusively. He suggested about one-half of each type of hymns be used.

Introducing various subjects leading to lively and interesting discussions were the pastors from our District VII, Howard Christensen, Ronald Jespersen, J. J. Lerager, Erik Møller and P. C. Stockholm, as well as Miss Emilie Stockholm and Mr. John Schultz, Trinity Seminary, Blair. Mr. Schultz gave a sincere and fine talk on "Present Day Opportunities in the Sunday School". Mr. Schultz is a student of theology at Blair Seminary.

We who partook in the Institute owe a debt of gratitude for the privilege of attending. We feel we learned a great deal and came home inspired with a new driving force within to push the Sunday School upward and forward into its rightful place in the work of the congregation. Likewise do we express our thanks to the people of Nysted for their many courtesies to us. We hope we shall again have the privilege

of sharing and trying to solve our mutual problems together in Nysted next year.

Ebba Petersen.

II

The District VII Sunday School Institute has come and gone, but it can not be called a thing of the past. If the comments of those who took part in the meetings at Nysted are any indication, the Institute will live and grow so that next year many more Sunday School teachers and friends will also benefit from it. Everyone agreed that the three days were "wonderful", "grand", and "inspiring".

Of course, there was the usual delight at seeing old friends and meeting new ones which makes any gathering worthwhile. Not only were many past experiences reviewed, but several incidents occurred which will become the memories of the future. It seems that some of our sedate ministers suffered at the hands of certain culprits. Could that be the reason Rev. Møller suggested shorter recesses for next year?

The recesses were valuable, however, not only for "extra-curricular" activities, but for giving us a breathing spell in which to digest all the thoughts and ideas which were presented to us. The varied lecture subjects gave us a picture of many different aspects of the Sunday School. In fact, to a new and inexperienced teacher, that picture seems immense and overwhelming. There is hope, however, that future Institutes will

bring additional instruction in the teachings of our church and Sunday School and clarify our problems; whether all of the problems can be solved or not is a question, but there is much to be gained by discussions with other teachers and our ministers.

Without a doubt, the Institute was a success. It was well planned, our speakers brought stimulating messages to us, and we had an opportunity to exchange ideas and methods with teachers from other Sunday Schools. Can we now fulfill our obligation to the children and the congregation by relaying to them, in one way or another, that which we have received?

E. L.

A TRIP TO CANADA

(Continued from page 7)

heartache. The hands and faces show this. Among the women there were tanned faces and care worn faces, but kind faces. What a contrast with the many tawdry faces so familiar on our city streets. These faces are often haughty, hard and selfish, and when a cigarette is dangling from the painted lips it makes a picture, perfect in its hideousness.

The Danes love trees. There were some on every farm. But what a struggle it must be to raise trees in that part of Alberta. It is not a tree country. In spite of all this I saw well-kept groves around many farm homes, but such groves have been cared for or they would not be there.

Naturally all farm homes were not equally well-kept or modern, but I saw farm homes as modern as any in Iowa or Minnesota. Prettier flowers I have never seen than in some of the gardens. Red is really red and blue is really blue in Alberta. The reason for these gorgeous colors I do not know. Perhaps it is due to the loving care which the flowers receive.

It is the song in the human heart that counts. Without song life easily becomes all drudgery. I don't know if it is possible to sing on the tractor, but I do know that one could sing behind the plow. People sing best when they must sing, not from outward compulsion, but from inward. The Dalum people sang beautifully in their church. I hope and believe they have a song in their hearts. May they always keep it.

I was asked to speak in the United church at Standard. This village lies in a valley and land is more level than at Dalum. The crops looked a little better, but rain was needed.

At the time that I was there the congregation had no pastor. Rev. Jorgensen, some time superintendent of the Ebenezer Mercy Institute, will move there soon. They were busy building a new parsonage for him and his family. I was the guest of Mr. and Mrs. Axel Larsen. Their beautiful home is located not far from the village. Mr. Larsen was a student at Grand View College about 1909.

Vacation In The South

By Nanna Goodhope

I

THE YOUNG RABBI

A well-planned vacation trip begins long before the last scurrying details of forwarding mail and caring for house plants are arranged with the neighbor, or the careful selection of a light, yet adequate, wardrobe is made. It may have begun years before in a moment of day dreaming. Perhaps it began as a wish that you might one day see distant scenes and enjoy far off places. Once the thought has become definite it grows and grows until the many obstacles that at first seem to obscure and block its realization disappear one by one, and you find yourself one fine day standing in awe before the open road more convinced than you had been before that faith can and does move mountains.

My family, eager to make my vacation trip pleasant in every detail, saw to it that the proper train reservations were made. My prim little sister, anxious that I should be properly groomed, discreetly suggested a new hairdo and a manicure, which, mainly because of my devotion to her, I submitted to in the shoppe of her favorite beautician.

As I embarked on the first lap of my journey, I was surprised at the ample room in our coach. The chair I occupied was large and comfortable, and the air was fresh and cool—facts that were hardly conformable to the rumors I had heard of difficult travel conditions and congested trains. It was not until we passengers of the last coach passed through the seven or eight day coaches to the diner that I realized that travel conditions were not to be judged from the seat of a parlor car. Even the platforms and the rest rooms were thronged with people, most of them service men and women. A traveler was lucky to get one good meal a day enroute. Aside from that it was wise and prudent to exercise the control of mind over body; for not even sandwich and coffee vendors are allowed in the parlor car.

After scanning for a time the papers that had arrived just as I left home, and was about to put them away and take out my knitting, the gentleman occupying the chair in front of me politely asked my permission to borrow the "Christian Century". He had missed the last issue, he explained. I gladly granted his request and this small favor became the "open sesame" to an interchange of thoughts and opinions on matters of deep concern to both of us.

We discussed the latest editorials in the "Christian Century", exchanged thoughts on the situation in the Near East and in far away India. We debated the late books by Niebur, Soroken and Van Paassen. From a humanistic standpoint we were in agreement on most issues. But when I offered my contention that Christianity-in-action was the only answer to the world's ills, my friend remained silent. His dark eyes revealed sympathy, not acquiescence. For he was a young Jewish Rabbi who was returning to the seminary of the reformed Hebrew faith at Cincinnati, Ohio, after a year's vicarship in one of the Sioux City, Iowa synagogues. He was only 25 years of age and was a Ger-

man refugee. He was not bitter on his judgment of people, but forgiving. And he was apparently very ardent in his desire to reform humanity to a state of sanity and God-likeness. "Our world is still far from being civilized," he insisted, "so long as we rely on the law of the jungle to determine our fate."

In answer to my question, "Do you of the Jewish reformed faith regard Jesus of Nazareth as an impostor or as a prophet?" his answer was, "We regard Him in neither way. We ignore Him. Most of the teachings which you credit to Jesus were not original with Him. They are found in our scriptures dating back centuries before His time. Sometimes the phraseology differs from the terms used by or accredited to the Nazarene in your New Testament."

"Are your people, then, still looking for the coming of the Messiah?" I ventured to ask.

"Yes, and no," was his answer. "Just as you liberal Christians interpret your Messiah's second coming as a regeneration in the heart of man, which you believe will eventually transform the earth into the Kingdom of God, so we reformed Jews in a similar way interpret the coming of our Messiah as the pro-generation of God's Kingdom on Earth."

I also inquired whether the reformed Jews were fundamentalists in their conception of the Old Testament. He said, "Definitely, no." That their interpretation is similar to that of the Christian modernist. He said that personally there was to him no conflict between science and religion.

I then asked him if he, like Ludwig Lewisohn, believes in the policy of the segregation of the Jewish people for the sake of preserving their culture and racial identity; or if like Edward Brown, he advocates immediate assimilation with other cultures and peoples.

He said he was inclined to agree with Ludwig Lewisohn that although assimilation would in time be inevitable, the process must necessarily be slow, not hurried, lest a people lose its soul. He spoke of his disappointing experiences while attending Americanization classes in New York shortly after his arrival in America. He said it had deeply grieved and surprised him when the instructors recommended that the newcomers forget all they had hitherto known and learned in the Old World, and aim to become real American citizens as speedily as possible. It revealed to him, he said, the average American's utter lack of appreciation and understanding of cultural and spiritual values regardless of their source.

I could fully appreciate the inflection of pathos in my friend's voice as he spoke, for I, too, came to America as an immigrant.

The first day of my vacation trip was fast waning. Together my Jewish friend and I had watched the sun disappear behind the far western horizon long before we reached Chicago, where our ways were to part.

With a firm handshake and the exchange of sincere compliments and good wishes we parted, each into our separate world. Yet, I believe we were confident that in spite of our differences, we both held fast to one common aim, that of greater God-consciousness.

(To be continued)

GLIMPSES OF OUR SANTAL MISSION

(Continued from page 4)

marriage, is able to make a bed. Boros make drinking cups out of the layers of the banana tree properly folded and cut. The banana leaf is cut up to be utilized as plates from which to eat rice and hot savoury curry. As cotton grows extensively, the Boro women, being expert weavers supply the cloth needed by the family. A Boro girl eligible for marriage, knows how to weave her sari—Indian dress. They weave not only cottons but silk as well. They have in many households, their own silkworm collection. Our Haraputa school went one day on a tour to watch the silkmaking in its different stages at the home of Boros in Semaguri.

As far back as 1876 we find maps published, containing the name Gondi Mech, the name of a village in Assam, appearing in the area of which 25 square miles was granted our Mission in 1881 as has been considered under Guma or Santal Colony. True it is the Boros had long since evacuated the land completely. Destitute of any trace of house or home excepting for clusters of trees found in the jungle to mark the site of the once thrifty Boro villages, the Santals moved in, cleared the jungle, and tilled the fertile soil. The Boros are planters of trees. Why would they abandon this fertile area?

An Indian will render the illuminating reply: "Who knows?" In all probability, disease took from out of their number a life or lives and—believing evil spirits dwelling there, took this toll—it is indeed, consistent with the Boros' nomadic inclination—the whole village draws up stakes and flees!

In 1885 Skrefsrud was under medical care in Calcutta but was able to be about. He studied not only temples there but also the Zoo and in the Botanical gardens, garnered valuable aid from the young Norwegian Botanist, Holfdan Bahr. Skrefsrud was discovering the technical names of a great many plants found in Santal village life. Holfdan Bahr later married Ingeborg Børresen and while Bahr was superintendent of our Santal Colony in Assam an agreement was met in 1888 whereby Boros too, were permitted to hold land within this colony.

Hence, since 1888 we here of Boro Christians in Samaguri where a church was built in which Boros within the Santal colony still meet for worship.

Our earliest converts had been influenced for Christ by Scotch, English, and later German Missionaries—one of these Bechtold, it appears, came to U. S. A. serving for a time.

Our "firstfruits" is Theklo, Theklo's family, baptized in 1888. The son of Theklo is Ratia who upon his father's early death was, strange as it does seem, adopted by a Santal family in Sosoghutu village. Ratia when of school age, was sent to our mission school at Ebenezer or Benagaria. After finishing school, he took up work as teacher and Elder among the Santals in Haraputa. Since his ordination in 1911, Ratia has served our largest adult membership church all these years—attendance regularly being between 600 and 700 people. Rows upon rows of Santal Christians on mats listening! But why is Ratia in Santal work and though a Boro, not in Boro work?

Rat'a does not speak his mother tongue. When preaching to Boros he uses Bengali.

When Skrefsrud had visited Assam in 1887 he brought back to Ebenezer with him the young enthusiastic Boro Dorkauto. He was to aid Skrefsrud in translation. The results in Boronic our Mission press printed—ritual for baptism and communion the 10 commandments, our Lord's prayer, and rudiments of a Boroni Grammar.

This Dorkauto is an influential Christian Boro. His daughter served for years until she moved into another mission area, as Biblewoman. One son Bahadur studied at the Bible school and in 1926 was ordained but fell in sin causing much anguish. He later repented and was readmitted into the church. He moved into a Boro community in Darrang where he is their spiritual leader, their Elder. But nomadic as the Boros are, one never knows for how long a group will continue in any area.

However, our first Boro pastor is Dabaro, ordained the day Grahampur church was dedicated: December 6, 1914 serving the Christian church for Boros within the colony. During this time Rev. Skat Petersen, superintendent of the Santal Colony did contact Boros outside the colony and accompanied by Boro and Santal Christians in the colony succeeded in making a beginning.

Nevertheless it was then Rev. Holger Wending's efforts in mission enterprise among Boros was encouraged and in a measure, organized.

Rev. Winding having married Miss Esther Andresen, Norwegian nurse in March 1919 lived in the Mornai Tea Estate bungalow from 1919-20 when the Mission Conference placed upon them the responsibility of the work as Superintendent of the colony in addition to the previous work outside the colony in the Joema district. This he had somewhat organized upon his arrival in Assam in 1918. Whatever aid the Boros received was through the medium of Santali, as this was Winding's language. Work of lasting value was done for and with Boro boys in our Grahampur school reading there in the classes for Santals.

Upon the Winding's return from furlough in 1925 they arranged for some Boronic at every Sunday service. Boro Christians aided in this important evangelizing work at and around the Joema Mission Station. In the village churches, however, the Santals and Boros had separate churches—all these and Joema too, are outside the colony: Panbari, Kuchugaon, Kolabari, Balajar, Gandabel, Bolda and Amguri.

It is not evident that Missionaries using Boroni, are desperately needed. The 1931 census reads: 115,000 Boros in Goalpara District and 93,000 in Kamrup—all in the Assam province.

Boros do not live in Santal Parganas—our old field.

In response to repeated appeals, Rev. Axel Kristiansen and Miss Rigmor Skat Petersen elder daughter of the Rev. Skat Petersen came to India in 1927. Kristiansen to Joema and Miss Rigmor to Haraputu intent on studying Boro language, people, and customs. Rigmor was born in India, went to Denmark to be educated and upon her arrival in India the Santals claimed her but finally charitably admitted: "Yes, the Boros need you."

On August 3, 1928 witnessed by as many of our Missionaries as could possibly be present there in scenic Darjiling on the Himlayas in the beautifully decorated Scotch Kirk Rev. Rosenlund married the young couple—our first Boro Missionaries. A truly great and festive day for us all! Upon returning to the plains the Kristiansens shared with the Winding's the Joema Mission bungalow.

A site for the Boro station was finally found and secured and called Gaorang. It is 6 miles from Kokrajhar railroad station and 40 miles from Joema Mission station.

(To be continued)

OUR WOMEN'S WORK

(Continued from page 6)

they watch Mr. Bowen with their pale blue eyes; but one knows their ears are wide open and the words fall in prepared soil. Grocery, hardware, meat, clothing and oil establishments, undertaking parlors and mills as well as many more — these the Finns own and control. They even have credit unions through which they control and handle their own money. An independent and a very interesting people to know.

Tomorrow we go to Duluth. I hope we can spend one night there. Frying freshly caught fish for breakfast on the rocks along the shores of Lake Superior in the early morning is a treat I would wish for every soul in this messy old world. It does something for you.

F. S. P.

JUBILEE DRIVE CONTRIBUTIONS

(Continued from page 8)

Pasadena	17.75		25.00
Fresno	50.00		
District IX			
Seattle	962.25	1,025.00	25.00
Tacoma	25.00		
Enumclaw	50.00		50.00
Junction City	237.50	50.00	200.00
Wilbur	106.25	75.00	
Miscellaneous	968.71	2,525.00	125.00
Totals	\$23,845.86	\$20,425.00	\$ 3,855.75
Summary of Districts			
District I	\$ 1,186.00	\$ 2,350.00	\$ 500.00
District II	595.80	750.00	180.75
District III	9,303.50	1,275.00	295.00
District IV	6,206.50	4,825.00	1,397.50
District V	1,815.60	4,000.00	778.75
District VI	475.30	1,550.00	93.75
District VII	826.20	1,875.00	125.00
District VIII	1,087.25	125.00	85.00
District IX	1,381.00	1,150.00	275.00
Miscellaneous	968.71	2,525.00	125.00
Totals	\$23,845.86	\$20,425.00	\$ 3,855.75

The Southern Christian Advocate says: "It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland; and an Irishman who in turn made the missionary conquest of Scotland. No people have ever received the gospel except at the hands of an alien.

CHURCH and HOME

By REV. M. MIKKELSEN

Great men? Yes, there are still a few of them, here and there, — living among us, working for us and with us, struggling, even dying every day, that God's way may be revealed to us. We may not know them by name, or know who they are and where they live and work.

The greatest are not the men who have power to rule a continent and turn it into a military stronghold. Such power is bestowed by men of their own kind, or they may take it by force out of their own strength so that men fear them and obey when they are told to do so. They are not the greatest who delight in being served by men who do so out of fear.

The greatest are those who serve the greatest number of men. It is greatness to possess the courage to speak the truth when you know it not caring whether men will recognize it as such or not. Truth is never adjustable so as to suit popular or scientific opinion.

The late Kaj Munk in Denmark preached a sermon last January in which he denounced all petty flirtation and compromising which some of his fellow citizens practiced with the Nazi invaders. A few days later he was brutally murdered and thrown by the roadside.

His soul being on fire it was definitely beyond his ability to remain silent when seeing that men whom he loved could no longer be trusted in their own country, but would turn traitors merely for monetary gain, and would sell their souls to the enemy just to avoid suffering.

He is great whose life is a whole and not divided, who dares to risk his life in undivided service based upon his faith in God and man and country.

Only small men like to divide life. Self is their greatest concern, and they will for that reason change their minds rather frequently to make their own opinion concur with the opinion which seems to be most popular and the least dangerous.

The prophets of old were men of God, but never very popular. The hardships they had to endure appeared to others, and sometimes to themselves, as unnecessary and uncalled for. It was possible for others, at least some of them, to live both pleasantly and peacefully, while they were under constraint to live always at odds, always imperiled and under persecution. That was due to life being to them a whole, unpartitioned; their souls were aflame for God and for justice. There were times when they grew tired of the opposition and longed to retire into obscure privacy; such is only human; however, it never grew to be the stronger desire, and after being duly considered the fire of the Spirit broke out with renewed vigor and sent them again into the front line to fight for that one dynamic thing which others

Our Church

The District V annual meeting will be held at Askov, Minn., on October 13, 14 and 15, 1944. Further announcements on this will be made later.

Muskegon, Mich.—Construction of the basement of the new church building will soon be completed. The roof which will later be the permanent floor of the new church has been laid. The basement will now be finished and this will be the temporary meeting place of the congregation for the duration. The erection of the entire church building will be effected as soon as more normal conditions again will prevail.

Seattle, Wash.—Rev. and Mrs. A. E. Sorensen have been in charge of a Bible Camp at Lutherland on Lake Killarney from July 30 to August 5th. Almost 250 children, 8-16 years of age, some from practically all the Lutheran churches in Seattle and Tacoma were in attendance. Prior to that camp Rev. and Mrs. Sorensen had conducted their own summer school and camp for children through a period of four weeks. One unique feature of the Seattle Vacation school is that all the children live at the parsonage day and night five days a week. Miss Gloria Mortensen assisted Rev. and Mrs. Sorensen during the four weeks vacation school and again during the week at Lutherland.

Greenville, Mich.—Although Rev. C. A. Stub has four churches that he serves regularly twice a month, he has also this past year held services in the city of Greenville where the parsonage is located. These services are being held in the St. Paul's Episcopal Church in Greenville, 9:15 every Sunday morning. Thus Rev. Stub has three services every Sunday, and the four other churches are quite scattered in various directions in one of the largest Danish settlements in U. S. A. One church is located in the small town of Trufant about 17 miles from Greenville. At a recent congregational meeting plans were discussed relative to the possibility of having their own church building in Greenville. A committee was appointed to present a plan at a meeting in October. The Greenville Young People's Society enjoyed a Week-End Camp at Rainbow Lake during the three days August 18-20. A similar camp was held last year and proved very successful.

Bridgeport, Conn.—Our Saviour's Lutheran Church will observe its Golden Anniversary during the days September 22-24th. The annual meeting of District I will be held during the same days, the Bridgeport congregation being host. According to present plans Rev. Alfred Jensen, synodical president, will be one of the guest speakers.

lacked: The wholeness of life in God.

They tried to escape, but in vain, for they could not live a divided life.

L. C. Larsen, former pastor in our synod, and his family have moved from Junction City, Oregon, to Seattle, Wash., where Mr. Larsen has secured employment. Through many years the Larsen family have lived in Junction City where Mr. Larsen operated a cabinet shop. L. C. Larsen graduated from the G. V. C. Theological Seminary in 1916 and was ordained into the ministry of our synod and was called to serve the Moorhead, Iowa, congregation. Due to ill health he was compelled to resign from active work in the ministry in 1919 and Rev. and Mrs. Larsen accepted a call to serve as superintendents of the Tyler Children's Home. They served in this capacity during a period of nearly four years after which they moved, because of Mr. Larsen's health, to Junction City, Oregon. Here he resumed his former vocation as cabinet maker.

Carl Bundgaard, a son of Rev. L. C. Bundgaard, was reported by the War Department on July 14th: "missing in action over France since July 4th." On July 29th his parents received the most welcome cablegram from Carl: "Everything is O. K. — write to my old APO number. — Carl Bundgaard." Later a letter arrived telling: "I celebrated my birthday (July 21) with a countess together with other young men; she gave me a new pipe for a present; I had not taken my pipe along as I had not expected to stay so long. I will soon be back with my squadron." Carl is a fighter pilot and undoubtedly will have quite an interesting story to tell when he some day returns to his home.

Dr. Erling Ostergaard, our medical missionary in Santalistan, India, is reported seriously ill. He and his family were scheduled to sail for U. S. A. some time during the month of July, and they had already shipped some of their baggage in advance. Suddenly Dr. Ostergaard was taken seriously ill and is now a patient in his own hospital. He has been scheduled for his much needed furlough the past two years. But due to the present war conditions and hoping that another medical missionary might come out to take his place, he carried on in spite of the all too heavy burden on his shoulders. A report from Dr. Ostergaard in the last Santal Missionary reveals that during the past year he and his native assistant have treated 32,335 patients at the hospital, of these 1,521 were major or minor operations. We hope to be able to bring this full report in a later issue. We hope to be able to report soon that Dr. Ostergaard has regained strength enough to sail for America. Passage can now be had on ships once a month from Calcutta.

Minneapolis, Minn.—A summer vacation school was held in St. Peder's Church with 25 children attending. Miss Ida Larsen, student from G. V. C., assisted by Rev. J. C. Aaberg was in charge of the school. Rev. Aaberg is on his vacation during the last two weeks of August.

District II Convention

The annual convention of District II of our church will be held at Manistee, Mich., Sept. 15-17, 1944. All members and friends of our church work are cordially invited to attend. Let us meet in good numbers from each congregation and make it an inspirational gathering which will give us a lift.

Send in your registrations in good time to the local pastor, Rev. Willard Garred, 300 Walnut St., Manistee, Michigan.

Greetings,
Holger P. Jorgensen,
District President.

PROPOSED PROGRAM FOR DISTRICT II CONVENTION

Manistee, Mich., Sept. 15-17, 1944

Theme: The Peace That Passeth All Understanding.

FRIDAY:

2 p. m. Pastoral conference.

8 p. m. Opening service: Peace, The Fruit Of Faith. Thou wilt keep him in perfect peace whose mind is stayed on Thee because He trusteth in Thee. Is. 26, 3. Rev. Holger P. Jorgensen.

SATURDAY:

9 a. m. Morning devotion and Bible hour.

The Peace That God Gives. Sec. Matth. 10, 34; John 14, 27. Rev. Svend Holm.

9:45 The Church's Part In The Peace To Come. Acts. 10, 34-43 Rev. C. A. Stub.

10:30 Business session.

12:00 Dinner.

1:30 p. m. Business.

6 p. m. Supper.

8 p. m. W. M. S. program and speaker. Rev. Svend Jorgensen, speaker.

SUNDAY:

10:30 a. m. Morning worship and communion Rev. Alfred Jensen, preaching. Rev. Willard Garred, Communion.

3 p. m. Afternoon meeting. The Peace That Guards Our Hearts. Phil. 4, 7. Rev. Verner Hansen.

5:30 Supper.

7:30 Evening meeting. Rev Alfred Jensen. Closing meeting after lecture.

TO MEMBERS OF DISTRICT II

At our district convention last year, it was voted to have the district president send in his report to Lutheran Tidings at least two weeks before the convention.

Our convention is to be held at Manistee, Mich., Sept. 15-17. It is hoped that many from the congregations of our district will attend.

It is unnecessary here to repeat my report as sent in to our Synod convention. I refer you to the annual report, page 16, and to L. T. containing the district president reports. It is only necessary for me to supplement that report.

District II did not quite make its

LUTHERAN TIDINGS

synod quota. The reason is that the treasurer of the Muskegon congregation did something he has never done before; he overlooked sending in the last installment on its quota. Had that money come in before May 15, our district, would have been over the top also.

Most of our congregations have now met their L. W. A. quota 100 per cent or better. As far as I know only two congregations have as yet not completed their drive. Please do so before convention.

During the spring I have visited all the congregations except Greenville. Why no date was arranged there I do not know. It was a pleasure to meet with the members of our various congregations. In all cases, the attendance could and should have been considerably larger. However, it is good to see a loyal, hard working group in each congregation.

The delegates to our district convention should note the changes made by our national convention at Minneapolis in regard to allocating our synod quota (see annual report page 114) I would suggest that each congregation appoint one delegate to be on the allocating committee and that he study thoroughly this new method. It will help us considerably when we meet to allocate our quota. Note also that our quota this year is \$2,400, or \$200.00 more than last year. It would be well to discuss this in your local groups.

So far no proposals have reached me. If you have some to send in do so immediately so that they can be sent around before convention if possible.

The matter of the merger at Big Rapids is still in progress. Our congregation has voted its willingness to dissolve in order to effect a merger. It is now up to the two Swedish churches. I have not yet heard of their actions.

Another change made by our synod convention is that the synod board and the district presidents constitute a Home Mission Council, page 115. A meeting of the presidents will be held this fall. It would be well in your local groups to think about home missions and be prepared to make suggestions at the district convention, perhaps some mission projects in our district. The district president would like to know what the district desires.

According to our by-laws, Detroit is next in line to have district convention next year.

Our synod's decision on method in allocating the budgets will necessitate changing our district by-laws. Be prepared for that change.

Our synod president will attend our convention. We are glad to welcome him once again.

To the best of my knowledge these will be the main points to be considered at our district convention.

With greetings,

Holger P. Jorgensen,
District President.

D. A. Y. P. L. IV CONVENTION

(Continued from page 5)

At another meeting they presented a one-act Biblical drama, "Barabbas". In April they sponsored an organ concert given by Olaf Lund, former member of the society, and in May they had a spring concert. In June they had farewell parties for Lester Hansen and Clarence D. Sorensen, who were leaving for service. They have been holding their meetings in the various homes. They are also publishing a paper containing pictures, names and addresses, and information regarding their young people in service. This is to be sent to all those in service.

Calvin Nielsen reported that the Greenville society had been gaining members. They have had parties for their boys going into service and presented them with gifts. Last fall they had a hay-ride party. In the spring they had a party for the confirmants. To make money they had a box social, and they are also collecting wastepaper. They have given to the Red Cross and have helped the churches. Last year they had their own camp as a week-end outing and it proved most successful and enjoyable. They, too, bought a bond for G. V. C.

Louis Nielsen from Muskegon said that they had been crippled some the last year as they had no church in which to meet, and have been going back and forth between the homes of various members. Six of their boys left for service. They have both business and social at each meeting, the first and third Wednesday of each month. They had sleigh-ride, hay-ride, and skating parties. They turned over \$50 to the Church Building Fund. Two one-act comedies, "Dear Lady, Be Brave", and "His First Shave", were presented to raise money. They plan to have a party for George Sorensen, who is leaving for service, and a beach party. Their secretary sends out cards to the members before each meeting as a reminder.

From Racine Doris Erickson said that they were having difficulty securing officers. They have had a confirmation party and a picnic. At Christmas they had a party and exchanged gifts. They also had a bicycle hike. Plans are under way to have a beach party. They have two meetings a month, the first is business, the second, social.

Mrs. Verner Hansen reported that they have just begun a society in Ludington and have officers and a few members. Most of the meetings have been held at the parsonage, two others being held in homes. They, too, have plans for a beach party. In Victory there is a group of twenty who meet once a month. They have a short worship period followed by games.

From Chicago — Trinity, Rev. Ottar Jorgensen reported that the senior society had sixteen to twenty members. They meet twice a month on Sunday and Thursday. Their meetings consist of short talks, singing and games. They had a joint meeting with the G. V. C. Alumni group. In February they had

an outside speaker at their Lincoln program. They have also had a chop suey supper, and have visited museums. A wiener roast and picnic have also been enjoyed by them. Now they do not plan to meet until the first of September.

Rev. Willard Garred said that they have no society in Manistee. They did have a beach party which about fourteen from the ages of 14 to 35 attended. They have a choir which seems to take the place of a young people's society.

It was moved, seconded and carried that the Sunday offering be divided equally between the Santal Mission and Lutheran World Action.

It was then moved and seconded that the meeting adjourn until after dinner.

The committees which had been appointed at the morning session then gave their recommendations. Louis Nielsen gave the committee's reactions to the report of the national president. (1) The proposal "That there should be a representative from the church in each district to help with the young people's work" was turned over wholly to the discussion of the convention. (2) The committee, in agreement with District III, recommended that **Ungdom** as a separate paper be discontinued, and arrangements be made for as much space as is necessary in **Lutheran Tidings** for the publishing of original material. Also that the Christmas issue of **Ungdom** be continued as it is. (3) The committee favored that arrangements be made for an annual D. A. Y. P. L. convention to meet simultaneously with the synodical convention. They thought this would be good because it would link youth to the church, aid transportation, and increase attendance. (4) The committee favored the plan of the national board to call a meeting for all district presidents this fall to be held either at Des Moines or Kimballton as they felt it would unite the groups.

Bodil Strandskov gave the committee's reactions to the report of the district president's report. (1) The proposal that a \$100 bond be bought by District IV for the G. V. C. Jubilee Fund was turned over to the convention. The committee urged action among the dormant societies. (2) The committee favored having a camp next year. (3) The committee wished to thank Rev. Holger P. Jorgensen for his work as president in which he had done a splendid job.

These reports were then discussed. It was moved, seconded, and so ordered that "District IV welcomes any help that the synod wants to extend to us to help the work of D.A.Y.P.L." The second point of the committee on the national president's report was approved. There was much discussion on the third point and it was finally moved

and seconded and so ordered that "District IV recommends that as an experiment the National D.A.Y.P.L. convention meet annually with the National Church Convention, if it can be arranged." In regard to the fourth point it was moved, seconded and so ordered that the meeting of district presidents be held at the annual church convention.

A welcome was extended to Rev. Bensen of the United Danish Lutheran Church who visited the convention for a short time, and he said a few words.

The following action was taken on the recommendations of the committee on the district president's report. (1) It was moved, seconded and so ordered that District IV buy a \$100 bond for the G. V. C. Jubilee Fund, the cost being prorated according to the membership of each society. (2) The convention approved the recommendation of the committee that a camp be held next year and favored it be a week in length at least.

Gladys Lauritzen reported that the treasurer's book had been audited and found to be correct.

The next and last order of business was election of officers for the coming year. Rev. Verner Hansen was elected president of District IV for the coming year. Rev. Hansen, however, was not present to accept, so Rev. H. P. Jorgensen ordered the secretary to call Rev. Hansen that evening to notify him of his election and to secure his acceptance, which she did. Marie Sorensen and Alice Hansen, who declined, were nominated for secretary. It was moved, seconded and carried that the chairman, Rev. H. P. Jorgensen, cast a unanimous vote for the convention for Marie Sorensen as secretary. For treasurer, Gladys Lauritzen and Donna Paulsen were nominated. The first vote was a tie, but the second ballot elected Gladys Lauritzen as treasurer.

There was no invitation for the convention for next year.

A rising vote of thanks was given to the retiring president and treasurer, and to the secretary.

It was moved and seconded that the meeting be adjourned.

The remainder of the afternoon was spent in playing baseball, swimming and boating.

When it became dark, a camp fire program was held on the shore of Bass Lake under the direction of Rev. Holger

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Strandskov. Songs were sung by the group, Mrs. Holger Strandskov sang a solo, Halvor and Sonja Strandskov sang a duet, which the whole group then also sang, and Rev. Strandskov gave a short talk. Then a most impressive and inspiring ceremony took place. One member from each society present placed a log on the fire making it burn brighter and showing how each society adds its light to the district. Candles had been distributed to all in the group. Each member who had put a log on the fire now took his candle and lit it from the fire and carried it out to the group. In this way we should carry our light out each to our own society and community. Seven candles fastened on boards were set afloat way out on the lake and lit. They represented the members in service from the seven societies. A song was sung in closing. It was truly a beautiful symbolic ceremony. Lunch was then served outdoors by the Greenville Ladies' Aid Society.

Sunday morning English church services were held at the little Denmark church. Rev. Ottar Jorgensen preached the sermon and Rev. C. A. Stub gave the communion address. Many young people took part in the communion services.

At the closing meeting Sunday afternoon Rev. Holger Jorgensen spoke and in conclusion several short talks were given expressing appreciation to all who had helped to make our camp and convention so successful. After the evening meal we all departed from a most wonderful five days fellowship.

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