

# Lutheran Tidings

Volume XI

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## The New Year

I am the New Year, and I come to you pure and unstained,  
Fresh from the hand of God.  
Each day, a precious pearl to you is given  
That you must string upon the silver thread of Life.  
Once strung can never be unthreaded but stays  
An undying record of your faith and skill.  
Each golden minute link you then must weld into the chain of hours  
That is no stronger than its weakest link.  
Into your hands is given all the wealth and power  
To make your life just what you will.  
I give you, free and unstinted, twelve glorious months  
Of soothing rain and sunshine golden;  
The days for work and rest, the nights for peaceful slumber.  
All that I have I give with love unspoken.  
All that I ask — YOU KEEP THE FAITH UNBROKEN!

J. D. Templeton.

## The New Year

### THE MANGER, THE CROSS, AND TONGUES OF FIRE

A happy and a prosperous New Year is our usual greeting to friends when the old year is relegated to the past and the new year is ushered in. In ordinary times, to many people, among them certainly many who are God fearing, New Year's eve and New Year's day are thought of as a gala time, when joyful expectation of good days to come, is confidently hoped will be abundantly realized.

We are, of course, not now living in ordinary times. As the war-torn year, 1944, drags away his fearfully battered form, our apprehensions may perforce overshadow our hopes. Too well we know that before the new year has been with us for even a few hours, sorrow, deep and soul racking, will darken many a threshold. Fearing the possibility of losing our dear ones, we hesitate, understandably, to speak of 1945 as a year of hope. Still, in some respects, a year of hope it certainly will be. There is, for example, a fair chance that the European aspect of the present armed conflict will be successfully concluded for the Allies. And then there are, no doubt, many private objectives that will be attained.

So very much depends upon our manner of meeting the days to come. Shall we be intelligently alive to our opportunities, and shall we have the fortitude to bear the burdens that will be laid upon us? Upon what we are as persons and upon what help we may enlist will depend the answer to those questions. Particularly with respect to the help that may be ours, let us turn to the realities symbolized in Christendom by the manger, the cross, and the tongues as of fire. If we make that inheritance our own, we may with very good reason wish one another a happy New Year.

To be sure no merely human words can exhaust the richness of meaning implied by the three symbols named. The purpose of these few lines is not to be exhaustive, but merely to suggest a few thoughts.

Recently we have celebrated what is symbolized by the manger, the coming of the Christ child. Christ was Himself at one time one of the least ones. And when He came to maturity, He seems never to have forgotten the child. It is the child, with its simplicity of heart and mind and faith, to whom belongs the Kingdom of Heaven. Let us note in particular one characteristic of the child which is rather infrequently mentioned in connection with Christ; namely, that of imagination. And yet Christ had it to a high degree. When He became a man, His constructive imagination broke with literalism, spoke in rich parables of things that are and that are to be, and gave Him an amazing outlook that projected a new heaven and a new earth. Could we, too, break with formalism, with the part of the past that is really dead; and could we, too, see visions, then we could at least begin to meet the future with confidence. Imagination holds the world "in the hollow of its hand." This world is not physically large. Even the aviator who is caught up by the poetry of flight knows this. Speaking of the "vast hordes" of humanity, with its problems diverse and "insoluble", Van Loon amuses himself with the idea that all humans now living could be packed in a box less than a cubic mile in content, which, considering its purpose, is a box surprisingly small. To be sure, the problems of man are not solved by putting him in a box (unless it were a solution by suffocation) but it might suggest to some persons that it is rather easy

after all to think and speak of mankind. We are citizens, not merely of a county, a state, or a nation, but of the world. That is the stature that is expected of any person who is to live in the modern world. Creative imagination, among other things, will be required to encompass man and solve his problems. In that connection let us bear in mind that long ago the mission was projected that we should all be one in Christ.

Next, a word about the cross. Upon the cross of Calvary, Christ died in agony, but not until after He had most richly lived. Let us, among other things, recall that upon the cross Christ said, "It is finished." As we are often discouragingly aware, there is before us so bewilderingly much yet to be done. Still, long ago, Christ could say, "It is finished." The victory is already won. We can our present reconciliation take. God is our loving Father, and we, in Christ's name, are His children. If He is for us, who then can be against us!

And then there are the tongues as of fire. The tongues are many, but the Spirit is one. And that Spirit is God Himself, the Creator and Sustainer of all reality. He is not far from any one of us; nearer in fact, He is, than hands and feet. Our desires, our minds, our hearts are sublimated when His spirit abides within us. That about which Christ spoke upon the cross as having been finished did not perish. On the contrary, the prerequisites for life eternal were then consummated. The living, informing Spirit is above, before, within us. Happy, happy days are in store for His children, are even here for those who worship Him in truth and in Spirit.

The manger, the cross, and the tongues as of fire — how rich are God's people! Who better than they can face the fearful future; who better than they can sense the opportunities that future after all may offer them; who better than they can wish their neighbors a happy New Year!

God give us faith and hope, and love so that we may meet the morrow with fortitude, with intelligence and imagination, with joy and thanksgiving. God grant that with every passing year we may come increasingly to experience and to know that

"With Christ we walk,  
By grace His congregation,  
With Him we talk  
As children of salvation,  
And thus go forth  
Upon the earth  
Until we reach our Father's mansions."

A. C. Ammentorp.

## A Noon Time Discussion

The big clock in the postoffice tower strikes twelve. Shortly thereafter streams out from the offices across the street numerous clerks, going for their lunch.

I had just leaned back in my chair for a quiet meditation, when in came my serious friend, of whom I have spoken before.

"I did not see you in church yesterday," I exclaimed after we had exchanged our usual greetings.

"Did you slip out before the services were over?"

"No, Arreboe, to tell you the truth, I went to another church yesterday."

"What! Have you become a sampletarian?" I exclaimed.

"A sampletarian, what kind of a person is that, Arreboe?"

"Oh, you can guess what I mean. A sampletarian is a homeless person; one who goes to one church to hear their preacher for some time and then goes to another without getting any church home, and thus misses the real christian fellowship."

"Hold your horses, Arreboe; you know I am not that kind of a worshipper; I do not go to church only to hear the preacher, at least not usually. I must admit, that yesterday I did."

"At luncheon in Commercial club the other day I got into an interesting discussion with the man next to me. He is a preacher, and as a result I went to hear him yesterday."

"Well, how about it? Did you find his preaching interesting?"

"No, not particularly so; but the way he spoke the confession and the Lord's Prayer impressed me. First his slow manner; he almost made a stop between each paragraph. I liked that. But what I am still thinking about and came here to tell you, is the way he spoke the sixth paragraph of the Lord's Prayer."

"You know the usual version is: 'Lead us not into temptation.' That has always puzzled me; the idea, that God would lead us into temptation."

"This is the way he spoke it: 'And let us not yield to temptation.' That is something different, isn't it?"

After the services I spoke to him about it, questioning the new version.

"Come with me for a few minutes," he said, and led me into a little cubby-hole back of the auditorium, that he calls his study.

There he showed me a translation of the four gospels, which to me is new, made by Chas. C. Torrey, professor of semitic languages in Yale University.

"Jesus spoke, and his disciples wrote in Aramaic." He said.

"There were several dialects in that language as there are in most languages in Europe. Jesus and the earliest writers of His words undoubtedly used the palestinian dialect and it is not surprising, that later translators occasionally missed the exact meaning of His words; their work was to some degree often influenced by their ideas of God's relation to man."

"Studies of these ancient languages during our generation have revealed the necessity of making many corrections, and this is one of them."

"Such in substance is what this minister told me, Arreboe."

"After I came home I referred to my old stand-by, Luther's Catechism; the book that both you and I learned from during our childhood."

"You remember Luther's and also Bishop Balslev's explanation of what Jesus meant by the 6th prayer: 'and lead us not into temptation.'"

Undoubtedly this thought had bothered Luther and the bishop, that God would lead us into temptation, and so they add this explanation of what Jesus really meant:



LUTHERAN TIDINGS

# BIBLE STORY SONGS

## REBEKAH

3

### II

Rebekah coming home to her father Bethuel  
Was starry-eyed and very much excited;  
"I met a grand old man when I came out to the well;  
He gave me these rings," she cried delighted.

Her father said: "This man must be very rich, I think;  
Why did he give the rings to you, my daughter?"  
"I only gave the thirsty old traveler a drink,  
And also his camels did I water."

Rebekah's brother Laban was very much impressed:  
"The man is rich and downright open-handed;  
We surely must invite him to come and be our guest,  
Our honor and interests demand it!"

The guest would taste no crumb of the rich and tempting fare.  
"My errand must come first, if you permit me;  
I came to find a wife for my master's son and heir;  
Will you let me take Rebekah with me?"

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

They called Rebekah in: "Will you go with him and be  
The bride of his old master's son?" they asked her.  
"I shall be glad to go, for a servant such as he,"  
She answered, "must have a noble master."

Out in the fields stood Isaac, and lifting up his eyes  
To heaven in his eventide devotion  
He saw a train of camels against the northern skies  
Come nodding like ships upon the ocean.

Far off Rebekah saw him and to the servant said:  
"Why do you halt and raise your arms to greet him?"  
He said: "It is my master." She quickly veiled her head,  
Alighted and went alone to meet him.

So in the evening twilight they met, and both were glad;  
At once they understood and loved each other.  
To Sarah's tent he took her, no longer was he sad,  
No more was he lonesome for his mother.

S. D. Rodholm.

Mel: "Nu titte til hinanden . . ."

"God does not tempt anybody; but we are here  
praying that He will shield and keep us, so that neither  
the devil, the world or our flesh will deceive us or  
lead us astray."

Well, if that is what Jesus meant, then I am sure  
that He also said so and that this modern translation  
is correct when it quotes Jesus as saying: **Let us not  
yield to temptation.**"

"My time is up, so long Arreboe."

I have reprinted this conversation; for is it not so,  
that the more we think about each part of this prayer,  
the closer it will come to us?

O. Arreboe.

## The Wheat and the Tare

Dean Inge of England has spoken in provocative  
terms about Luther giving him the chief blame for  
the development of Hitler's religion. It hurts me be-  
cause Luther has a high place in my inheritance and  
and I want to take him along into the coming era. At  
the same time I am unable to join in a *carte blanche*  
repudiation of what Mr. Inge said. I must frankly ad-  
mit that L. was both wheat and tare. Thus he resembles  
other great men of the church and the church itself.  
The Church is not a pure heaven but a field in which  
good grain and weeds grow together.

To quote Bishop Amundsen there was a young  
Luther who walked on water, and there was an old  
Luther who patched up the fence around status quo.  
The first one spoke at Worm, opened the Bible, wrote  
immortal books, awakened the people, and sang great  
hymns. All people can profitably use this young L.  
at all times. The old L. gave the Junkers a boost which  
they should not have had. The young L. opened the  
sluices so that the water could freely flow; but when  
then old L. saw how immense the shame was, he hur-

riedly closed the sluices again. In doing so he had to  
wake the Junkers custodians of the Costly Pearl.

As far as I can see it Luther was instrumental in  
fostering both the church of confession, which was  
able to withstand Hitler, and the Junker power which  
gave Hitler a chance. He was a great man but a sin-  
ful man. He was extreme both in faith and unfaith.

According to Jakob Knudsen's analysis of Luther he  
was in deep and true sympathy with the distressed  
peasants and he realized that he had given them both  
a vision and a promise. More and more, however, did  
he become his father's son, the astute and stout Ger-  
man farmer. As such he came to resent and dread  
disorder so much that he could not endure it. It was  
that human trait which prompted him to go to the  
Junkers asking them to "knock down the dog."

There was wheat in Luther, his faith in the revealed  
living word of God. There was also the Tare consisting  
of his best human features. The Tare will be burnt  
and forgotten. The wheat will live on.

Aage Møller.

### NURSING COURSE STREAMLINED

"Six Lessons in Care of the Sick" is the title of a  
new streamlined Red Cross course requiring but 12  
hours of attendance by students, who learn 32 basic  
procedures used in home nursing. Designed specially  
for office, store, and factory workers with limited  
leisure time, Red Cross chapters are providing this  
shortened but comprehensive course in centrally lo-  
cated classrooms.

Wherever given, the course is popular. In Cleve-  
land, for example, classes for industrial groups were  
held this fall. Classrooms frequently were furnished  
by the management of participating concerns, which  
included the Higbee Company, the May Company, Wm.  
Taylor Son & Co, and the Bailey Company. Telephone  
workers attended classes at the Y W. C. A., and still  
other groups met at Zion Hill Baptist Church.

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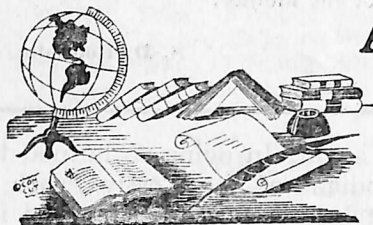
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## Across the Editor's Desk

William Ralph Inge was through many years the Dean of St. Paul's cathedral in London until about ten years ago, when he resigned because of his advanced age. He was then regarded throughout the Christian Church as a prominent leader in religious and social fields of life. Through the past ten years the Dean has lived in retirement and consequently little has been heard from him. However, early this fall he broke his silence with a severe attack on the Lutheran Church and its founder, Martin Luther. This attack was reprinted in "The Churchman" under the date of October 15 and the "Time" magazine printed excerpts of same in its November 6 issue. Reprints have appeared in most of the Lutheran Church papers, and likely in other periodicals. We shall quote briefly from Dean Inge's article: "If we wish to find a scapegoat on whose shoulders we may lay the miseries which Germany has brought upon the world — I am more and more convinced that the worst evil genius of that country is not Hitler or Bismarck or Frederick the Great, but Martin Luther. — We must hope that the next swing of the pendulum will put an end to Luther's influence in Germany."

Many sharp replies have appeared in various Lutheran Church publications. And the "Churchman" has been sharply denounced for printing the article in its columns. "The Churchman" has endeavored to defend its printing the original article by saying that, it believes in the "freedom of the press." To this, "The Lutheran" gives the following challenge: "So far as Luther is concerned, we doubt the capacity of even Dean Inge to surpass criticisms already pronounced and denied. We venture, however, an ethical enquiry of general import: Does freedom of the press include the

right to publish malicious and untrue statements? Does not respect for verity have priority over even freedom of the press? We know Martin Luther's answer to the question; it is the catechism's explanation of the commandment 'Thou shalt not bear false witness.' It reads, 'We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions.'

We are especially happy to note that the Federal Council of Churches from its office has made the following statement: "We deeply regret that the venerable Dean Inge should have lent his name to the view that the scapegoat on whose shoulders we may lay the miseries which Germany has brought upon the world is to be found in Luther and Lutheranism. Such a statement is at variance with historic facts. We must not forget that at the Diet of Worms Luther defied not only the Papacy but the Empire. Lutheranism in Germany, to be sure, became a state church; yet out of that same church has come the Confessional body which has offered a more stalwart resistance to Nazi tyranny than has any other group. In Denmark and Norway the Lutheran Church as a whole has been the very center of opposition. In general, in the Scandinavian countries and in the United States, Lutheranism has avoided the degree of subservience to the state undeniably to be found in sections of the church in Germany.

"We who are non-Lutheran Christians wish to record our tribute to the devotion to democracy of the five million Lutherans in the United States and our dissent from the hope that the next swing of the pendulum will put an end to Luther's influence in Germany. We hope rather to see a renaissance of the spirit of the Luther who placed above all else loyalty to God."

The above statement from the Federal Council of Churches carries a long list of names of outstanding leaders of Protestant churches of all denominations. Undoubtedly the attack has now been met in such a way that the Lutheran Church has gained rather than lost in its prestige and its place in World Christianity.

The best answer to Dean Inge's attack is possibly found in Martin Luther's great hymn, "A Mighty Fortress Is Our God", and especially in the stanza:

"The word of God shall stand secure;  
They can not work their pleasure.  
The Spirit, with His gifts so pure,  
We have in fullest measure.  
What though they take this life,  
Goods, honor, child and wife?  
Their hatred still is vain,  
They have no lasting gain;  
We still possess the kingdom."



## GRAND VIEW COLLEGE



### NEW YEAR'S GREETING 1945

There is some fine sentiment and some real merit connected with the common custom of celebrating the arrival of a new year. Retrospect is good for the soul and the taking of an inventory often has a sobering effect on superficial enthusiasm. Anything that can make mankind pause for reflection in the mad and giddy whirl which we nowadays call life, deserves our support. The trouble is that many celebrations are even more mad and giddy than most other days and that the effect is anything but sobering.

On the other hand there are drawbacks connected with the practice of celebrating New Year. These concern not only the character of the celebrations but the very practice itself. We are tempted to regard time in terms of units, self-containing units, and to forget the continuity. The old truth, "as a man soweth so shall he reap," refers not to a seasonal harvest but to a continuing reality, we have sinned rather gravely against this truth of late. "The war will be over in 1944." Thus we have thought and accordingly we have planned. The result has been deadly, as we painfully have realized. Marshall Von Rundstedt has occasioned a severe lesson in repentance.

Our national sin in America is still of irresponsibility. The great danger is that we shall win the war and still not be aware of our responsibilities. Suffering and defeat have taught most other countries a valuable lesson; we still have ours to learn. It is a difficult lesson to learn through victory.

Responsibility can be taught. Experience is, of course, the best teacher, but a living word can also be creative in this respect. As I see it, one of our greatest tasks at Grand View College is to engender responsibility. Young people of today have learned too little of it in their homes and in their schools. They have been catered-to too much and they are true expressions of the spirit of our time. Fortunately they have a good, sound character which responds to challenge, as our G. I.'s have so ably demonstrated all over the world. It would be our shame, if we did not meet them with challenge and inspiration.

As we face the coming days we are all aware of the increasing importance of education. We must be more ready for the problems of the future than we have been for those of the immediate

past. The government has recognized this need through the generous provisions of the G. I. Bill and the Veterans Rehabilitation Act. It seems premature to talk too much about the return of the soldiers at the present time, but the fact is that there is a small but steady stream of returnees all the time, and it would be a shame should any one of them miss an opportunity for an education. I hope that pastors and parents will remember that Grand View College is on the recognized list of colleges to which they can go with government aid, so that our own boys may not miss the chance to go to our own college.

Education makes practical demands upon us. Outer circumstances are, of course, impotent without the right spirit, but this does not mean that we have a right to neglect practical arrangements and excuse ourselves with the plea that only spiritual things count. The spirit must not be an excuse for negligence. Looking to the future we have planned an expansion program for Grand View College so that we will be better situated for the task that is ours. Many of our people have responded generously, but as a whole we are lagging too far behind. The Jubilee Fund is a challenge to us and I hope that we will rise to meet it during the coming year.

We are grateful to the homes and the parents who have entrusted their young people to our care. It is our hope that the words we speak and the life we live will be of such a character that parents will be grateful when their boys and girls return to them. Through the fine reporting in "Lutheran Tidings" you have been following our activities and I need not repeat the story of what we have been doing. I can only add that it is my impression that the 1944-45 school year promises to be a good one, worthy of the fine tradition it is perpetuating.

In a few weeks we shall be graduating a class from the Seminary. Two of its members have accepted calls and will be ordained shortly. Other students are ready to take their place and we shall still have a sizeable group in the Seminary. Dr. J. Hamilton Dawson and Rev. V. S. Jensen are doing a fine job of helping us out and we appreciate their services. We shall continue to use them during the coming semester.

In February the Board of Education meets for its annual winter meeting. Future plans will then be taken up for thorough consideration, including building and expansion plans, and important decisions may be taken.

It has been a grand help to us that so many individuals and groups have given us help. Canned goods and food-stuffs are greatly appreciated in these days of rationing and shortages and other fine gifts have come to us. I am enclosing a list of all the gifts we have received. Several of these have arrived since the list was published in "Dannevirke" before Christmas. Last year the Women's Mission Society presented us with \$100 with instructions

to beautify the students living room. We decided on pictures, and after much thought and consideration we have purchased four paintings. The one is a reproduction of Grant Wood's "Stone City," an Iowa landscape. The second is a reproduction of a "Berkshire Brook" by Pennoyer, and the other two are original Iowa water colors by an Iowa artist, Mrs. Lela Briggs of La Porte City. They have both been exhibited in Cedar Falls and through the kind and capable help of Mrs. Hans Holst of Cedar Falls we were able to purchase them. We are very happy about the acquisition and we invite you all to come down and see them.

May I then call your attention to the fact that our second semester starts January 29 and that we would be very happy to receive your young people as students for the remainder of the year.

A blessed New Year to all readers of "Lutheran Tidings."

Johannes Knudsen.

Grand View College  
December 28, 1944.

## Daily Life at Grand View College

"Glædelig Jul!" These words in red on the door welcomed everyone into the living room, beautifully decorated for Christmas with a fir tree adorned with tinsel and colored lights, and with the windows painted with candles, a bell, a holly wreath, a man coming home with a Christmas tree, and Santa with his reindeer. The decorations committee did a fine job of decorating for Christmas, their work first being made public at the Christmas party, held December 15. In addition to the planned program for the evening, we also shared in the joining of hands while walking around the tree singing the old Danish and American Christmas carols, which was climaxed by the singing of "Nu har vi Jul igen."

On Sunday night, December 17, the annual Christmas concert was held at the college, with Oluf Lund as director and Virginia Larsen as accompanist. Approximately ninety guests were in attendance to appreciate the Christmas message in song, which was beautifully given. Following is the program:

Hymn: "O Little Town of Bethlehem"; Scripture Reading and Prayer, Dr. Johs. Knudsen; Cantata: "The World's True Light," Stults; Piano Prelude.

Part I Prologue: The Prophecy; "Break Forth Into Joy," Chorus, Lewis Nielsen, Tenor Solo; "The Lord Himself Shall Give You a Sign," Pearl Plambeck, Soprano Solo; "He Shall Be Great," Chorus.

Part II The Prophecy Fulfilled, Piano Prelude; "The Light of Men," Chorus, Harold Olson, Bass Solo; "O Word of God Incarnate," Chorus, Dora Krog and Mary Olsen, Duet; "The Virgin Birth," Ellen Andersen, Alto Solo; "Thou Didst Leave Thy Throne," Chorus, Dora Krog, Soprano Solo; "While Shepherds

(Continued on Page 9)



# OUR WOMEN'S WORK

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

## A Happy New Year

"En Klokke der ringer, en Time der gaar—

Og saa er det omme, det gamle Aar.—" Yes, just like that time goes. 1944 has been a long grim year for many of us; but one senses a seething and stirring of the deeper and truer and more worthwhile things of life. It must be. A catastrophe such as the old world is undergoing now surely can't leave us all just living as usual.

During the last month, we have, here in our home, had four returned soldiers visit us. One, a boy born in France during the last war, parachuted out of his burning Fortress and landed close to his birthplace. He was immediately whisked away by the underground and spent 70 days hidden in a maternity hospital before he could be returned to England. Nervous, high-strung, twitchy, Jack told of his harrowing experiences. Bud, a fighter pilot, a much more balanced person had been chasing and blowing up Robombs. Bob, nose gunner had shuttled back and forth over Germany for months. He sat in our sofa, a very quiet and sober man. The fourth boy came back quite seriously wounded. His next months will be spent in a hospital. Working with a hospital unit, he was standing guard one night at St. Lo when a bomb exploded a few yards away. A few short months ago these four went away boys; but today they are men. Can we ever repay them — help them forget and give them something worthwhile to live for the rest of their lives? Women must play a big part in this rehabilitation program. Each one of us must think seriously about her particular pace in this work, be it in the home or outside — if we are going to have a better world then we, the little people will have to make it better right at home where we live — the good neighbor policy cannot become a reality in the world until you and I make it a fact in our community — and its roots are laid deep in good homes.

Godt Nytaar!

F. S. P.

P. S.: We are happy to bring a New Year's greeting from our former editor, Mrs. Thyra F. Hansen. I asked her to write an article as I knew we would like to hear from her again.

## Mary Todd Lincoln

Dear Friends;

A Happy New Year to all! Just as it has been with some conflict in our minds that we have been wishing one another a merry or joyful Christmas, so it may be difficult to feel the sincerity of this greeting, with the prospects for happiness so overshadowed by clouds of distress or suffering, loneliness and loss of dear ones on the battlefields of the world.

Yet I feel we can wish each other a Happy New year in all sincerity, when we interpret happiness in the terms of Chas. Gandrup:

Happy is he who has peace in his heart,

Peace with himself, with his God, with his neighbor, He has of happiness found the best part, Reaps he but little reward for his labor.

Not long ago I read a recent book entitled "Mr. Lincoln's Wife," written by Anne Colver. I don't know how many of you have read it nor what your reaction might have been; but it left a thought with me that I find recurring to my mind frequently.

As I read the first portion of the book, I felt I had hitherto misjudged this woman considerably, for I had thought of her primarily as vain, proud, selfish, ambitious for prestige and glory, and lacking qualities of fine womanhood. But I learned that in her youth she possessed really fine qualities. During the early years of their marriage, in fact until her husband's career took them to live in the White House, she was a good helpmate as well as a good mother. She managed well on meager means, sewed for her children and her husband, too, and kept a neat and comfortable home for them. One can't blame her for occasionally losing her patience with Abe, as, for instance, when she had painstakingly sewed a dozen shirts for him with fine tucks up and down the bosoms — and don't forget, Abe's shirt bosoms had to be long — in order that he might appear at his best as circuit lawyer. She had carefully laid out his things for a trip. Imagine her dismay when she discovered after he had left, that the fresh pile of linens had been left behind, and his suitcase had been stuffed, instead, with the odd collection of books and old newspapers that Mr. Lincoln still insisted on taking with him.

Yet she nearly always concealed, or tried to conceal, her dismay and impatience with him from others, for few saw the possibilities latent in Honest Abe as did she. On the contrary, he was the object of much ridicule and criticism; but she never lost faith in him. And the source of this firm confidence was not her selfish ambitions, but her deep love for him.

How was it, then, that Mary Todd Lincoln, who in reality possessed fine qualities, failed so miserably, when her husband had attained the highest post of honor and responsibility in the nation, and she became mistress of the White House? Yes, and in the years that followed, for there is no doubt but what she was a lonely, unloved and unhappy woman after her husband's death.

I feel it was because she had made no room in her heart and soul for the manger child, for faith in an all sustaining God. She had supreme faith in her husband, but faith in man alone is insufficient. She lacked that balance wheel, so to speak, which could give meaning and fulness to her life. It has been said by some of Abraham Lincoln that he was not a religious man; but Lincoln's conduct reveals that in his heart he lived close to God.

When their little son Willie lay dying at the White House, his mother was forbidden to be in his room because of her lack of self-control, but Lincoln sat through the night at his little son's bedside, until he drew his final breath. The mother's sorrow knew no

(Continued on Page 11)



# IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

## SHOULD WE HAVE COMPULSORY MILITARY TRAINING IN PEACETIME?

According to the Gallup Poll, \* released September 29, 1944, about 60 per cent of our people favor compulsory military training for young able-bodied men after this war. This is both surprising and important.

For generations Americans have been proud of the fact that their country has not been afflicted with the evils of militarism. Thousands of Europeans have come here to escape it.

One of the reasons usually advanced for favoring military training is that it will guarantee peace. How short is human memory! Europe has had much compulsory training and little peace.

Both the war and navy departments of our government want such a law passed. There are now bills pending before Congress. They will be taken up by the new Congress which meets this month. The armed services say that such a law is necessary for our security.

Now, we all want security. No one wants his country invaded by enemy forces. The world has seen enough of this recently. But training a million men a year will not necessarily mean security. Modern wars are not fought by men alone. They must have the latest in machines and equipment. In 1935 the Ethiopians had plenty of brave men, but they were pitiful in a contest with Italian tanks and dive-bombers.

If we are to be fully prepared it means that our industry, or at least a large part of it, must be converted to war purposes all the time. There must be large staffs of scientists and inventors ready at all times to beat the potential enemy to the latest inventions. Modern war is total war. Bigger and better weapons also mean bigger and better taxes, — and less butter. So far the army and navy have said nothing about this phase of preparedness.

Never in history have weapons become obsolete more quickly than in our age. New ones take the place of the old. If a lad of 18 takes his training in 1950, let us say, how will he be able to handle the latest weapons should he be called to the colors in 1960? He will not be able to handle them at all without a new course of training. Furthermore, it is not impossible that future wars, if they come, will be wars between continents and fought with robot bombs. What we shall need in that event is not a bigger army, but bigger fire departments.

### A Good Thing for Them.

One of the arguments most commonly used in favor of the training program is that it will do the young men so much good. In this respect I am not completely without experience, as I spent about eighteen months in the army in World War I. The regular habits forced upon the men and the outdoor life undoubtedly did help some of them physically.

However, there is one thing to remember and that is that those who will need the physical and mental training most will not receive it. They will be rejected. The number rejected in this war because of physical and mental disabilities is simply appalling. From April 1, 1942 through June 1944, 4,439,886 men

were rejected! That is about 44 per cent of those taken into the services. What do the army and navy propose to do about these? Nothing. They will not be touched by that wonderful program for young men that so many people are talking about. If we are really interested in national security, it would seem that the health of all our young people should come in for consideration.

Many people tell me that a year's military training will teach the young men good work habits, manners, etc. I wonder. If a young man has not learned good habits by the time he is eighteen, psychology and common sense tell us that he is going to be hard to teach. And as a veteran of the last war, I have observed the manners of some of my buddies at veterans' conventions. I have not been impressed.

Then too, let us not forget that it is not what a man does when he is under the observation of officers that tells us what kind of man he is. **It is when he is free to do as he pleases.**

We need better citizens. Of course we do. Unless our concern for the whole people can rise above our concern for our own little group, be it labor, farmer, business or veteran, the future of our country is dark. Shortly before Mr. Raymond Clapper died he sounded these words of warning to all of us:

"It is a sickening thing to see happening in war time, this greedy raid all around. American men are dying all over the world, and Washington is engulfed in an obscene grab for the almighty dollar. These pressure groups are running wild. Washington is being terrorized, and every politician is fleeing for his life to fall in with the demand to break up price control."

The words by Mr. Clapper were all too true. We should educate the youth of our land to be public spirited. But we must remember that the army is not very likely to succeed where the home, the church and the school have failed. By and large good citizens come from good homes.

### Let Us Wait a While.

The army and navy want action on compulsory military training now. This, it seems to me, would be a mistake. There is no particular hurry about passing the law. At the present time we have more than eleven million people in the services, and our allies have many millions more. That should be more than enough to defeat Germany and Japan.

There is little likelihood of another great war for at least ten years. That will give us time enough to think calmly and act wisely.

Furthermore, the most important thing in the near future is an **effective international organization for peace**. Let us strive with all our might toward that end. That is one of the great objectives for which our boys are suffering and dying.

If that fails, and God forbid, we may as well face the truth that our world will be a dog-eat-dog world. There will come a terrible struggle among the giants of the earth. Then let us prepare with all our might for the coming of Armageddon. For surely it will come.

\* The Gallup Poll released Dec. 17 shows 70 per cent in favor, 25 per cent against and 5 per cent undecided.





HARRIS A. JESPERSEN, Editor

## To Our Youth

JANUARY 5, 1944

VOLUME XXXVI, NO. 11

### MY NEW YEAR — AND YOURS

"Again the shadow moveth o'er the dial plate of time," and we begin to write the record of another year. We are promising ourselves that it shall be a fairer and a better record than that of any hitherto lived year. Have we fitted ourselves to make it such?

Phillips Brooks has a message for us in this wise — "The Old Year says to the New Year: 'Take this man and show him greater things than I have been able to show him. You must be for him a fuller, richer year of the Lord than I could be.' The New Year responds to the Old. 'I will take him and do for him the best that I can do. But all that I can do for him will be possible only in virtue of the preparation which you have made, only because of what you have done for him already.' And so it is. We are the product not alone of the year just ended, but of all the years our life has numbered.

But, this is my new year, and yours. And while we must step across the threshold just as we are, whether fitted or not to render our best service to this new span of time, we can straightway begin to make ourselves more fit. There are mistakes that we can correct, crooked places that we can straighten, hurtful habits that we can break, shadows that we can remove, and sunshine that we can summon. Henry van Dyke suggests a thought for the New Year as follows: "To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars . . . to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can in God's out-of-doors."

This new year, yours and mine, holds wondrous possibilities. Let us take our visions of this new year and make them apparent in our lives. Other years we have drifted away from the ideal we held up at the beginning, perhaps, and the departure has wrought for us defeat and loss. This year let us keep it ever to the front — our talisman. Says one, "Begin the year with God and keep in his company to its close." This comprehends it

all. With the great Companion at our side we shall go through the days with an ever-increasing fitness for the duties of the present, a more perfect preparedness for the future.

As the clock strikes the hour that marks the step from one year to another, we make resolutions and dream dreams. One of the resolutions should be to start out unhampered by the past, but guided by it. And one of the dreams should be a dream of success and happiness that will be gained at the expense of no one save yourself!—Margaret Sangster.

### THE JOHN MILTON SOCIETY FOR THE BLIND.

Eleanor Warner

In 1928 the John Milton Society For the Blind was started with the purpose of publishing non-sectarian religious literature in Braille. Previous to this time the spiritual needs of the one hundred and twenty-five thousand blind in the United States and the many thousand sightless ones in other lands had not been entirely neglected, for in 1874 William B. Wait had begun the Society For Providing Evangelical Religious Literature to the Blind. When this organization went out of existence after 40 years of fruitful service, smaller denominations carried on the work by publishing literature along their own lines, but soon found the expenses too heavy to bear alone. Finally in 1926 at the quadrennial convention of the International Council of Religious Education at Birmingham, Alabama, a committee was appointed to look into the religious needs of the blind, along with a similar committee named by the Councils of Home Missions, which had started work on this investigation a year earlier. From these joint meetings came the present John Milton Society named for blind Milton, the great English poet.

The first president of this organization was Mr. Frank Battles, a banker of Philadelphia and once superintendent of the Pennsylvania School For the Blind. At his death in 1932, Dr. Helen Keller became the president.

Not until 1932 were funds plentiful enough to start a magazine. That year saw the first issue of the

John Milton Magazine, a sixty-page Braille monthly for blind adults. Its editor is Dr. L. B. Chamberlain, who is also secretary of the John Milton Society. Half of this magazine carries articles selected from religious and general papers, a poem, and a hymn with both words and music in Braille; the other half deals with the regular Sunday-school lessons. Much of the lesson material which is used in this magazine is condensed from Dr. Robinson's "Our Bible Museum".

The success of this magazine for adults and the need for its equivalent among children resulted in the publication in December, 1935, of the first issue of Discovery, a forty-page Braille monthly for blind boys and girls. Margaret T. Applegarth, widely known for her charming children's stories, is the editor.

Among the readers of these magazines are one hundred ministers, missionaries, and evangelists from twenty-one denominations. Of 772 readers recently reporting, 222 are Sunday school teachers and 498 attend Sunday school. This number of 772 also represents sixty recognized religious bodies.

To realize the appreciation of the blind for the work of the John Milton Society, notice this testimonial from West Virginia: "I was the assistant teacher of a very large mixed class of the Baptist Church. When I lost my sight I had to stop. Then I learned Braille and your fine magazine came. Now I am at my post again!" A blind minister writes, "The John Milton has come to be a vital part of my reading life. It is so balanced as to meet the spiritual needs of any average blind person." Another minister says: "The poems and hymns are always a great inspiration. I invariably type them so my seeing friends may be helped. Almost eighty-two, I read and reread the articles."

Both the John Milton Magazine and Discovery are free and reach ten thousand readers in the United States and in many foreign countries. Those who are able gladly meet the cost of their copies, but many who receive these magazines are invalids or aged shut-ins who have no earning capacity. The car-



rying on of this work of giving spiritual comfort and guidance to many sightless ones rests upon us who, in gratitude for our own sight, wish to help those "who walk in dark ways."

### FOR THE YEAR 1945

#### I Resolve to Remember:

That tolerance, a kindly feeling, and love for others are the first essential aids to health and charm and are reflected immediately, enhancing beauty or transforming the plainest of faces.

That a ready smile is one of beauty's closest allies.

That intolerance, envy, jealousy, and hatred are detrimental to health, charm, and beauty.

That the love of good books, fine music, and art, as well as the beautiful in nature and in other lives, will somehow be reflected in my personality.

That courtesy at all times to all people is one of the first things by which I am judged.

That a well-modulated voice and the careful use of English are not only assets but indexes to my personality.

That being interested in other people and their activities will draw them to me.

That cultivating a worth-while hobby will keep me interesting and attractive.

That trying to bring happiness to others is the only sure road to happiness for myself.

### WE TOOK DOWN THE TREE

#### —An Allegory—

We waited three or four extra days before we finally took down the Christmas tree. We were afraid, it seemed, that all the joy and good will of Christmas would disappear with it.

Now every ornament is packed away — hidden, as it were. The tree is burned to the last needle! Anyway, a few needles were falling off and the tree was a little brown around the edges. But, just the same, it seemed to enhance it, make it prettier.

We did it while the little girl slept. Now the "Twismus Twee aw gone" — if she remembers it, the lights on it, the gifts that suddenly were under the tree Christmas eve, the songs sung by and around it, the moments of meditative silence while just looking at it.

But, good gracious, the tree had to go down! And Christmas will mean so much more, inwardly and

outwardly, by putting up a new tree next year.

Yet, the season seemed so short. The joys of Christmas, though eternal, seemed so elusive. The color, the sparkle, the gaiety is gone. A hum-drum routine seems to threaten our living.

I wish it were Christmas again!

### CONFIDENCE AND PURPOSE

This is an age not only of crisis and destruction, but of deep discouragement. As one reads his newspaper day by day and learns of the brutal things that are happening, he may well fear that civilization may be doomed. All that is precious in life seems to be threatened by cruel and heartless forces. Millions of men, women, and children, who asked nothing more than a chance to live peacefully among their neighbors, have been driven from their homes, and now wander in fear and hunger through strange lands.

So great is the anxiety and confusion of the moment that a great many people are becoming defeatists. They have come to feel that "what is to be, will be", that we are in the grip of powerful forces beyond our control. Those who have been overcome by this attitude of mind are so bewildered and disillusioned over the world's dilemma that they close their minds to the "whole mess."

It is a tragic and dangerous state of affairs when too many people of a nation adopt such a defeatist attitude. For if the masses of voters in a democracy lose confidence in their ability to deal with the problems which confront them, there is nothing for them to do but to turn this job over to a strong leader. They run the risk of losing every vestige of freedom and independence which they have enjoyed. The spirit of defeatism, the unwillingness of people to think about and tackle the problems before them, the lack of courage and determination — these are the failings of character which have bred dictatorships and have enabled them to thrive.

It is even more tragic for young people to fall into this frame of mind than it is for their elders. Youth is, or should be, possessed of a vitality which leads it to look upon today's problems as a great challenge. There is rare opportunity during these troubled times for leaders of opinion, for tough-fibered citizens who are determined to seek out truth, who will struggle for justice and liberty with all

the force and strength used by those who are seeking to destroy these priceless heritages.

So far little original material has been received for these pages in Lutheran Tidings dedicated to the work among our young people. We had hoped that the report from the meeting in Des Moines would have stimulated discussion. But probably Christmas and its many activities and interests have completely monopolized the time for most of us. And that is probably as it should be. However, now that we have started a new year, let's put on our thinking caps and start clarifying our needs and purposes. Get out your Dec. 5th issue of Lutheran Tidings and re-read the report, — then tell us what is your thinking about the matter.

News, articles, stories, poems, — or what have you, will be accepted with appreciation.

Sincerely,  
Harris A. Jespersen.

### DAILY LIFE AT G. V. C.

(Continued from page 5)

Watched Their Flocks," Chorus, Solveig Buhl, Tenor Solo.

Part III The Wondrous Star; Piano Prelude; "Now When Jesus Was Born in Bethlehem," Men's Quartet, Gordon Miller, Baritone Solo; "Light of Light That Shineth," Chorus, Ingrid Christensen, Gwen. Erickson, Duet; "Christ The Light of The World," Chorus, Evelyn Lerager, Mezzo-Sop. Solo; "Hail To The Lord's Anointed," Chorus; Danish Christmas Carols, Peter Thomsen and Audience; "Hallelujah Chorus" from "Messiah" by Handel, Chorus.

Following tradition, the late afternoons of the last week before Christmas were spent in the living room singing Christmas carols and reading Christmas stories. I believe that is the one thing at Christmas time that the students from Grand View remember and cherish most. There is such a wonderful fellowship shared in the singing of the old favorites; it reminds one of Christmases spent at home; it puts one into the true spirit of Christmas; it helps one look forward to being home once more to share the fellowship with those who are closest to us. On the evening of December 20, the great majority of the students visited the Old People's Home to sing some of the Danish Christmas hymns and carols.

Christmas vacation began December 21, with nearly every student leaving the college, most of the students going to their homes and a few going to visit relations or friends, only four remained at the college during Christmas vacation. And now, from each one of us to each one of you, a very Happy New Year.

Clayton Nielsen.

## Christmas and Our Confession of Faith

By **OLFERT RICARD**

(Translated by L. C. Bundgaard)

Even though old Lena, at the home of the aged, was poor in this world's material wealth you never went away from her room feeling poor.

Though she had no kind of theology she was a conscious Christian though most of her thinking was done with her heart. Her legs were not strong enough to carry her to the church for its services, but it seemed as if the church came into her room.

And whether it was Christmas, Easter or Pentecost the atmosphere in her room was never the same. Not alone would there be branches of evergreens over her dearest picture — a man who had been her John — a little Christmas tree in a flower pot, or Easter or Whitsunday lilies in the long, small glasses on the window sill for those festivals, but her soul was also in a festive mood and she was always in her most festive dress for those occasions.

It was easy to get into a spiritual conversation with her, but she was always cautious not to say too much nor to make herself more pious than she actually was.

"Christmas morning I say my confession of faith as I am used to," she said, "and would you believe it, it was just as if it was made radiant with a heavenly reflection."

"Please tell me how," I said, "I am not sure I can explain it to you; but you see, since I have become older the confession of faith has become more dear to me. When I was young it was mostly the Grundtvigians \* who used the confession of faith, and I thought I could pray better to the Lord in my own words, and I tried as best I could to be a witness to my faith among people of my association. But now that I have become older and find it more difficult to keep my thoughts together, it is like having a cane for support when I say the confession of faith. And sometimes I stop with one of the parts and think particularly about that." . . . "And that's what you did on Christmas morning?" — "Yes, and I did a little more, and I have been sitting here thinking about that since. Maybe I can't say it like I thought it but I believe you will catch the meaning."

And while the old clock said, tik-tok, tik-tok, and a bird jumped back and forth in a cage, old Lena folded her thin hands wherein the blue veins were plain and said solemnly, but without any canting-tone:

"I renounce the Devil and all his works and all his ways. Yes I renounce everything that fits into the scheme of this enemy of our souls — even that bosom sin which is my worst, I renounce everything that cannot be reconciled with the joy of Christmas.

"And I know one who was not happy on that night, that was the devil, who would have eaten the child of the woman at its birth and who stood ready to trick Herod to kill all the little ones in Bethlehem; O, God, help me to renounce him and all that belongs to him."

"I believe in God the Father Almighty, maker of Heaven and Earth, and the marvelous builder of my body and soul. Now I dare to call God my Father and I got courage to do that on Christmas eve, God gave us His wonder of omnipotence and impotence, when Heaven met with Earth on that Holy Night, and the Son of Heaven dressed Himself in an earthly garb of dust. Should the one who gave us such a Christmas present deny us any good gift which He knows it would be of joy and service to us? We must love, praise and serve such a God with all our power."

"And I believe in Jesus Christ, His only begotten son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, who suffered under Pontious Pilate, was crucified, dead and buried, descended into Hell, but on the third day arose again, ascended into Heaven where He sitteth at the right hand of God the Father Almighty, from thence He shall come again to judge the living and the dead." — "Yes, I believe that Jesus Christ in his eternal origin, and by His miraculous appearance in the world on Christmas eve, by His holy life and innocent death and by His magnificent victory on Easter morning, has lighted eternity in the grave and thus has saved us from everlasting separation from God, that is if we accept Him as our Lord, believe Him and serve Him, then He follows us yet, prays for us, and He will help us to face judgment without fear."

"And I believe in the Holy Spirit, the Holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting.

"I believe that I together with all Christians in the world shall participate in all good spiritual gifts by that spirit from God which lives in us, I believe that includes forgiveness of sin, hope of a resurrection and eternal life; I believe that I have this already in my heart." — And all this glory began on Christmas night when Christ was born, and it became mine on the day of my baptism when I received the privilege to participate in His divine nature and the spirit of God began its work in my childhood heart. So the birth of Christ is the great Christmas festival and my baptism is the little Christmas festival.

"I know this to be true each day when I confess my faith, but it seemed as if the light of truth received a new radiance from Heaven when I said my faith this Christmas morning."

That is about the way old Lena spoke, and it seemed that I could see Angels in her room who nodded their heads in approval and softly said Amens to her words.

\* During a crisis in his life, Grundtvig, called the prophet of the north, came to the convention, when rationist gave the Bible all kinds of interpretations, that the basis of faith was the Apostles Creed as our covenant in Baptism.—L. C. B.



## "Into College Windows"

Alvin N. Rogness

I overhear the teacher, and fragments of his speech reach me: "You are more than another species of animal life; you are children of God." Whether he was teaching biology, or history, or literature, I do not know. What does it matter? He was a teacher in a Christian college. And what he declared was the pivotal thesis of all Christian teaching.

Karl Marx said that man was an animal, — an eating animal. To understand his behavior you must understand economics. To make him happy you must give him a full dinner pail. To attain world peace you must assure him that he may continue to eat. If he cannot eat, he will be troublesome; if he eats, he will be content.

Charles Darwin said that man was an animal, — a struggling animal. Survival and dominion are his chief objectives. Let man get power, and he will be happy. He will not be content just to eat; he must also dominate. His lust for power is more primeval than his appetite for food. Let him be boss, let him feast on the plaudits of men around him, and he will be content.

Sigmund Freud said that man was an animal — a breeding animal. His sex hungers are prior to any other lust. Give man full uncurbed expression in sex, and he will be happy. Deflect or sublimate that passion, and man becomes unmanageable. Give his biology free rein, and his problems are solved.

Aristotle, long ago, said that man was an animal — a reasoning animal. Give him knowledge, and he will behave. Educate all men in the good life, and they will live the good life. A man misbehaves because he does not know better. His will is the servant of his mind. Develop his mind, and his life will be controlled and content.

But this Christian teacher says that man is a child of God.

The unique function of our schools lies here. They do not overlook the stark facts of man as an economic, political, biological, and rational creature. The finest findings of science in all these fields are available to the student. But the key to understanding man and his history, and the hope of his progress upon the earth, lie first in the revelation that he is a child of God, and that reconciled to God through Christ he can usher into the affairs of men the infinite resources of God.

### HELPS PRISONERS

The International Red Cross Committee watches over the welfare of war prisoners of all countries that have ratified the convention covering this phase of warfare. The Committee's delegates make periodic visits to prisoner of war camps, inspect housing and food, talk to the prisoners' chosen representatives in privacy, ascertain physical and spiritual needs, and see they are properly cared for.

## MARY TODD LINCOLN

(Continued from page 6)

comfort; his did, but he could not comfort her.

"There were people outside the house this morning, mother," he said to her. "Some of them were kneeling — praying for us. They tell me that all over the country, when they heard the news, people prayed for us."

"A bitter cry broke from Mary's lips.

"What good can prayers do us, Mr. Lincoln? They can't help Willie — nor us—"

"No, maybe not, mother. All the same," Mr. Lincoln said, "I'm glad they prayed."

What a beautiful life could have been lived in this family circle, despite the war clouds that welled in over them, if only she could have opened her heart to prayer and to God's power and willingness to answer it. It would have been the prop that could have sustained her and a pivot to balance her future days upon.

When the shock of Mr. Lincoln's death was so tragically thrust upon her, it was more than her frail human strength could endure. Her mind no longer would act rationally. She sought to flee from the pity of people, from the chill of being unloved by going among strangers in a foreign land, with her youngest son in whom she now centered all her love. Then he, too died and she returned to this country, where before long her only living son, Robert, was obliged to make arrangements to have her confined in a mental institution, Bellevue Sanitarium at Batavia, Illinois. She later was released through the influence of an acquaintance, and became a lonely wanderer, "unwept, unhonored and unsung."

What a pitiful culmination to what might have been a life filled with great possibilities of service and joy! How different it might have been if Christ could have been at her side, the leaven in her life. Then she, too, might have had the "peace with herself, with her God, with her neighbor," which is Happiness.

May this be a challenge to us all to allow the spirit of the Christ child, whose birth we have just been commemorating, to remain with us each individually through the New Year, so that it may not only fill our own hearts with happiness, but also radiate it to those about us — in our homes, our churches, our communities. Yes, even to those in far distant lands, I think of the men and women on the battlefronts and of the many who on our mission fields are groping for the light from above to bring peace and joy into their hearts.

And so it is my sincere wish to you all that you may have a Happy New Year, with the thought in mind that —

"Happiness never depends on success  
Won in the struggle for glory or treasure;  
Often the humblest of homes may possess  
Happiness unknown to the seekers of pleasure.

With sincere greetings from Thyra F. Hansen.

## Glimpses Into The Santal Mission

### Eklakhi, 1938:

It is perhaps, of value once again to get orientated to know: "The Old Field" is in Santal Parganas 150 miles N. W. of Calcutta, the field where the Børresens and Skrefsendes started the work, "The Middle Field" is in Malda and Dinajpur Districts about 150 miles to the north of Calcutta and finally, The Assam Field, 350 miles N. E. of Calcutta.

Eklakhi, the new center for our women's work in "The Middle Field" is but about three miles from Nimesarai Bengali Station.

The Missionaries entrusted the organizing of Eklakhi Station and work were the Misses Sofie Nessel, Santal worker, returned from furlough in Norway, and Inger Malmstrøm from Denmark, who arrived in India in 1937, entering the Bengali work. While Misses Nessel and Malmstrøm were living and serving at Nimesarai during Kampps' furlough time.

Land was secured for the Eklakhi station in 1938.

The harassing difficulty disease was to these two missionaries has been discussed in the paper on Nimesarai. We would here make mention with thanksgiving the real joy in returned health and strength. When this had been restored Misses Nessel and Malmstrøm set out to carry on with the many and varied services: In school work, in village teaching and preaching, in building and in language study — all to aid Santal and Bengali women and girls. They have waited long years!

The school was organized in Nimesarai.

For four years it has been operating at Eklakhi and is a very real help in building the Christian Church in this area. To be transferred is the missionary's lot. Miss Nessel was in 1942 asked to return to Assam, this time to take over the Tajohari Girls' School for Boros, and Miss Erisa Løwe was transferred to Eklakhi.

Early in 1943 Miss Tilla Petersen was obliged to go to the Landour Community Hospital to have two major operations. She has for about seven years been serving in the Saldoha Leper Colony. Miss Petersen is a nurse from Denmark and speaks very highly of the kind and efficient service at this comparatively new project which this Himalayan Community Hospital is. Certain developments necessitated the stationing of Miss Malmstrøm at Saldoha and Miss Petersen upon recovery, at Eklakhi with Miss Løwe where nurses' aid and doctors' services are so much needed as disease, tropical and others are so prevalent.

In Rev. Kampps' last letter he speaks of the impaired health of Misses Petersen and Løwe due in a measure to a dysentery epidemic. There are days and nights of anxious watching. He writes one little girl had succumbed and 30 of that school family were lying ill with dysentery. However, mention must be made of the true joy in being permitted to nurse these sick folks back to health and strength and active life.

At Eklakhi especially it is noticeable building projects have been hampered by the war. The buildings have not been properly completed.

May that day soon come when Norway and Den-

mark again be permitted to take their place. These many years their contribution was 80 per cent of the budget. We have proved during the crisis we can reach more than 20 per cent. Do we wish to retrench?

Permit me to cite Miss Løwe as follows: **D. M.**

### Eklakhi Girls' School.

"At the beginning of the year I had to leave Chandkuri, where I had worked for 16 months for the Mission to Lepers. It was hard to leave the big group of children — tainted and untainted, but I am thankful for the time among them and their Missionaries in the American Mission. Nevertheless it was a joy to come back to our Mission and to take over the work at Eklakhi, so faithfully begun by Miss Nessel.

It was hoped by that time that the first Middle English class might have begun, but fewer pupils than expected came and it was difficult to get a teacher with senior training. The few girls were instead sent to the M. E. school for girls at Narainpur (where Sigfred Johansens of our Bengali work live). At the time of the rainy season there were 37 boarders and 14 day pupils in the school, and attendance was very good. Santals and Bengalies had a happy time together in work and play. In spite of a bad epidemic of malaria in the whole compound and school, the children seem to be healthier here than in their homes, possibly because of the regularity of the life they live here.

Shortly after the rainy season vacation our teacher, Premlota, left us, because of marriage. She was a good singer and the beautiful Bengali songs she taught the girls will live on in the school.

Twelve children did not return after vacation, partly because of poverty and partly because of sickness, and one girl was married. No pupils of class IV returned and the question about beginning class V was thereby settled.

When we found it impossible to get a new teacher in the middle of the year, Rev. Kampps was kind enough to let the Bengali Evangelist, who is also a trained teacher, help us out for the rest of the year.

The little prayer house has been used daily for early morning prayers by all the bigger girls and for the weekly meeting where teachers, nurse and matron join and together with the girls take their turn being responsible for the meetings. It has been a great help to have that place set aside for quiet prayer and meetings.

One thing we try to teach the girls is — tithing of all that is grown on the land and — to give their handful of rice when they cook their meals. The girls who are leaders of their group of children responsible for the cooking have the joy of bringing the offering to the church. The joy of giving has already been felt so contagious the workers in the compound, too, have started to give of the products of their fields.

In the spring one Puli family was baptized and their conversion was so radical that people in their village since then will not permit any one to come to them to preach. Otherwise most of our neighbors are friendly and want us to come to them to tell the Gospel and they come here to see us. None have as yet decided to become Christians although some talk about it.



In addition to the work here, I have been treasurer for the Santal Pastors in Dinajpur-Malda and by that have received a glimpse of the work in the different congregations and have seen the strength and weaknesses. We thank God for the first, and ask God to

help us here through the children to give something that will be of eternal value for the future Christian church in this part of the country, so the weaknesses may be turned into spiritual strength."

Erica Löwe.

## CHURCH and HOME

By REV. M. MIKKELSEN

It's important that we have a starting point. Only those who have are actually on their way toward achievement.

It is equally important that we all start out toward the same goal, that our purpose of aim is inspired from the same source and our desires meet in one who is greater than all.

The new world order which is struggling to be born will become reality when the nations find their starting point in Him who came to save the world. The present confusion in which one is traveling in the opposite direction his neighbor travels will disappear. To know Christ is to follow the paths He trod. Going our own way, solving our problems according to human methods of doing so, will increase the confusion and multiply the problems.

In the new world order war will be eliminated. As it is now war is a necessity. World leaders have different views on how the new order should function, and so before the preliminary work is completed they clash in deadly struggle to determine whether their people shall be ruled according to this or that system. In the political world might is right; the stronger nation comes out on top, the peace which follows is a dictated peace accepted by the conquered nations only because they are the weaker group. Consequently such a peace contains in itself the seed for the next serious conflict between the nations and their leaders. Until the new order is functioning solely under the leadership of the Christ, and all other leaders are willing to submit themselves to Him as the supreme authority in all matters, history will keep on repeating itself and suffer the peoples, against their will to take part in a war which shall determine which nation is strong enough to rule over the others during a brief period of years.

The Kingdom is the new order; and Christ is the Leader in the Kingdom. He knew it would work: He had sufficient confidence in its construction to know that it would never fail, if the nations of the world would commit themselves to its power and its ultimate victory.

"The keys of the kingdom," (Matth. 16:19) are the keys that will open the hearts and minds of men for that new warless world order. To know Christ is to have the keys to the Kingdom. The Kingdom is attached to Christ, not to nations or to any one nation; it is universal, and for this reason the nations must find their starting point in

## OUR CHURCH

Rev. Holger Strandskov, Dwight, Ill., spoke on Wednesday, January 3rd, to the local Rotary Club on the topic: "Denmark and the Occupation."

Chaplain J. C. Kjaer has been moved from Fort Sill, Okla., to Camp Barkeley, Texas. His address is now 380th Sta. Hospital, 8 Sv. C., Camp Barkeley, Texas. Chaplain Kjaer anticipates that this is only a temporary assignment, and that likely another distant move may come soon. Mrs. Kjaer and family will at least for some time to continue to live at 1710 Oak St., Lawton, Oklahoma. Chaplain Kjaer before his move made a journey to Chicago and New York. On Sunday, Dec. 10th, he preached the sermon at a service in Our Saviour's Church in Brooklyn, N. Y., where Dr. A. T. Dorf is the pastor.

Dr. Johannes Knudsen, president of Grand View College, attended the annual meeting of the American Society of Church History in Chicago during the last days of December. On Friday, Dec. 29th, Dr. Knudsen spoke to the gathering.

Rev. Enok Mortensen, Tyler, Minn., conducted Christmas services in Lake City, So. Dak., on Tuesday, Dec. 27th.

St. Stephan's Church, Chicago, Ill., will observe its 70th anniversary on Sunday, January 14th. Rev. Edwin Hansen of Racine, Wis., and Rev. Holger Strandskov of Dwight, Ill., will be guest speakers.

Richard Sorensen, student of theology from the G. V. C. Theological seminary, served the Juhl-Germania, Mich., churches during the Christmas holidays.

Christ and follow Him until the Kingdom becomes a reality in the political system of state under which the peoples are being ruled.

It might be necessary for Him furthermore to "scatter the proud in the imagination of their heart," and "put down princes from their thrones." (Luke I) The defeat Paul suffered on the Damascus road proved to be his greatest victory: From there he started out to do great things for others.

How the holders of "the keys", are going to accomplish the task they have been entrusted with is not yet quite clear to them. It can be done, and it must be done, at any price.

The Vanguard American is a new monthly publication by the Vanguard Community Guild of Kimballton, Iowa. Holger J. Koch is the editor. The first issue appears with four thought-provoking articles by the editor. These are entitled "The World Renaissance", "The New American", "Vanguard Guild Objectives" and "The Town Square". According to the announcement the publication will be sent to everyone interested without charge.

Badger, So. Dak.—Mrs. P. O. Nielsen, one of the pioneer women of Badger, So. Dak., died on Dec. 7th in the home of her daughter, Mrs. Harry Norgaard, in Arlington. Funeral services were held on Monday, Dec. 11th, where Rev. Holger Strandskov of Dwight, Ill., a friend of the family through many years, officiated. Rev. Ove R. Nielsen of Enumclaw, Wash., is a grandson. The same day that Mrs. Nielsen was laid to rest, another of the pioneer women of the Badger community, Mrs. Bine Andersen, died. She was laid to rest on Friday, Dec. 15th, and Rev. Hakon Jorgensen of Newell, Iowa, assisted Rev. C. Terrell at the service. Both of these pioneer women served faithfully in their homes and as members of the Danish Lutheran Church of the Denmark-Badger community through more than 60 years. Both had large families and thus leave many relatives and friends who mourn their passing.

Henrik Kaufmann, Danish Minister to U. S. A., was guest speaker in Trinity Church in Chicago on Tuesday evening, November 22nd. The program also included: Music by Geo. Dupont Hansen, welcome speech by Rev. O. S. Jorgensen, and chorus music by "Chicago's Danske Sangere". The Danish Consul R. Bauman introduced Minister Kaufmann to the audience present.

Minneapolis, Minn.—The annual bazaar of the Ladies' Aid of St. Peder's Church netted more than \$900. Many gifts had been donated and a large audience made the evening a happy social event.

The Pleasant Hill Bible Camp, Gowen, Mich., where D. A. Y. P. L. District III held its summer camp and convention this year will according to plans announced in a recent issue of "Ansgar Lutheran" be substantially improved in the coming year. More cottages will be erected, a bath house, water and sewerage system, etc., will be added. The camp is owned by Illinois District of the United Danish Church. Their annual Bible Camp for the coming year is scheduled for August 5-12, 1945.



# OUR YOUTH IN U. S. SERVICE



## Youths From Our Synod In The U. S. Service

Alden, Minn., 46 young men.  
 Askov, Minn., 114 young men, 5 WACS and 1 nurse.  
 Badger, So. Dak., 22 young men, 1 WAC.  
 Bridgeport, Conn., 29 young men, 1 WAC, 1 nurse.  
 Bronx, N. Y., 8 young men, 1 Wave, 1 nurse.  
 Brooklyn, N. Y., 62 young men, 2 WAVES.  
 Brush, Colo., 24 young men, Red Cross worker.  
 Cedar Falls, Iowa, 63 young men, 1 WAVE, 1 marine, 2 nurses.  
 Chicago, St. Stephen's, 26 men and 1 Marine.  
 Chicago, Trinity, 63 young men, 1 Red Cross worker.  
 Clinton, Iowa, 15 young men.  
 Cordova, Nebr., 22 young men.  
 Cozard, Nebr., 17 young men, 1 nurse.  
 Dagmar and Volmer, Mont., 26 young men.  
 Danevang, Texas, 48 young men, 1 WAC, 1 WAVE, 2 nurses.  
 Davey, Nebr., 14 young men.  
 Des Moines, Iowa, 41 young men, 1 nurse.  
 Detroit, Mich., 49 young men, 1 nurse.  
 Diamond Lake, Minn., 22 young men, 1 WAC, 1 WAVE.  
 Dwight, Ill., 61 young men, 1 WAC, 3

cadet nurses, 1 chaplain.  
 Easton, Calif., 15 young men.  
 Enumclaw, Wash., 21 young men.  
 Exira, Iowa, 10 young men, 1 WAC.  
 Fredsville, Iowa, 46 young men, 2 WAVES, 2 cadet nurses.  
 Gardner, Ill., 6 young men.  
 Gayville, So. Dak., 8 young men.  
 Granly, Miss., 13 young men, 1 WAC, 1 WAVE, 1 nurse.  
 Grant, Mich., 12 young men.  
 Grayling, Mich., 11 young men.  
 Greenville, Mich., 45 young men, 2 nurses.  
 Hampton, Iowa, 14 young men, 1 WAC.  
 Hartford, Conn., 41 young men, 2 WAVES.  
 Hetland-Badger, S. D., 19 young men.  
 Juhl, Mich., 16 young men.  
 Junction City, Ore., 36 young men, 2 WAVES, 1 nurse.  
 Kimballton, Iowa, 72 young men, 5 nurses.  
 Kronborg, Nebr., 30 young men, 1 nurse.  
 Lake City, S. D., 5 young men.  
 Los Angeles, Calif., 31 young men.  
 Ludington, Mich., 46 young men.  
 Manistee, Mich., 12 young men, 1 chaplain.  
 Marinette, Menominee, Mich., 21 young men.  
 Minneapolis, Minn., 28 young men.  
 Muskegon, Mich., 25 young men.

Nysted, Nebr., 18 young men, 1 nurse.  
 Newell, Iowa, 69 young men, 2 nurses, 3 cadet nurses.  
 Oak Hill, Iowa, 19 young men.  
 Omaha, Nebr., 32 young men.  
 Parlier, Cal., 14 young men, 1 Wac, 1 Wave.  
 Pasadena, Calif., 8 young men.  
 Perth Amboy, N. J., 51 young men, 1 WAVE, 1 Cadet nurse.  
 Portland, Me., 24 young men.  
 Racine, Wis., 58 young men, 1 WAC, 2 WAVES, 1 chaplain.  
 Ringsted, Iowa, 52 young men, 1 WAVE.  
 Rosenberg, Nebr., 15 young men.  
 Ruthton, Minn., 30 young men, 1 nurse, 1 Spar.  
 Salinas, Calif., 25 young men.  
 Seattle, Wash., 67 young men, 1 nurse.  
 Solvang, Calif., 50 young men, 4 young women.  
 Tacoma, Wash., 21 young men.  
 Troy, N. Y., 42 young men, 3 WAVES.  
 Tyler, Minn., 130 young men, 1 nurse.  
 Viborg, So. Dak., 29 young men, 1 Navy nurse.  
 Victory, Mich., 13 young men.  
 Waterloo, Iowa, 45 young men, 1 young woman.  
 West Denmark, Wis., 30 young men.  
 White, S. D., 3 young men.  
 Wilbur, Wash., 17 young men.  
 Withee, Wis., 51 young men, 1 nurse.

**Total: 2270 young men, 78 women, 3 chaplains.**

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

### Greetings to the Youth in Service—

Most of our congregations endeavor to keep in touch with their youth in the U. S. service by sending regularly the home church bulletin. Some church groups have prepared special Christmas bulletins for this purpose. From Tyler we have received a copy of a special Christmas bulletin to the youth in service. It is a 16 page printed pamphlet prepared by the two Ladies' Aids of the Danebod Church. Rev. Enok Mortensen has written his greeting to the youth of the church now so far away from home. Several of the familiar hymns are included and an article with news about the activities in the home community and the home church. The pamphlet is illustrated also with pictures.

The Young People's society of the Dwight, Ill., church has prepared a six page mimeographed Christmas bulletin for the 65 confirmed members of this church spending Christmas far away from home. This greeting consists of brief articles by various members, news items telling about the program of the young people's work in the home church during the last months, news items about the soldiers, sailors, cadet nurses, etc., that have been home on their brief but precious visits. In each bulletin are six "snap shots" of the service

men that have recently been home on furlough and who were then "snapped" outside the church after a morning service by the staff photographer.

Several of the regular church bulletins we have received from various congregations have had special articles and greetings to the youth in service.

## News Briefs

**What Price Freedom?** — American churchmen are beginning to figure up the probable cost of helping the European churches re-establish themselves. Protestants in France have already been set free from Nazi supervision, and those in the Balkans may soon gain their liberty.

Baptists of the Northern Convention have revised upward to \$2,000,000 their 1944 goal for post-war reconstruction funds. They have also decided to ask their people to give \$10,000,000 during the next five years for world relief and church extension.

Methodists are completing plans for raising a \$25,000,000 fund. Other church bodies are at work on financing pro-

posed efforts to aid European Protestants restore their normal church life.

Lutherans have so far been cautious on tackling post-war financial problems. Although the Missouri Synod is planning to seek \$5,000,000, the National Lutheran Council earmarked only \$100,000 of its 1944 World Action fund for the work which must soon begin in Europe.

### Gifts To Grand View College

Hampton Ladies Aid, 88 quarts canned goods; Cedar Falls Ladies Aid, 338 quarts canned goods; Waterloo Ladies Aid, 184 quarts canned goods; Danebod Ladies Aid, 86 quarts canned goods, \$25 cash; Kimballton Ladies Aid, 78 quarts canned goods, sixteen chickens; Oak-Hill-Exira Ladies Aid, one crate eggs (30 doz.).

Alden Ladies Aid, \$10 cash, St. Stephen's Ladies Aid (Chicago), \$10 cash; Women's Mission Society, \$100 cash; Mr. and Mrs. Larsen, Granly, one sack pecan nuts; Mrs. Wm. Nielsen, Ringsted, dishtowels; Mrs. J. Markussen, Cedar Falls, 18 glasses jelly; Jens Sorensen, Chicago, sporting goods.

Thank you, one and all!

**Ellen and Johannes Knudsen.**



## Sunday School Teachers' Institute in Minneapolis, Minn.

FEBRUARY 2-3-4, 1945  
PROGRAM.

### Friday evening:

8:00,—“The historical background of our church service and of the church year.” Rev. L. C. Bundgaard.

### Saturday:

9-9:15, Devotion.

9:15-10:45, Aim of the Sunday School, Prof. Ernst Nielsen.

10:45-11, Recess.

11:00 to 12:00, Administration of the Sunday School, Ernst Nielsen.

12:00-1:30, Lunch and recess.

1:30-3:00, Rev. Edv. Hansen, Immanuel's United Danish Lutheran Church, Minneapolis.

3:00-3:15, Recess.

3:15-5:45, Question period, L. C. Bundgaard.

7:30, Protestantism as different from Catholicism, Lutheranism and other Protestant Denominations? Ernst Nielsen.

### Sunday:

9:30, Sunday School Teachers' Class, possibly taught by some instructor from The Lutheran Bible Institute.

10:45, Church service, possibly Rev. M. Mikkelsen.

12:00, Dinner.

2:00, Historical origin of the Bible, Ernst Nielsen.

Music, closing remarks.

The Institute will be held in St. Peders Danish Ev. Luth. Church, 3500, 32 St. Send your reservations to Rev. J. C. Aaberg, 3149, 35th Ave. So. Minneapolis, Minnesota.

We invite all the Sunday School teachers in district No. V as well as those in nearby congregations such as Tyler, Diamond Lake and Ruthon.

L. C. Bundgaard, Dist. Pres.

## Acknowledgment of Receipts From the Synod Treasurer For December, 1944

### For Budget:

Previously acknowledged ---\$ 4,661.96

### General:

Chaplain and Mrs. J. C. Kjaer, Fort Sill, Okla. ....	10.00
Congregation, Portland, Me. ....	100.00
Congregation, Brooklyn, N. Y. ....	14.23
Congregation, Troy, N. Y. ....	60.00
Congregation, Perth Amboy, N. J. ....	125.00
Congregation, Muskegon, Mich. ....	18.98
Congregation, Ludington, Mich. ....	165.00
Congregation, Menominee, Mich. ....	27.30
Congregation, Racine, Wis. ....	54.44
Congregation, Trinity, Chicago, Ill. ....	360.00
Congregation, Clinton, Iowa. ....	120.00
Congregation, Cedar Falls, Ia. ....	200.00
Congregation, Des Moines, Ia. ....	25.00
Congregation, Tyler, Minn. ....	1,235.69

## LUTHERAN TIDINGS

15

Congregation, Gaysville, S. D. ....	171.48
Congregation, Omaha, Nebr. ....	30.00
Congregation, Danevang, Tex. ....	267.00
Congregation, Los Angeles, Calif. ....	13.80

### Pension Fund:

L. P. and Bertha Hansen Legacy, Withee, Wis. ....	26.74
Hans K. Hansen, Exira, Iowa ....	3.05
Ladies' Aid, Detroit, Mich. ....	15.00
Ladies' Aid, Waterloo, Iowa. ....	10.00
Ladies' Aid, Rosenborg, Nebr. ....	5.00
Ladies' Aid, Marquette, Nebr. ....	25.00
Trinity Ladies' Aid, Chicago, Ill. ....	25.00
Willing Workers' Society, Dwight, Ill. ....	10.00
Congregation, Portland, Me. ....	19.85
Congregation, Brooklyn, N. Y. ....	5.00
Congregation, Perth Amboy, N. J. ....	103.05
Congregation, Racine, Wis. ....	68.20
Congregation, Dwight, Ill. ....	73.50
Congregation, Ringsted, Iowa. ....	41.15
Congregation, Volmer, Mont. ....	17.00
Congregation, Ruthon, Minn. ....	10.25
Congregation, Hetland-Badger, S. D. ....	1.00
Congregation, Danevang, Tex. ....	100.00
Congregation, Brush, Col. ....	26.00
Congregation, Los Angeles, Calif. ....	32.25
Congregation, Tacoma, Wash. ....	2.00
Rev. Edwin E. Hansen ....	15.00
Rev. Jens A. Holst ....	8.00
Rev. J. J. Lerager ....	6.00

### Home Mission:

#### General:

Congregation, Troy, N. Y. ....	63.63
Congregation, Racine, Wis. ....	50.00
Gertrude Guild, Clinton, Iowa ....	5.00
Danebod English Ladies' Aid, Tyler, Minn. ....	25.00
Friends in memory of Mrs. James P. Jensen, Tyler, Minn. ....	4.00

### Earmarked Lutheran Tidings:

Mrs. Marie Rasmussen, Kimballton, Iowa ....	2.25
Ladies' Aid, Diamond Lake, Minn. ....	10.00
Ladies' Guild, Tacoma, Wash. ....	6.00

### Earmarked Canada Mission:

Trinity Ladies' Aid, Chicago, Ill. ....	10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa ....	10.00
Danebod Danish Ladies' Aid, Tyler, Minn. ....	25.00

### Earmarked for Annual Reports:

Congregation, Troy, N. Y. ....	2.50
Congregation, Brush, Col. ....	1.50

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

A Friend, Minneapolis, Minn. ....	2.50
Danish Ladies' Aid, Clinton, Iowa ....	5.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa ....	10.00
Fredsville Ladies' Aid, Fredsville, Iowa ....	5.00
Danish Ladies' Aid, Diamond Lake, Minn. ....	10.00
Sunday School, Diamond Lake, Minn. ....	5.00
Good Hope Ladies' Aid, Hetland, S. D. ....	5.00
Argo-White Ladies' Aid, Argo-White, S. D. ....	10.00

Congregation, Racine, Wis. ....	5.00
<b>For Children's Home, Tyler, Minn.</b>	
Major Albert Olsen, Minneapolis, Minn., in memory of Marlys Jean Andersen, Dagmar, Mont. ....	5.00
Mr. and Mrs. Anton Olson and Mr. and Mrs. Orsted Andersen in memory of Mrs. Bine Andersen, Badger, S. D. ....	4.00
Danish Ladies' Aid, Clinton, Ia. ....	5.00
Sunday School, Dagmar, Mont. ....	4.35
St. Angar's Ladies' Aid, Waterloo, Iowa ....	10.00
Danish Ladies' Aid, Solvang, Calif. ....	10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa ....	10.00
Bethania Ladies' Aid, Ringsted, Iowa ....	5.00
The Guiding Circle, Ringsted, Iowa ....	5.00
Fredsville Ladies' Aid, Fredsville, Iowa ....	15.00
Danish Ladies' Aid, Diamond Lake, Minn. ....	15.00
Hope Ladies' Aid, Ruthon, Minn. ....	10.00
Sunday School, Diamond Lake, Minn. ....	10.00
Danebod Danish Ladies' Aid, Tyler, Minn. ....	25.00
Good Hope Ladies' Aid, Hetland, S. D. ....	5.00
A Friend, Minneapolis, Minn. ....	2.50
Ladies' Aid Society, Cozad, Nebr. ....	10.00
Congregation, Racine, Wis. ....	5.00
<b>For Grand View College:</b>	
Congregation, Racine, Wis. ....	10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa ....	25.00

Total towards budget to date -----\$ 8,761.15

### Received for Items Not on Budget.

### For Lutheran World Action:

Previously acknowledged ---\$	5,427.77
Ingemann's Ladies' Aid, Moorhead, Iowa, in memory of Mrs. Kamilla Hansen ....	5.00
Mr. and Mrs. Ben Knoff, Moorhead, Iowa, in memory of Mrs. Kamilla Hansen ....	1.00
Friends at Tyler, in memory of Mrs. James P. Jensen. ....	16.50
Mr. and Mrs. Pedar L. Crogh, Mr. and Mrs. N. C. Petersen, Mr. and Mrs. Peter Lauritsen, Mr. and Mrs. N. S. Kruse, Mr. and Mrs. Anton Buhl, Mr. and Mrs. Ansgar Bollesen, Mr. and Mrs. Ernest Madsen, Mr. and Mrs. Lars Bollesen and Mrs. Kristian Østergaard, in memory of Mrs. P. O. Nielsen, Arlington, S. D. ....	5.00
Mrs. Hans Andersen, Centerville, S. D. ....	23.76
Mrs. Rasmus Jensen, Brookings, S. D. ....	5.00
Danebod English Ladies' Aid, Tyler, Minn. ....	25.00
Argo-White Ladies' Aid, Argo-White, S. D. ....	25.00
Danish Ladies' Aid, Diamond	

## LUTHERAN TIDINGS

Lake, Minn. ....	50.00
Hope Lutheran Ladies' Aid, Ruthton, Minn. ....	10.00
Congregation, Hartford, Conn. ....	20.00
Congregation, Brooklyn, N. Y. ....	102.25
Congregation, Troy, N. Y. ....	130.05
Congregation, Dwight, Ill. ....	7.50
Congregation, Trinity, Chicago, Ill. ....	10.75
Congregation, Kimballton, Ia. ....	74.00
Congregation, Exira, Iowa ....	18.60
Congregation, Newell, Iowa ....	9.00
Congregation, Cedar Falls, Ia. ....	103.15
Congregation, Easton, Cal. ....	59.50
Congregation, Tacoma, Wash. ....	42.20
Congregation, Wilbur, Wash. ....	13.75

Total received for L. W. A. since May 15th .....\$ 6,184.78

A few contributions were received too late to be forwarded to National Lutheran Council before the end of the year. These will be acknowledged in the January list.

In the future my receipt list covering Lutheran World Action will be run on a January to January basis instead of from May 15th to May 15th. This because headquarters in New York are on that basis.

**For Eben-Ezer:**

Congregation, Perth Amboy, N. J. ....	\$ 25.02
Congregation, Bone Lake, Wis. ....	3.60
Congregation, Cedar Falls, Ia. ....	37.23
Ladies' Aid, Fredsville, Iowa ....	10.00
Ladies' Aid, Dwight, Ill. ....	10.00
Ladies' Aid, Ruthton, Minn. ....	5.00

**For Old People's Home, Des Moines, Iowa:**

Mr. and Mrs. Ed. J. Larsen and Mr. and Mrs. Roy Christensen, in memory of Mrs. Bine Andersen, Badger, S. D. ....	2.00
Ladies' Aid, Cedar Falls, Iowa ....	10.00
Ladies' Aid, Fredsville, Iowa ....	10.00

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

Previously acknowledged ....	\$26,192.36
Juhl, Mich., congregation ....	34.00
Trinity Danish Ladies' Aid, Chicago, Ill. ....	18.75

Mr. and Mrs. H. P. Jorgensen, Des Moines, Iowa ....	100.00
Mrs. Hans Christensen, Marlette, Mich. ....	10.00
Mrs. Valborg Nelson, Muskegon, Mich. ....	20.00
Hans Nielsen, Muskegon, Mich. ....	25.00
Mr. and Mrs. Elmer Ness, Manistee, Mich. ....	10.00
Mr. and Mrs. Anton Larsen, Manistee, Mich. ....	2.00
Miss Anna Jensen, Manistee, Mich. ....	5.00
Miss Mary Rasmussen, Clinton, Iowa ....	10.00
Mr. and Mrs. Jens Kair, Clinton, Iowa ....	5.00
Bernhardt Rasmussen, Hampton, Iowa ....	5.00
Pauline Hvolbøll, Buellton, Calif. ....	5.00
Carl C. Paulson, Fresno, Calif. ....	25.00

Total cash receipts to date...\$26,467.11

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

Previously acknowledged ....	\$23,475.00
Dora Thuesen Sorensen and Andrew J. Sorensen, Pittsburgh, Pa. ....	100.00

Rev. and Mrs. Ottar Jorgensen, Chicago, Ill. ....	50.00
Altar Guild, St. John's Church, Clinton, Iowa ....	50.00
Danish Ladies' Aid, Withee, Wis. ....	25.00
Martin Isaksen, Askov, Minn. ....	50.00
Sigurd Petersen, Ruthton, Minn. ....	25.00
Mrs. Alma L. Nielsen, Diamond Lake, Minn. ....	25.00
Chris Meyer, Diamond Lake, Minn. ....	25.00
Peter Brandt, Diamond Lake, Minn. ....	25.00
Alfred Jorgensen, Solvang, Calif. ....	25.00

Total in bonds to date...\$23,875.00

Several receipts for Santal Mission, Seamen's Mission and Women's Mission Society will be acknowledged by the respective treasurers.

Thank you all very much — and in closing — may our one big wish come true in 1945.

Yours sincerely,

**Olaf R. Juhl**, Synod Treasurer,  
4752 Oakland Ave.,  
Minneapolis 7, Minn.

**INTRODUCTION TO THE CHRISTIAN RELIGION**

By **DR. ERNST KAPER**

Translated, adopted and arranged in lesson form by L. C. Bundgaard, together with readings and topics for discussion by youth. Written and compiled by L. C. B. A new and interesting approach to confirmation classes. Will be useful to teachers and youth leaders. Order direct from Rev. L. C. Bundgaard, Box 103, Withee, Wis. Price 65 cents.

**FROM PRESS REVIEWS:**

"I dare say, it is just as good and in many ways better than most similar material to which we have access in America."—(REV. MARIUS KROG, in Lutheran Tidings).

"You have done a fine job in this book; I shall introduce it to our students."—(PROF. W. F. H. FREDERICK, Western Theological Seminary).

"Part Two, 'The Coming Days' compiled and 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."—(CHAPLAIN J. C. KJAER).

**Grand View College**

DES MOINES, IOWA

**THEOLOGICAL SEMINARY**

Pre-seminary two years. Seminary three years.

**JUNIOR COLLEGE (Accredited)**

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