

Lutheran Tidings

Volume XI

November 20, 1944

Number 8

A Prayer For Today

O God, from whose almighty hand came forth a world of beauty and of wonders, for man a dwelling place where peace and joy might abide forever: How have we wrecked Thy plans, rejected Thy holy goodness, and turned our thoughts and efforts to the service of the flesh and to the enjoyment of the pleasures of this world. O Lord, we have sinned; and our fathers have sinned. We humbly implore Thy forgiveness.

When we meditate upon Thy mercy and Thy loving kindness; when we consider the saving work, the suffering, death, and resurrection of Thy Son, Jesus Christ; when we experience the power of Thy Holy Spirit in our lives: We praise Thee and glorify Thy holy name.

When we survey the bountiful blessings bestowed upon our Church and our Country through the year now fast drawing to a close, we lift up our hearts and hands in thanksgiving. We know and confess it is all undeserved.

When we behold the ravages of war; when we see the fears, the sufferings, the anguish of those to whose homeland this devastation has come: We beseech Thee, have mercy, O Lord, have mercy upon a helpless, hopeless, floundering world. Have mercy upon the cruelly tortured people. Have mercy upon us.

When we follow our men called to the service of their Country in the grim business of war, we pray Thee, Lord Jesus, be with them in their hours of danger and temptation, in times of pain and suffering. And to those who must go down in death, be Thou a light and a strong arm and buckler.

God, have mercy upon us in Christ Jesus, our Lord.

.....

THANKSGIVING HYMN

B. J. ROTHNEM

Psalm 106:1. Praise ye the Lord. O give thanks unto the Lord; for He is good; for His mercy endureth forever.

For all of life from day of birth,
For all the blessings of the earth,
For every breath, each ray of sun,
For soothing sleep when day is done,
We thank Thee, Lord.

For joys of home and fireside,
For love of friends who with us bide,
For every work for common good
In nation, state, and neighborhood,
We thank Thee, Lord.

For wealth of mind and health of soul,
For will to have and grasp a goal,
For grace to hope and grandly dream,
For chance our failures to redeem,
We thank Thee, Lord.

For light and life of truth divine,
Thy love which all our lives entwine,
For Sabbath mornings' praise and prayer,
For Thy kind presence everywhere,
We thank Thee, Lord.

SUCCESS or FAILURE

I hear people say that Christianity has failed. To me it appears that it has been amazingly successful.

Jesus did not say that He would make the realm of sin a better world to live in. He did not promise to amend the state, the bank, ecclesiastic priesthood and cults. Nor did He say that He would insure humanity against chaotic conditions.

He said that He would be a spiritual leaven in the collective mind of man. That leaven would pass judgment against and break down private sin and organized social sin. He has kept His word and done His work well.

Has He not managed in our days to smoke the very old principle of a totalitarian state and its grandmother, monopoly, out of its foxhole? Except for the sacrament, the mountain sermon and the psalm it would not have happened.

Has He not aroused old China out of her hibernation, so that the patriarch no longer can control expression and the landlord can no longer smoke his pipe in peace? Could that have happened if the good news had not been stronger than the Chinese wall?

Why has war in the western mind become a dirty, disagreeable, mechanical job which must needs to be done, instead of a glorious, glamour? The answer is self evident.

It is immensely difficult to uphold loyalty to any kind of centralized power. Is that not because the Pontius Pilates have lost their prestige? "Crucified under Pontius Pilate." These words have not been repeated in vain.

Christ and His apostles said that with intensification of the combat between Christ and His opponent the world would become like a boiling kettle. It has come to pass.

Are there not many now who prefer to share death with Christ rather than yield to the Caiphas bank and the Nero ideology?

There is now a dynamic potent anticipation in human minds, because the age of the Spirit has come close to us.

The old worn world is sick because it is pregnant. It conceived the seed of a new realm and it must give birth to it.

Aage Moller.

The Subject of Home Missions

The recent Home Mission Conference in Minneapolis, sponsored by the Commission on American Missions of the National Lutheran Council was addressed at a mass meeting held at Central Lutheran Church by Dr. Franklin C. Fry, the president-elect of the United Lutheran Church. Among other things, Dr. Fry said something like this: "In my letter of call to serve the church I am now serving, nothing was said about my responsibility for the winning of souls. I well understand that, for that is not the duty particularly assigned to the pastor of a church, it is the duty that each of us was given when he was confirmed and told to bear witness of Christ." I believe the essence

of this utterance to be of great significance. It is not the duty only of the pastor of a church to win souls for the kingdom, it is a matter that rests equally upon the hearts and consciences of all the members of the church by virtue of their belonging to the Christ.

The subject of home missions can only be introduced rightly by referring to Christ's committing His disciples to become missionaries: "Go ye, therefore, and make disciples of all nations, baptizing and teaching, etc." It could furthermore be fortified by words of Paul like those in Romans 10, 14-14: "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things." Certainly, the love of Christ, the Master and the Saviour of men, must create in His disciples everywhere also today a burning desire to share the blessings and riches of the life in the Kingdom with other people, particularly those of their own blood and national background. There is no essential difference in the objectives of foreign missions and home missions. There naturally must be a difference in approach and methods.

When the Danish Lutheran Church in America was in its infancy some of our most beloved songs were written in order to express the need of reaching out to bring to all countrymen the blessings of the church. Today it is necessary to admit that few of our Danish immigrants comparatively have been brought into the membership of their home country church. The failure was not due to any deficiency in the pioneer ministers. Rather, I believe, it was due to the failure of laymen to understand the nature of the obligations resting upon them as members of the churches. We of this generation share heavily in assuming blame for the persistent failure to influence to any great extent the sons and daughters of Danish immigrants. The blame must be shared, I am sure, by ministers and laymen alike.

Is it not too late then to make up for lost time? In one sense it is. Lost time can never be restored. Past failures will not be turned into future successes. But it is nevertheless true that as Christ said: We must work the works of Him that sent Me, while it is yet day, the night cometh in which no man can work." We should not let what we failed to do in the past retard us. Paul did not let the sins of the past paralyze his hands and his tongue. On the contrary he said: "... forgetting the things that are behind, and stretching forward to things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

It is not my intention by the above statements to minimize at all what has been done of good and great work in the Danish Church, particularly by the early pioneers. I value highly the progress made by our synod in many respects and the good it has done for the winning of souls. But we must be willing to admit — and I think this is necessary as a basis for future progress, that we have lost ground as far as members are concerned, and that such a situation is not justified by mentioning quality being more important than quantity. For we are not, after all, to judge as to quality of members, but we do know

SLEEP, MY CHILD!

Sleep, my child, and be quiet!
 God's angels who guided
 Your feet in the light
 Will watch through the night;
 Sleep sweetly like birds on the
 branches,
 Like violets blue
 Asleep in the dew
 While the night o'er green meadows
 advances!

You by Water and Spirit
 Were born to inherit
 New life from above
 In faith, hope, and love;
 The sign of the cross is the token
 That God's only Son
 Your battle has won
 And the power of evil is broken.

Fold your hands, fear no longer!
 A word that is stronger
 Than death and despair
 Came down as a prayer,
 By Jesus to us it was given,
 And Seraphim sing
 As it lifts on white wings
 From the heart of a child unto
 Heaven.

All the ransomed who ever
 Have crossed with the Savior
 To yonder bright shore
 Where death is no more
 Will join in your humble petition
 And lift it in song
 So sweet and so strong
 That the angels in silence shall listen.

And our Father will hear you,
 Will comfort and cheer you,
 Send manna like dew
 From Heaven to you,
 And smiling you find it tomorrow;
 Your fears then are gone
 As darkness at dawn;
 So Farewell to your doubt and your sorrow!

Go to sleep! Rest securely
 In God's Arms where surely
 No evil or guile
 Can harm you, my child!
 And breathe the dear name of our Jesus,
 Our hope and delight,
 Our life and our light;
 Through the darkness and danger
 He leads us.

N. F. S. Grundtvig

By S. D. Rodholm.

"Sov sødt, Barnlille".

that God cares for each and every one of His children. Numbers do matter then. Let us not grow self-righteous in order to shield our shortcomings. We thank God for His manifold grace in the past and implore His mercy upon us for our many failures, all the while we ask that He will give us strength to work His works, to serve His will, to spread His gospel and to do it for the good of human beings, that our homes, churches and communities may prosper to His glory.

One outstanding change has taken place in the efforts of home missions now as compared to former times. The language employed is predominantly English. It may even prove to be so completely English that new work may be commenced where there is only a memory of Danish left or no Danish at all. In this respect we will undoubtedly follow in the footsteps of other Lutheran synods. These as well as our own synod have found themselves more and more at home in this country. The obligations stemming from their national backgrounds lost weight and the concern of the future increases. Like them we find that we must provide our children and the future generations, even the people to whom we now belong, with church homes adequate in all respects to serve the religious and spiritual needs. We find that our neighbors are perhaps without church relationship, no Sunday schools, no knowledge of God or Christ. A fear grips us, not only that we shall not be found sufficiently fervent in our effort to communicate to those neighbors a share in our own faith and fellowship, but also that we may find paganism and atheism with all their accompanying evils threatening to take possession of this fair land of ours and thus endanger our heritage as we pass it on to future generations for their own good.

In writing the above I am not anticipating that our synod will all at once blossom forth in a full fledged home mission program taking in a great many people not having Danish background. This is being done only on a small scale now particularly through mixed marriages. Neither will many new congregations spring up without some connection with our synod along national lines. But we must realize that we do not live isolated from social, political and moral conditions prevailing in this country. On the contrary, we have through citizenship assumed full partnership

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Sleep, My Child

This year it is just a hundred years since N. F. S. Grundtvig wrote the song, "Sov sødt, Barnlille". It is still very close to the hearts of thousands as it is to mine. It has always been one of my favorite songs, and I can still hear my children sing it many years ago as their evening song. I have for years had the desire to render it in English, but it seemed for several reasons an almost impossible task. Yet, it would not let me alone, so I have finally done it. I have been compelled to take a great deal of liberty with the details that I might succeed in some measure to bring out the fundamental meaning of it.

"Sov sødt, Barnlille" is closely connected with a very dark period in Grundtvig's life — one of the three times he was near the border of insanity, if not actually beyond it. The accounts of it differ somewhat in minor details, but it is clear enough that during the first part of 1844 he suffered from a series of attacks of deep depression. It was as if his heart was frozen into insensibility as it was in 1810: "In the cold mid-winter I discovered that light without warmth is the torture of hell. I could not weep for God or friend, only fear and brood and fear again." The only time a ray of sunshine penetrated the darkness was when his beloved daughter, Meta, smiled to him through her tears, as he wrote in one of the most beautiful poems he has written: "To my daughter, Meta." Finally he had to give up his duties as pastor. He left Copenhagen and spent some time with three pastor-friends in the country. With them in the beautiful landscape of his beloved Sjælland, light and warmth gradually broke through the darkness and cold, and melted the ice in his soul. During the hour of blessed relief in the home of Rørdam he wrote the three first stanzas of our song. Later, in the home of Busck, he and his friend were sitting together in a summer house in the garden, and Busck confessed the faith and prayed with deep feeling the Lord's Prayer. That opened the prison for Grundtvig, and he asked his friend to get paper and pencil. He then dictated the three last stanzas as they came to him then and there.

According to his own words, the child in the song is really the child in his heart. When it happened to him that he with childlike simplicity and in the faith of his baptism could pray the Lord's Prayer, he found peace. That prayer, truly a word of God, is so wonderful that the angels sing in Heaven with joy when they hear it, and the multitude of the departed in Paradise sing even sweeter. Then the heart finds peace and the answer comes down like manna from Heaven. Smiling you find it tomorrow.

There are two versions of the song. The first had one stanza less and was somewhat different from the second, the one we are familiar with. So it seems that I have not taken greater liberty with it than Grundtvig himself did.

S. D. Rodholm.

Grand View College,
 Oct. 12, 1944.

—Grand View Echo.

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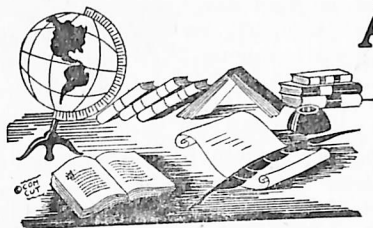
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Across the Editor's Desk

We reprint the following from the Hope Lutheran bulletin, Enumclaw, Wash.: **"Synodical Home Missions**—Our possibilities for Home Missions may finally be evaluated by persons competent in their knowledge of opportunities to function effectively. Heretofore the synodical board has alone been charged with the responsibility to determine where new congregations might be established, and its ignorance concerning local conditions is reflected in the knowledge that nothing has been done. Now that the presidents of all nine districts are to serve on the Home Mission Board we expect action. We assume that each president has full knowledge of opportunities in his district. We further expect each one to be prepared to state these opportunities to the rest of the Home Mission Board when it meets this month. It will then be only for the Home Mission Board to determine where the need is most urgent and to act there promptly.

"Tired of Champing—Our district has tired of champing and has taken the bit in its teeth. Conscientiously aware that there is urgent need for home mission work in this district, it has decided to raise five hundred dollars among our north-west churches for home mission work. Where the money is to be spent will be determined by the 9th district council on Home Mission which consists of the district president and the president of each local congregation. We hope that the synodical Home Mission Board will vote to support this 9th district evangelistic effort."

We are happy to reprint the above two editorials. They reflect the tragedy of our neglect in our synod in supporting an active Home Mission project. At the same time, the editorials reveal a definite desire in this district to remedy this situation and to give full support to the newly created Home Mission Council of our synod.

In a recent article, entitled "The Lutherans in the United States" written by Dr. P. O. Bersell, president of the National Lutheran Council, the writer presents some very revealing statistics. Tabulations are given showing the per member contributions in each of fourteen general Lutheran church bodies in U. S. A. We shall not reprint any of these at this time. But we are interested in a tabulation of the growth of the Lutheran Church during the ten year period, 1932-1942. The rate of increase of all Lutheran synods in U. S. A. was 21.18 per cent.

We reprint the following data: The percentage increase of all Lutheran Bodies from 1932-1942 was as follows:

1. Slovak Church	49.96
2. Norwegian Lutheran Church	35.43
3. Wisconsin Synod	30.60
4. Suomi Synod	24.22
5. Missouri Synod	22.71
6. Eielsen Synod	22.22
7. Norwegian Synod	21.94
8. Lutheran Free Church	21.12
9. United Lutheran Church	20.85
10. American Lutheran Church	17.00
11. United Danish Church	15.75
12. Augustana Synod	14.00
13. Danish Lutheran Church	0.92

According to this figure our synod in this recent ten year period gained less than one member for each 100 members. In other words it took 1000 members more than one year to gain one new confirmed member. This fact is rather startling. In fact our annual reports show the following loss in a 14 year period: In 1930 our official annual report gives the figure, 14,532 confirmed members. The 1944 annual report gives the figure of 14,049 confirmed members, a loss of 483 confirmed members.

We realize that our method of calculating statistics have varied some, which may allow for a certain percentage of error. As pointed out by our synodical president in his article in this issue, the transition period from the use of the Danish language only and to giving the English language a definite place in our church program caused many of our congregations to lose in membership as the older generation was laid to rest one by one. They served faithfully. The necessity of giving the English language a place in our church work came later in our synod than in other immigrant churches in America. In some respects we feel that we thus were able to remain more faithful to the rich spiritual heritage given us from Denmark, but there is little doubt that in other respects we lost, as thousands of our own young people and neighbors of Danish descent were lost to our church.

We are confident that the meeting of the Home Mission Council this week in Des Moines will be a new turning point in regard to growth in our home mission efforts.

* * * * *

"It was a quiet Christmas for many — not the Christmas of starry-eyed wonder, the Yule of joy and laughter and the entire family together once more to sing carols and to know the happiness of the greatest Christian tradition.

"Rather, it was a Christmas of longing, of prayer, of asking some wives and husbands, not our own, to share our Christmas while away from home.

"It is hard to see tears in men's eyes. It is not easy to watch pensive faces, remembering families, their own homes, the wonderful Christmases of years before.

"This Christmas, many Americans again set aside their own Noel ceremonies, and devoted their time to the servicemen of our country. To keep Christmas for them the wonderful thing that it is, was by far uppermost in the minds of Americans yet on their own soil."

That was Christmas last year in one of our many Lutheran Service Centers — the "home away from home" for our boys stationed in this country. Sharing the Christmas spirit with others of Lutheran faith is made possible for servicemen whose names have been forwarded to the service pastors by the Service Commission, which in turn has received the names and addresses of these Lutheran servicemen from their home churches. The Centers provide the men with a well developed spiritual and social program the year round. Send all servicemen's up-to-date addresses to: **Service Commission, National Lutheran Council, 915 Metropolitan Building, Minneapolis 2, Minn.**

GRAND VIEW COLLEGE



Daily Life at Grand View College

The past fortnight at Grand View College has not been a history-making epoch, but there has been quite a bit of activity in the smaller daily happenings. Dean Alfred Nielsen has recently given us some very worthwhile thoughts during the chapel hour, thoughts that inspire one to lead a better life. In one of his talks, it was stressed that the good life is not complete with knowledge alone, nor with love alone, but rather with a combination of the two. On November 7, the hundredth anniversary of the founding of the first Danish folk school at Rødning, Dr. Knudsen gave us an interesting historical sketch on the founding of that school.

A special party was held for the Iowa Lutheran-Grand View nurses on November 3. There was a short program, followed by folk games. This party was another of those events which help the students as a whole to become better acquainted with one another. The annual semi-formal "Echo" dance, held on November 10, was a very happy evening for all. The living room and dining room were decorated in a theme called "Fantasia", a festive air being lent by the pastel colors, the colored lights, the program with its fairy dance, songs, and fairy tale, and by the "stage" with its fairy in the garden.

The election was followed with interest, with a straw vote showing Roosevelt to be the choice of the students. The lights were left on all night for a change, so that the students could follow the election results on their radios. Several of the seminary students exercised their voting privilege for the first time. During the Community-War Chest campaign, the students contributed a goodly sum. After a talk during chapel hour by Mr. Fred Brown, a number of students decided to assist in the Sixth War Loan drive in a house-to-house canvass for war bond pledges.

A few of the new book titles now visible in the library stacks include the six-volume set, "A History of the Expansion of Christianity" by Latourette; "Training in Christianity", "The Attack Upon 'Christendom'", "For Self-Examination", "Judge for Yourselves", and "Either/Or" by Søren Kierkegaard,

and "A Short Life of Kierkegaard" by Walter Lowrie.

The college will be host during the week of November 16-17 to the district presidents, who comprise the Home Mission Council, and to a meeting of the leaders of the Danish American Young People's League.

Clayton Nielsen.

My Trip From Panama

The night of Thursday, September twenty-eight, 1944, was very beautiful; the moon was shining so brightly that everything around was clear to see. When I looked at the moon for the last time, I thought it was laughing. At that moment I imagined it was making fun of me, but at last I remembered that I was watching the moon and not a person.

I went to bed so late that night that when Mother called me I was just beginning to sleep. It was 3:30 a. m. Half an hour later, I was at the airport with some of my family. We stayed around the office waiting to fix up my luggage; the time passed so quickly that I didn't realize that it was already five-thirty. Immediately a person started to call the different planes as they were ready to depart. My plane was called a few minutes after this. I got into the plane with many persons whom I did not know. A little later the plane left Panama.

In the plane long after, I started to peep through the small window down to the earth. At the beginning the only thing I could see was a white, sometimes gray or black mass in the sky, a mass of clouds. A little while after, the plane came down to where I could appreciate the sea; the rivers looked like narrow silver threads. A few minutes later, we arrived at Guatemala. We stayed there about an hour waiting to change to another clipper. When we climbed inside, we found we were about thirty passengers.

About 6:30 p. m., we arrived at New Orleans. There I stayed a little while, waiting to fix up all my papers. About ten that evening I went to sleep. It was my first night in the States. Next morning I woke up about seven-thirty. At eight, I was at the station getting my ticket to continue my trip, but now I went by train.

My ticket was via Chicago. On my way, I sometimes felt tired and sometimes happy looking around at the different cities, country, and farms that we were passing. We reached Chicago in twenty-six hours, to find the station larger than that in New Orleans.

As I had to wait long hours for my last train, I decided to walk around the city with some boys and girls. There was great business activity. The buildings were so high that we couldn't see the tops of some of them.

The time passed so slowly that at times I thought I had been there for days. At last five-thirty came, time for me to take my last train. I spent six hours on it and arrived in Des

FROM SASKATCHEWAN

The summer now at its end, has been prosperous for the farmers in this northern district, although some farmers have had bad reverses. Plenty of rain and sunshine in the early summer gave a promising outlook for all farmers. But on the 1st of August a terrible hailstorm swept over the farms of Georg Skafte and Jens Andersen at Fish Lake and destroyed a very fine crop completely.

Yet hailstorm is not the worst enemy to the farmers in Northern Saskatchewan. There may go 20 years before another hailstorm will sweep over the same district. The worst reverse for the farmers here is early frost. This year we had frost here in the middle of August, which did a great damage to the wheat. It is the third year in succession the farmers in Canwood have suffered from the too early frost.

In spite of reverses the Danish farmers in this district have a very good crop, above average. Unusually fine weather for the last three months has been favorable to the farmers, and all harvesting and threshing is completely finished.

In August we enjoyed the visit of Chr. Svendsen from Edmonton, who is the editor of the Danish-Canadian church-paper, "Kirken og Hjemmet". Chr. Svendsen and I were neighbors for six years in the Danish colony, New Denmark, N. B., and now we spent eight days together, talking of the past, the present and the problems of the future. On the 20th of August we had a meeting at Fish Lake. After the service and a successful sale of baskets Mr. Svendsen gave us a splendid program. He recited H. C. Andersen: "Thepotten" and "Det er ganske vist". Afterwards the people burst in laughter, when he told how he took the salute from the filmstar in Calgary. We all enjoyed our visitor very much.

Our work in the different congregations has gone according to schedule this summer. The weather was usually fine, and the roads not very bad. A bright spirit has hovered over this summer's work. Six children have been baptized and our communions were better attended than ever. The families really belonging to our church have met faithfully at the services.

In Mayfair our work was practically brought to a stand-still for two years, but the conditions have improved considerably this summer. I have been

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Moines about 11:00 p. m. I was very much surprised to meet, at the station, an old friend of mine, a Panamanian boy. Dr. and Mrs. Knudsen were also there, to take me out to the college. This ended my trip from Panama to Des Moines.

Luz Marina Bonilla.

(Editor's note: Miss Bonilla is our vivacious student from Panama, who is making a definite contribution to student life.)

OUR WOMEN'S WORK

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

Where waving fields of golden grain
The reaper's heart delighted,
There only stubbles now remain,
The land looks drab and blighted.

But we have stored the gifts of God
In barns and bins o'erflowing;
And winter brings no anxious thought
As chilly winds are blowing.

For He who feeds the roaming bird,
And clothes the fading flower,
Is ever with us in His Word
The Word of life and power.

To Him we all give thanks and praise
For everything He gave us.
For harvest joys and all good days,
For what He does to save us.

(Translated by S. D. Rodholm)
N. F. S. Grundtvig

Lutheran Home Mission

The National Lutheran Council together with delegates and members from eight Lutheran synods met for a conference in Minneapolis Oct. 17-18-19. At Alfred Jensen's request, I attended as a delegate from our synod.

It was a very sedate body of approximately 125 people who met Wednesday morning — mostly ministers, very few of their wives, a small percentage of laymen and I.

Please keep in mind that the report here given is purely personal. I had no instructions, nor any pre-information as to what was going to happen before I came to the conference. So I opened ears, eyes and heart wide and sat down.

On the cover of a pamphlet handed us it stated that the purpose of the conference was: First. To develop Understanding of Home Mission tasks; second. To develop vision of Home Mission opportunities; third. To develop inspiration to go forward. I read these and then looked about over the group. Where were the women? Were these eight Lutheran Synods meeting to plan for home mission work with hardly a woman present? It baffled and disappointed me terribly — I was off to a bad start. I preened my ruffled feathers and sat a little hard as we sang the first hymn.

Dr. Gullixson, president of Luther Seminary, St. Paul, spoke first on: "Building the Future Church Now in Rural Areas". It was a good paper. Dr. Gullixson is a very serious looking man. At times an unexpected smile lighted up his face which caught at one's heart-strings. Dr. Gullixson recorded the great part the rural church has played in the building of our Lutheran churches in this country. It was a plea for helping to provide for a continuation of this work. "Our whole educational system trains us away from rural life — our country needs hearth and home-

trained men and women." These words remained with me from Dr. Gullixson's talk.

Wednesday afternoon Pastor Michelfelder of Toledo, O., spoke on: "Building the Future Church Now in Industrial Areas". This pastor has a congregation of 3000 members and so carries on an extensive church program. I jotted down a few of the practical suggestions Pastor Michelfelder gave: For example, 1. Give large number of people a definite task to do. Nothing so arouses interest as participation. 2. Have a Board of Christian Education in charge of religious school, Sunday school, etc. It eases the pastor's work besides stimulating interest. 3. They always have a Goodwill Committee of between 75-100 people who visit sick and needy, meet strangers, call on newcomers, etc. 4. All confirmants attend classes for two years. The second year they must attend church services and at their next class bring their written version of his sermon. Pastor Michelfelder says this has been an invaluable training for him. He has learned to speak clearly, truly and understandingly. — It was an interesting afternoon.

In the evening many townspeople gathered with us for services at Central Lutheran church. I am afraid the beautiful singing by the Luther Seminary Men's Chorus impressed me most. Also the organ prelude and postlude were very impressive as the tones vibrated through the beautiful "hvælet" church room.

Thursday a. m., we listened to a paper on: "Building the Future Church Now Among Special Racial Groups" by Pastor Krebs, area director, Commission on American Missions. A very interesting discussion followed on how, by working together, we might missionary among the thousands of Negroes, Jews, Indians and Whites who in this great land have no church affiliations. Individually, we can do little; but in common there should be ways and means.

The afternoon was taken up with a panel discussion on: "The Plan, Program, Possibilities and Problems of the Regional Councils". The discussion waxed warm and cold. This work of the councils is a huge undertaking. It is comparatively new, and many, many gears must be set in motion before the whole machine pulls together. Many times the discussions sounded like Greek to me. Very diplomatically, yet, I am certain, sincerely, these men from eight different Lutheran synods tried to develop a common plan for our home mission work.

It had been interesting to see and listen to men whose names I had heard, but whom I never had seen. I caught myself wondering if there could ever be one large Lutheran church. In the next instant I would feel a warm glow inside when I thought of our own little Danish Lutheran church. There should be common ground; but are we willing to give here and take there — to cooperate? I looked up and down the pews and thought: It's still a man's world. There has not been one contribution by a woman through this whole meeting except the organ music. Yet, in the home mission work of each small congregation

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IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

THE GREATNESS OF THE COMMON MAN

One thing, among others, which the struggle in Europe should have taught us is the greatness of the common man. Those who believe in the Fuhrer Princip, the Leader Principle, have always despised the herd. They have always maintained that without the great leader the common man is helpless, and can accomplish nothing.

In his book, "The Moon Is Down", John Steinbeck showed us that he had discovered the strength of a people. It will be recalled that Colonel Lanser wanted Mayor Orden of the occupied town to take certain definite steps of action. But the mayor replied that it would do no good, that he was of the people and that the people of town would not do anything he told them to do if it were against their wishes.

Maurice Hindus in "To Sing with the Angels" tells the same story. The people wanted to sing with the angels, but the invaders made them howl with the wolves. Leaders were arrested and shot, but the people fought on and on. There was something, dear to their hearts, at stake. They would rather die than surrender.

The story of the Norwegians will never be forgotten. Some day a poet will tell this story as it should be told. Their king fled to England, but the people did not quit. The leaders of church and state were sent to prison, but the struggle went on. The Nazis declared war on the schools. The teachers were told what to do and what not to do, but they refused to cooperate. Then the military arrested eleven hundred of the key teachers and sent them to work camps. These men were put to a torture that words cannot describe, but they did not surrender.

It was the belief of the invaders, and their miserable Quisling, that once the leaders of state, church and school were removed, the resistance movement would die. It did not. Autocrats never did understand grass-root movements.

The freedom-loving Danes acted in the same manner. The King was put under arrest. The government was suspended. The great poet-preacher, Kaj Munk, was shot. The policemen were sent to work camps in Germany, but still the fight continued.

When the Danish Minister, Mr. Henrik Kauffman, visited Des Moines recently, he told of meeting members of the Danish underground in London not many weeks ago. These men had never been prominent in Danish affairs. They were honest, brave Danes who simply refused to collaborate with the Nazis and all they stood for.

But Denmark and Norway are not alone. The people of Czechoslovakia have fought as gallantly and bravely as any. There too the invaders killed or arrested the leaders, but the people kept on. They sent Reinhard Heydrich to police the land of the Czechs. He was hard and was murdered by an unknown group of patriots. The Nazis decided to teach the Czechs and mankind a lesson. In June 1942 the conquerors announced to the world that the village of Lidice had

been utterly destroyed and that every man in the town had been executed. Fifty-two women had also been killed, and the surviving women had been sent to a concentration camp. As for the children, they were sent to Nazi educational institutions.

Terrible as this was it did not stop the Czech resistance. The people fought on and on.

Furthermore, the destruction of Lidice did something which the stupid leaders of Berlin had not expected; it aroused more than ever the best elements of mankind. Edna St. Vincent Millay wrote:

Good people, all from our graves we call
To you, so happy and free;
Whether ye live in a village small
Or in a city with buildings tall,
Or the sandy lonesome beach of the sea,
Or the woody hills, or the flat prairie;
Hear us speak; oh, hear what we say;
Who and where soever ye be . . .
Unless ye would die as we!

With their leaders in exile, in concentration camps or dead, the common people have worked on for their own liberation. The work has been difficult and exceedingly dangerous. It has been described superbly by a French writer, Jean-Paul Sartre:

* "They did not fight in the daylight, like soldiers in every circumstance they were alone, they were pursued and arrested in their solitude. And it was in their loneliness, in their complete nakedness, that they resisted torture, alone and stripped before their will-shaven, well-fed, and well-dressed executioners, who mocked their pitiful flesh and whose complacent consciences and incredible social power gave every evidence of their being in the right.

"Alone, without the help of a friendly hand or any encouragement whatsoever. However, in the very depth of this solitude there were the others, all the comrades of resistance, whom they were defending. One single word sufficient to provoke ten or a hundred new arrests. This total responsibility in total solitude—was not this the final revelation of our liberty?"

That the people are capable of greatness is attested to by what has happened not only in the above-mentioned countries, but also in Poland, Greece, Belgium, Holland and Yugoslavia. In all of these it is a stirring epic of heroism, discipline and sacrifice.

It has long been the habit among the rich, the talented, the blue-blooded and educated to sneer at the common people. The common man has been called the "beast". In the awful struggle now going on in Europe, the rich and the aristocratic, unfortunately for them, do not have too good a record. The Krupps and Thyssens in Germany thought they could play ball with Hitler. Furthermore, Hitler had many friends among those of wealth and talents in most of the European countries. They are completely discredited now.

Nathaniel Hawthorne, keen student that he was, knew his history. In his book, "The House of Seven Gables," while reflecting upon the death of Matthew

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LUTHERAN TIDINGS

LUTHERAN WORLD ACTION

Churches in the National Lutheran Council have met the 1944 Lutheran World Action test and have come through with flying colors! Here is another thing

The remaining two months of the year should bring in many additional thousands of dollars, to be added as a surplus to the goal. The books for the 1944 Luth-



for which we are especially thankful to Almighty God.

The following receipts are included as of November 1st:

LUTHERAN WORLD ACTION RECEIPTS As of November 1, 1944.

Church Body	Quota	Cash Rec'd	Pct.
United Lutheran Church-----	\$ 664,534.64	\$ 704,543.26	106
Norwegian Lutheran Church--	226,618.45	227,185.56	100
American Lutheran Church---	218,389.36	223,901.93	103
Augustana Synod -----	151,721.08	160,422.37	106
Lutheran Free Church-----	20,084.60	18,219.69	91
Suomi Synod -----	12,211.87	12,328.12	101
United Danish Church-----	13,622.30	18,049.76	133
Danish Church -----	7,817.70	5,375.20	69
Undesignated -----		2,504.70	---
Lutheran Student Association--		1,368.11	---
	\$1,315,000.00	\$1,373,898.70	104

THE SUBJECT OF HOME MISSION (Continued from page 3)

and responsibility. Likewise do we share in the religious and spiritual responsibilities resting upon Christian churches altogether. We will be busy bringing our Danish Lutheran Christianity into the homes and hearts of our neighbors, the community and folk life in which we are enmeshed everywhere. There can be drawn no hard and fast line inside of which we are to work, excluding others. In this sense we will find that our Danish Lutheran Church like all other churches at home in this land has become a people's church, a church of the American people.

It is my conviction that we will be able to transfer our heritage to future generations in spite of our more and more complete involvement in American affairs. The success in this respect does not depend upon circumstances but upon spiritual and moral faithfulness. It will depend upon how much parents and pastors, homes and schools devote themselves to live deeply

eran World Action Appeal close December 31st.

This magnificent achievement has resulted from the happy combination of good leadership on the part of the church directors and pastor together with loyal enthusiasm on the part of nearly two and one-half million Lutherans in the pews. Of course this is a winning combination at any time, for any cause. We rejoice in the power thus given to "Love's Working Arm" in support of the great projects of Lutheran World Action. At the same time we thrill to see our churches progress steadily in cooperative action when faced by tremendous challenges, and thus go on "from strength to strength". In retrospect and in prospect, it is appropriate to say, "Great work carry on!"

and sincerely in the riches of that heritage, thus unconsciously transmitting it to others. Not without reason do we look more and more to Grand View College to be a sort of fountain head from which we may gain strength in order to realize our hopes and objectives. It is time also to admit that we look to Grand View College to prepare young men for the ministry of our synod's churches in ever increasing numbers. I know that this is also the intentions of the faculty of that institution. Our synod has always — at least as far back as I have been able to trace it — suffered from having too few pastors to serve its congregations. It is my sincere belief that we are about to see this situation changed and that from now on we may be able to reach out to supply pastors to smaller congregations thereby helping them to grow to independence. But our homes will of necessity have to assume a leading part in effecting this status. Grand View College as little as any other institution can create in the young person a desire to become God's

chosen servant of His Word unless the home has planted the seed. I shall forego discussing this vital task at this time, however, as I want to point out the chief value in having a Home Mission Council planning the future extension of the churches. This, in my opinion, consists of bringing to our homes and thus to the young people as they grow up a realization that there is a calling awaiting them, a task to be done, a service to be rendered and that they are expected to grow into the Lord's work in their own home church and synod. In my estimation this forward looking will create a new interest in our synod on the part of our young people.

I should add to this something which is equally important. We need to create interest in our synod and its future among a great many more than those actually entering the ministry. This can well be stimulated through Sunday School institutes, Young People's camps and conventions, as well as the new church worker's course now being planned at Grand View College, also through many local enterprises intended to spread the knowledge and inspiration necessary for participation in the fellowship and group life. It will be somewhere along these lines that I see the advance of our synod must be made, if it is to extend its influence and bring more and more people under the saving grace of God and to propagate our own best characteristics of heritage and history.

The convention at Medicine Lake passed the following two resolutions relative to home missions:

1. The Home Mission Council may borrow from the Church Extension Fund up to \$2,000.00 to be applied on home mission projects that are urgent.

2. That the Home Mission Council investigate and give a detailed survey, at the next Annual Convention, of all the mission fields under consideration, and bring to the next Annual Conference a definite proposal as a basis for an appeal to all our churches for the establishment of a permanent Home Mission Fund.

The Home Mission Council is made up of the district presidents and the members of the synodical board, according to the same convention. This council will meet at Grand View College next week, Nov. 15-16. Its chief aim as it meets will be to discuss in detail and carry out as far as feasible the details of those two resolutions. This article is written as a sort of introduction to the entire subject of home missions in our synod.

Alfred Jensen.

Des Moines, Nov. 8, 1944.

Danevang, Texas, Golden Jubilee

Danevang celebrated its Golden Jubilee and its Fall Festival together, from October 22-29 inclusive. While the various committees were engaged in laying the plans and preparations for our Jubilee there was an ever present thought uppermost in their minds. Would the weather hold? As it turned out, the weather was exactly what we should have chosen had it been left to our decision—minus the gnats. Those infernal little pests were everywhere, in ears, eyes, nose, and in the hair. It was sometimes distracting for the

speaker to face an audience who were forever waving their hands in combat with them.

The first Sunday of our Jubilee festival was designated especially as the Golden Jubilee Day. A special program was arranged to make that day outstanding, and it was indeed, a great day for all. The day began with English services led by Rev. Frost with Rev. Rodholm assisting him at the communion table. The church was packed; chairs were brought into the aisle and some stood up in the back. After church, all met in the community hall for dinner. Our hall is pretty good size, but not large enough that day. Nonetheless everyone got all he could eat and we all appreciate the good work the ladies did, not only that day, but throughout the week. Every afternoon the coffee tables were laden with delicacies fit for a King. At two-thirty we again assembled in the church where Rev. Rodholm spoke to us in English. His topic dealt with the appropriate theme of the high ideal which had been set and preserved by our forefathers, and which he encouraged youth to honor, preserve, and carry forth. After his lecture we had afternoon coffee in the hall at which time *ordet var frit*. The ladies had baked a big beautifully decorated birthday cake for Danevang, and it was cut and distributed to all. May I add here, that the hall was festively decorated with Palm branches and cotton, and many brilliantly colored leaves and flowers of fall, and streamers of evergreen boughs. The church, too, was stately with its many fern and the two huge bouquets of large golden yellow chrysanthemum upon the altar.

Sunday evening there was a program arranged in the hall. After beginning with group singing, the Sunday school children sang two hymns as their contribution to the Jubilee; after which Rev. Duus spoke briefly. Then moving pictures were shown of the community. One film was taken some twenty years ago and proved very interesting to the audience. It was followed by a new film in technicolor which was made especially for the Jubilee. A second birthday cake was presented — this time with fifty glowing lights, and while those tiny lights were burning, all other lights were put out and in that festive moment Rev. Duus read a prayer of Thanksgiving for the past and of hope for the future of Danevang. Again we had coffee before saying good night. It was a full day, and all were justly tired and ready for bed.

We continued Monday afternoon at two-thirty at which time Rev. Rodholm spoke to us in Danish; at eight in the evening Rev. Frost spoke in English. On Tuesday and Wednesday afternoons Rev. Frost spoke to us in Danish, his topic being continued on the second day, and Rev. Rodholm spoke in English at night. Thursday afternoon Rev. Rodholm spoke again in Danish and Thursday evening, Elmer Scott, a guest of the co-op, spoke to us on the topic "The Golden Rule in Business". Friday afternoon Rev. Michael Mikkelsen from Askov, who together with his wife, were guests in Danevang during the Jubilee, spoke to us in Danish, followed by Rev. Frost at night in English.

Despite the busy season, (the farmers being much delayed this year in the harvest of their crop, partly because of a wet and late spring and partly because of the labor shortage), there was a very good attendance throughout the entire week. Each afternoon

at the coffee table we enjoyed hearing from both old and young, and we sang together from our store of Danish songs. They were wonderful hours, well spent together.

On Saturday our guest speakers had vacation, but I fancy it was not much rest they got. Rev. Frosts were busy calling on various old — friends shut-ins — whom they had not met at the meetings. S. D. and Mrs. Rodholm were carried away to the beach for a picnic supper.

Sunday the 29th wound up the fall festival, and it, too, was a great day, with a good attendance both morning and afternoon. Our services began at 10:00 o'clock in the morning and at 2:00 o'clock in the afternoon, since both Frosts and Rodholms were leaving Houston, Tex., at 8 o'clock Sunday evening. Rodholm conducted the morning services in Danish and Rev. Duus assisted at the Communion table. Rev. Frost spoke in English in the afternoon. Farewells were said at the coffee table, from which our guests took an early departure. They were taken to Houston in car.

Much remains which could be said, but I shall venture but this one thing more. The amount of social gatherings that could be got into one day, besides two lectures and afternoon coffee, was amazing. One morning we started out by going out to breakfast. It was

a delightful experience to all of us. Mrs. Chresten Madsen set a delectable table and we did justice to her eggs, bacon, baked apple, hot biscuits, jams, and coffee. It was a regular feast. Then we often had two dinners the same day, going one place at noon and a second place for supper. Somehow, after having eaten one big dinner at noon, and having had afternoon coffee, we were nearly always a wee bit uncomfortable after our second dinner, but who can blame us?; especially when it was turkey with all the trimmings, or fresh flounders from the gulf. These dinners afforded the opportunity for the guests to visit in the various homes in Danevang and, as such, they were greatly appreciated. Then there were our evening chats over the coffee cups before retiring. Sometimes we were alone with our guests — sometimes we had company. Always they were enjoyable moments for which we were thankful.

I have not ventured to give the content of the various lectures; I could not do justice to them. We received so much in one short week that it would be much to expect that one could fully digest it all. Personally, I received many new thoughts, and have much to ponder upon for months to come.

Gerda Duus.

Grand View College Building Program

The Board of Education met at Grand View College September 19 and 20. The main purpose of this meeting was to discuss the building program of our college. One evening was set aside for a meeting with the faculty and the executive committee of the Jubilee Fund. Major William Ingemann of the U. S. Air Corps was also with us. Major Ingemann is an architect from St. Paul, Minn. He has a wide experience in planning college building programs. We were very fortunate in having him with us. He gave us generously of his time.

At this meeting which was held in President Knudsen's living room we discussed the building program from many angles. After a general discussion each person was called upon to express himself. Many possibilities were explored and brought out in this general discussion.

We were agreed that we should prepare and present a general and overall plan to follow. Each step in a proposed program, whether it be a new building or extensive remodeling and improvements in the present buildings, should fit into a long term plan.

It might be well to mention some of the specific things mentioned in our discussion of a long term building program; namely, a new dormitory for women, a science building, a gymnasium with stage and adequate seating facilities, improved faculty residences, enlarged library facilities, improved theological seminary facilities, heating plant, etc.

Any improvement and expansion of our physical plant, through a long term building program, necessarily should serve the purpose of our college. May I quote from the Jubilee Fund Circular where a general statement of the purpose and aim of our college has been stated:

1. Continued emphasis upon the importance of the Christian College in the face of the increasing secularization of higher education, by:

Strengthening the homelike character of student dormitory life.

Making individual character development and social service the touchstone of true education.

2. Provision for increased educational facilities for second year and pre-seminary students by:

Additional courses in foreign languages; the arts, such as drama, speech and music; the sciences, such as chemistry, physics and biology.

Improved library facilities, stage equipment and athletic opportunities.

Further development of the Scandinavian department, stressing culture, language, music and Danish gymnastics. Possible expansion of the entrance requirements to the seminary, approaching four years of college.

The Board of Education would like to stress this point, that in planning for the future of Grand View College we should not only meet the most immediate needs before us but as far as possible try to gauge in a general and flexible manner its development and needs for years to come. We also believe that any initial step, the erection of a new building or major changes or improvements in our present buildings, should fit and be a part of a permanent, well planned program of expansion.

The day following the meeting with the faculty and the executive committee of the Jubilee Fund the Board of Education met again for the purpose of crystalizing the proposals of the preceding evening. Major Ingemann again joined us.

As a result we asked Major Ingemann to prepare

Vacationing In The South

By Nanna Goodhope

VII

THE FRONTIER NURSE OF THE CUMBERLANDS

I saw her my first morning at work camp. She was riding horseback along the creek bed on her regular round of visitations up through the valley. I had seldom seen a sight more pleasing to the eye. The horse was a gorgeous light sorrel with white feet and mane. The rider was tall, lithe, bareheaded, dark haired, and sun-tan. She wore the uniform of her profession —

a survey of our grounds and begin work on a sketch covering a long term plan of expansion.

Furthermore, we asked Major Ingemann to go over the present main building in order to counsel us concerning the best possible use which could be made of it in our proposed plan of expansion. We were advised that our main building has still many years of good service in it.

It appears to us on the Board of Education that there are at least three immediate needs we should plan for and be ready to take care of as soon as possible.

1. Improved and enlarged laboratory facilities for chemistry and preparation for adding a course in biology.

2. More class room space.

3. Improvement of dormitory facilities.

It might develop that the present building could very well be remodeled to take care of the needed additional space and equipment for chemistry and biology, and improved dormitory for the men. This would then call for a new women's dormitory which also should include an apartment for a faculty family or dean of women, and possibly a new dining room.

These are some of the tentative results, of our planning following our September meeting. As soon as we have the necessary information for further deliberation we shall meet again. We shall then present specific recommendations for our church body to discuss and act upon.

Meanwhile we shall, to the best of our ability, explore the field further in order that we may carry out to the best possible end the trust bestowed upon us.

Respectfully,

Ottar S. Jorgensen.

Note: Someone remarked to us that the Jubilee Fund Drive, which is gathering the money necessary for carrying out the Grand View College building program, would be a worthy recipient of Christmas gifts from Ladies' Aids, Young People's Societies, Men's Clubs, and individuals. We pass on this suggestion to you in hopes that it meets with your approval.

Another opportunity is now at hand for contributing to the drive. When you buy your bonds in the Sixth War Loan Drive, won't you please consider the fine opportunity you have for donating a bond to the Jubilee Drive? Ask your local committeemen about this.

Richard H. Sorensen,

Executive Secretary, Jubilee Drive Committee.

Frontier Nurse of the Cumberland. Her riding habit—for such was her uniform — was of blue-gray and consisted of jodhpurs, high boots, and a close-fitting jerkin worn over a long-sleeved white blouse. The outfit was strikingly becoming. I never saw her wear a hat even in the brightest sunlight. On a strap over her left shoulder hung her professional bag.

She called a cheery good morning as she rode by our cabin, and with a camper out drawing fresh water for our breakfast, from an open well, she exchanged casual pleasantries about wind and weather.

In response to queries about this, to me, interesting spectacle, I learned furthermore that the rider was one of the Mary Breckenridge nurses of that section; that Mary Breckenridge is one of the great humanitarians and philanthropists of our day, beloved by thousands of people whom she has helped directly or indirectly; that she has spent a considerable fortune and given all her efforts for more than two decades to a work of mercy among the poor mountaineers. I also learned that our work camp was located less than a half mile distance from one of the nine nursing centers established by Mrs. Breckenridge.

An opportunity soon came for a visit with Miss Grace Reader, the nurse whom I have already described. It was a rare treat to sit with her at sunset on the ivy covered veranda, the valley stretched out before us and her "Great Dane" at her feet. Her abode was, like the other nursing centers, pleasant and spacious, not luxurious but comfortable. Besides living quarters for herself and a maid, there was an extra guest room and a small dispensary, where patients came for treatment and for medical supplies. For the Frontier Nurse is midwife, physician, and nurse, all-in-one, to the people of the large area she serves.

A terraced lawn with flower beds, hedges, and trees surrounds the cottage. Behind it there was a small but prolific vegetable and berry garden; and to the one side a stable, cow barn, and a small chicken coop. A neighbor assists the nurse as gardener and stableman. Without the home comforts of the nursing centers it would be near impossible for the Frontier Nurse to continue for long the exacting service required of her, in a district where living conditions are at a very low level. But before I continue my story further, I will invite my readers to take a seat with me in the setting where I learned more about Miss Reader and Mrs. Breckenridge, both of whose self-giving service to humanity was well demonstrated in the community around me.

It was my last night at camp. As a pleasant farewell gesture, my companions had planned a camp fire party. They invited as our guests all those connected with the Service Center. And as a special guest they had invited Miss Reader, who had by request, graciously consented to giving an informal talk on the Frontier Nursing Service and its founder.

Benches, stools, boxes and logs had been placed around camp fire for the older members of the party to occupy. The younger members sat on the ground, or stretched out full length on blankets. Thus for a time we enjoyed in silence the coziness of the camp fire, the cool night air enhancing the comfort of its warmth. Its blaze added light and friendliness to the faces of those around us.

Someone began humming a folk tune; others joined in, and soon the whole camp was singing. Our attention was then turned to Miss Reader, who was asked to tell us why she had chosen to take up a service among the mountain folks when she, a graduate nurse, must undoubtedly have had more attractive opportunities offered her elsewhere.

Miss Reader then told us that she had held a good nursing position with regular hours and fair pay in her home state of Ohio, and had been contented in her work until she chanced to hear Mrs. Mary Breckenridge, when that grand lady was on a lecture tour, pleading for volunteer nurses to take up a work among the mountaineers, that the humanitarian work so successfully begun there might be expanded.

"Mrs. Breckenridge, who has the gift of appealing to the conscience of her listeners, left me no peace of mind," said Miss Reader, "until I obtain a leave of absence from my job to come south to the Frontier Training Center at Hyden, Kentucky. Here I took up the study of midwifery, as a proficiency in that art is one of the required accomplishments of the Frontier Nurse."

But Miss Reader told us that she was not at first favorably impressed with the prospects of becoming a Frontier Nurse. Being used to the modern devices of our day, she found the Frontier Training Center sadly deficient in equipments. In fact, everything about it seemed to her crude and primitive, like the country and the people it was designed to serve. After three months' training there our friend returned to her former job, having been unable, in her own words, to convince herself that her debt to humanity included the sacrifice of her own comfort and happiness.

"But, I was never again really happy in my old job," she admitted, "and, after an elapse of some months, I again returned to the land of privation, poverty, and disease to continue the training where I had left off. And here I have remained ever since."

"Are you happy in your work here now?" someone then asked her.

Miss Reader looked up with that quaint, convincing smile, which was one of her outstanding attractions. "I would not trade my present post for the best paid job anywhere," she said. "There is," she continued, calmly — convincingly, "a certain satisfaction in doing for those who really need you — who might not be helped were it not for you — which neither money nor social prestige could possibly give."

She admitted that there might be little hope of educating the older generation of mountaineers for better living. But the younger generation, especially the mothers, some of whom are mere children themselves, are eager, she said, to learn about sanitation and child care, that they may be able to give their children a better chance for healthful, happy living than they themselves had.

Then, in a more humorous trend, Miss Reader told us some of the interesting and oftentimes pathetic experiences she had encountered in her combat against fear, superstition, snake bite, and disease. Her Scotch-Irish humor was never subtle; it was clean, sympa-

thetic, and invigorating. Her tales made her listeners want to laugh and cry at the same time.

Of the many difficult situations in which her work had placed her, one seems to me typical. It concerned a certain woman whom Miss Reader had urged fervently, for legitimate reasons, to submit herself to hospitalization during her approaching confinement. But it had been without avail. So when the time came to give birth to her child, it became necessary to carry the woman four miles on a stretcher over very rugged terrain to the nearest wagon road, from where she was transported by car the remaining forty miles to the hospital at Hyden. The life of both mother and child were saved, however, Miss Reader told us with a sense of gratitude and great satisfaction.

The people of the mountain regions, as we have already seen, are obstinate and self determined. A nurse does not go into a home and give orders, as she may in some regions. She must be diplomatic in her approach and well schooled in the art of patience and tolerance, if she is to be successful in her chosen field.

As to Mrs. Breckenridge, her life story would require an entire book, and can not be given in detail here. She descends from a family of southern aristocracy, is now in her sixties and is still very active. It was during the time of her great bereavement through the loss of her famous husband, in the first World War, and shortly afterward her child, that she was awakened to the need of the people in the Cumberland lands for health training and medical aid. It was a region where the mortality rate was among the highest recorded in the United States. She saw it fitting to expend her energy and entire fortune in an effort to change that situation. She has been successful beyond her fondest dreams; for statistics now show that in the 700 square mile area in which the Frontier Nursing Service functions through nine centers, the death rate has been reduced to near the lowest recorded in our land. Mrs. Mary Breckenridge has thus in a beautiful way built a living monument to the memory of those she had loved so passionately.

After our guests had departed, I sat for a time watching the ambers of the camp fire burn low. I was full of impressions of the richness of living experienced at camp. It occurred to me then that so long as there are men and women ready and willing to give themselves that others may have life more abundantly, the world is not apt to go entirely wrong.

All was calm. The lights on the hill sides, which had earlier in the evening twinkled like tiny fixed stars through pine and sycamore, had been extinguished. Only the chirping of crickets and other insects, and the croaking of frogs in the creek a few feet away, answered by others of their species further up the creek, revealed life and motion. As I listened I knew there was harmony amid the tumultuous sounds of nature's creatures around me. And, so also, I thought, there is harmony in humanity amid the tumult of war and strife, if only we have the ear to hear it.

(To be continued)

Glimpses From The Santal Mission

Bongaegaon, 1936.

The census of 1931 in Goalpara and Kamrup Districts shows a Boro population of some 208,000 people. Is it not evident we are in need of more Boro workers to teach the Gospel. There is a spirit of receptivity so rare in Missions — Kristiansens inform us: "... Boros are actually clamoring for Christian teachers."

Opportunity Knocks.

Tajobari school for Boro girls is an actual fact. For our Boro boys we have not the accredited organized school. True, many Boro boys have for years been admitted into our Grahampur Middle English school but here no Boroni but Santali is taught. However this arrangement did really work well. The Santals being in majority, admitted: Boros ridicule Santals for slowness and — Santals ridicule Boros for being quick — quick tempered.

As we read of the Santal Hymnbook of 43 hymns replaced in 1876 the old edition of only 18 hymns so now the same good cheer and rejoicing was experienced by the Boro Christians when in 1930 the number of Boro hymns had reached 142; translations mainly. There were hours of wholesome fellowship through singing among the Boros.

In 1935 Rev. Malmes came to India and set out to study Boroni. Incidentally, as the Kristiansens so also the Malmes spent one year in Joema studying Boroni. They lived with Joh. Johansen who was at that time in charge of the Santal work of the Joema District. Undoubtedly it is of interest to know that Mrs. Else Malme is the daughter of Rector Høeg who for years was chairman of the Santal Mission in Norway.

The cold season of 1922-23 Mr. Høeg in company with now Bishop and Mrs. Poul Oldenburg then chairman of the Santal Mission in Denmark, visited all our Mission stations.

These guests were an inspiration, indeed, not merely to the Indian Christians but in a very special way to us Missionaries. In 1936 at Christmas the Malmes left Joema for Tajobari to resume their studies and in the midst of people using Boroni. Land was secured for an additional Boro station — eventually Boro Boys' School less than ½ mile from Bongaegaon Ry. station.

Early in 1937 Malme moves to the new station, Bongaegaon. He supervises the building projects in connection with other work. Mrs. Malme, then at Tajobari, came to Haraputa in October to relieve Mrs. Kr. Ofstad and Miss Marie Aasland who had conscientiously carried on for four weeks, taking care of the oftentimes irrational typhoid patient, Miss Dagmar Miller. Dr. Erling Ostergaard was summoned as Dr. Dagmar Pedersen was at the time in U. S. A.

The Bongaegaon bungalow on posts like the one in Tajobari — was so well on the road to completion Mrs. Malme moved from Haraputa after the four weeks careful nursing to join her husband there.

Eventually a Boro Boys' school was opened. Here

too the difficulty of securing competent teachers presented itself.

The Boro area has been divided: Gaorang being the center for the western churches taken care of by the Kristiansens, and Bongaegaon the center for the eastern district. Here Malmes served. In 1938 Rev. Halvorsrud came to India. He too, entered the Boro work.

In 1939 Kristiansens as well as Miss Bessie Fischer went on furlough. Malmes moved from Bongaegaon to Gaorang. Miss Anna Nødtvedt was in Tajobari Girls' school and Halvorsrud alone in Bongaegaon.

As we have seen it was April 12th, 1940, he claimed his bride, Miss Anna, and they were married in Gaorang and thence took up together the Boro work at Bongaegaon.

In 1941 Malmes having been advised to leave India due to ill health, came to America. This leaves the Halvorsruds with the entire Boro field. So they moved into the Gaorang Mission station where we find them today.

Who are the people in Bongaegaon station?

They are Norwegian Missionaries to China, stranded.

Rev. and Mrs. Westborg were willing to take over and do as much as possible for the Boros, though their language is not Boroni but — Chinese.

"What hath God wrought!" before our very eyes in this the Boro people during these few years — nearly 3,000 baptized Christians.

D. M.

IN THE WIDE, WIDE WORLD

(Continued from page 7)

Maule who had been executed for the crime of witchcraft, he said:

"He was one of the martyrs to that terrible delusion, which should teach us, among its other morals, that the influential classes, and those who take upon themselves to be the leaders of the people, are fully liable to all the passionate error that has ever characterized the maddest mob. Clergymen, judges, statesmen — the wisest, calmest, holiest persons of their day — stood in the circle around the gallows, loudest to applaud the work of blood, latest to confess themselves miserably deceived."

It may be possible to exterminate a people, but it is doubtful that the love of freedom can be crushed in the hearts of a people. The common man in Europe today is living proof of this.

* The Nation, Vol. 159, Number 18.

LUTHERAN HOME MISSION

(Continued from page 6)

women are carrying a large percentage of the work. Why? The meeting was coming to a close. Soon everyone would be gone east — west — home. They had been two good days, away from one's own everyday world — widening one's horizon.

F. S. P.



THE CHRIST OF THE AMERICAN ROAD, by B. E. Stanley Jones, Abingdon Cokesbury Press, Nashville, Tenn. \$1.00.

It is still an event to read another book by Stanley Jones as it is an event to hear him. There are a lot of many-sided experiences embodied in that man. He sees universal relationships clearer than most of us. Through every experience, as they are given to us in his books, there shines the light of the ages. To him God has spoken his final word to us in His son, he sees clearly that Christ came to give us eternal principles; He came to redeem, He came to declare a climax in the existing order and a victory over our defeat.

It is amazing the light he finds in Scripture; where that book is so many dark rooms to many of us, it has become so many eternally lighted rooms to him, and as he opens the doors to the light we see that it has been there all the time.

Many of us have sensed a gap between our government (without any reference to party) and the realm of God, and we have made consequent compromises, many would-be Christians have lost their salt and light in the blind adherence to selfish politics, our convictions have often disappeared in the ballot block, and many are they who have openly enticed us to do so. The time is passing when it will be dared though there are still politicians watching hawk-like over our wavering willpower. But what must we do to get our government Christianized, in other words be concerned about electing men who will be guarded by Christian principles? I feel, as I read this part of the book that here is a real solution and challenge to men and women in the churches, and if enough of us could be animated by the right mind — and there is but one guiding mind in the world — if that is not so we are contradicting our pulpit preaching, then the people who call themselves Christians would become a power for righteousness.

To read about our seven American hesitations is to smile at some of our past prejudices; and to be reminded of our hesitations in Christianity is to be jarred out of terrible subjective one-sided emphasis.

Let this book be read, and if we can be changed at all, we will not be so easily fooled, by unscrupulous opportunists.

L. C. Bundgaard.

INTRODUCTION TO THE CHRISTIAN RELIGION, by Dr. Ernst Kaper. Translated by Rev. L. C. Bundgaard, Withee, Wisconsin. 147 pages. In paper binding, 65 cents.

Pastor L. C. Bundgaard has done us a real favor by translating Dr. Kaper's Introduction to the Christian Religion, by compiling "The Coming Days", a book within the book, and by adding for good measure his own outline for the devotional period in the confirmation class.

Part one is Dr. Kaper's Introduction and Luther's Explanation. I like it because of its sane approach to the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and the Sacraments. Dr. Kaper's common sense use of the Bible and his (or is it the translator's?) choice of sacred poetry are refreshing and stimulating.

Part Two, "The Coming Days", compiled, or written, by Rev. L. C. Bundgaard, is a group of devotional readings which should be treasured by every pastor, youth leader, Sunday school teacher, and young person in our Synod. Some of them are beautiful, yes, masterpieces of lasting worth.

The thirty-six short chapters in "The Coming Days" treat such important subjects as: "My Home, My Vocation, My Health, My Room, My Companions, My Amusements, My Friends, and My Bed. There is good advice about Books, Trips, Money, and Vacations. Whoever wrote the chapters on Sickness, Temptation, Sorrow, Homesickness, Tomorrow, and My Future knew of what he spoke, and said it well. Christmas, Easter, Pentecost, Sin, Backsliding, Indifference, Death, My Bible, My Baptism, My Confirmation and The Lord's Table can be read with benefit by any sincere and growing Christian.

The few mistakes which somehow have crept in will probably be eliminated in future editions.

Rev. L. C. Bundgaard has never asked me to mention his book in Lutheran Tidings or anywhere. However, I am convinced that we owe it to ourselves, our pastor in Withee, and the men who helped him publish the book to read it and to use it wherever the situation permits.

Christmas will soon be with us. Why not order a number of copies and present them to your friends? I understand that the book can be ordered by writing to Rev. L. C. Bundgaard, Withee, Wisconsin.

J. C. Kjaer.

CHURCH and HOME

By REV. M. MIKKELSEN

"Still, still with Thee, when purple morning breaketh,

When the bird waketh, and the shadows flee;

Fairer than morning, lovelier than the daylight,

Dawns the sweet consciousness, I am with Thee."

Great decisions must be made from time to time. Such decisions which are likely to influence and determine not only the life of him who makes them but the destiny of many others for years to come. Sometimes men face problems of such nature that they must find a solution, and apparently there is no one to consult, therefore, they must make the decision alone and take the consequences.

It is well under such circumstances

to wake up in the morning and feel "the sweet consciousness, I am with Thee". Isak's and Rebecca's son Jacob did that one morning when death to him seemed even better than life. A young man and yet a weary traveler going away from his home into an unknown and obscure future. Utterly alone and destitute; unable to solve the problem and make the decision which would again put him on his feet.

In a dream during the night God revealed Himself to him, and waking in the morning he woke up a new man; he woke up to that consciousness which is "fairer than morning," and "lovelier than the daylight"; "I am with Thee."

He was no longer alone: God was there, all around him, even within him. Here he met God, and, before he resumed his journey, built an altar and called it Bethel. This was the greatest moment in Jacob's life in many respects comparable to the experience of Paul on the Damascus road. And as Paul, in spirit at least, was compelled to come back to the place where he first met the crucified and risen Lord,

so Jacob when important decisions had to be made was destined to go back to Bethel where he first met God.

Today, when men are undecided and unable to find their way in the gloom of world-confusion it is important, rather than decided alone and do it wrongly, to find the way back to where they first met God. There the darkness disappears; there God's eye is the light that lights the way before us, and the consciousness dawns upon us: "I am with Thee."

The stars we see in the windows of parents whose sons are serving their country speak to us of loyalty, the star above in God's window is forever the symbol of a love so great that He gave His only Son that whosoever believe in Him shall not perish, but have everlasting life.

The most important of all decisions was made by Him on the cross. All subsequent decisions should be made in the light of the cross which is the place where men meet Christ and become Christians.

Our Church

Enumclaw, Wash.—The Hope Lutheran monthly church bulletin appears in a new and much improved form. It is an eight page shop-printed bulletin featuring one page of editorials, and in the November issue four independent articles, "The Future Belongs to Us" by Holger J. Koch; "About Parents and Children" by Bishop Monrad from "Kirkelig Samler", 1882, translated from Danish by Ove R. Nielsen; "Young Men and War" by Chris Hansen, Jr.; "Away From Home" by Jane H. Smutterolf. The Hope Lutheran is published on the first of each month — and is dedicated to the work of the Enumclaw congregation and to Christian work in general. Chris Hansen, Jr., is the editor, Rev. Ove R. Nielsen the managing editor, Jane H. Smutterolf and John E. Marsten associate editors.

Trinity, Chicago—Rev. Erik K. Møller was the guest speaker at the fall meeting held Saturday and Sunday, Nov. 11 and 12. He also spoke in St. Stephan's church on Friday evening, Nov. 10th.

Bridgeport, Conn.—A special memorial service was held in Our Savior's church on Sunday, Nov. 5th. The members of the Danish Sisterhood, the Danish Brotherhood, the Hand in Hand Lodge and Our Savior's Danish Lutheran Congregation thus met in a joint service to remember particularly those who have passed away during the year.

Plans have been made for a V-E day service. The service will be held in the evening of the day armistice is officially announced.

Manistee, Mich.—Rev. Malme, Norwegian missionary from Santalistan spoke in Manistee, October 17th, at a joint meeting of Our Saviour's church and the Norwegian Lutheran church of that city.

Dagmar Miller, our returned missionary from Santalistan, India, visited the city of Chicago during the week Nov. 12-19 and spoke in the various Danish churches of both synods. She was the guest speaker in Dwight, Ill., on Wednesday, Nov. 15th at a Mission meeting sponsored by the "Willing Workers" of the St. Peter's church.

"My Church", the Quarterly Bulletin published by the United Danish Lutheran church in a recent issue carried the following item: **"The Pastor's Salary:** At our last convention salaries of our teachers and synodical officers were substantially increased. But in several of our smaller congregations the pastor's salary is yet far less than it ought to be. In most cases it would not need to be so. Many members would doubtless be happier if they doubled their yearly contributions! One of our congregations (with 232 confirmed

members) at its last annual meeting increased the pastor's salary by \$750.00, from \$1650.00 to \$2400.00, (plus parsonage). Another congregation (with 184 confirmed members) recently decided to raise the pastor's salary from \$2400.00 to \$3120.00 (without parsonage). In ten minutes during a business meeting, promises were given totaling an increase of over \$1000.00 annual contributions."

Christmas Chimes — The annual Christmas publication published by the Young People's Luther League of the United Danish Lutheran church appears again this year in probably a more festive form than ever before and a challenging content. It is edited this year by Rev. Lawrence Siersbeck, former president of Dana College. The first edition of 7500 copies was sold out within a very short time. A second edition is now being printed, and we urge all who would like to secure a supply of copies to place your order immediately with Lutheran Publishing House, Blair, Nebr. The price is 60 cents for this 65 page beautifully illustrated Christmas magazine. It is very appropriate as a Christmas greeting to any young person in the U. S. service. For the additional charge of 10 cents it will be sent directly from the Lutheran Publishing House to any service address.

Gathering Enjoyed—The Men's Good-fellowship group held a ladies' night on November 9. We had a good gathering of about 75 people. A short program was given, after which dart ball, table tennis, intelligence test and other games were presented to the ladies. About a dozen teen-age youths enjoyed checkers, monopoly, etc. The men served lunch, cafeteria style. We hope the ladies enjoyed themselves and come to visit us again on our next ladies' night. Our regular meeting is held the first Thursday of every month, every man invited.—Harold V. Christensen.

On November 12, Thorvald Hansen preached at Luther Memorial Church, and Peter Thomsen preached and lectured at Omaha.

To Santal Mission

General Budget.

Danish Ev. Luth. Church, Flaxton, N. Dak., \$10.00; Mr. and Mrs. Carl Lind, Flaxton, \$5.00; Marie and Carl Petersen, Flaxton, \$2.00; Mr. and Mrs. P. C. Petersen, Flaxton, \$8.00; Mrs. Ferdinand Jensen, Flaxton, \$1.00; Mrs. Marie Grecia, Flaxton, \$1.00; Mr. and Mrs. Chr. Rawn, Flaxton, \$2.00; book sales, 50c; Mrs. Olaf Møller, Dagmar, Mont., \$1.00; Dagmar congregation, Dagmar, Mont., \$57.55; Volmer congregation, Dagmar, Mont., \$13.50; Mr. and Mrs. Mads Strandkov, Dagmar, Mont., \$2.00; Mrs. Jorgensen, Dagmar, Mont., \$1.00; Freja L. Aid, Dagmar, Mont., \$25.00; District meeting Dist. V, Askov, Minn., \$25.50; Mr. and Mrs. Andrew Henriksen, Askov, Minn., \$50.00; Mrs. Riss, Danebo,

Mpls., \$2.00; Nazareth L. Aid, Hutchinson, Minn., \$10.00; Mrs. Knud Lund, Tyler, Minn., \$1.00; St. John's S. S., Hampton, Iowa, \$4.36; Mrs. Caroline Jorgensen, Kimballton, Iowa, \$10.00; Mrs. Hans Davidson, Ringsted, Iowa, \$4.00; Mr. and Mrs. Hans J. Nissen, Marquette, Nebr., \$1.00; Mr. and Mrs. Axel Olsen, Perth Amboy, N. J., \$25.00; Nazareth S. S., Withee, Wis., \$20.00; Esther Nielsen, Seattle, Wash., \$5.00; Einer Nielsen, Seattle, Wash., \$5.00; Mrs. Marie Andersen, Cedar Falls, Ia., \$5.00; Bethlehem Mission meeting, Muskegon, Mich., \$10.00; Our Savior's S. S., Manistee, Mich., \$2.25; Alfred A. Olsen, Ruthton, Minn., \$10.00; Rev. and Mrs. N. P. Gravengaard, Los Angeles, \$5.00; Greenville Mission meetings, Greenville, Mich., \$48.26; St. John's Church, Ringsted, Iowa, \$71.80; Union Mission meeting, Manistee, Mich., \$7.50; St. John's S. S., Ringsted, Iowa, \$23.57; Danish Ladies' Aid, Withee, Wis., \$5.00; Germania L. Aid, Marlette, Mich., \$10.00; Danish L. Aid, Askov, Minn., \$10.00.

In memory of Mrs. Lorens Petersen, Arcata, Calif., Dagmar Miller, Ida and Hans Egede, Hampton, Iowa, \$2.00; in memory of Jens Ibsen, Westby, Mont., Mrs. Jens Ibsen, Westby, Mont., \$15.00; Mr. and Mrs. C. Holst, Westby, Mont., \$5.00; in memory of Ludvig Andre, Pasadena, Mrs. L. Andre and Rigmor and Dagmar Bovbjerg, Pasadena, \$3.00.

Toward Leper work: Mrs. Jennie and Mildred Picard, Racine, Wis., \$10.00.

Toward Children's support: St. John's Bethania L. Aid, Ringsted, Iowa, \$10.00; Nazareth Ladies' Aid, Withee, Wis., \$20.00.

Total since January 1st, \$4,529.55.

Acknowledged with thanks.

Dagmar Miller.

Tyler, Minn.

FROM SASKATCHEWAN

(Continued from page 5)

there three times this summer. The services were well attended, two children were baptized, there was a very good attendance at our communion service. I am glad to be able to announce a little progress.

I have good reason to be thankful for the understanding and goodwill I met in all of the four congregations this summer.

Vilhelm Larsen.

News Briefs

New Concentration Camp Filled—Partly because their daily arrests have overfilled Danish jails and concentration camps, partly for the more cheering reason that they may not be able to hold Denmark much longer, the Germans have at last succeeded in removing seven hundred men and 25 women from the concentration camp of Horserød in Sjælland to the Frøslev camp near the Dano-German frontier.

The transfer was made with every possible precaution, a tribute to the Danish underground. Large German forces, says the *Dagens Nyheter*, August 13, guarded the district around Horserød and around the harbor of Elsinore when the transport took place. The harbor was spotlighted and machine guns were mounted there. The prisoners were stowed in the holds. They were landed at Flensburg from where they were moved by night in trucks to the concentration camp across the border. The sentinels around the camp have been multiplied. It had been built with every kind of high-tension barbed-wire and watchtower. The entire camp can be covered with machine gun fire from a bunker built on an adjoining hill.

Weekday Classes—As Sunday school attendances decline almost everywhere, attendance at weekday classes conducted in hours released from public school programs is showing a substantial gain.

A summary published by the *Protestant Voice* shows 1,500,000 school children attending such classes at present. Two hundred communities in New York State report 300,000 pupils in released-time classes; 108,000 of them in New York City and 73,000 in Buffalo.

Such classes are now being held in forty-four states. Ten states have passed legislation permitting released time, and in the others the classes are conducted on the basis of judicial decisions and sanctions of school authorities.

One of the evils of war for the girls who are left behind was demonstrated (August 12) in San Francisco harbor, when 295 Australian war brides were disembarked there from a luxury liner. The Red Cross had lined up 74 carriages for the accompanying babies. Many others are expected, for the marriages are said to run into many hundreds, and there are other lands to hear from. Every war naturally causes an unusual shortage of men. This foreign competition just aggravates the situation.—The Lutheran.

Junior Hymnal

For Church and Home.

New, revised, and enlarged edition. This song book is printed in music edition only. Hymns especially selected for Sunday Schools, but can also be used for Young People's meetings. Contains 326 selected hymns and has order of service for Sunday School and 54 Scripture selections suitable for responsive reading. Price: \$1 per single copy; 10 per cent discount on 10 copies or more.

Child's Christmas Chimes

(Edited by Rev. J. M. Girtz)

Such fascinating stories as "Bethlehem Circus", "The Leper Boy's First Christmas", "Mike Knew Better", "When the Ice Broke", and "Christmas at Old Castle Mill" along with many others will appeal to the children. Profusely illustrated with original draw-

ings. Attractive and appropriate 3-color cover design. Price, 25c each; \$2.50 per dozen; \$17.50 per 100. Delivery extra on quantity orders.

Why not order a copy for every child in Sunday School? Ideal for Christmas gifts. Will be off the press around December 1. Order now without delay!

1944 Christmas Chimes

The second edition of the 1944 CHRISTMAS CHIMES will soon be off the press. First edition of 7,500 copies completely sold out. Contains 64 pages of stimulating and inspirational articles, poems, and stories. Beautifully illustrated throughout. Attractive four-color cover design. Ideal for Christmas gifts. Send in your orders now to facilitate in making a close estimate for this printing, thus avoiding a possible overrun and a waste of paper.

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