

Lutheran Tidings

Volume XI

January 20, 1945

Number 12

The New Year

What will it bring, we often ask,
What sacrifice and what heavy task
Will meet us upon the way?
How will we fare and what will we find?
Will shadows fall or will sunlight shine
A leading, directing ray?

O come with faith before God's throne,
With help from Him we are not alone.
We are His children, why then have fear.
His leading hand and His tender love
Will give us light from the home above.
Our Father in heaven is near.

Svend Jorgensen.
"Kirkebladet"

1945 — After Christ!

1945! — How strange it sounds, although it is only a new number. Perhaps some greet the New Year with some apprehension, anxious about what the next page in the new book may reveal.

Or perhaps we receive the proclamation of the New Year as we would the announcement of the arrival of a new born infant wondering what the future has in store for us. For just as the infant is a bundle of potential possibilities, so the New Year is full of unrealized possibilities to good or evil for the individual as well as for the nation. How true are the words of Helen Keller: "The world is full of troubles; it is also full of the overcoming of troubles."

However, I must frankly admit, that I do not recall ever having stood on the threshold of a New Year quite so depressed as by the world outlook and the prospects for realizing the hopes for a new and better world for all mankind, to which end I assume this titanic war is being waged. I do not wish to begin the New Year as a pessimist for experience has taught me that there will be plenty in this world of sin and sorrow to cast down the spirit.

The cause for being depressed is not the tragic setback on the western front during the recent weeks, how sobering and costly in time and life this will prove. These setbacks will eventually be overcome. Remarkable advances have been made by our armed forces during the past year. They have shown endurance far beyond human imagination.

The cause of my depressed thoughts is rather the fear that all this suffering and sacrifice of soldiers and civilians once more shall have been in vain. I wish many more of you might have heard the stirring address of Stanley Jones last Friday which ended with these words: "Either a new world; or a new war," destructive far beyond our imagination. Such words, it seems to me should move all thinking people to action.

I am concerned about the setback in mankind's confidence and trust in the words and principles proclaimed by our leaders to all the world which even they seem to be about to scrap. I am thinking specifically of the noble principles so inspiring to waiting

mankind everywhere in the "Atlantic Charter", the "Four Freedoms", and other expressions. It seems as though these high ideals have become detrimental to certain ambitions in the political power scramble.

As Stanley Jones said: "A wave of despair and indignation went through the Orient", when Churchill returned to England and stated, that the Atlantic Charter and its principles of self determination and freedom, "does not apply to India." This wave of disappointment has come to all freedom and peace seeking people also in our country.

Permit me to quote a few lines from "The State Observer", Austin, Texas. "Today the world is groaning under the curse of war and the cry of peace is heard all over the earth. The people want peace and security, above every other thing, but the world leaders express doubts and fears concerning genuine peace and security ever being realized. The recent revelation that the 'Atlantic Charter' was not a possibility but only 'an ideal', shocked many trusting persons."

How shall mankind ever realize their hopes for a new world if their leaders let them down, compromise or ignore the highest principles proclaimed by themselves, and do not keep faith even with our sons, who give their life to bring about that new day! These are sobering thoughts that come to us this New Year's day as we would like to wish everyone a good year.

But let us look at this new number, 1945, once more. It does not stand there alone. Along with it go the words, "Anno Domini" or in the name of our Lord, Jesus Christ. After all, this world has come to reckon with the child born in the "little town of Bethlehem", whose name was Jesus, the Savior, Christ, the King. So completely did he proclaim the gospel of salvation to all mankind and live up to the high ideals, even unto death on the cross, that man's calendar was changed and the years were reckoned from his birth. He did not let mankind down or did He break faith with those who put their trust in Him "The hopes and fears of all the years are met in Him" this day.

Fortunately all who believe in Him need not walk alone into the uncharted days of the new year. Even though we may be called upon to walk "through the

Greeting From Dr. Erling Ostergaard

Dear Friends:

We would like to take this means of sending our greetings to all friends in the Danish Church and to express our thanks for the years that have gone, for the prayers that have been offered on our behalf and for the mission work out there as well as for your gifts, which have been a big help in keeping the work going. We have passed through some hard years, although I do not say this to complain, but God has wonderfully brought us through and we are extremely thankful to be back home again.

When I have said this let me at once remind you that the rest of the missionaries are still carrying on out there. Although no one from our church is at present on the field yet there are others doing our part of the work so let us not relax our efforts to help them so that they may be able to continue. Conditions are still difficult and will very likely continue to be so until after the war is over. The bare necessities of life are at times hard to procure, although it was somewhat better when we left the Mission Field than it was one year ago. An additional difficulty is that most of the missionaries have already been out there much over their normal term, and this under unusual strain, so that they are very tired and need to be relieved

shadows of the valley of death," and none of us know whether this lies before us, "we fear no evil; for Thou art with me; Thy rod and staff, they comfort me."

Therefore it is not enough to know that Jesus Christ succeeded in His work to the extent that all civilized peoples write "A. D." after 1945. The essential thing is this, that in 1945 Jesus Christ in word and spirit may so succeed in entering into the lives of men and women that they stand fast, uncompromising with the powers of this world, and move forward in united phalanx inspired by our Lord's unfailing love toward us.

Thus the shortest text of the year is not the least in content for it reminds us not only of the name on our calendar but of him, who was able to change the hearts and minds of men and women through the past centuries and still can do so, if we will submit to his will. He has revealed to us the "truth", the way, and the life," to rich and abundant living. Dare we rise up and follow him and live it? That is the challenge before us.

Though we may find ourselves depressed this morning, we do not despair. For **He lives**, Who has been given all power in heaven and on earth. He will in God's appointed hour and way fulfill his promises to His people in the future as He has fulfilled them in the past.

Standing on the threshold of this new year the gospel of Jesus tells me, "**There is a way!**" How urgent it is, that we everywhere in Christendom seek to walk on that way and apply all our efforts toward the end, that God's will may be done in us and through us.

A. E. Frost.

and go home for rest and recuperation. At present this is impossible as most of those who are there now are from Norway and Denmark and cannot get passage to their home countries. So they should have all the help and encouragement that we can give them.

We left Benagaria, our station, the latter part of August, only one week after I had returned from the hospital. The reason for such a quick departure was that we had a letter from Bombay advising us to come at once as that was the most certain way of obtaining passage. We did arrive in Bombay three days before a ship taking civilian passengers left but some new rules had been made since we had registered so our papers were not in order and we could not get on that boat. That meant another delay, this time of 6½ weeks, before we could get another boat. But this time it was true; our turn had come. On October 13th we walked up the gang-plank and were aboard a large troop-ship. And yet we could hardly believe that it was real and we would soon be on our way to America. But so it was.

Nor were we long in discovering that it was reality and not a dream, for on a troopship certain rules are laid down and they are meant to be obeyed. Life-jackets, big, cumbersome things, must be worn or carried at all times. Even David and other youngsters like him had to drag around their own life-jackets, nearly as big as themselves, all the way across the Pacific. There was heat, there were crowded cabins, crowded decks, it was crowded everywhere. Never had I believed that one ship could carry so many people. There was a smell of food wherever one went, for it takes a lot of food and the greater part of the day to feed several thousand people, even if they eat only twice a day. But these discomforts were minor things and not even as bad as we had been led to expect, for we had been warned that it was to be anything else than a luxury tour. Now we are quite agreed that we would not have missed the experience for anything. The route was unusual, although it cannot be revealed here, but it was not one we would have taken in normal times, and the interesting contacts we made with all the various people on board, both troops and civilians, will not easily be forgotten.

It was interesting to note how the religious work on the ship was taken care of. The first Sunday an announcement was made over the loud speaker saying that there would be Protestant services at 8, 9 and 10 o'clock on one deck as well as Catholic services on another. We learned that the ship's chaplain was a Lutheran. All arrangements were in his hands but the Army chaplains on board as passengers helped him where they could. Besides the Sunday services we had "sings" of religious songs each afternoon for those who would join. Occasionally the evening entertainment was of a religious nature. The most enjoyable of these was some negro spirituals sung by a negro octette assembled from the troop passengers.

Now all this is past history and we have been home for nearly two months. What the future may bring we do not know and have so far made no plans. But we are ready to go where He guides, step by step, as

BIBLE STORY SONGS

ISRAEL

(Gen. 32 and 33)

Where the river Jabbok into Jordan flows
Under starry skies till gray the dawn arose
Jacob fought the strangest battle through the night;
Wrestling with his God, he strove with all his might.

From the southern mountains Edom, drawing near
With four hundred brigands, filled his heart with fear.
Trembling he remembered how he by deceit
Won his brother's birthright whom he now must meet.

When he crossed the Jordan in his flight, alone,
Nothing but his staff he had to call his own.
Now, returning rich with household and with herds,
God had done to him according to His word.

He should know that God does not forsake His friends,
That in every danger God was his defense;

Yet, in his own cunning he had put his trust,
So beneath his fears and doubts his soul was crushed.

In his darkest hour then someone to him came;
All through night they wrestled until spent and lame
Jacob cried in anguish: "Are you friend or foe
Not before you bless me will I let you go!"

Then the stranger blessed him: "Friend, you know me well
Jacob was your name, it shall be Israel,
With your God you strove and saw Him face to face.
Walk in faith, though lame, and never doubt His grace!"

Boldly he went forth; all doubt and fear was gone;
All that Jacob lost, now Israel had won.
When the brothers met, old envy was forgot;
Who was first? To brother-love it mattered not.

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S. D. Rodholm.

Mel.: Brat af Slaget rammet.

Dedication, December 17, 1944

FIRST UNIT OF THE NEW CENTRAL LUTHERAN
CHURCH, MUSKEGON, MICH.

It just didn't seem real; it seemed more like a pleasant dream which would soon be dispelled by a rude awakening to reality. Nevertheless, it was real, and not a dream, that we were dedicating the first unit of our new church. After two years without a church home, it is no wonder that it was hard to realize that we once again had our own church.

Many difficulties must be surmounted in building in times like these. Even after one gets the necessary priority from the WPB, there are still the material and labor shortages to deal with, especially in a critical war area like Muskegon. What we should have built in two or three months took six and a half months. Considerable pressure had to be put on the workmen to get the building completed for Dec. 17. It was ready except the second coat of paint in the classroom, back halls and furnace room.

On Saturday there were many busy hands moving in the equipment as well as the borrowed chairs to take the place of the new ones which, though ordered two months previously, had not arrived. By evening everything was in readiness for the big day tomorrow. The air was electric with joy and anticipation.

Rev. Viggo Hansen, synod vice president-secretary in place of our synod president, Alfred Jensen, who could not come, and Rev. Ernest D. Nielsen, former pastor of our congregation, had come to help make it a festive day.

It is as it should be that the children were the first

His plans are revealed to us. May God help us to remain so.

With best wishes for a happy New Year.

Sincerely yours,

Alma and Erling Ostergaard.

ones to meet in the new church. How proud and excited they were! In reality the festive day opened with Sunday School at 9:15 at which Rev. Nielsen spoke.

Then, before we realized it, 10:45 had come and the auditorium was filled to capacity. On the stage, which is now to be used as the sanctuary, is the altar made by Hans Nielsen and painted white trimmed in gold, behind the altar a beautiful dark red velvet wall hanging; on the altar the two candelabra and missel from the old church; also a lecture (pulpit) made by Arthur Jensen, also painted white trimmed in gold; and in the corner the pulpit chair from the old church given many years ago by N. P. Hansen and now reconditioned by him. With the indirect lighting, the sanctuary was a beautiful sight. Many told us afterwards that as they descended the steps and saw the sanctuary, they stopped to catch their breath from surprise. Was this a basement? No, it was a beautiful church; they must be in the wrong place.

During the prelude our splendid choir filed into their places and the pastors, Viggo Hansen, Ernest Nielsen and Holger Jorgensen and our church council president, Christ Jensen, lined up in the rear of the auditorium. To the hymn: Holy, Holy, Holy the pastors and Mr. Jensen marched up to the altar with the communion vessels and an altar copy of the Bible. These Rev. Hansen placed on the altar one by one. The dedication service had begun. Following the inspiring sermon by Rev. Hansen, the three pastors each read scripture passages and Rev. Hansen dedicated the building, using our Danish ritual in translation. A ladies' trio and our choir each sang anthems appropriate for dedication. Barbara Ann Jensen was baptized. Over 100 gathered at communion administered by Rev. Nielsen. It was a three hour service. But who cared today! This was our dedication service; we now had our own church.

Since we must have all our activities in the same

(Continued on page 11)

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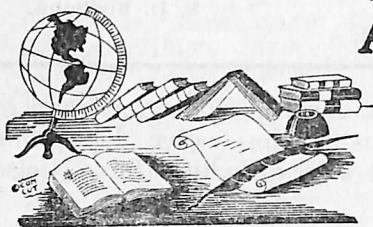
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Across the Editor's Desk

A final report for the year 1944 from the Lutheran World Action office in New York has come to our desk and we are asked to bring the good news to our readers. We shall quote from the report: "What good news to cheer our hearts in these rather cheerless days — Lutheran World Action receipts for 1944 had reached an all-time high of \$1,536,128.22. It means that our people's ears were open to the story of God's call to Lutheran action on global basis, that their hearts were quickened to a ready response, that their hands gave generously to meet the need. It also means that our church bodies and officials are making great strides of progress toward a united Lutheran front in America, to match the increasing problems facing us with vigorous and aggressive action to solve them. Our hearts are filled with gratitude to God for His blessings and favor."

The goal set a year ago was over-subscribed by 117 per cent. Our synod contributed a sum of \$7,188.49 or 92 per cent of its quota. This is a very good record. Many of our congregations subscribed the full 100 per cent of their quota and over. But others failed to do their part.

A meeting will be held this coming week in New York planning the work for the coming year. As the tragedy of war is spreading throughout the world the need for the service of the Lutheran World Action is constantly on the increase. The symbol of this program is "Love's Working Arm"; we are confident that our people will respond again with a wholehearted support.

One of the faithful workers for the Porto Novo Mission is Johannes Jepsen of Brooklyn, N. Y. We have had a communication from him in which he urges

the readers of L. T. to continue in the support of the Porto Novo Mission by sending him used postage stamps. He has received such used stamps from many during the past year and has been able to sell same with quite a profit for the benefit of the Mission. He writes that he can use all kinds and denominations of U. S. and other postage stamps, but that the older the stamps are the greater the value. It should be a comparatively easy way of supporting this cause. We urge you to collect all the used stamps you can and send same to: **Mr. Johannes Jepsen, 426 — 43rd St., Brooklyn, N. Y.**

The following urgent appeal for more chaplains in the U. S. army and navy came to our desk a few days ago. Realizing the great service that our chaplains are doing we gladly submit same for due consideration:

Omaha, Nebr., 30 Dec.—Headquarters of the Seventh Service Command today issued a call for more chaplains of all faiths to seek commissions in the Army of the United States.

According to information received from the Army Chief of Chaplains, Major General W. R. Arnold, the need is acute at this time. The call from overseas has been increasing in excess of the numbers now available in this country. The Army policy is to provide chaplains for all overseas units even to the point of creating temporary shortages in this country. It is to fill the needs brought about by sending chaplains overseas and for future replacements there that the present call is issued.

The Chaplain's office of the Seventh Service Command headquarters said that "increased efforts on the part of lay members of congregations would help materially in relieving ministers for military service."

An applicant must be between 24 and 50 years of age, have acceptable ecclesiastical endorsement from his denomination, an acceptable academic degree, and two or three years of pastoral experience. Ministers satisfying all requirements will be commissioned as first lieutenants with a base pay of two thousand dollars per year plus certain rental and subsistence allowances which raises the total income to \$2900 to \$3400 per year depending upon the number of dependents. All details are available at the office of the chaplain, headquarters, Seventh Service Command, Omaha 2, Nebr.

Prisoner of War Service.—Together with the Emergency Planning Council of the Missouri Synod the National Lutheran Council is cooperating in the Lutheran Commission for Prisoners of War in American hands, it being impossible for us to minister directly to our American men who are held prisoners in enemy countries. That service is in charge of the War Prisoner's Aid of the International Y. M. C. A., and the International Red Cross. A number of Swedish and Danish Lutherans are serving our men who are prisoners in Germany.

According to the latest published figures there are nearly 400,000 war prisoners in the United States of whom the great majority are Germans. Of these about

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GRAND VIEW COLLEGE



Daily Life at Grand View College

On their return to Grand View College after the holidays, one of the first things the students noticed was the gift from the Women's Mission Society, the new pictures which had been hung in the student living room on New Year's Eve. Each and every picture is a favorite of some student; some prefer the water-colors of Mrs. Briggs which portray scenes dear to the hearts of students born on farms or living in country villages; others like "Berkshire Brook" the best; and Grant Wood's work is always controversial — he is either strongly liked or disliked. The students appreciate the pictures and if they had the chance would personally thank the Women's Mission Society many times over for making it possible for such fine work to be a part of our cultural environment.

One of the signs of war-time college life is the predominance of the fairer sex. This is shown by the fact that while there is no men's basketball team, the girls' basketball team is taking part in the Big Seven Recreational Basketball League sponsored by the Recreational Commission of Des Moines. Starting from Scratch, they have been unable to win a game as yet, but they are making more points in each game, and they are improving rapidly.

The week of January 7-14 found Dr. Johs. Knudsen in Atlantic City to attend the annual meeting of the National Lutheran Educational Conference and the annual meeting of the American Association of Colleges. He also planned to visit New York and New England on this trip east.

During this same week Prof. Peter Jorgensen has given a series of chapel talks on the good home. Using Bjørnson's "Mod Barnets Lykke stræbes" as an opening theme, he said that the home must be a child-centered home. child-centered in that the child within us must be kept alive and in control while growing toward the ideal, and child-centered in that there should be children in the home. Certain things are necessary in a home to have this child grow, among which he listed security, fair play, morality, unity, culture privacy, financial security, discipline, ambition, and courage, all of which must be tied together with love. Each of these qualities was enlarged upon and

suggestions were given as to how to reach the best in these qualities.

Word has just been received (January 12) of the passing of Mrs. Peter Hansen of Troy, New York, mother of Thorvald Hansen of the seminary. We wish to extend our sincere sympathy, and wish the relatives God's blessing in this hour of grief.

Clayton Nielsen.

A Middle-West Christmas

(Seen through the eyes of a Californian)

Something that I have always dreamed about is having snow on Christmas Eve. This year my dream came true. Snow began to fall as we came out of the church. The snowflakes were soft and fluffy and crunched under our feet. It made everything seem so peaceful, even in the busy city of Chicago. As it fell it seemed to clear everything — the air, and my troubled mind and heart. When I looked out of the window and into the street I thought I was at home looking at a Christmas card.

Snow was really the only great difference between a Christmas in the Middle West and a Christmas at home in California. The evergreen trees used here are a little different. At home we usually had a redwood tree. Here one buys a tree at a store; at home it isn't done quite that easily, but it is much more fun. Each year father would set a day aside and we would all go out to look for a tree. We would tramp through the woods singing Christmas carols and father would tell us stories of Christmas in Denmark. Then at last we would find the tree. Father would chop it down and we would carry it proudly home.

This year the trees were dressed with the usual gay tinsel and colored lights. Bright green wreaths were hung in the windows as a welcome. But decorations weren't quite as elaborate this year because of the war.

Dinner on Christmas Eve was as it always has been. It was fun to be in a kitchen again and help put the food on platters and sample a little of everything when no one was looking. It was wonderful to eat a home cooked meal. When everyone had eaten all he could we hurried out into the kitchen to do the dishes.

Then came the regular Danish Christmas Eve tradition of walking around the Christmas tree singing the familiar songs, both English and Danish. The most exciting part finally came, and after much anticipation we opened our presents. After many exclamatory "Oh's" and "Ah's" all the presents were opened.

Even though I thought I could never eat another thing I found myself sitting at the coffee table eating again. While drinking my coffee I thought of home and what the family would be doing. I could picture the family gathered around the fireplace, eating nuts and cookies and drinking hot chocolate. I could see my sister popping corn in

the fireplace with the popper in one hand while she was feeding the cat and dog with the other. I could see the logs dying into embers as they sang their last song before going to bed.

Suddenly I awoke with a jolt and realized that I had been day-dreaming and that it was time for us to sing our last song and say a short prayer.

Ingrid Ellen Holme.

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. Ernest Nielsen.

10:45-11—Recess.

11:00-12:00—Administration of the Sunday School, Prof. E. Nielsen.

12:00-1:30—Lunch and recess.

1:30-3:00—Rev. Edw. Hansen, Immanuel United Danish Lutheran Church, Minneapolis.

3:00-3:15—Recess.

3:15-5:45—Question period, Rev. L. C. Bundgaard, including questions and problems brought in by teachers and pastors.

6:00-7:30—Dinner followed by a "song fest" for those who are interested.

7:30—"Danish Lutheranism", Prof. Ernest D. Nielsen.

Sunday:

9:30—Sunday School Teachers' Class, "How to Use Our Bible", Odd Gornitzka.

10:45—English church service and Communion, Rev. M. Mikkelsen.

12:00—Dinner served to Institute registrants only.

2:00—"History and Origin of Our Bible" — Indefinite. Music and closing remarks.

5:00—Supper.

8:00—Congregational meeting, "Importance of a Sunday School in the Work of a Congregation", Rev. Eilert Nielsen.

All meetings on Saturday will be open for questions and discussion.

The Institute will be held in St. Peders Danish Ev. Luth. Church, corner of 35th Ave. and 32nd St. Send your reservations to Mrs. Fylla Petersen, 2351 Chilcombe Ave., St. Paul or to Rev. J. C. Aaberg, 3149 — 35th Ave. So., Minneapolis 6, Minn., by Jan. 29, at latest.

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

L. C. Bundgaard, Dist. Pres.

OUR WOMEN'S WORK

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

YOUR DAY

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying deed, one word
That eased the heart of him who heard—
One glance most kind
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart, by yea or nay—
If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

—George Eliot.

I think that to have known one good old man or woman who, through the chances and rubs of a long life, has carried his heart in his hand, like a palm branch, waving all discords into peace, helps our faith in God, in ourselves, and in each other, more than many sermons.—George William Curtis.

BEDSTEMOR

To many, through the years, she was known as Stine Larsen or Mrs. Sal' Mar' Larsen. As a very young girl accompanying two sisters, she arrived in the little village of Cedar Falls to join a brother, who had arrived earlier to seek his fortune in this great land of opportunities. Little did Stine realize, when she met that jolly, good natured Danish man with the twinkle in his eye, that he was to be her future husband. But that was what happened — and a wonderful home was established. Their happiness they gladly shared with others, even though at first their home was two modest rooms, most of the furniture crudely made of boxes. But there was laughter and song, always a welcome, so the young folks gathered there, when their daily work was done.

In a few years a new home was built which many through the years were privileged to enjoy. Here the first Danish school materialized. For a number of years the wooden school benches played a daily part in the Larsen home.

Stine Larsen's early life was given spiritual growth through contact with Rev. A. S. Nielsen, Jensen Myland, H. J. Pedersen, Thorvald Helweg, F. L. Grundtvig, Adam Dan and many others through the years. She radiated happiness and contentment. The true Christian spirit was daily lived, was it assisting the family doctor, caring for a sick neighbor or friend, entertaining the new pastor and his family, a guest speaker or a group of young folks who needed the warmth and security of home. They always found

Stine Larsen welcoming them as one of her own. Her home symbolized through the years "Dansk Gæstfrihed".

She was not blessed with great wealth, but she was spiritually rich. She was not demonstrative, but had that farsighted gift of listening and sharing. A very keen sense of humor helped many a bewildered person over a high stumbling block. Yes, many a dream materialized because it was given encouragement through Stine. Material things of everyday living were freely shared. She never tired or faltered but made the most of what she had. The happiness she shared with her family and loved ones she gladly shared with others.

One could not portray her as a meek, timid violet nor a beautiful stately rose; but liken her life to a staunch, solid oak tree, deep rooted, shielding all who came under protection of the outstretched branches, each branch signifying a symbol to mankind of love, truth, faith, hope, charity, courage, strength, understanding, forgiveness and trust.

Yes, Bedstemor Larsen loved youth, laughter and song. The Danish hymns were part of her daily life. One of the most cherished pictures is of her sitting quietly at dusk, reading and seeking strength in the large-typed hymn book which was her daily treasure chest of comfort.

Now during the holiday season, each one of us in the family circle recalls the preparations for Christmas — of how busy we were. Bedstemor seemed to glow with extra warmth as each cookie jar was filled, and food prepared and put away. The greatest event came with the closed door which harbored again our "Jule Træ", the most beautiful sight to young and old, for it portrayed yearly to us the everlasting love of the Christ child.

Birthdays were festive gatherings and were looked forward to. Bedstemor had the marvelous gift of making little things count doubly giving her family of six, and others who lived in the home a wealth of memories. Her grandchildren she gave much! Yes, all over the world, there are many "Bedstemors" as the word implies — "the best of mothers" whom we owe deep gratitude. They have given the children of today true knowledge on which to build better homes, churches and countries. God grant that we in turn may live to carry that torch onward for all mankind of daily living in true Christian faith, to be of service to others.

Our Bedstemor Larsen was but one of many, but to know her was to love her.

In deepest gratitude,

Esther L.

Dec. 1, '44.

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

THOSE TEEN AGE YOUNGSTERS

It is never easy to be an adolescent. Since I have had no experience being a girl, I can't speak for the fair sex. But the teen-age is apt to be an unhappy one for a boy. He is neither child nor man. He experiences many new stirrings within himself which he does not understand. He loses control of his voice and limbs. Adults are apt to laugh at him. They have forgotten that they were once like him. To cover up his confusion he resorts to loudness and often crudeness. Very often he hates study and to him school is organized boredom. He needs much physical activity, careful guidance and intelligent love.

For centuries the teen-agers did farm work. The problem was rather simple for parents as there were many tasks to set them at. But our society is no longer agricultural. A century ago 80 per cent of our people lived on farms, and there were no large cities. In 1840 the population of New York was 312,710 and that of Chicago was 4,853. Los Angeles, San Francisco and Minneapolis were not listed among the cities at all.

Now all this has changed. In 1930 only 21 per cent of our people made their living on farms. City culture and standards dominate our civilization. The radios and the movies have brought the spirit of the cities to the land.

In an agricultural society there is much more parental control of children. In old China, India, Poland and Ireland parental control lasted till the death of the elders. This condition is pictured well in Pearl Buck's **The Good Earth**.

While farm parents do not have the control of their children that they did formerly, it is generally easier than in the city. It is true that a teen-age boy can mow the lawn and help with the dishes, but what is there after that? Too often he finds his way to the drug store or the tavern. The fact that there is little for this group to do has led to mass education in the high school. Very often the high school is just one way of keeping them off the streets, and young people with outstanding ability are rarely challenged to do their best.

In recent years much has been heard about crime in this teen-age group. That crime among them has gone up is a fact. One study shows that the arrests of girls under 21 increased 130.4 per cent between 1941 and 1943. All reports indicate that there has also been a rapid increase of crime among the boys.

Wars have always been the great disturber of the status-quo, and this war is no exception. In thousands of homes both parents are working and children come home day after day to an empty house. A house without a mother is not likely to be a home. In such a place the children do not care to stay, and they wander off to places all too frequently not good for them.

The war has made it easy for the youngsters to find work at good pay. They have money. It comes easily and if there is no parental control, they are apt to spend it freely. An adult nearly always has financial

obligations to meet, and thus does not have so much money to throw around. But most teen-agers do not have financial obligations and the money goes like "Brewster's Million". The soldier in H. C. Andersen's **Tinder Box** found that he had many friends while he had money, but none after it was gone. The kids will have the same experience, but they don't have Andersen's wisdom.

One of the strangest phenomena of our times is the craze among the teen-age girls about Frank Sinatra. In all history it is doubtful that there has been anything quite like it. When he arrived in one of our western cities he was greeted by about 5,000 screaming girls. Poor Frankie had to stay on the train-steps for about twenty minutes until a company of police could rescue him. Before he could get away, the girls yelled, pulled hair and clawed each other to get near their hero. One poor reporter was caught in the crowd and one girl bit his arm because he would not let her pass.

In the **New Republic** for Nov. 6, 1944, Mr. Bruce Bliven has a most interesting article about the bobbysockers and Sinatra. Ten thousand kids tried in vain to get into a theater where he was to sing. Some kids stood in line from midnight till next forenoon to get in. Girls who stood in line near the entrance refused to sell their chances for as much as eight dollars. One patient mother, standing in line with her daughter, said she didn't dare to refuse the girl. She was afraid she would commit suicide if she did not get a chance to hear him! (One wonders what effect a good, sound spanking would have had on this youngster.)

When the show finally got started the 3500 girls went completely crazy. Some shrieked, some cried, some sighed and some nearly died. Things were in a turmoil and Frankie plead with them to keep still. Finally he sang and their souls were bathed in a deep thrill. When the first show ended only 250 left. Many stayed for several shows. It is reported that one girl was so thrilled by his sacred touch that she wore a bandage on the spot for three weeks to protect it from all earthly contamination!

This is both funny and tragic. Fools there have always been, but our times seem to have an over-supply. Our civilization has emphasized the wrong things so long, worshipped idols for so long that it is no wonder that we are in trouble, deep trouble. Bruce Bliven correctly says that these kids are seeking, but they don't know where to find. The thing that fills one with fear is that millions of these youngsters will never learn how good a very simple life can be.

It is tragic that so many young people (and older people, too) never sense the grandeur of the starlit skies, never experience the challenge of a great thought, never feel the sublime beauty of poetry or fine music, never know the ecstasy of true love, and never learn that it is more blessed to give than to receive. They know only emptiness. That I fear is the fate of thousands of these modern burned-out youngsters. May our children be spared.



HARRIS JESPERSEN, Editor
405 N. 4th Street, Clinton, Iowa

A SUNDAY SCHOOL THAT BECAME A COLLEGE

A little one-room log cabin Sunday school with Martha Berry seated on a soap box telling Bible stories to three dirty-faced mountain boys — that was the humble beginning of the great Mount Berry College near Rome, Georgia, which today has the largest school campus in the world, twenty-five thousand acres of farm and woodland, a faculty of one hundred and fifty members, and a student body of over twelve hundred boys and girls. For those three boys in that log cabin Sunday school told others about Martha Berry's Bible stories until fathers and mothers, grandfathers and grandmothers, babies, carts, and mules were all coming to Berry Hill to hear the "Sunday Lady" tell her stories; while the neighbors around took to peering over their hedges at Miss Martha's "carryings on".

For Martha Berry was doing the unconventional. She was born of wealthy parents on one of the traditional beautiful large plantations in Georgia. There were six daughters in the family, five of whom took part in the typical society life of the south, but not so with the one, Martha. Instead of being satisfied with letting the mountaineers of the Southern Highlands continue in their poverty and ignorance, she took it upon herself to enlighten them. And instead of going to the city to be "finished off", as many girls in her position did, she hitched her pony to a cart and started Sunday schools all over Possum Trot Hollow and Lavender Mountain — after her own little log cabin Sunday school at Berry Hill became too small to accommodate the crowds.

But as the "Sunday Lady" of Possum Trot drove farther and farther back into the hills, she was greatly grieved at the waste of human intelligence she found there. Fathers and mothers were totally ignorant while only a few teen-age boys and girls could spell out the words of a third-grade reader. There was only one way to retrieve this lost material, and

that was by opening week-day schools in her own log cabin at Berry Hill as well as in her little Sunday-school cabins throughout Possum Trot. And this Martha Berry did with the help of her sister, Frances, and another young volunteer, Miss Brewster.

But there was one thing wrong with her little weekday schools. They were too few and too far apart. When bad weather came, her pupils dropped out. It was too far for them to walk the muddy road. In desperation Martha Berry went to her legal adviser, Judge Wright.

"Judge!" the young lady burst into his office. "I want you to write me a deed giving the land my father left me, across the road from Berry Hill, to the school I am going to build there. I'm going to build a dormitory for my boys so they can come to school and stay there."

The judge hesitated, but not long, for Martha Berry was one to accomplish things. And within a miraculously short time she had both her deed and a ten-room dormitory, Brewster Hall, in honor of her first volunteer teacher.

Word soon began spreading through the "hollers", that "chil-lun could get larnin' at the 'Sunday Lad's' school by working for it." Before long one boy after another came through the "Gate of Opportunity" to enter Berry School. Most of them came penniless. Some came with tin trunks, and others with a goat or mule for tuition, like little Willie Jackson who knocked on the door one evening while Miss Berry was preparing corn muffins for the boys' supper. Opening, she found a mud-bedraggled little fellow standing there with an equally muddy pig on the end of a rope.

"Please, Ma'm, I'm Willie Jackson, and this is my pig. Weuns has come to stay. I'se brought him heah for my tuition. He's terrible lean now, but I reckon he'll pick up tolerable quick."

Another queer sight was seen at the school one day — a six-foot boy came driving his tuition, a team of steers. But these steers

proved very useful for the farm work.

Those early days at Mount Berry were a struggle, with Miss Martha using her own money to finance the school, faculty giving their services free, and the boys doing all the campus chores. But somehow the school grew. Cabin after cabin sprang up on campus until there were half a dozen buildings in all and a student body of one hundred fifty sturdy mountain lads. Then her board of trustees told her she had done enough.

"Now concentrate on raising endowment," they said, "and keep the enrollment from growing."

But instead, Martha Berry decided to open a school for mountain girls. "For here I am training my boys to be successful men," she told her trustees, "but when they go back home to the hills, there are no trained wives for them to marry."

So Martha Berry packed her bag and went to New York, confident that she would find friends up there enough interested in her mountain girls to help finance her project. And she was not disappointed, for in 1909 she was able to open her school for girls at Mount Berry. Today Miss Berry brings in two hundred thousand dollars every year for her beloved school. She goes to the big cities and gives personal appearances and lectures, not because she likes to but she finds it necessary for her school. Her audiences are thrilled with her little intimate stories of the experiences at the school.

Mount Berry today consists of two schools, one for boys and one for girls, besides a college which grants both an A. B. and a B. S. degree. But above all, Martha Berry's first concern has always been to give her pupils a deep religious background and to inculcate the most fundamental principles of wholesome and successful living.

Mount Berry is not a denominational school, but because Martha Berry is a noble, Christian woman, religion has played a most im-

portant part; of course from the very beginning the three little boys were called together for the purpose of hearing Bible stories. Truly the whole foundation upon which the school was built could be therefore termed religious.

Combined with the fundamental Bible story-telling was the singing of inspirational church hymns. And all the mountain people love music. In the early days Miss Berry played an old rickety melodeon while the students joined in the singing. Even today visitors at the school hear the student body sing with clear youthful voices their many favorite hymns. It is a lasting memory to hear these twelve hundred boy and girl voices.

Because of Mount Berry's fine educational advantages, Miss Martha Berry sends her boys out to take responsible positions in the world or back to their farms to reap profitable harvests from the land instead of only a bale of cotton, several sacks of corn, and a few bitter peaches for a season's hard work. And she sends her girls out to be wives, mothers, and successful business women.

The story of Mount Berry College is the story of a sweet-voiced young Sunday school teacher whose aristocratic background did not keep her from loving a cause and a people. Today she is a woman past seventy, who has been received by kings and presidents. A woman to whom the Georgia Legislature has voted the title of "Distinguished Citizen of Georgia", the first person so honored. Colleges and universities over the country have awarded her all manner of honorary degrees and medals, and in 1931 she was voted one of the twelve greatest women in America.

Miss Martha Berry is one of those kindly Christian women who saw a need and with a determination and a prayer she set about to take care of it. Her name will live forever, for she brought a better way of life to her neighbors. In spite of her degrees and honorary titles to the "chillun of the hollers" of the South, Martha Berry is still the "Sunday Lady" of Possum Trot!

"For any gift God gives to me
I cannot pay;

Gifts are most mine when I
Most give them all away.

God's gifts are like His flowers
Which show their right to stay

By giving all their bloom
And fragrance away;

Riches are not in gold or land,
Estates or marts,

The only wealth worth having
Is found in human hearts."

D. Y. P. S. — DWIGHT

The Young People's Society of Dwight, Illinois, wishes to give to the other Y. P. groups in our synod an idea of what we have been doing as a group since our re-organization in September, 1943.

At the meeting in September 1943 we decided that we would have two meetings each month as the groups before us had done, but that we would have a business and social meeting for the society at the first part of the month and a fellowship meeting for the society and congregation in the church basement on a night that would be best suited for it. The chairman of the society was to appoint a chairman for the fellowship evening. The chairman in turn was to pick committees and have charge of the program and lunch for the meeting that month.

The fellowship meetings, as we call them, have been a great success. Not only have the meetings been well-attended but the fellowship shared with one another has been most encouraging for our group. We feel that our efforts are well worth while when the congregation takes such active interest in us and the programs we put on.

Here are our greatest accomplishments in 1943 and 1944:

Two pageants presented: Nov. 21, 1943: That Cause Can Never Be Lost; Dec. 30, 1943: Thou Shalt Call His Name Jesus.

Two one-act plays: March 26, 1944: Barabbas; Dec. 29, 1944: The Christmas Voice.

Sponsored three lectures: Feb. 13, 1944: Rev. Alfred Jensen; March

22, 1944: Rev. Holger Jorgensen; Aug. 29, 1944: Dr. Johannes Knudsen.

Sponsored two concerts: April 9, 1944: Organ concert, Oluf Lund; May 21, 1944: Spring concert.

Purchased: War bond for G. V. C. Jubilee Fund; Christmas Units for World of Song; Service Hymnbooks and Meditations for two servicemen; Christmas editions of Ungdom.

Edited two editions of Soldier Paper.

After our program is over lunch is served. The ladies are ever willing to bring a little something for lunch. Then an hour of visiting and general fellowship is enjoyed by all.

Our business and social meetings are held in the homes of our parents and friends in the congregation who open their doors to us to come to their homes for an evening. This is very inspiring for us for the home atmosphere and interest encourages us to do more than what we might feel we want to do otherwise.

Rev. and Mrs. Strandskov have ably led us through many happy hours. Their goodness to help and give cooperation has meant a great deal to us.

At our last business meeting a discussion on the D. A. Y. P. L. emblem was brought up. We as a group would each like to have a pin to show that we are members of the D. A. Y. P. L. in America. If any of the readers can enlighten us on where we may get them we would appreciate a card telling us about it.

Also at this meeting our chairman appointed two members to review the interesting articles in Lutheran Tidings and to report on them at our next business meeting for discussion. They were to concentrate mostly on the youth section. This is being done in order to stimulate more interest in our youth paper.

Respectfully submitted,

Marie K. Lund.

HOME MISSIONS

The Home Mission Challenge

When the church adopts a Home Mission Program, it is not merely because man has conceived of that as a means to make the church prosper. In fact, members of the Christian church have no choice in the matter, if they would be obedient to the Master's command found in Matthew Chap. 28:18-20, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: Teaching them to observe all things whatsoever I command you: And lo I am with you always, even unto the end of the world."

These words of Christ have been regarded by some merely as a gracious invitation, which we are privileged to accept or to ignore as we choose. But unless the church, as an organization and its individual members, regard them not only as the gracious invitation that it is, but also as a definite command, it will have shirked the duty for which it was ordained, as well as missed its greatest opportunity for growth. On the other hand, if the church recognizes the fundamental truth in these words of Christ, it will also have His assurance: "I am with you always, even unto the end of the world."

Christ did more than issue this command; He showed us the way, for His ministry upon earth was that of an ideal home-missionary, calling one after another into the fold, teaching and preaching the way of salvation, and by His deeds of mercy and love leading man into the Christian way of living.

So by word and by example Christ has pointed out the need of Home Mission Work. The church needs it for two reasons: To retain its own soundness and vitality and to promote growth. The church that concentrates upon self-preservation only will not long remain dynamic. Just as an individual who centers all on self and feels no urge nor desire nor obligation to contribute to the lives of others, stagnates, so will the church which exists only for self. Home Mission Work promotes a more vital interest in the church itself while it is at the same time enlarging its sphere of influence. It becomes a work of love which benefits alike the giver and those to whom it gives; for the purpose of it is, of course, to spread the gospel to those who have not yet been reached.

Home Mission Work is commonly considered the activity of gathering into self-supporting congregations the scattered brethren of our Lutheran church as well as the unchurched masses. There are to be found throughout our country professing Christians, many temporarily severed from Christian congregations of their faith, and a large number of folks who are indifferent to religion, all of whom are in sore need of the church and its message.

One of the older pastors of our synod in a recent local church publication, divides the history of our church into three periods. The first, he says, was the

immigrant period from 1871 to 1891, when pastors were home missionaries, serving their fellow countrymen wherever they found them. During the first period sixteen pastors came from Denmark and began home mission work in seventy localities in the United States. This was the Home Mission period of the Danish Ev. Lutheran Church in America, according to the writer. The second period, 1891-1930, is designated as the school period. The third period, from 1930 and on, is said to be characterized by a "gradually growing desire for more spiritual life in our young people's societies, as well as in our congregations," and a feeling, on the part of some of the younger pastors, that there was a lack of mission-mindedness. And now, the article goes on to say, the Danish Ev. Lutheran Church of America is about to embark upon the fourth period of its history; a historical milestone has been reached in the establishment of the new Home Mission Council. "The Home Mission Field now becomes a challenge to every congregation and pastor. May we be ready to meet it!"

It is with genuine interest and pleasure that I have observed the growing interest manifested in our synod toward this challenge to heed the command of the Master regarding this phase of our church work. We pride ourselves upon being an **evangelical** as well as a Lutheran church. To be evangelical means that our teachings must conform to the New Testament gospel; but it is possible to be evangelical and not be evangelistic, using that term in the best sense of the word. We may be zealous in guarding the purity of our doctrine, but luke-warm or indifferent about sharing it with others in need of it. We need also to be zealous in our efforts to extend the gospel and help others share its blessings. The church that is satisfied to live for itself and is indifferent to the spiritual needs of others, will "in seeking to save its own life, lose it." Home Missions affords us an opportunity to be evangelistic as well as evangelical.

One vital need in doing effective mission work is that pastors and lay folk alike have the vision, the heart, and the willingness to really give of themselves; to regard this as a work of love — love of God and love of man. We cannot, we may not, content ourselves, either pastor or congregation, with the idea: Folks know where to find the church. Let them seek it if they wish. The command says: GO. We must make an effort, even perhaps at some cost, to seek those who may not fully realize their spiritual need, and bring them into communion with Christ, and we must receive them kindly when they come in our midst. A friendly smile, a hearty handshake, a word of kindly greeting — so simple, yet often so worthwhile.

Edwin E. Hansen.

Christmas in Our Saviour's Lutheran Church, Manistee, Mich.

Christmas in our church really began on Sunday, Dec. 17th, when the choir gathered in the schoolhouse to tie cedar wreaths for the church and enjoy a pot-luck supper. Our church was beautifully decorated with these wreaths tied with red bows, candles and evergreen boughs in all the windows, a lovely Christmas tree, and flowers and poinsettia plants.

It was in this atmosphere that many attended the Danish candlelight service at 5 o'clock on Christmas Eve. At this service the choir sang "Julen Har Bragt Velsignet Bud" and "Lullaby on Christmas Eve".

On Christmas morning the church bell again called us to worship. At this festive service the choir again rendered two special numbers, "There Were Shepherds" and "Vigil".

On Christmas night, the Sunday school had its Christmas program which was enjoyed by the many parents and friends attending.

The Ladies' Aid entertained two groups on Dec. 27th. In the afternoon the Sunday school enjoyed a delightful party. In the evening the congregation were the guests of the Ladies' Aid. In spite of a raging snowstorm a goodly number turned out to enjoy an evening of singing and games.

Climaxing the week of church festivities was the Choir's New Year's Party. At ten o'clock (p. m.), a short program was enjoyed. Of course there was the caroling around the Christmas tree, finishing with "Nu har vi Jul igen". After which table games were played. Just before the New Year was ushered in in all its gaiety, Rev. Garred conducted a short devotionational period. Following the exchange of New Year's greetings, the guests adjourned to the beautifully decorated dining room. Suspended from the tiny evergreen trees which centered each table, to the tall, red tapers were white ribbons bearing the greeting "Happy New Year". Poinsettia nut cups marked the places of forty guests. After enjoying a two-course chicken supper, the guests adjourned to the school hall to continue the playing of games under the able direction of Rev. and Mrs. Garred. We had with us the following guests:

Rev. and Mrs. Verner Hansen, Ludington; Mrs. Allen of California, Mr. and Mrs. Price of Mt. Pleasant and Alice Petersen of Lansing.

To complete the Christmas festivities, Rev. and Mrs. Garred entertained in their home Jan. 4th at a delightful "open house". In spite of the snowstorm and zero weather many of the members of the congregation called and enjoyed an afternoon and evening of Christian fellowship together.

A Member.

DEDICATION DECEMBER 17, 1944

(Continued from page 3)

room, we could not serve dinner at noon. Instead we had planned pot luck supper at 5:30. During the afternoon willing workers set up tables for supper which was in charge of the Ladies' Aid. At 4:15 the places were filled, ready for the afternoon meeting at which Rev. Nielsen spoke on "Formative Influences". After supper, as soon as the ladies had completed their work, or about 7:15, we assembled again. Rev. Hansen spoke first; our choir sang: "I Was Glad"; Rev. Nielsen spoke; a duet was sung by the Jackson sisters, our efficient organist, Linnea Jackson and Mrs. Orville Gotts. After a talk by Rev. Jorgensen the meeting was turned over to Mr. William C. Nielsen as toastmaster. Several brought greetings and expressed joy as well as determination to finish the church we now had so well begun. The many flowers which banked the sanctuary were acknowledged as well as the several gifts. These

gifts were: Altar and baptismal font made by Hans Nielsen; pulpit made by Arthur Jensen; Bible given by Mrs. H. P. Schmidt; collection plates by the Y. P. S.; the red velvet wall piece by the Altar Guild; flower stands by the Missionary Society and drapes jointly by the Altar Guild and Ladies' Aid.

The Altar Guild then went into action serving coffee and "Dansk Viener Brød" donated by C. Østerby, Grant, Mich. The festivities then closed with evening song and prayer by Rev. Jorgensen.

The festive day had come and gone, but it glows in our hearts as a never to be forgotten day. Only the dedication of the whole church will outshine Dec. 17, 1944.

A word about the building. It is not proper to call it a basement. Strange pictures come into the minds of people at the sound of the word: Basement. It is really the first unit of the church. The permanent front steps are in, the permanent front doors and lobby as well. You walk up the steps into the lobby as if going into the church. Instead you go down to either side into the auditorium which can seat 200. At the rear of the auditorium is a clothes room and storage room and fireproof vault. At the front a good sized stage. The door at the right of the stage leads to the hall to the rest rooms and kitchen. The door to the left leads to a class room which is used for primary class, confirmation class, board meetings and choir room. One wall here is given to cupboard space for books and choir robes. Beyond this room is the furnace room in which is a stoker and a hot water heater with forced circulation and capable of heating the upper structure and the new parsonage when that is built next to the church.

The front part of the church rises about 20 feet from the ground level adorned with a cross. The side walls are about nine feet from ground level. The building is of cinder-block, steel and concrete, the only wood being the door frames and window frames. The permanent church floor of concrete covered with asphalt and gravel now comprises the roof. The cost has been \$21,700.00.

We have just had our annual meeting. Some fine reports were given which showed much activity and hard work by the various groups. Among the reports was the joyous one which showed that we have paid for the building and have about \$4,700.00 on hand towards the upper part.

I believe that our church council president, Christ Jensen, expressed it well when he began his talk with: Happy days are here again.

We thank all the friends who have sent in gifts towards our new church. We thank God for his blessing. We often speak of it among our members, that it seems as though all our efforts are especially blessed with success. Indeed, they are. May we merit these blessings by serving.

With greetings,

Holger P. Jorgensen.



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 47 young men.
 Askov, Minn., 114 young men, 5 WACS and 1 nurse.
 Badger, So. Dak., 22 young men, 1 WAC.
 Bone Lake, Wis., 10 young men.
 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., 35 young men, 1 WAVE.

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., 33 young men, 1 SPAR.
 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.
 Rosenborg, 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., 26 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 WAC, 1 Cadet nurse.

Total: 2297 young men, 81 women, 3 chaplains.

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

ACROSS THE EDITOR'S DESK

(Continued from page 4)

half are Lutherans including more than a hundred ordained ministers.

The Commission has two field men who visit the camps and help to organize the work along spiritual lines. They are in touch with 116 Army chaplains who are in charge of the prisoners and 78 civilian pastors who are ministering to them. At least 125,000 books for reading and study have been sent for the camp libraries in this country and 85,000 books and pamphlets have been sent to Europe to 23 chaplains for use among war prisoners there.

There is a great need for more books both in the German and the English languages. Only books in good condition can be used, that is clean books with durable binding. All names and markings should be removed before sending them on. New books where available are always in demand. Theological books are perhaps the most critical need because they are not so plentiful. Send what you feel you can give to this cause to the **Lutheran Commission for Prisoners of War, 33 E. 37th Street, New York 16, N. Y.**

Key to Peace Lies in Press and Radio, Says MacLeish—By Religious News Service—January 11, 1945—Atlantic City, N. J.—The key to any future peace lies in modern press and radio communications, Archibald MacLeish, assistant secretary of state, told the Association of American Colleges and its National Commission on Christian Higher Education here.

"If the direct relations of peoples to peoples which modern communications permit are relations of understanding and confidence," he said, "any reasonably intelligent organization of the world for peace will work."

"If, however, the direct relations of these peoples with each other are relations of doubt and suspicion and misunderstanding, then no international organization the genius of man can contrive can possibly succeed."

"The only possible protection against misuse of international communications, or misinterpretation of international communications, is not less communications, but more."

CHURCH and HOME

By REV. M. MIKKELSEN

Luke's narrative about Jesus' visit to the temple in Jerusalem at the age of twelve is beautiful and very interesting. It is brief, for certain reasons; had there been more to tell Luke would have told it; but this is all the information he has.

From various expressions we conclude that this visit marks the dawn of a new era. It involves more than this that a Jewish boy has become of age and is therefore now responsible under the law. There is a turn-over in man's relationship to God whom he is privileged to know by a new name: Father. God appears in a new light, more intelligible and much more personal; His work becomes the concern also of man with whom He as the Father has entered into partnership; each must do his share of the work.

Jesus came to reveal God to men. This narrative, however, indicates that man in his new relationship to God needs adequate representation by one who is able to surrender individual interests in preference to the interests of the Kingdom. The statement: "I must do the work of My Father," proves that Jesus has accepted the task of being man's representative in His new relationship to God. As such He is also the new way that all men must find and follow. The meanings He puts into life, labor, sacrifice, and death, are the meanings which men ultimately must learn to respond to in all their dealings and doings. God has offered to share His work with men. Jesus is the first of mankind to realize the magnificence of this offer, and the first to accept it.

Paul writes: "We are laborers together with God." (1 Cor. 3:9). Also he understood the importance of this partnership. But not all men have the profound appreciation expressed in Paul's letters of what the Almighty can do.) Studdert Kennedy tells of a man who had moved into a new location; back of the house was a patch of ground overgrown with weeds and filled with bricks and tin cans and broken bottles. He cleaned it up and planted a garden. One evening the priest came by, stopping long enough to remark: "It is marvelous what the Almighty can do with a little plot like this." "You should have seen it," replied the toiler, "when God had it all alone."

But God didn't put the tin cans there: All that mars the beauty of God's creation must be removed again by men who brought it there. The soil of the ground has but one purpose: To yield its fruit through the plants that grow in it. A barren fig tree is as much out of place in an orchard as a litter of bricks and broken bottles are in the back yard of a home, as the cast-off material which once was the proud weapons of war littering "Flanders Field".

The next few years will be busy

ORDINATION

God willing the candidates, Marvin E. Nygaard and Richard H. Sorensen, will be ordained Sunday, February 4th, at Luther Memorial Church, Des Moines, Iowa.

Pastors will kindly bring their gowns.
A. W. Andersen, Ordinator.

OUR CHURCH

Enumclaw, Wash.—Rev. Ove R. Nielsen, who resigned from the pastorate in the Enumclaw church last summer but again promised to serve the church until a successor could be called, will leave with his family from Enumclaw on February 6th. Upon leaving they will visit with relatives in Bakersfield, California, and will from there go on to Nebraska. Rev. Ove Nielsen has served the Enumclaw church since the summer of 1942. Much progress has been made in this period in an increase of membership, and in developing the various branches of the church activities.

Rev. Charles Terrell of Badger, So. Dak., has accepted a call from the Enumclaw church and will according to present plans be installed on Sunday, April 22nd, by the District president, Rev. A. W. Andersen of Tacoma, Wash.

Detroit, Mich.—A Soldier's Memorial Fund has been established in our Detroit church. As the news of the first war casualty came to the congregation the arrangement was made to invite friends to give to this fund instead of sending flowers for the memorial service. This memorial fund will be held intact until after the war is over, and then a permanent memorial in the form of some definite improvement in the church will be effected in memory of those who did not return.

Lutheran Pastors of the churches from Enumclaw to Tacoma, Wash., gathered for worship services and a Christmas party at Mountain View Lutheran Church near Sumner, Wash., on the evening of Dec. 27th. Rev. A. W. Andersen of Tacoma was on the committee for arrangements.

Wilbur, Wash.—Rev. Ove R. Nielsen of Enumclaw served the Wilbur congregation with a Christmas service on Sunday, Dec. 24th. The Ladies' Aid in Wilbur has recently re-conditioned the floor in the church and has made other improvements.

St. Stephan's, Chicago.—The 70th anniversary of the St. Stephan's Church was observed Sunday, Jan. 14th. At the morning service Rev. Holger Strandskov of Dwight, Ill., preached the sermon and Rev. Marius Krog, pastor of the church, served at the Communion

years undoing what man has done in order truly to do the work God would have us do.

table. At the afternoon meeting the same two speakers spoke at a Danish service. Rev. Edwin Hansen, District president, was the speaker at the evening meeting. A dinner was served by the ladies of the church at six o'clock. Rev. and Mrs. O. S. Jorgensen of the Trinity church were present in the afternoon and Rev. Jorgensen brought greetings from his church in an after-dinner speech. Gumundur Gudlaugson from Iceland sang a group of three songs as part of the program in the festive dining room. The church choir rendered several numbers at the morning service and again at the evening meeting. A number of guests were present from Trinity church, from Dwight, Ill., and we also greeted the editor of "Dannevirke", August Bang of Cedar Falls, Iowa. At the close of the evening meeting Mr. Chr. Korsgaard gave a good report on outstanding periods and leaders in the history of St. Stephan's church. Several others also spoke. A 70th anniversary history of the church had been prepared by a committee and was sold during the day. This book was beautifully illustrated and gave also a brief word picture of present activities in the church.

Ringsted, Iowa.—Rev. Harald Petersen, pastor of St. John's Church, was voted a \$200 bonus at a recent congregational meeting.

Rosenborg, Nebr.—According to reports received the congregation has decided to build a new parsonage as soon as conditions will permit same.

Dr. A. T. Dorf, Brooklyn, N. Y., recently spoke on the National Radio Short Wave station in New York addressing his speech to the people of Denmark. On January 16th Dr. Dorf was the guest speaker at the Troy, N. Y., Rotary Club, his subject being "Denmark".

Dr. Johannes Knudsen recently attended a meeting in New York city and also visited some of our churches in the East.

Home Missions—At the Home Mission Council meeting held in Des Moines last November plans were made to have a monthly contribution in Lutheran Tidings on this topic. Rev. Edwin E. Hansen of Racine, Wis., was elected secretary and was delegated the task to edit such a page if possible, monthly in L. T. We welcome this series of articles, the first one appearing in this issue.

Marvin E. Nygaard and Richard H. Sorensen, two of the students of the G. V. C. Theological seminary, who will complete their work at the seminary by the end of this semester, will be ordained at the Luther Memorial Church in Des Moines, Iowa, on Sun-Feb. 4th. Marvin Nygaard has accepted a call from the Fredsville, Iowa, congregation, and Richard Sorensen has accepted a call from the Juhl-Marlette, Michigan, churches.

Lutheran Tidings From 1936, 1937 and 1938 Wanted: In order to have a complete file of "Lutheran Tidings" in the

archive at Grand View College the following issues of L. T. are needed: January and February 1936 Vol. II; January and February 1936 Vol. III (By mistake these may be dated 1936); May 5, 1938; June 20, 1938; Oct. 20, 1938. If you have these copies and would be willing to present same to the archive at Grand View College, please send a card stating which issues you can spare and mail same to **Mrs. Helvine Mailand, Grand View College, Des Moines 16, Iowa.**

Gifts to Porto Novo Mission

From March 1, 1944 to January 1, 1945

Mrs. Mari Støttrup, San Francisco, Calif., \$5.00; Mrs. A. D. Ingemann, St. Paul, Minn., \$2.00; Mrs. Birgitte Jørgensen, Chicago, Ill., \$1.00; Johannes Jepsen, Pulaski, N. Y., \$1.00; sale of stamps by Johannes Jepsen, \$4.00; Mission Circle, Kimballton, Iowa, \$20.00; Mrs. Nanna Goodhope, Viborg, S. D., \$5.00; Danebod Danish Ladies' Aid, Tyler, Minn., \$25.00; Mrs. Katrine Jensen, Brookings, S. D., \$10.00; J. L. Jørgensen, Kimballton, Iowa, \$5.00; Mrs. Marie Strandskov, Kronborg, Nebr., \$1.00; Chris. Korsgaard, Chicago, Ill., \$5.00; Tivoli Exposition Shows by Axel Bendixen, Joplin, Mo., \$200.00; Mrs. Nels Christensen, Cedar Falls, Iowa, \$2.00; Danevang Danish Ladies' Aid, Danevang, Tex., \$15.00; Miss Alice Jensen, Minneapolis, Minn., \$5.00; Mrs. Peter Sorensen, Withee, Wis., \$4.00; Emmanuel Danish Lutheran Church, Los Angeles, Calif., \$8.00; Mrs. Emil Andersen, Askov, Minn., \$1.60; Mrs. Marie Rasmussen, Edmore, Mich., \$2.00; Karl Hald, Kimballton, Iowa, \$1.00; Thomas P. Christensen, Iowa City, Ia., \$1.00; Mr. and Mrs. Hans J. Nissen, Marquette, Nebr., \$1.00; Mrs. Birgitte Jørgensen, Chicago, Ill., \$1.00; Hans K. Hansen, Exira, Iowa, \$5.30; Mr. and Mrs. M. Strandskov, Dagmar, Mont., \$10.00; Mrs. Andrew Petersen, Alden, Minn., \$1.00; Cedar Falls Study Group, Cedar Falls, Iowa, \$10.00; Bethlehem Ladies' Aid, Cedar Falls, Iowa, \$50.00; West Danish Ladies' Aid, Cordova, Nebr., \$10.00; Wm. Due family, Exeter, Nebr., \$5.00; sale of stamps by Johannes Jepsen, Pulaski, N. Y., \$4.00; Johannes Jepsen, Pulaski, N. Y., \$1.00; Mrs. Mette Muller, Kimballton, Iowa, \$1.00; The Bethania Guild, Racine, Wis., \$10.00; St. John's Ladies' Aid, Hampton, Iowa, \$5.00; Rev. A. E. Frost, Waterloo, Iowa, \$1.00; Danish Ladies' Aid, Viborg, S. D., \$13.50; Emmanuel Danish Lutheran Church, Los Angeles, Calif., \$6.00.

Total for Porto Novo Mission, \$458.40.

Gift for Anne Marie Petersen from 4th district of the Danish church, \$75.00.

On behalf of the Porto Novo Mission and Anne Marie Petersen a hearty thanks to all givers.

Caroline Jørgensen.

Box 136, Kimballton, Iowa.

LUTHERAN TIDINGS



BOOKS

EDIFYING DISCOURSES by Søren Kierkegaard, Volume II. Translated From the Danish by David F. Swenson and Lillian Marvin Swenson. Price \$1.50, Augsburg Publishing House, 425 South Fourth St., Minneapolis, Minn.

This is the second volume of a series of four of Kierkegaard's Edifying Discourses published by the Augsburg Publishing House in Translation. We find four of Kierkegaard's devotional writings of 1843 in this volume. In the Foreword we have the author's explanation of his title: "... called 'discourses' not sermons, because its author has no authority to preach; 'edifying discourses' not discourses for edification because the speaker does not desire to be a teacher."

Some idea of the tenor of the writing may be had from the following which appears on the jacket of the book: "In the moment of an overwhelming loss we stand appalled, unable to realize that this could have happened to us. We know that our friends meet with adversities, losses, bereavements, and we sympathize with them, or believe we do, in all sincerity; but when it is our trouble, our loss, or our loneliness, then we realize how far our sympathy has been from really reaching them. If our training has been such, we may be able to say, 'The Lord has taken away', and may be able to say it without implying a reproach, but we may still be far, sometimes very far from being able to say with Job, 'Blessed be the name of the Lord!' Is this not because we do not begin, as Job did, by first saying, 'The Lord gave'?"

There is no doubt that Søren Kierkegaard has much to offer to the present bereaved generation. These discourses are very thought provoking and will challenge its reader to read the book more than once.

H. S.

PLANNING AND FINANCING THE CHURCH by Martin Anderson, D. D. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. Attractively bound in blue cloth. Page size, 8½x11¼ inches. Price \$3.00.

This is a helpful publication which offers guidance and suggestions to church committees and church members who look forward to the building of a new church.

Part One discusses such problems as "Shall We Build a New Church", "The Artistic and Ecclesiastical Considerations", "Historic Types", and "Common Faults". Part Two is concerned with "The Financial Plan" and actual "Preparation and Promotion". Part Three is richly illustrated with model churches of the following types: Gothic, Byzantine, Romanesque, Colonial, modern, the small frame church, Spanish, and also includes several examples of remodeled interiors.

It would seem that such a book would be quite indispensable for anyone interested in planning the building or remodeling of a church. The fruit and results of many different architectural studies are given with ample illustrations. Undoubtedly many costly mistakes can be avoided by seeking help from such a source of guidance.

From the Preface we quote the following: "The writer makes no claim to have all knowledge or infallibility. But in our ministry in the providence of God it fell to our lot to help plan and finance three rather sizeable churches. We have served on building committees. We have been given opportunities to travel in virtually all parts of the United States and in eight European countries. Everywhere we observed the chapels, churches, and cathedrals in which the people worshipped. We trust that our experience and opportunities for observation and study qualify us at least in a small way for the present task. What we have learned we gladly pass on to others."

H. S.

Service Mailings

Our Synodical Board has sanctioned that our congregations may have Lutheran Tidings mailed to their members now in the U. S. Armed Forces without any charge for the coming year, provided they are stationed in U. S. A.

We will be happy to take care of such mailings, if the congregations will designate one of their members to keep the business manager informed of their desires.

This representative for L. T. service mailings should furnish the names and addresses in duplicate. List each name

on a separate card three-inch by five-inch, cards will be furnished upon request.

If mailings are through A. P. O. or Fleet Post Office a written request for mailing of Lutheran Tidings direct from the addressee will be necessary in order to comply with the postal regulations.

However, the congregations may wish to mail L. T. to these members. We will forward the requested number of copies to the representative for service mailing for further mailing. Our congregations in Canada no doubt will be able to use this form of service.

Axel V. Pedersen,
Business Manager.

News Briefs

Danish Pastor's Martyrdom—In tales of the Gestapo it is rare to find even a comparatively happy ending but the Royal Air Force provided one for the young Danish pastor, Harald Sandbæk, who recently escaped to Sweden, after the Gestapo had announced his death in the ruins of Aarhus University, Gestapo headquarters in Jutland. Pastor Sandbæk, before he left Denmark, told his experience to a reporter from the Danish Press Service at Danish underground headquarters.

The length of the Gestapo questioning during which he was given neither food nor drink was in itself a torture. For the first week this went on from early morning till late at night, but beginning with the eighth day Pastor Sandbæk was interrogated for thirty-nine hours without stopping, by three Gestapo men at a time who were relieved every third hour. Wearing tight handcuffs, not allowed to rest, starved and thirsty, the Danish patriot at last collapsed and was taken back to his cell. No sooner had he fallen on his bunk than two big gangsters came in and dragged him to the head office, where one Werner and two others said he would be given just one more chance to tell what he knew. He said he had nothing to tell.

The two men then took him to the attic, putting new handcuffs on him that could be and were tightened till the pain in his arms was terrible. Then they threw him over a sack and beat him for an hour with heavy leather whips. He was asked if he would now give his word of honor to speak. He couldn't even move his lips. Again he was taken to the head office.

Werner and two assistants were questioning him when the first blast from a Royal Air Force bomb sounded and the roar of the machines overhead.

"Werner's face turned chalk-color, while he and his two helpers without thinking of me rushed off. I saw them run towards the right, and instinctively I turned left. That saved my life. Immediately after the building collapsed. The three Gestapo-men were crushed. I heard two blasts, then all went black. When I came to myself I lay squeezed in the ruins, only able to move my right arm. Next to me I saw one of my torturers with his head crushed. Further away a Dane lay and sobbed 'Oh, God, let me die!' I tried to pray to Our Father with him and thought we were both going to die. Then I heard two German soldiers talking, they dug us out and laid us among other wounded. I lost consciousness again. When I came to I was surrounded by Danes. I asked for a poison pill, I'd rather die than go back to the Gestapo!

"But they said I wasn't going to die, now I was among friends again. Young patriots had found me in the ruins and brought me into safety. I had minor

concussions but recovered fairly soon. But I am terribly tired and now I long for peaceful days with my wife and two little children."

Record Number of Church-Related Colleges in Educational Body—By Religious News Service—Jan. 11, 1945—Atlantic City, N. J.—Membership in the National Commission on Christian Higher Education of the Association of American Colleges reached a high-mark of 425 church-related colleges during 1944, of which 325 are Protestant and 100 Roman Catholic, Dr. Gould Wickey, of Washington, D. C., executive secretary, reported at the annual meeting here.

Since the start of the war, he said, 17 church-related colleges closed, of which 12 are Protestant and five are Catholic. Most of them were Junior Colleges.

Federal Council Backs Social Security Plan for Church Employees—By Religious News Service—Jan. 13, 1945—New York—Extension of the government's present social security program to millions not covered by its provisions, including 700,000 to 1,000,000 lay employees of churches, educational and charitable institutions, was urged here by the Executive Committee of the Federal Council of Churches.

The Committee endorsed the extension of Old Age and Survivors Insurance to agricultural workers, domestic servants, employees of non-profit organizations, and the self-employed, and called for inclusion of the churches in a Federal social security plan offering protection to their lay workers.

"We believe that such a program can be operated without impairing in any way the rights and freedoms of the churches," the Committee's resolution stated.

Also recommended was a "sound plan of public insurance", the committee expressing the belief that health and disability insurance "can be provided on a democratic basis with full consideration for the rights of doctors and private hospitals."

It was pointed out that Selective Service experience has revealed that the standard of health in America is not adequate, and that a study by the National Resources Planning Board indicated 92 per cent of the population needed some assistance in meeting the cost of medical care.

"We urge," the Committee said, "that the churches be unequivocal in giving guidance to the nation in the program of broad social welfare which social security legislation represents."

Gestapo Agents Arrest Danish Clergyman Who Seeks Reunion with Family—By Religious News Service—January 10, 1945—Stockholm (By Wireless) — Risking freedom to join his family at Christmas, a rebel clergyman in German-occupied Denmark took a bold chance — and found himself greeted, not by his wife and children, but by waiting Gestapo agents.

The clergyman was Pastor Flensmark,

of Hadersleben, seaport town in South Jutland, who months ago left home to evade arrest. Constantly hunted by the German authorities, he decided to visit his family in secret on Christmas Eve, although strongly warned by Danish underground agents not to take the risk.

Five Hundred Protestant Leaders To Attend Peace Study Conference — By Religious News Service—January 11, 1945—Cleveland, Ohio—More than 500 leaders of Protestant churches will gather here Jan. 16 for a four-day study conference to decide the churches' basic strategy in their future efforts for a just and durable peace.

Dr. Walter W. Van Kirk, secretary of the Federal Council of Churches' Commission on a Just and Durable Peace, said that 469 delegates have been designated by church bodies, and that many unofficial observers will also attend.

Dr. Leo Pasvolosky, special assistant to the Secretary of State, will be present to answer questions concerning the Dumbarton Oaks Proposals, Dr. Van Kirk said.

He also announced the appointment of an 11-man Findings Committee for the conference, headed by Bishop G. Bromley Oxnam, newly elected president of the Federal Council. The committee will draft the messages the conference will consider adopting in the closing sessions.

Only two formal addresses will be given, one by Bishop Oxnam, and the other by John Foster Dulles, chairman of the Commission on the Just and Durable Peace, who will also preside at the various meetings.

Twenty-seven prominent churchmen have been designated to lead the discussions, which will study the existing international situation. Findings will be adopted and recommendations made to the churches and government.

To Santal Mission

General Budget.

Peter Damgaard, Rosenberg, Nebr., \$2.00; Rosenberg L. Aid, Rosenberg, Nebr., \$5.00; Bethania L. Aid, Racine, Wis., \$10.00; Bone Lake L. Aid, Bone Lake, Wis., \$10.00; Alden L. Aid lunch sales and Christmas gifts, Alden, Minn., \$35.00; Hoffman sisters, Chicago, Ill., \$25.00; Alden S. S., Alden, Minn., \$9.00; Kamma and Mrs. Carl Christopher, Evanston, Ill., \$100.00; Immanuel's Church, Kimballton, \$31.50; Mrs. Toby Christensen, Cedar Falls, Iowa, \$5.00; Goodhope L. Aid, Hetland, S. Dak., \$15.00; Hope Luth. Sunshine Circle, Enumclaw, Wash., \$10.00; Mrs. Anna Christensen, Tacoma, Wash., \$5.00; Mrs. P. H. Lind, Hampton, Iowa, \$2.00; Bethania Mission Group, Racine, Wis., \$25.00; Mr. and Mrs. Jorgen Christensen, Tyler, Minn., \$5.00; St. Stephan's L. Aid, Perth Amboy, \$25.00; Dan. Luth. L. Aid, Portland, Me., \$10.00; Beth-

Ilehem L. Aid, Brush, Colo., \$20.00; Luth. Mem. L. Aid, Des Moines, \$10.00; Kedron L. Aid, Grant, Mich., \$10.00; Mrs. Pastor Jacobsen, Ithaca, N. Y., \$5.00; Eng. L. Aid, Hampton, Iowa, \$5.00; Fredville L. Aid, Cedar Falls, Ia., \$16.20; A. Reinholdt Nielsen, Ferndale, Calif., \$3.00; Am. Luth. L. Aid, Junction City, Ore., \$10.00; Mr. and Mrs. C. W. Bidstrup, Des Moines, \$5.00; Bethania Guild, Racine, Wis., \$25.00; Danish L. Aid, Junction City, Ore., \$10.00.

Nysted L. Aid, Nysted, Nebr., \$10.00; S. N. Nielsen, Chicago, \$25.00; Trinity Church, Chicago, \$42.60; Sophie Olesen, Cedar Falls, Iowa, \$5.00; Mrs. Minnie Mathisen, Minneapolis, \$3.00; Alden Luth. Church, Alden, Minn., \$1.00; St. Ansgar's L. Aid, Waterloo, Iowa, \$15.00; St. Paul's L. Aid, Tacoma, Wash., \$15.00; St. Paul S. S., Tacoma, Wash., \$5.00; Rev. and Mrs. A. W. Andersen, Tacoma, Wash., \$5.00; Dan. L. Aid, Hartford, Conn., \$25.00; Mr. and Mrs. Chr. Dixon, Askov, Minn., \$3.00; Trinity L. Aid, Chicago, \$15.00; Mission Group, Muskegon, \$40.00; Mrs. Rasmie Eskildsen, Easton, Calif., \$15.00; Solvang L. Aid, Solvang, Calif., \$15.00; Mrs. Mari Støttrup, San Francisco, \$1.00; Bethlehem L. Aid, Cedar Falls, Ia., \$25.00; Mr. and Mrs. Laurits Muller, Mpls., Minn., \$1.00; Rev. and Mrs. Chr. Stockholm, Marquette, Nebr., \$40.00; Mrs. Rev. R. Jensen, Brookings, S. D., \$5.00; Mr. and Mrs. M. W. Fischer, Easton, Calif., \$5.00; Sara Madsen, Inglewood, Calif., \$5; Our Saviour's Church L. Aid, Bridgeport, Conn., \$27.00; Ladies' Aid, Marinette, Wis., \$5.00; Rasmus Nielsen, Tyler, Minn., \$5.00; St. Peder's L. Aid, Detroit, \$10.00; Bethlehem L. Aid, Davey, Nebr., \$10.00; Mr. and Mrs. Arnold Rasmussen, Withee, Wis., \$5.00; Hans J. Dixon, Odessa, Wash., \$10.00; Mr. and Mrs. A. P. Junker, Junction City, Ore., \$10.00.

Johanne Lundsted, Westwood, N. J., \$5.00; Kronborg Dan. L. Aid, Marquette, Nebr., additional, \$25.00; Ladies' Aid, Cozad, Nebr., \$10.00; Carl Kjærgaard, Tyler, Minn., \$1.00; St. John's congregation, Hampton, Iowa, \$150.55; Mr.

and Mrs. Wm. Petersen, Ruthton, Minn., \$5.00; Hope S. S. Mission boxes, Ruthton, Minn., \$30.53; Fredsville congregation, Fredsville, Ia., \$40.20; Goodhope L. Aid, Badger, S. Dak., additional, \$5.00; Mrs. Jacob Jørgensen, Tyler, Minn., \$5.00; friends of the Mission, Marinette, Wis., \$10.00; Mr. and Mrs. Johs. Olsen, Tyler, Minn., \$2.00; Mr. and Mrs. Wm. Svendsen, Tyler, Minn., \$2.00; Mr. and Mrs. Rasmus Mitchell, Lake Benton, Minn., \$2.00; Ryslinge L. Aid, Hay Springs, Nebr., \$10.00; Luth. Guild, Withee, Wis., \$25.00; Mr. and Mrs. Otto Jacobsen, Tyler, Minn., \$2.50; Mrs. Victor Jensen, Tyler, Minn., \$2.50.

In memory of Mrs. Sorensen, C. W. Jensen, Rosenborg, Nebr., \$1.00; in memory of Jacob Jørgensen, Tyler, Minn., Anna Miller, Chicago, Ill., \$1.00; Dagmar Miller, Tyler, Minn., \$3.00; Mr. and Mrs. Jens Sinding, Tyler, Minn., \$5.00; in memory of Mrs. Ane Sørensen, Roseborg, Nebr., Godtfred Damgaards, Henry Friebels, Rasm. Jensens, \$5.00; the Hills Circle of Lake City, So. Dak., \$2.00; Clarence Stones, Columbus, Nebr., \$1.00; Arthur Robinson, Newman's Grove, Nebr., \$1.00; in memory of Valdemar Højbjerg, Madison, Wis., Mr. and

Mrs. Julius Nielsen, Falls Church, Va., \$10.00; in memory of Henrik Henriksen, Askov, Minn., Mr. and Mrs. Julius Nielsen, Falls Church, Va., \$10.00; in memory of Mrs. Rasmus Mikkelsen, Tyler, Minn., Mr. and Mrs. Peter Almfelds, Mr. and Mrs. Clarence Almfelds, Mr. and Mrs. Clifford Almfelds, Mr. and Mrs. Ernie Colburns, \$2.00; Eureka Baptist Church, St. Croix Falls, Wis., \$10.00; in memory of Mrs. Carl Kjærgaard, Tyler, Minn., her younger grandchildren, Tyler, Minn., \$3.25.

For Lepers: Granly S. S., Granly, Miss., \$25.00.

For Children's Keep: By Mrs. O. C. Olsen, Our Savior's Church, Omaha, Nebr., \$55.50; St. John's L. Aid, Hampton, Iowa, \$25.00.

In His name who says: "Knock and it shall be opened unto you" these and all contributions are acknowledged.

Total for Dec., \$1,358.93.

Total for the year, \$7,567.89.

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N. B. Please make money order payable to Hampton, Iowa, and address letter to Tyler, Minn. Thank you.

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