

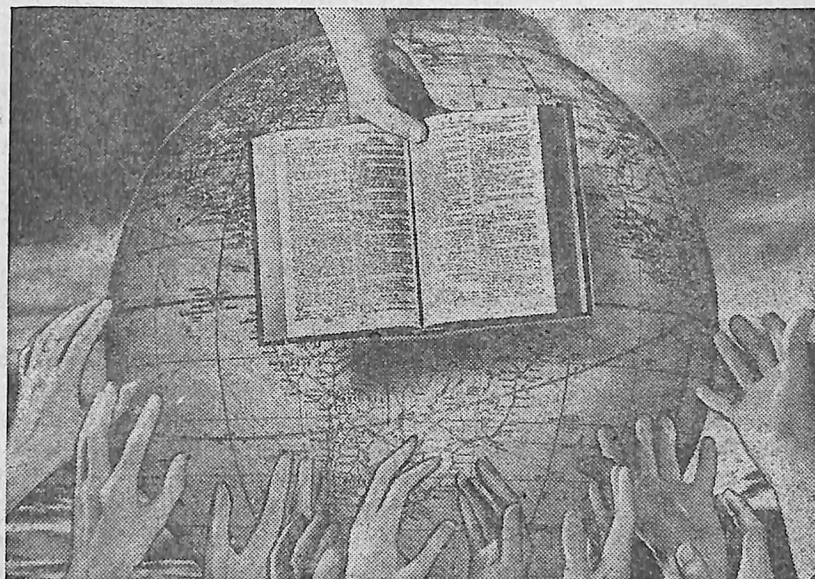
Lutheran Tidings

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Universal Bible Sunday, December 8, 1946

— There are still many without the Bible —

Here Lies America's Power

By Stanley High.

Historians, searching for the source of the inspiration and ideas of America's Founding Fathers, tells us that Jefferson, the Adamses, Franklin and Paine drew heavily on Plato and Aristotle, Blackstone, Hobbes and Locke and the writers of the French Enlightenment.

What, then, did the plain people of the Colonies draw on? For the remarkable fact about our Revolution is that its intellectual leaders and the plain people—the rag, tag and bobtail troops who did the fighting—spoke the same basic language. Certainly the immortal seventy who stood at Lexington were not inspired to make their stand by Plato and Blackstone and Locke. How did they get that way? The answer, I think, is as plain as, by most historians, it is ignored. The Book of the Colonists was the Bible. That was the source of their faith. It was the source of our freedom.

From the Mayflower Compact to the Declaration of Independence the ideals which produced America were drawn and nurtured from the Scriptures. They were drawn from the Decalogue, the Ninety-first Psalm and the fifty-fifth chapter of Isaiah; from Amos, Hosea and Micah; from the Sermon on the Mount and the Lord's Prayer; from the eleventh chapter of Hebrews and the thirteenth chapter of First Corinthians. All these are not merely a part of the tradition and literature of America. Insofar as America is a civilized society, these are America. We may be wiser than our fathers. If we are we can doubtless get long without the source of strength and vision on which our fathers drew. That at any rate, seems to be what millions of us are doing.

But one is inclined to wonder whether we really are that good. We have been smart enough to discover amazing things about our world and to contrive to release terrifying forces. A good many of us are appalled at what we have done and at the prospects that our achievements open. We are appalled because of our uncertainty that we can remain the master of our handiwork and turn it to good account.

If, now, America were to return to the Bible—the source-book of American freedom—we would no more find a blueprint of the tasks before us than our forebears did. But we might find, as they did, those basic and changeless values to which the plans we make must conform. And beyond that a return to the Bible might revive in us, as it released in them, a quality of faith and vision to match the opportunities that confront us.

Could They Have Given Them Some?

SECOND SUNDAY IN ADVENT

By Holger P. Jorgensen.

Pastor of Central Bethlehem Lutheran Church,
Muskegon, Mich.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry: Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise: Give us of your oil, for our lamps are going out. But the wise answered, saying: Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came. And they that were ready went in with him to the marriage feast; and the door was shut. Afterward came also the other virgins saying: Lord, Lord open to us. But he answered and said: 'Verily I say unto you, I know you not. Watch, therefore, for ye know not the day nor the hour.' Mtt. 25, 1-13.

In this parable, which is a masterpiece in story telling, the superb Story-Teller sets before us certain pertinent questions with their indelible answers.

We are impressed by the simplicity, yet comprehensiveness of the story. Nothing need be added. Should we attempt to retell it, the result would be only a weak dilution of the original story. The events move in such rapid succession that it is almost like seeing a moving picture. There is the air of expectancy with which the maidens, with a spring in their step, proceed along the way; the grouping of the various figures; the startling suddenness of the cry; the haste of the surprised sleepers; and the sadness of the disappointed ones whose earnest cries pierce the stillness of the midnight hour: "Lord, Lord open unto us." And we turn away with a sadness, but touched to seriousness as the gloom of the night folds in upon those that were shut out.

Then, as we go deeper into the parable to discover its spiritual significance, we find ourselves so vitally concerned that the pressing importance of the truths which it suggests crowd in upon us.

The parable takes a well known custom to illustrate certain truths prevalent in the Kingdom of Heaven. In Israel it was the custom to hold the wedding in the bridegroom's home. The bridegroom was to get his bride and lead her in festal procession from her home to his. To this festival partakers in the procession were invited. It is to such a festal procession these ten virgins are going. Some succeeded in getting into the marriage feast; some did not.

Let us try to get into some of the pith and marrow of the spiritual meaning of this grand parable. We are not to attempt to give meaning to every detail. Jesus never intended that. Rather, we are to find the truths Jesus intended to convey to us. Today I shall try to point out three.

First of all: Who can endure? In the two types of characters contrasted as five foolish and five wise; two

types of people are indicated. The two groups are alike in a great many things. For example, all of them have some knowledge and regard for the bridegroom and desire to honor him by going forth to meet him as he leads his bride home. All had lamps; all slumbered. So far they were all alike. Not until his coming was announced did any difference appear. Then it appeared that some of the maidens had prudently provided for emergencies by taking a reserve of oil with them, while the others had merely filled their lamps no doubt believing that would suffice.

I do not think we should brand the five foolish maidens as hypocrites. Going out without a reserve of oil does not signify want of sincerity. That would narrow the scope of the parable. It seems to me there is a genuineness over all ten. There is a real regard for the bridegroom whom they want to honor. They are dreadfully disappointed in being excluded. They do not feign these things. There is a genuineness as far as it goes. Rather, the tragedy was it did not go far enough. It is as in the parable of the sower where the seed fell in the rocky ground: There there was no root; here there is no oil. Also as those who were to build a tower and fight a battle; they should count the cost first. These foolish girls had failed to count the cost or plan for a delay.

There are a great many people who have some feelings of attachment to Jesus. They have certain impulses Christ-ward. To those they yield for a while but never become constant. Nevertheless, their emotion is real and not hypocritical. Their religion does not go down in the lower depths of their nature. It goes down a little way, but not the whole way. Therefore, when it is put to a test it fails.

The oil is undoubtedly a symbol of the Holy Spirit. In Zechariah we are told of the two olive trees which stand on each side of golden lamps as symbolic of God's spirit.

In like manner, the Holy Spirit in the believer's heart gives him the grace sufficient for him in every hour of need. It is that force outside the individual which the believer through baptism has in Christ himself. It is the power of the Holy Spirit accumulated by him through his constant faith and obedience to him whereby he has maintained union with the Triune God. Hence his soul-life draws directly upon the Lord himself.

The difference is not in sincerity, but in constancy because of being in vital connection with the Holy Spirit.

Who will endure unto the end? Those, and only those, who have an adequate supply of reserve spiritual power in God's Holy Spirit.

Second: Character is Revealed in Crisis.

At midnight the cry came: Behold the bridegroom; come ye forth to meet him. It startled all ten virgins

from their slumbers. How busy they became preparing their lamps! But alas, now the long wait had drained their supply of oil. The emergency revealed their unpreparedness. The suddenness of his appearance is the test. There would be no time now to make up for the lack of vision and forethought.

Surely the great truth must impress itself upon us that character is revealed by crisis. Someone has said: "A man has only as much religion as he can command in an emergency. Ah, yes, we can talk piously of our faith, lustily sing our hymns and be ever so deft in quoting scripture. But how much spiritual power, how much faith do we have at our command when the vicissitudes, emergencies and tragedies of life burst in upon us. That is what counts. Should we not learn from this parable of our Lord to go deeper to the source of soul-power? Only then can we meet emergencies.

Third: Character is a personal thing and cannot be given by one man to another, but must be acquired at its source by each individual.

It is only a natural reaction that the five virgins without oil should beg the five with a supply for help. What else would you have done? Only it could not be granted.

In the hallway of a mansion in Boston is a marble statue illustrating this parable. It is said to be very

impressive. The pleas in the faces of the five foolish virgins are so touching that a visitor instinctively breaks out: "They should have given them some." Do the five wise virgins have a stinginess not in keeping with the generosity of the gospel? Suppose you had saved a long time to pay a pressing obligation and someone asks you, yes pleads with you, to let them have some of the money. Should you? Will you?

Rather, we should ask: Could they have given them some? No, they could not, because the parable treats character and not money, and character is not transferable. You cannot give me your patience to support me in my hour of anguish, nor your courage to face my hour of trial. You can sympathize with me; you can stand by me; you can pray for me and thus help me much, but you cannot give me the qualities you yourself possess. The severest test in a man's life isolates him from his fellows and he has to go through them alone on whatever resources of spiritual power with which he is in vital contact. It is his sole responsibility to prepare for life.

Our Lord would have us think seriously of how perilous it is to leave off adequate preparation for the unknown hour when the bridegroom comes. Let us do so. Let us seek daily a deeper contact with the source of power: God the Father, God the Son, and God Holy Spirit. Amen.

Milestones

I

"And he (Jacob) took of the stones of that place and put them for his pillow and lay down in that place to sleep — —."

That stone was more than sixty miles distant from his home. He had come to it by sunset as a tired man with sadness in his heart and with a bad conscience. For sadness will many times fill a person's heart, when sun goes down and night is before him. This is true in the spiritual world as well as in the physical world.

But to Jacob the stone provided rest in the wilderness, a rest which also gave him the most wonderful dream: And he dreamed and behold a ladder set up on the earth and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

Thus it became a stepping stone into the new and future land with as great a promise as ever given to any emigrant: And behold the Lord stood above it and said to Jacob: I am the Lord, the God of Abraham and the God of Isaac, your father; and I will be your God, too. I will give you the land, and I will give you the future, I will be with you on your journey, I will bring you back again. I will never leave you and I will surely keep my promise to you.

Furthermore, it became a stone of worship. "Surely the Lord is in this place, and I knew it not. I thought that I had been all alone, but God has been with me. This place is the house of God; it is the gate of heaven."

And Jacob took the stone on which his head had rested and set it up as a pillar and poured oil on it as an offering to God. He named the place Bethel (The House of God).

A thankful wanderer — —. And Jacob vowed say-

ing "If God really will go with me, and will keep me in the way I go and will give me bread to eat and will bring me to my father's house in peace, then the Lord shall be my God, and this stone shall be the house of God; and all that God gives me, I will give back to God one-tenth as an offering.

Though like the wanderer
The sun gone down
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer my God to Thee,
Nearer to Thee.

More than twenty years passed by and again Jacob as a man of experience, many trials and troubles came to the same place and did as he had promised. He built the altar and called the place El-beth-el, because there God appeared unto him when he fled from the face of his brother.

But after his vision he went onward and came at last to the city of Haran. Then he also had something to do with a stone. He came to a well surrounded by three flocks of sheep and a great stone was upon the well's mouth. We may first call this a stone of hindrance. Because of it Jacob was not able to meet Rachel alone. The shepherds claimed that they could not water the sheep until all the flocks be gathered together so they could help each other. — But then it became the stone of love and strength, for as soon as he saw Rachel he began to love her, he went near and rolled the stone from the well's mouth and watered the flock. For love is strong—many waters cannot quench love, neither can the floods drown it. —The big stone at the well may signify that in the future Jacob would have heavy burdens to carry and many troubles to consider. He little by little discovered that reality.

Notes From The Yale University Summer School In Alcoholic Studies

By L. C. Bundgaard.

II

I met Alcoholics Anonymous. During the last year many of our periodicals have carried interesting articles about this group. About six years ago three intelligent alcoholics started a fellowship for the purpose of helping those, who like themselves, had been victims of a cursed disease. The group has since grown to 25,000 members in the states. Although there were members of this group enrolled at the school they have no part in the conduct of it. But in order that we might gain a first hand impression and inside information of the movement, a weekly Wednesday evening meeting was held during the entire session at The New Haven Commercial high school auditorium. Here we heard each time from four to six people tell of their experiences under the curse of drinking and how they were finally helped by Alcoholics Anonymous. It would take too much space to retell any of these stories here and I am not sure that we in our church are yet ready to listen to the causes of human misery. We are too closely related to the Levites and the priest who walked by on the Jericho road. But seldom have I heard anything as honest and frank as the stories of these people, and they were intelligent people from all walks of human life. As one listened I came to the conclusion that their experiences were old-fashioned conversion and miraculous transformation. We in the churches cannot do anything from the pulpit or otherwise with many people unless they can face their own self as frankly as these alcoholics did. Look at their twelve-step procedure:

1. We admit we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.
3. Make a decision to turn our lives over to the care and will of God as we understand Him.
4. Make a searching and fearless moral inventory of ourselves.
5. Admit to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Are entirely ready to have God remove all these defects of character.
7. Humbly ask Him to remove our shortcomings.
8. Make a list of all persons we have harmed and become willing to make amends to them all.
9. Make direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continue to make personal inventory and when we are wrong, promptly admit it.
11. Seek through prayer and meditation to improve our conscious contact with God as we understand Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had spiritual experience as the result of these steps, we will try to carry this message to alcoholics, and to practice these principles in all our affairs.

The patience of the people with one another was marvelous to behold. They were animated by a love

There are other historical stones for our consideration. Moses died on Mount Nebo after he had been given the privilege to view the promised land. Joshua had been chosen by God and by Moses to be the leader. He had been called upon to be strong and he had been given the promise: "For the Lord thy God is with thee whithersoever thou goest." — And now the Israelites were on the east side of the mighty river Jordan. Then something wonderful again happened. The people had been sanctified, the priests had taken the Ark of the Covenant and stood with their feet at the water's edge, then the waters which came from above stopped and piled up like a great heap. The water below ran on, the river bed was dry, the priests as they walked across paused in the middle of the river, the twelve tribes marched across. Then Joshua called twelve men, one from each tribe, and he said to them: "Go down into the river and bring up from it twelve stones." And those twelve stones did Joshua pitch in Gilgal. And we read thus: "When your children shall ask their fathers in time to come, saying: What means these stones? then you shall let your children know that it was God who did it, that all the people of the earth might know the hand of the Lord, that it is mighty; that ye may fear the Lord your God forever." — These are memorial stones. There are many memorial stones in all other lands, but few if any to be compared with these. — But Joshua is not through neither with the winning of the land nor with the erection of monuments.

After all the battles had been fought, the land had been divided, and Joshua was becoming old, he called all of Israel together and spoke to them. He reminded them of all the blessings and favors God had bestowed upon them, concluding with these words: "Choose ye this day whom ye will serve, whether the gods which your father served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord."

And the people said: "We pledge ourselves to serve the Lord and the Lord only."

And Joshua wrote these words in the book of the law of God and took a great stone, and set it up there under an oak tree that was by the sanctuary of the Lord. — That is the stone of witness.

It is so sad to learn that although the people had pledged themselves to serve the Lord, as soon as Joshua had died and the older generation passed away, then the people began to worship idols and the Lord withdrew His blessing and grace, so they became a prey for the surrounding nations. But there was no excuse, they had been warned both by Joshua and Moses; there had been set before them a blessing and a curse, a blessing if they obeyed, and a curse if they became disobedient.

P. Rasmussen.

of persistency. "Many of us exclaimed, 'What an order! I can't go through with it.' Do not be discouraged. No one among us has been able to maintain anything like perfect adherence to these principles. We are not saints. The point is that we are willing to grow along spiritual lines. The principles we have set down are guides to progress. We claim spiritual progress rather than spiritual perfection." Strange enough the Danish playwright, Ludvig Holberg, many years ago, when Denmark was about to lose its soul, had one of his drunken stage characters say, "People say Jeppe drinks, but no one bothers to find out why he drinks." The first person I became acquainted with at Yale was a doctor from Detroit, Michigan. He called himself an alcoholic. He is now one of the doctors in a large hospital where they devote all their attention to alcoholics. Seldom have I met a man more humble and with more respect for humanity than he.

A lady from Brooklyn had lost all respect for herself and people meant nothing to her. Only money and liquor and finally the latter got the best of her. She is cured now, not by the clinic, (most of them don't cure) but by a discovery of her soul and a new interest in people and less interest in money except for its means of service.

We in the church can learn a lot from people of their type. We are often sophisticated humanists until we can become honest with ourselves.

Books I Like

By

Ellen Nielsen

ANIMAL FARM by George Orwell. This sounds like a book for children and maybe children can read it without the uncomfortable feelings adults would have in seeing themselves so sharply mimicked, so shrewdly "taken off" so easily identified. An amusing satire on the way we humans live. Showing what happens when the animals take over and have their revolution. A sly little book that gets under your skin. You will probably hear, quite often in the future, the devastating remark, "All pigs are equal but some pigs are more equal than others."

Animal Farm, published by Harcourt \$1.75.

MY DOG LEMON by Ray Holland. The two men bargaining for the dog, Lemon, will make you laugh every time you read it. Both men knew all the fine points, the tried-and-true methods of barter, and both went

away triumphant, feeling the other worsted. Lemon has become one of the best known dogs to sportsmen and dog-lovers. Here is his story.

Lemon, published by Barnes. \$1.75.

And, of course, there's always **THE EGG AND I**, still going strong after having sold over a million copies. The story of the young couple who started a chicken ranch in the wilderness of Washington (not the Washington, D. C. wilderness, which is the deadlier of the two) their trials and tribulations; a laugh on every page.

The Egg and I, published by Lippencott. \$2.75.

COLOR BLIND by Margaret Halsey, Simon & Schuster. \$2.50. Margaret Halsey has not only a sharp sense of humor but a social conscience as well. In this book she goes to work on the negro-white pattern showing not only our reactions to the negro problem but the reason for those reactions. Her writing is brilliant and light-hearted, barbed with wit. She tells of her experiences as a Canteen Hostess in New York City during the war, a Canteen in which the rule was **NO RACIAL DISCRIMINATION MAY BE SHOWN**. If trouble seemed to be brewing anywhere on the dance-floor (the southern white soldier has a deep and sometimes mistaken idea of chivalry) Miss Halsey immediately spoke to the orchestra which abruptly finished off the number under way and swung into a rousing **STAR SPANGLED BANNER** causing every service man to stand instantly at attention . . . side by side with the negro. It always worked! A sort of musical counting to nine while anger cooled. A book unreservedly recommended for those interested not so much in **Problems** as in actual human experiences.

HO FOR HEAVEN! by Virginia Moore Dutton. \$3.00.

Miss Moore points out that there are trends and fashions in dying as well as in living. Men have not always died in the same way for the reason that they have not always lived the same way. Montaigne once said that if he were a writer of books he would compile a register, with comments, of various human deaths. This Miss Moore has done from Voltaire to President Roosevelt. Her book title is taken from the report that a Rev. Marvell, boarding a ship, had a premonition, threw his walking stick into the water and cried "Ho for Heaven!" The boat went down and all were drowned. Miss Moore has this to say of death: It transcends instinct and puts a quietus on unquiet flesh in order that the long-trammeled spirit may go free. That is saying a great deal in a single sentence.

THE YELLOW LEAF by M. Friedlander. Current Books \$2.00. A beautifully written, gentle little book about some characters in an Old People's Home. The title is taken from Macbeth: My way of life is fallen into the sere, the yellow leaf. Mr. Friedlander treats his old people with kindness and dignity.

The above books may be ordered, postpaid, from

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Rt. 6, Box 723,
Fresno, Calif.

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Serving America On The Move

By The Rev. H. Conrad Hoyer, Ex. Sec.,
Division of American Missions, National Lutheran
Council, Chicago.

"His Church Must Go Where His People Go." To face this challenge, the churches of the National Lutheran Council organized an emergency program to follow the mass movement of people to the great war production centers. The Division of American Missions was assigned the responsibility for the program. Work began in October, 1942.

The War Years.

The task was tremendous, for the migration was the greatest in our nation's history. More than one-fourth of our people moved at least once during the war years. Five hundred new communities were built. Many of these were very large. Vanport, Oregon, housed 40,000 people in temporary dwellings. Oak Ridge, Tennessee, and Richland, Washington, were even larger. New temporary communities of 8,000 were not uncommon.

In an effort to serve these masses, church visitors from the Lutheran church and from other churches canvassed the housing areas with house to house surveys. People were referred to nearby churches of their choice. In some new communities special programs were arranged to bring the church's ministry to the people; worship services, the Sacraments, youth activities, and a circle of Christian fellowship open to the whole family were arranged. Sunday school were common.

Thirty-six trained women workers and sixteen full-time pastors were called into this emergency service by the National Lutheran Council. Interested laity of the communities aided in the work, 185,000 home calls were made, and 800,000 pieces of Christian literature were distributed—all in an effort to serve.

A chapel was moved to the Willow Run, Michigan, project, but more often the community auditorium was transformed into a church for Sunday services. Laymen and pastors constructed beautiful altars; other church appointments were added to enhance the service.

Thirty such emergency worship programs were arranged in wartime communities, with 1,800 souls as the weekly average attendance at these services during 1944-45, 6,000 souls received communion, 600 souls were baptized, and 4,000 sick bed visits were made.

Every effort was made to make the church in the housing area a touch of the church back home. Each contact helped open the door to a friendly understanding between the church and the people. Accustomed patterns of life had been disrupted by such migrations. Whole families were crying for something to fill the gaps in social life and family ties.

Fifty-six Sunday schools were established to serve the children in these temporary communities. Some grew rapidly. Richmond, California, had an enrollment of 800 children in Sunday School after eighteen months of work there, with 445 average attendance for a six-month period. Vacation Bible schools kept the hands and minds of many youngsters busy "doing and learning." "Chimes-times," weekday story hours, were favorites among many.

Youth clamored for something to do. Luther Leagues enrolled thousands. Boy and Girl Scout troops, Camp-fire Girls, and choirs, for both young and old, helped to renew the Christian spirit among uprooted masses. That same spirit activated the fellowship to be found in the newly-organized Ladies' Aids and Brotherhoods.

Not only were there spiritual gains, but one housing manager writes, "Juvenile delinquency dropped more than 100% in a three-month period following the beginning of intensive work by the church." Another says, "We have no juvenile problem now."

This program required the support of the faithful members of the church. They responded through gifts to the annual Lutheran World Action appeal. From the 1945 appeal, \$175,000 was assigned to the Division for its work. Local support in some projects soon covered half the cost of the work there. Such support totaled \$40,000 in 1945.

After V-J Day.

August, 1945, came V-J Day! America was on the move again. War contracts were cancelled in the space of 48 hours. Shipyards reduced their building programs. Millions returned home from war industry centers. Veterans were in civilian clothes again searching for homes. Families living with relatives desired their own homes as soon as possible. One statistical study, based on the migration among 100,000 policy-holders of the Lutheran Brotherhood Insurance Company during the year since V-J Day, revealed that 23.6% of the policy-holders moved during that year and 5.68% migrated across state lines.

America moved, yet few of the housing projects actually closed. There were not enough homes for all, and the temporary communities continued to meet the housing demand. Under these circumstances the call to the church to continue its ministry was even more demanding.

Workers continued to canvass housing areas for some of them had almost a complete population turnover. Willow Run, Michigan, once a community which housed war workers particularly, now is inhabited by 2,000 veterans and their families. Half of these veterans are attending the University of Michigan. In all about 20,000 veterans' families are living in the temporary housing projects served by the Division.

At the present time, the ministry of the division is active in twenty areas. During the past year five of the programs started under the division have become permanent missions. They were Linda Vista, San Diego, California; Bremerton, Washington; Gray Manor and Royal Concrete Homes, Baltimore, Maryland; and Philipsburg, New Jersey. The Liberty Homes, Charleston, South Carolina, and Azura Vista, San Diego, California projects have become branch programs of the local congregations. Work in the Berry Field housing area in Nashville, Tennessee, started in July. The programs in the Ogden, Utah, Orange, Texas, and Badger, Wisconsin areas have been closed.

Membership Transfer and Contact Departments have been established at each church body headquarters. These departments serve as a link in following church members on the move. Names, promptly reported to these offices, are relayed to pastors in the communities to which members move, and the members are thus sought to continue in the fellowship of the church.

Postwar Challenge.

Federal planning indicates that America is far from a settled nation. Mr. Wilson Wyatt, director of the National Housing Agency, has proposed home building programs that will mean the resettlement of ten million people in new homes during the next two years. The emergency veterans' housing program calls for 2,700,000 homes.

Alert to new and greater responsibilities in postwar America, we mobilize to meet the adjustments of tomorrow with a program that will follow people with the message of the gospel. Attendance at worship services in temporary communities is on the increase. 3,000 children were enrolled in Vacation Bible schools in these same communities this summer. Bible story hours are increasing in popularity among the youngsters. The ministry to people in housing communities continues and plans are going forward to extend the work into new temporary communities where the need for the church is evident.

In addition to continuing the emergency ministry in temporary housing areas, the postwar emergency has called for a further program as follows: population movements and housing plans are studied and this information is interpreted; Membership Transfer and Contact Departments are being promoted and perfected; a stronger church program in our rural communities is encouraged; arrangements are being made for active participation of church leaders on Mayors' Emergency Housing Committees of every major city; the "service" mission and "evangelistic" mission of the churches is being re-emphasized; the whole mission program of the Lutheran churches in the Council is being coordinated; plans are being made for emergency ministries in postwar temporary communities.

Girding for action in 1947 means more concerted efforts on the part of the churches of the National Lutheran Council. Their continued cooperation is apparent as two-thirds of American Lutheranism joins hands to bring Christ and the Anchor of His Cross to every community in America.

Peter Munkholm Petersen

Within one week we have been reminded three times of the old hymn: "They're Going Down the Valley One by One." I was asked to write some words in memory of Peter Munkholm Petersen. I am glad to do so, as I have known him for about 58 years. I have not known of any time when he wavered from an honest and upright life. He was an industrious farmer as may be seen from the well built-up farm near Ruthton, Minn.

Peter was born in Haaver near Vejle, Jylland, Denmark, on Oct. 13, 1860. He came to America on June 5, 1882 at the age of 21 years. He worked in Diamond Bluff, Wis., for three years. He was united in marriage to Anna Marie Christensen April 3, 1886, and they moved to Tyler, Minn., where he rented

a farm for 6 years. Two sons were born to them: Andrew and Jorgen, the former passing away at the age of eight months. In 1892 they moved to the farm near Ruthton where he lived for 54 years. He lived to be 86 years and 24 days when he died on Nov. 6, 1946.

The above few dates designate the frame of his life; but into that frame he wove a beautiful picture of life. He lived a beautiful home life with his wife, Anna, as well as with his son Jorgen and his family. When Peter and Anna retired in 1923 he built a beautiful cozy little home on the farm, where he and Anna, near the old home, lived happily for many years. On April 3, 1946, they celebrated their diamond wedding with many friends assisting.

For a few months Peter was ill, but only for a couple of days was he confined to bed and was conscious practically to the last minute. He had just talked for a while with a neighbor, Jens Mikkelsen, who called to say goodbye before making a trip to Denmark, and Peter asked him to call again on his return. In just a few minutes Peter quietly folded his hands and said to his faithful wife at his side: "I believe I am dying," and peacefully slept away. He, too, was on a journey, thus postponing the meeting just arranged for with the neighbor. (Interesting pioneer history could be given. Maybe later.)

Funeral services were conducted in the Hope Lutheran church by Rev. Eilert C. Nielsen. The history of this pioneer family runs almost parallel with the history of this church, of which they were faithful members from its beginning. Many friends gathered for the final services on Nov. 12. Beautiful flowers bore witness of kind memories and loving thoughts from the many old friends. Mrs. Munkholm has been perhaps the greatest contributor of flowers for many years from her wonderful flower garden.

At the home one of Peter's favorite hymns was sung: "Lyksalig, hver Sjæl som har Fred." (Joy to each soul having peace). So in the realms of joy and peace we may again find fellowship with this soul. In the church the ladies' quartette: Mrs. R. A. Phillips, Mrs. Simon Sanderson, Mrs. Hans C. Pedersen and Mrs. Sigurd Pedersen sang. For many years they have consoled numerous mourners and assisted various pastors in bringing messages of peace through favored hymns of the departed ones; peace to those who felt: "That one more golden link was broken." They sang "Our Father Has Light in His Window," a hymn which reminds us not only of the Father's light, lit for our guidance, but of the further aid He gives to seeking souls when: "He sendeth His angel to lead us to mansions in heaven above." Peter Munkholm Petersen must have felt that angel's presence when he quietly folded his hands and spoke that last sentence to his faithful wife at his side.

The congregation sang a favorite hymn from the Danish hymnbook: "Under dine Vingers Skygge" (Beneath the shade of Thy Wings). This hymn had comforted the old pioneers in times of sorrow, the power of the wings of faith had lifted them to higher planes.

The ladies' quartette sang again and brought a consoling message to the family and friends in the good old hymn: "Nearer my God to Thee." As the various thoughts were brought out in harmonious melody and nearness of peace and joy seemed more evident, and whether "on joyful wing" or in the midst of sorrow, there is a haven of rest and peace for the soul. May the memory of Peter be fragrant for many years.

Accompanying the quartette was Mrs. W. T. Petersen and assisting with refreshments later were many friends.

To Mrs. Anna M. Petersen, in the coming years, we wish many hours of happiness and may her many friends remember her now in the lonesome days. The cozy home may still be scenes of comfort and joy. It is difficult to make many friends in old age; but may the numerous old friends be faithful; fewer friends perhaps as the years go by, but true and faithful to the end, when again the angel shall call and lead on to the "Light in Our Father's Window."

When you grow old, God grant you faithful friends,
Who'll give you comfort and care for you with love;
Who'll stand near by to speak consoling words
As your spirit journeys on to the realms above.

Sigurd Petersen.

Our Women's Work

Triennial Convention of Women's Mission Society of U. L. C. A. Johnstown, Penna.

As you have read in our papers, the triennial convention of the Women's Mission Society of the United Lutheran church met in session at Johnstown, Penna., October 3—7, 1946.

It was my good fortune and great pleasure to be invited to represent the W. M. S. of the Danish Lutheran Church at this meeting, and to take part in a panel discussion with eight women each representing a synod of the National Lutheran Council.

The conference was originally planned to be held at Hotel Wm. Penn at Pittsburgh, but at the last moment, because of strikes in that city, it had to be canceled there, and the U. L. C. people of Johnstown took over, and in a remarkable way, with the short notice, took care of the guests and made all the arrangements which such a meeting demands.

In the invitations sent us, the secretary, Mrs. J. L. Almond, Jr., of Roanoke, Va., stated that the real motive for this representation of the various Lutheran mission societies was to get in closer contact by learning more about each other. As she stated, we have long been doing things together at home, and have worked in the same countries abroad, but we know so little about each others mission groups.

The meeting opened Thursday morning, October 3rd, in Zion Lutheran church with an enrollment of well over 700. Each halfday session was begun with a hymn and a prayer and several were closed by Dr. Emily Werner, Professor of Christian education at the Biblical Seminary at New York, who led us in worship.

At most of the meetings there were symposiums where the U. L. C. missionaries from China, Liberia, India and those from N. A. gave brief talks on some phase of missionary work in their respective fields.

The W. M. S. of the United Lutheran church is a large organization and has a paid personnel of 10 or more officers. So there was business to transact at each meeting. However, even to a visitor, this did not detract from the meeting as it was efficiently handled and kept at a minimum. At the first meeting the president, Mrs. O. A. Sardesen, gave a word of welcome in a most sincere opening address, emphasizing that Christians today must not be complacent.

Dr. Franklin Fry, President of U. L. C., spoke on the subject: "The Work of the United Lutheran Church." He pointed out how the Lutheran church is being established in foreign lands—in Japan, Palestine, Brazil and Hawaii. He challenged the church at home to be vibrant.

Thursday evening the eight women on the panel: "Among Our Lutheran Women of N. A." met under the leadership of Mrs. Almond, a charming and talented woman. She was assisted by Miss Nona Diehl, Ex. Sec. We proceeded to clear the way for the discussion to be held the following morning. This was a most interesting and happy gathering. It was a profitable and an enjoyable way of becoming acquainted and of learning how the different mission societies function.

Friday morning, in a filled to capacity church, the hymn, Hail, holy, holy, holy Lord, rang through with appeal as those many hundred voices filled the room. Dr. Rees Edgar Tulloss, president National Lutheran Council, spoke about the organization's work. His opening sentence was this: "The W. M. S. brings encouragement to pastors. It is vital to a church to have the vision, devotion and achievements of this group in its work." Therefore he was happy at this meeting to speak about the National Lutheran Council whose dream of Lutheran recognition in the world is being achieved. The goal is to take out competition and interpret Lutheranism and its unswerving, unadulterated gospel.

Following Dr. Tulloss' talk came the discussion wherein I represented our W. M. S. Partaking were these women:

Mrs. J. L. Almond, United Lutheran Church, leader.

Mrs. Daniel Martin, Minneapolis, Augustana synod.

Miss Kathrine Lehmann, Columbus, Ohio, American Lutheran.

Mrs. H. M. Normann, Arnegad, N. D., Ev. Lutheran church.

Mrs. Geo. Kakela, Mt. Iron, Minn., Finnish Suomi.

Mrs. P. J. Rasmussen, Chicago, United Ev. Lutheran.

Mrs. J. E. Blegen, Minneapolis, Norwegian Free Church.

Mrs. Hans Egede, Hampton, Iowa, Danish Ev. Lutheran Church.

It was a large, attentive audience and a joy it was to all of us, I am sure, to discuss before this group our mission work and how it is accomplished in the various synods. Despite the fact that the convention had just voted a \$500,000 three year budget, no mention of dollars and cents was made in the course of the discussion. The president, Mrs. Sardesen, closed the meeting, thanking each one who partook and expressed her joy that this gathering had been made possible. She felt it had been a valuable contribution to the convention which she would like to see repeated.

Another speaker was Rev. O. Fr. Nolde, American delegate to the International Conference of Church Leaders on World Order in London, held in August, 1946. His firm conviction is that the church and church leaders must be alert to the call for help when problems between nations arise that will jeopardize the work of the church. There were other speakers, many more, all with a message to bring man closer to his church and nearer to the goal of salvation of souls.

Saturday and Sunday were Congress days, especially intended for the young women of the church, and it was gratifying to see how they took an interest in the work, filed into the church, filled the pews and filled the church with song. The meeting as a whole was to me a grand experience, one I shall long treasure.

W. M. S. OFFICERS:

MRS. IDA EGEGE, President.
Hampton, Iowa.

MISS YRSA HANSEN, Secretary.
Aurora, Nebraska.

MRS. AGNETA JENSEN, Treas.,
1604 Washington St.,
Cedar Falls, Iowa

MRS. FYLLA PETERSEN, Editor,
2351 Chilcombe Ave.,
St. Paul 8, Minn.

The thought that lies uppermost when thinking back is probably this: We lay pretentious plans, but let us not delude ourselves, for the link that binds the chain lies in the individual. Enough individuals driven by the sense of power from God will make this chain strong. The hope then is that the church may continue to stand firm when all other things are shaken.

On my way back from Johnstown I had the great pleasure of stopping over in Pittsburgh for a visit with Andrew and Dora Sorensen and their two sons, Frederick and Raymond. It was refreshing to recall memories from G. V. C. and Cedar Falls with them.

From Pittsburgh my route was through Yellow Springs, Ohio. There I made a stop-over to visit my nephew, Arild Miller and his wife Jean, and little Susan. It was interesting to visit the famous Antioch College there where Arild is associated with the science department. My last experience was a visit with my sister and other relatives and friends in Chicago. This was a very pleasant and happy ending for this interesting trip to the East.

It was a joy to come back to my home and share with my family my happy experiences.

Ida Egede.

W. M. S. Project For 1947

All of the reports from our district women's mission meetings this fall have unanimously agreed on one project, namely: To furnish the new dormitory at Grand View College.

A committee of three women in Des Moines have been appointed by the synod to decide upon furnishings. They tell me that each room will have a wash stand and two wardrobes built in. Each wardrobe will have a set of large drawers like dresser drawers at one side, so that eliminates dressers in the rooms. Perhaps a mirror will also be placed in the wall above the wash stand.

American Red Cross

"Red Cross sewing all day Wednesday; luncheon served."

This notice is part of the familiar standing copy of church bulletins the country over. Maybe the day is Tuesday or Friday. Maybe the notice says "Red Cross Home Nursing Class" or "First Aid Course Starting." Through the war it may have urged bandage rolling or some other war-related project. Whatever its connection, it is difficult to think of the American Red Cross apart from the church.

The boxes of food and clothing that have periodically lined the vestibules or corridors of churches, awaiting shipment overseas during the past year, are part of a concerted movement to effect a solution to the world's problems that have followed or accompanied war. The Overseas Emergency Relief program of the American Red Cross has included the distribution of approximately \$17,000,000 worth of relief supplies since the beginning of the war. These supplies, including 41,000,000 chapter-produced garments, medical and hospital supplies, food parcels, and automotive equipment, have been made available to more than 45 areas throughout the world.

The committee has then considered the following items as necessary for comfortable living:

Twin beds, springs, mattresses.

Twin desks, to be used as one unit or separate.

Study lamps.

One large occasional chair or lounge chair.

One night table or bookshelf.

Scatter rugs.

Drapes and bedspreads to harmonize; not necessarily the same in each room.

These are the items that are customary in most college dormitories and it would be fine if we could attain somewhat the same standard. Prices are at present fluctuating and it is difficult to estimate costs, but the Des Moines committee will do their best.

The executive board of W. M. S. suggests the following: A goal of \$200 from the women of each church community towards the furnishing of a room at the new dormitory.

If there is more than one woman's organization in your church, then perhaps each may be able to raise \$200; if not, then each raise part and pool your funds. If you cannot raise it all in 1947, then hold your fund and add to it until you have reached the goal. When I hear of bazaars, "Æbleskiver" sales, suppers, cook books, thrift sales, etc., netting their organizations \$300 and up, I know we can reach our goal.

The committee in Des Moines has talked about using the various women's organizations names as room names, but whether visible credit is given or not, it will be a fine feeling for us all to know that W. M. S. with your fine help and cooperation furnished the new dormitory. All contributions should be sent to Mrs. C. B. Jensen, 1604 Washington Str., Cedar Falls, Iowa.

Who will be the first to reach the goal?

Marietta Strandskov.

Church women have been prominent among the approximately 1,350,000 members of Red Cross Volunteer Special Services that donated more than 120,000,000 hours of service during the past year; they have shared in the work of 182 councils of Community Service to Camps and Hospitals. Through these Red Cross councils, 50,000 organizations representing 5,000,000 persons have worked together to provide recreational and other services to able-bodied and hospitalized servicemen and veterans.

A mother wrote to the Red Cross chapter in Bremerton Wash., recently to "pass on a good word" regarding Red Cross service rendered to her 18-year-old son while he was ill with scarlet fever in an army air corps hospital at Lowry Field, Denver. The son phoned home and told about the radio, newspapers, magazines and other things provided by the Red Cross. The care at the hospital was wonderful, he said, but the Red Cross took the place of family and friends to a very lonely boy. In his words, "They are tops."

The arm of the church reaches far overseas, like part of the Red Cross body. South of Nuremberg, for instance, a white-haired old Lutheran minister takes an immense interest in all the activities at the Red

Cross recreation center, which he describes to his bed-fast blind wife. Each day he looks in, smiling benignly at all his young friends who greet him with "Guten Tag." They say his presence is like a prayer.

Not far away, the people of the intensely religious community have turned over a chapel to the men who make up the occupation troops in the vicinity, and every Sunday, Red Cross girls accompany them to church. Chaplains and Red Cross field directors work in close cooperation.

For the year 1946-47, the Red Cross has budgeted \$25,900,000 for overseas services to the armed forces alone. Another large percentage of funds has been set aside for work with veterans. More than 3,600 Red Cross workers continue to serve able-bodied troops

in this country and abroad. Another 2,600 are serving in military and naval hospitals here and overseas, providing recreation and medical social work.

Money is necessary to carry on these activities, but who can estimate the money value of friendly service to teen-age boys in a foreign country, or to seasoned veterans who may be equally homesick and bewildered in their own land?

To carry on its postwar activities and to expand its relief, health, and welfare work at home and overseas, the American Red Cross on March 1 will launch its 1947 fund campaign. Upon the continued generosity of church people will depend a large part of its success. Contribute to the work of this symbolic Good Samaritan.

Lutheran Student Centers

Dr. Morris Wee.

Executive Secretary, Student Service Commission,
National Lutheran Council.

The story of Lutheran student service in the future is going to be the story of student centers—or the lack of them. The National Lutheran Council churches might just as well get used to that idea. The Synodical Conference long ago recognized the necessity of special meeting places for students in college communities and is building its program around that conviction. Their viewpoint includes the idea that the student center must provide a student worship sanctuary for a regularly organized student congregation. In Madison, Wisconsin, Calvary Lutheran Church, built at a cost of \$150,000 has been the student church-center since 1925 and forms the pattern for Synodical Conference student projects everywhere.

Churches in the National Lutheran Council have held various opinions as to the wisdom of establishing student chapels or centers. Basically the viewpoint has been to do student work through the local pastor and the local Lutheran congregation. This policy is the desirable one wherever it can function well. Lutheran congregations in college communities ought to accept student service as a special duty and privilege. Many of them do so.

But there are situations in which the local pastor and congregation are unable to do student work effectively. When the number of Lutheran students becomes great, ordinarily the pastor has not the time nor the congregation—the facilities to do the job. The students are neglected because of the press of more immediate problems. In some communities the pastor is not intellectually equipped to cope with student problems or is prejudiced against the university mind. More often the local church is unfavorably situated, being far from the campus, or there are several Lutheran churches competing for student participation. Sometimes there is no Lutheran church at all.

Such is the case at Ithaca, New York, where the New York synod of the United Lutheran Church organized a Lutheran student congregation in 1916 and built a church in 1922. The result has been so satisfactory that similar programs are being proposed or developed in Boston, Massachusetts, Chapel Hill, North Carolina,

East Lansing, Michigan, College Station, Texas, and Clemson, Georgia. At East Lansing the student congregation is worshipping in temporary quarters and at Boston the student congregation is planning a new church. In communities where Lutheran churches are established and places of worship available, a solution to student needs has been the student center. This is usually a large home made over into a combination parsonage and student hang-out. The stimulus which the student center has been to student work in every case where it has been established is evidence of its value. Such centers are in operation in Minneapolis, Minnesota; Madison, Wisconsin; Cedar Falls, Iowa; Ames, Iowa; Berkeley, California; Ann Arbor, Michigan; Columbus, Ohio, and State College, Pennsylvania. They are needed, critically, at Champaign, Illinois; Oxford, Ohio; La Fayette, Indiana; Lincoln, Nebraska; Iowa City, Iowa; and Fargo, North Dakota. Requests for support in this direction have also come from Grand Forks, North Dakota; Seattle, Washington; Eugene, Oregon; Austin, Texas; New York City and Chicago.

It is the considered judgment of those closest to the student service picture that student centers are as necessary for Lutheran students in at least twenty college communities as service centers were necessary for Lutheran young men during the war. At the University of Minnesota where we have 4,000 Lutheran students a large center could be used immediately. At Oxford, Ohio (Miami University) there are 400 Lutherans. Yet at Oxford we have no church, no parsonage, no center. So across the country. If we are to minister to the students who will be the leaders of the world tomorrow we need some student centers now. An immediate minimum program for the twenty most urgent places is \$2,000,000. Perhaps half of this could be raised locally, in the communities, synods or conferences. But the rest must come from the church at large. A ten or fifteen year program of student service development would call for an expenditure of twice as much but right at the moment, the lesser figure would be adequate.

It would be hard to exaggerate the difficulties which

lack of facilities cause in student service. At La Fayette, Indiana, the local Lutheran pastor through personal ability and determination does a magnificent job in the face of great odds. But he is not certain just how much longer we can carry on without a student center since the other churches and denominations have built student service plants. At Urbana the Lutheran Students' Association rents a meeting room in the Presbyterian Student Center. At Lincoln, Nebraska, the LSA rents a room in the Baptist Student Center.

A letter from one of the student pastors describes the need:

"It is a great disappointment to us that we do not get a student center. I fear it will be very detrimental to our work. We have received word today that the house in which we are living and in which the LSA has met has been sold . . . Just what will happen to us we do not know. A fraternity is trying to buy the house we were looking at for a student center. The future for LSA is rather hazy just now. I have written an application to the administrative council of the university for the use of the same chapel they have granted us before, but with the tremendous increase in student enrollments, the university may need the space for other purposes. It is impossible to hold services this term of summer school since the university has no room available for us. . . . With many more Lutheran students coming next fall, we are in a strategic time for a real advance in Lutheran student service here. Is this possible without more satisfactory quarters?"

We send missionaries to pagan lands. We go to the displaced person with a ministry of love. We follow the farmer when he goes into war industry work. We go with the service man when he starts off to war. But what about our Lutheran student on a pagan campus? Is he to be the neglected one, he who will be so important to the church and the world tomorrow?



CHRISTMAS—An American Annual of Christmas Literature and Art, Edited by Randolph E. Haugan. 72 pages. Published by Augsburg Publishing House, Minneapolis 15, Minn. Price \$1.00; Cloth Edition, in gift box \$2.00.

Again CHRISTMAS appears as the most beautifully designed Christmas annual of the year. Its richly colored art reproductions, the exquisite photographic portrayals, reflecting the joyousness and vitality of the Christmas season brings a festive greeting even before one begins to settle down to read its content.

The reading material is of varied content. As an introduction the author has reproduced various parts of the Christmas story from the King James Authorized Version (1611) and from the (1946) Revised Standard Version. It makes an interesting comparison. The Prefaces to these two versions are also reproduced, and as such constitute interesting historical material.

The collection of Christmas Carols, beautifully illustrated, from Poland, Norway, Italy, Sweden and Czechoslovakia stands out as one of the best sections of the book. "The Nativity—As Interpreted in Wood-carving" with magnificent illustrations of the Wood-carvings of the artist-sculptor, Alois Lang, is a profound chapter in American history of art. As a whole

the other Christmas stories, poems and historical essays, such as the life drama of Robert Louis Stevenson, all reflect the real spirit of Christmas. "Christmas is not only the mile-mark of another year, moving us to thought of self-examination; it is a season from all its associations, whether domestic or religious, suggesting thoughts of joy." (From "A Christmas Sermon" by Robert Louis Stevenson).

H. S.

CHRISTMAS CHIMES—An Annual Christmas Publication, Edited by Lawrence Siersbeck. Published by the Luther League of the United Evangelical Lutheran Church. 64 pages. Price 75 cents.

"Christmas Chimes" appears again this year in a very festive and well illustrated edition. There are many beautiful and various colored illustrations and photographic reproductions that help to make the entire appearance of the booklet Christmas-like.

One finds quite a variety of Christmas stories, poems and meditations centering on the Christmas theme. The dramatic presentation taken from actual American history, "Christmas on the Delaware" by N. T. Lund presents a bit of early "Victory or Death" history of the American people. "I Go A Fishing" by James N. Lund is a refreshing breeze of man's love of nature. A portrait of "Jorgen Juhl" is given in a well-written sketch of this unique character by Bernice Miller Schultz.

"The Peace of the Solomon Valley," a story by Margaret Hill McCarter has a leading place in the CHRISTMAS CHIMES, inasmuch as the story covers fourteen pages. It is a well written story and presents a very "folkelig" theme, but it seems to us to be too long a story (nearly one-third of the entire reading matter of the entire magazine) for a Christmas Magazine, as it has no suggestion of the Christmas theme, only a couple of letters are written on Christmas eve with a casual wishing of "Merry Christmas."

We gladly recommend "Christmas Chimes" as good reading.

H. S.

YULE—Published by the Danish American Young People's League. Edited by Harris A. Jespersen. 48 pages. Price 60 cts.

YULE appears this year in its second Volume. Through many years an annual Christmas issue of "Ungdom" constituted the special Christmas greeting of good Christmas stories, poems, meditations, etc., for our young people. This Christmas issue a year ago blossomed into a youthful, but well planned Christmas Annual.

Although several other Christmas annuals as they appear on the market are larger and more gorgeously decorated in illustrations and in the art of modern printing, YULE is characterized by being a greeting written by our own youth and friends of our youth. There are one or two contributions taken from other sources, such as the well written essay by Dr. E. E. Ryden, "Phillips Brooks and His Carols." This is a very fitting and unique contribution in the always interesting study of Christmas Carols.

The Christmas stories are written by Dagmar Potholm Petersen, "The Shield and Buckler"; Nanna Goodhope, "The Guests"; H. M. Andersen, "The Chastening Hand" and Ove R. Nielsen, "Gesu Bambino." Each one of them present in each their way something of the Christmas spirit.

The Christmas meditations are the following: "The Stars Still Shine" by the Editor; Axel Kildegaard, Jr., "In The Fullness of Time-Light"; L. C. Bundgaard, "Days of Growing Virtue" and by Holger O. Nielsen, "Be Not Afraid; for Behold, I Bring You Good News."

Alfred C. Nielsen has written a very fine essay on "Thomas Jefferson, the American." It reveals some of the strength of liberalism and true Americanism in the days of the American Revolution.

Enok Mortensen has written a "Portrait of a Peddler," a character sketch of Jorgen Juul. It is well written and gives a true picture of a unique character who won a place for himself in Danish American history.

"About S. D." is a good character sketch by Kirstine Thomsen of S. D. Rodholm. It is well written and reveals some of the finer traits in the life of a friend of at least all G.V.C.

students. A Youth periodical would be incomplete without some of Rodholm's translations, an entire page is given to three translations: "Christmas," "A Pilgrim Song" and "Going To Sleep."

The cover design is drawn by Mrs. F. Hisey in Chicago, (daughter of Rev. J. C. Aaberg). It gives the annual a festive and very impressive appearance.

Thanks to the editor, Rev. Harris Jespersen, for a well-done job.

We heartily recommend Yule to all our homes. It is a greeting that will find a hearty response in the hearts of young and old as we prepare for a most joyous Christmas time.

H. S.

WE BEHELD HIS GLORY—Nineteen Sermons for Advent Through New Year's Day, by Pastors and Leaders of The Evangelical Lutheran Church. Published by Augsburg Publishing House, Minneapolis, Minn. 242 pages. Price \$2.00.

These sermons are written by a number of the leaders of the Evangelical Lutheran Church. Each sermon is based on a Gospel text in connection with the Advent, Christmas and New Year's season. Pastors and lay people alike will find rich treasure in these inspiring chapters.

H. S.

THE BOY WHO FOUGHT WITH KINGS—By Edna and Howard Hong. Illustrated by John L. Ellingboe. Published by Augsburg Publishing House, Minneapolis, Minn. Price \$2.00.

This is a new biography of Martin Luther written for children and beautifully illustrated. Although written primarily for children it makes good reading also for adults. We heartily recommend this book as a good Christmas present in any home.

H. S.

Greetings and Comments From Our Readers

Your Christmas Cards

Christmas cards can mean so much if there is a message from the sender written on the back—even on the inside of them. Take time this year to add to your Christmas cards this handwritten message about you and your family. Let your friends and relatives know you really think about them and have something to share with them.

Whenever cards are received with only a printed name under the boughten message, cold commercialism has won over the warmth and joy that come from a little or big note especially written for you by the sender. No matter how beautiful a card nor how much was paid for it, the Christmas wishes and messages all printed and boughten amount to so little as compared with an added friendly sentence or two from the sender. One party even suggested writing a letter and enclosing it with your card, and also sending a sprig of something from your section of the country (sage brush to yew trees) to remind your friends of your home territory.

Send cards by all means, boughten or homemade, to your list of relatives and friends and share with them your Christmas cheer and thoughts. And also to others who have never been on your list, but who would be cheered by a pleasant Christmas greeting.

Gertrude H. Mortensen.

Lines By A Layman: A Sunday School Story:

Some of you children's parents were probably born in Denmark. Or maybe it was your grandparents who were born there. Let me tell you a little story about Jutland, Denmark. Jutland is surrounded by the ocean on its three sides. Its northern tip reaches into the narrow strait of "Skagerak." Try to pronounce that name. It is not as hard as it seems, but

fun to try. This northern tip of Jutland is called "Skagen" and that is why the strait was named "Skagerak." On this very tip stands a tall and majestic looking tower called "Skagens Fyrtaarn." That means lighthouse. Have you ever seen a lighthouse? Well, there are many of them in America too, along the ocean coast lines. I hope you will see one some day when you go on a trip with your folks to the ocean. Well, this Skagen lighthouse has a real job to do every night and on foggy days. In its very top there is installed a powerful light, which when lighted throws its beam of light many miles out on the ocean. This light keeps turning from one side to the other, very much like the search light you see at our big airports.

What do you imagine this light is really doing? I will tell you. The shores of this part of Jutland are very dangerous for steamers and sailing boats, because many miles out from land the water is filled with sharp shoals and boulders. If a ship should come too close to land it would run onto these shoals and likely be so badly damaged that it might sink, and the sailors and other people on the ship would drown. So it is the job of the captain of the ship to watch the light and so navigate it that he will not run onto the shoals and lose the lives of those he must captain safely home. This lighthouse has stood there many, many, years, and I am sure it has saved thousands of lives in its time by its warning light.

It seems to me that God is just such a powerful lighthouse for us who believe in Him. God is constantly watching over us by night and day. His lighthouse is our church and our Sunday school, where we Sunday after Sunday are told about His powerful beam of love for all mankind. Through His teachings of Christian love and living we are constantly reminded to stay clear of the shoals and rocks and which we must try to avoid running into so that our lives will be free from sin. God asks us only to keep watch for his light, and he will light our way through his teachings. So we must always be sure to keep our ears and mind open for His word of light and do as our pastor and Sunday School teachers tell us. You can best do that by always being attentive in church and class. By doing that you will get the habit of watching yourself so that you don't do anything wrong as you would otherwise. God so loved us that He gave his only Son, so that we who wish to may follow God's path in our lives, and arrive home safely in heaven when God calls us.

So remember, "God is your light, follow Him" all your life.

Another time, if you wish, I will tell you some more from Denmark. "And be good to your neighbor."

B. P. Christensen,

Marlette, Mich.

P.S.—A chalk or pencil sketch of a lighthouse is very effective when reading this story. Holds child's attention by timely references.

News Briefs

STANLEY JONES SCORES "FIVE-NATION DICTATORSHIP"

Indianapolis, Ind.—Dr. E. Stanley Jones, noted missionary to India, charged here that the United Nations charter is failing "because of an undemocratic five-nation dictatorship authority in the Security Council."

Speaking at a session of the three-day meeting of the Indiana Student Christian Association, Dr. Jones said that if the five nations would surrender their dictatorial power to the Assembly, their leadership probably would be accepted voluntarily.

Dr. Jones told some 750 young people that they are living "in a better generation than mine," but he added that the younger generation "is suffering because of a sag in the older generation." He pointed out that 95 per cent of juvenile delinquents come from broken homes. (RNS).

Grand View College

and

Our Youth of D. A. Y. P. L.

G. V. C. Highlights

With scarcely a chance to recover from the recent L.S.A. Convention, the G.V.C. students teamed their efforts into planning and decorating for the annual Echo party. This annual affair, as most of you probably know, is one of the major events of the student activity during the G.V.C. school year. The party is the climax of a contest between two teams, each consisting of one-half of the student body, whose efforts are directed toward the sale of the most subscriptions to our school paper, the "Grand View College Echo." The reward for the team with the greater sales is grand party sponsored and planned by the losing team. The results of this year's activity brought the team captained by Myrtle Teisen into winning position, leaving Paul Jorgensen and his team for the consolation prize of planning and sponsoring the big event.

The party took place Saturday, November 16, in the gym since the accommodation of the living room, which has been used in former years, wasn't great enough for this year's large student enrollment. The decorations follow a theme, this year's these being "Epicurean Heaven." Epicurean of course denoting that it was a heaven of pleasure.

Decorations were very clever and very beautifully done. The entrance was of course the proverbial "Pearly Gates." The sky, a star-studded blue with a soft white moon. Round about were white fleecy clouds and in the very center of the floor was a magnificent harp. At the north end of the gym was a very artistic mural illustrating the several ways that "you can't get to heaven." Perhaps some of you recall the little ditty we sometimes sing which has that name. Thanks go to Harlan Pedersen's apt artistic ability for the mural's creation. To stimulate the imagination further, unique arrangement was made by which means a glimpse of the earth below could be had. It goes without saying that all of the students enjoyed the evening to the utmost. Aside from dancing, a short program was presented at the half-way mark of the evening. Very worthy of mention, too, were the refreshments provided during the entire evening. Many thanks are due to the losing team with its captain, Paul Jorgensen, and his committee chairmen, Harlan Pedersen, Kai Mortensen, Bonnie Eklund, Jean Crossen, Tommy Juhl and Paul Bengston. The evening was one that will be kept long in the memories of the G.V.C. students.

Speakers for our Thursday morning lecture periods for the past two weeks were Rev. V. S. Jensen and Dr. Johannes Knudsen. Their lectures were very enlightening and inspirational. Rev. V. S. Jensen spoke to us on Thursday, November 14, on the topic of "Knowing Yourself." He emphasized that we could only know ourselves through knowing our Creator, and that we could know our Creator through knowing our Bible. However, knowing the Bible is not enough; God must speak to us personally or we cannot know Him. Dr. Knudsen's lecture the following Thursday was about "Lutheranism." Dr. Knudsen told us of the history of our religion and of what Lutheranism should mean to us. At the close of the lecture, an invitation was made to the students to present their questions and problems. As a consequence, an organization of students interested in discussion of religious questions has been made.

After its business meeting Saturday night, November 23, U. K. enjoyed Pegasus over a cup of coffee.

Construction of the new dormitory continues in spite of the weather's turn from cool to cold. Most obvious of late development is a deep ditch from

school to the new dormitory. This ditch is to contain pipes to conduct heat to the dormitory from the school.

Thanksgiving vacation is looming up before us. This year, as in other years, Friday is declared a holiday along with the regularly scheduled vacation. Some 70 students plan to visit their homes for the holiday.

This concludes the highlights of the G.V.C. news for the past two weeks.

In closing, G.V.C. sends a greeting and extends the Season's Best Wishes to all.

Verner Jensen.

As We Begin

As Grand View College enters the first year of its second half-century we have many, many things for which to be grateful. We are grateful for the fact that the war is over and that our halls are filled with young men who one year ago were in the armed forces. We are grateful that we have been enabled to provide room and facilities for an increased enrollment. We are grateful that funds have been provided for permanent expansion. We are grateful that we have maintained and increased a good faculty and that we have gotten capable and devoted personnel to take care of the practical tasks. We are grateful to God and we are grateful to men.

Real gratitude is always expressed in action and attitudes. Ours will be reflected in the way in which we live up to expectations in this and coming years. Great gifts demand great service. Our world is turbulent and un-

WIDE-AWAKE YOUTH

We are young and awake, and while spring still is here
Let us lift up our hearts in a song,
One that fills us with noble ambitions and cheer
While together we journey along.

We are young and awake like the flowers in May,
Green, they say, as the grass,—but we grow!
We look forward with hope for a better new day
Strength and courage we gain as we go.

We are young and awake, let us use every hour
Of the swift, precious years of our youth
To preserve and protect every God-given flower,
That our garden of life may bear fruit.

We are young and awake, but the springtime must end
And the ripening summer begin.
Then comes harvest with fruits and with nourishing grain
And the leaves fall and dance in the wind.

We are young and awake, every joy that is real,
What we cherish and never regret,
We will keep as a treasure no robber can steal,
And the price we have paid we forget.

H. J. Pedersen.

Translated by S. D. Rodholm
To Grand View Student Body, 1946-47.

"Vi er unge endnu."

stable. Possibilities for peace and prosperity are offset by possibilities for war and unrest. There is great need for stabilization and the only real stabilization comes through personal integrity. Knowledge is needed but knowledge is not enough. We must have moral purpose and moral determination.

This places an obligation upon the faculty. The obligation is to maintain a high level of instruction and of demands upon the students. But it carries the even greater obligation of furthering the personal development of the young people who come to us. Academic excellence has always been our goal, but even this yields in importance to the welfare of human souls. Our justification as an academic institution will always be helpful guidance to individuals.

It places also an obligation upon students. The obligation is to take life seriously and to assume responsibility for individual conduct and for group life. A school is a micro-cosmos, a miniature world. The character of the life at our college will determine the character of the life that will be lived in the future under larger circumstances. Failure now will mean failure then.

Seriousness of purpose does not mean absence of joy. We have an obligation to enjoy life, because it is God-given. Youthful life must be joyful, even gay. Otherwise it is unnatural. I hope that we shall be happy and enjoy life together to the fullest extent. I hope that our school year may be brimful of happy events. I hope this, because happiness is an expression of both seriousness and joy.

At Grand View College we do not put pressure upon the individual for a religious conversion. The reason for this is that we believe that religious life primarily consists of growth. Our purpose is to provide the best possible circumstances for the growth of Christian personalities. The life in God which has been given to mankind through Christ is our birthright through baptism in the Christian congregation. It is our task to nurture it by Christian education. Pray God that we may accomplish this great purpose.

Johannes Knudsen.

—From Grand View Echo.

Yule Contest

While many good orders have been received since the last report the leaders of the respective districts are unchanged except that Solvang on the west coast has jumped into a tie with Los Angeles.

The leaders are:

Dist. 1 Marquette	75 copies
Dist. 2 Perth Amboy	100 copies
Dist. 3 Tyler	200 copies
Dist. 4. St. Stephen's, Chicago	75 copies
Dist. 5 Kimballton	200 copies
Dist. 6 Junction City	24 copies
Dist. 7 Los Angeles, Solvang	50 copies

Fiction Contest

The Zondervan Publishing House, Grand Rapids, Mich., is inaugurating a ten thousand dollar International Christian Fiction contest to secure evangelical Christian novel material it was announced by Theodore W. Engstrom, editor of the Publishing House here.

Three prizes will be awarded by the Publishing House for the best manuscripts submitted between now and December 31, 1948. The first prize is \$7,500; the second \$2,000 and the third is \$500.

Rules of the contest are as follows:

1. Only evangelical Christian fiction manuscripts, with a minimum of 50,000 words and a maximum of 100,000 words will be considered in this \$10,000 prize contest.
2. Manuscripts must be postmarked no later than midnight, December 31, 1948.
3. Author may select any theme.
4. The judges' decision will be final.
5. Anyone not an employee of the Zondervan Publishing House is eligible.
6. Author guarantees to publisher, in submitting manuscript, that it is original and hitherto unpublished.
7. The publishers reserve the right to publish any story submitted on a regular royalty basis.
8. In the event that no manuscript submitted is of the quality meriting such an award, the publishers reserve the right to disqualify the manuscripts.
9. All manuscripts must be type written, double-spaced on one side of an 8½x11 inch sheet of paper.
10. Address manuscripts to:
The Editors
\$10,000 International Fiction Contest
Grand Rapids, Michigan.

From Rosenborg, Nebr.

The past year has been one of great activity in our parish. Last winter the old parsonage was wrecked and the lumber salvaged by members of the congregation, and work was begun on the new parsonage. This lovely house is now complete except for a few finishing touches, and is a credit to the generous and wholeheartedly interested congregation. Bethany congregation (of the sister synod) has been worshipping together with us, contributing to the pastor's salary, and also its people have made generous contributions to the building fund.

The new parsonage is a story-and-a-half building, with the space well utilized to provide eight rooms, one of them, the living room-dining room, measuring 14x28 feet. A complete bathroom upstairs, lavatory and stool downstairs, an electric pump water system, and an automatic oil burning furnace make the house strictly modern and livable.

Work is also being contemplated on the church. The Ladies' Aid plans to redecorate the church as soon as preparatory work constructing a new chim-

Itinerary For Rev. M. F. Blichfeld in District II

Detroit, Mich., Sunday, Dec. 8.
Muskegon, Mich., Monday, Dec. 9.
Grant, Mich., Tuesday, Dec. 10.
Greenville, Mich., Thursday, Dec. 12.
Ludington, Mich., Friday, Dec. 13.
Manistee, Mich., Sunday, Dec. 15.

Holger P. Jorgensen,
District President.

ney is completed. The cost is variously estimated at between three hundred dollars and a thousand dollars, although as yet no bids have been received.

Invited speakers for our fall meetings were Rev. Eric Back of Brush, Colo., and Professor Paul Nyholm of Blair, Nebr. Other visitors during the year include Dr. Erling Ostergaard of the Santal Mission, Miss Helen Margaret Jacobsen of the Sudan Mission and Rev. Alfred Jensen. The Lutheran World Action films, *THE GOOD FIGHT* and *MARIE LOUISE* were shown in connection with a basket social sponsored by the young people. The proceeds of about eighty dollars were given to Lutheran World Relief.

The congregation will meet December 28 at the annual meeting to nominate a successor to Pastor Schultz, who resigned and who has accepted a call to Fremont Bluffs, Nebr.

John Schultz.

Just Off The Press

FOR CHRISTMAS

CHRISTMAS CHIMES 1946

Read Margaret Hill McCarter's "The Peace of the Solomon Valley"—an hour of relaxation on the American prairie. Other intriguing titles such as "I Go a'-Fishing," "Christmas Eve at Washington Crossing," "New England Christmas," "A Christmas Heart Searching," greet the reader's search for inspiring, edifying reading. Three artists have been engaged to make Christmas Chimes of 1946 attractive and appealing. This will be volume 26 of the first Christmas annual in America.

New, original cover in four colors by Jean Moberg. 64 pages. Size 9x12 inches.

Price, 75c

**Lutheran Publishing
House**

**200 South Fifth Street
Blair, Nebraska**

From Partridge To Askov

The above caption is the title of a book published under auspices of the Danish Ladies' Aid, Askov, Minn. It is printed on high grade white paper with a flexible red cover. Throughout the 104 pages the early history of the Danish colony, Askov, Minn., is pictured in well chosen words, supplemented by several old time photographs. There are many different contributors, most of whom can be classified as the pioneers of the community. The book is of course particularly interesting to residents and former residents of Askov, but it will also be interesting reading for the general public.

It is ready for delivery and may be secured from the American Publishing Co., Askov, Minn. \$1.30 prepaid to any point in U. S. A. or \$1.25 across the counter.

Svend Petersen.

OUR CHURCH

Muskegon, Mich.—A Second Anniversary Dedication Service will be held in the Central Lutheran Church on Sunday evening, December 8, to commemorate the dedication a year ago of the first part of the new church. Although quite a sum of money has been raised toward the church building proper, present plans are to wait until more settled conditions come, before completing the church proper. The basement church now used by the Muskegon congregation is one of the most complete of its kind we have ever seen. It can very well serve the purpose of a place of worship and thus make possible better material and better workmanship whenever the last part of building can be erected.

Mrs. Mads Madsen, Solvang, Calif., who through many years with her husband was a resident of Kimballton, Iowa, is dead at the age of 88 years. Mr. and Mrs. Hans Madsen were well known in the mid-western states, as they often attended conventions and other meetings at Grand View College and various places in Iowa. Through a number of years, after moving away from Kimballton, they lived at Cedar Falls, Iowa. And later they moved to Solvang, Calif., where they have resided through the many years. A daughter, Mrs. Lydia Harksen, is located in Solvang. Another daughter, Alma, was married to Aksel B. Holst in Cedar Falls. She was killed in a train accident many years ago.

Martin Niemoeller is according to plans on his way to America, coming by plane, and will likely be here when this issue goes to press. He will proceed immediately to Seattle, Wash., to address the biennial meeting of the Federal Council of Churches, Dec. 4-6. An itinerary along the Pacific coast has been arranged by Federal Council authorities for the rest of December. He

will later appear on speaking schedule in other parts of the country, speaking under the auspices of Federal Council of Churches.

The King Christian X Medal of Liberation which has received considerable mention lately in many papers came also in some instances to individuals who realized that any honorable mention of that kind should not be to an individual who probably only by chance happened to be one of the officers of the Ladies' Aid board. It has come to our attention that in several communities such individuals have refused to accept the citation personally, but asked to have it presented to all the women of the community who rendered help and service toward the liberation of Denmark. We heartily commend such action by these women.

The Grand View College Jubilee Drive, according to reports, is meeting a generous support from the business people of the city of Des Moines. We sincerely hope that we soon may be able to report, that all our congregations have completed their drives and have met their quotas 100 per cent and over.

Lutheran World Action reports from the office in New York City that the first \$5,000,000 of the \$10,000,000 fund for the two-year goal of 1946-47 has been raised. However, our synod was lowest on the list with only one-fourth or less than 25 per cent of our quota raised. It should be an easy matter for our people to raise the \$2.00 per confirmed member a year to this worthy cause. Let us hope that the end of the year will show our contributions well up over the 50 per cent mark.

The New Dormitory at Grand View College under construction is gradually getting closer to its full height. With the crowded conditions now at the college everyone is looking forward to the day when the new building will be completed.

Santal Mission

General Budget.

Mrs. Johnsen and Mrs. Sam Andersen, Withee, Wis.	\$ 3.00
Rev. John Christensen, Ludington, Mich.	10.00
Mrs. White, Ludington, Mich. ..	10.00
Mrs. R. Jensen, Brookings, S. D. ..	10.00
Danebod Danish Ladies' Aid, Tyler, Minn.	35.00
Johannes Jepsen, Pulaski, N. Y.	3.00
Dagmar Ladies' Aid, Dagmar, Mont.	25.00
English Ladies' Aid, Askov, Minn.	10.00
Germania Ladies' Aid, Marlette, Mich.	10.00
Bethlehem Sunday School, Brush, Colo.	2.00
Nazareth Sunday School, Withee, Wis.	22.30
Clara Petersen, Withee, Wis.	10.00
Sina Petersen, Withee, Wis.	10.00
Mrs. Johanne Lundsted, Westwood, N. J.	7.00
Mrs. Karen Petersen, Tyler, Minn.	1.00
In Memory of Mrs. Holger Ries,	

Tyler, Minn., Mr. and Mrs. Jens Bollesen	1.00
In Memory of Miss Marie Nielsen, Nysted, Nebr., Wm. Dues and Ole Nelsons, Exeter, Nebr.	2.00
In Memory of Mrs. Frode Kruse, Tyler, Minn., Friends	2.00
Danebod English Ladies' Aid ..	2.00
Mrs. Andrew Jensen and Dagmar Miller	4.00
In Memory of Jacob Oerter, Tyler, Minn.:	
Alfred Meyers, Robt. Meyers and H. W. Meyer, Tyler	5.00
Grandchildren and great-grandchildren	5.00
Mrs. Lawrence Schnell, Tyler ..	3.00
Arthur Welsand and Mrs. Mary McDaniel, Mineota, Minn. ..	2.00
In Memory of Mrs. Dagmar Knudsen, Diamond Lake, Minn.:	
Sofus Lund, Alfred Nielsens, Sigurd Nielsens, Iver Andersen, Hans Meyers and Chr. Meyers	8.00
Mrs. Katherine Tambo, Jorgen B. Jorgensens, Merle Hansens, Albert Christensens, H. P. Nielsens, Niels M. Nielsens, Carl Tambos, Carl Carlsons and Audrey Jorgensen, Rebecca Lodge	5.00
In Memory of Mrs. Carl Sorensen, Tyler, Mrs. Victor Jensen, Tyler, Minn.	1.00
In Memory of Mrs. H. J. Petersen, Chicago, Mrs. Birgitte Jorgensen	2.00

CHILD'S CHRISTMAS CHIMES

J. M. Girtz, Editor.

The Child's Christmas Chimes for 1946 will be different. It is not a number of stories gathered from many pens, but it is the story of the childhood of Jesus. We hear of His coming to our earth. We hear of His flight into Egypt, from the wrath of the wicked King Herod. We see Him in His home in Nazareth. We go with Him on that memorable journey to Jerusalem. It is the story of our little Christmas King. You may read it at one sitting, or you may read only one of the six chapters at a time. You may read it Christmas Eve, or you may read it the year round. It is designed not just to interest you at the merry Christmas season, but throughout the whole year.

The pictures aim to present Him as a boy, "just like you and me." We hope for a ready acceptance and wide circulation of the 1946 Child's Christmas Chimes.

Price, 25c each; \$2.50 per dozen

Lutheran Publishing
House

Blair

Nebr.

For Leper Work:

Mrs. Johanne Lundsted, West-
wood, N. J. ----- 3.00

Total for October ----- \$216.80

With pleasure we note that several Ladies' Aids have already begun to send in their Christmas contribution. Every gift is acknowledged with thanks.

Did we note the heavy expense item due to the privilege of sending out needed workers on the field?

Dagmar Miller.
Tyler, Minn.

NEWS BRIEFS

LAYMEN PROMOTE ALL-LUTHERAN REFORMATION RALLY

New York—Twelve-hundred laymen and 60 clergymen representing 200 churches of eight Lutheran synods in the New York area participated in an All-Lutheran Reformation Rally here.

Bernard K. Schaefer, chairman of the sponsoring Lutheran Society, a lay organization, said the meeting aimed to further "an effort on the part of Lutheran laymen to bring about the unification of the various synods."

Branches of the Lutheran Church represented were the American Lutheran Church, Augustana Synod, Danish Lutheran Church, Evangelical Lutheran Synod, Finnish Lutheran Church, Missouri Lutheran Synod, United Danish Lutheran Church and the United Lutheran Church.

Dr. O. Frederick Nolde, dean of the graduate school, Lutheran Theological Seminary, Mt. Airy, Pa., was the main speaker. Taking as his theme "Reformation Today for the World of Tomorrow," Dr. Nolde said that "we in the

United States must accept primary responsibility to secure international acceptance of the method of tolerance."
—(RNS).

BISHOP BERGGRAV SEEKS TRANSFER FROM OSLO

Oslo (by wireless)—Two hundred and thirty-eight clergymen of the Oslo diocese have sent a letter to the government Department of Church and Education expressing "sorrow" over the reported desire of Bishop Eivind Berggrav, Primate of the Norwegian State Lutheran Church, to be transferred to the Hamar diocese. Bishop Berggrav

has been in ill-health since his liberation from Nazi imprisonment early last year.

The clergymen proposed as a measure to induce the primate to remain here that the Oslo diocese be divided so as to relieve him of much of his present burdens.—(RNS).

1947

DANSK ALMANAK

V. R. Staby, Editor

This little almanac is not only handy for its calendar purposes, complete list of pastors and their addresses for both the United Evangelical Lutheran Church and the Danish Lutheran Church, but it contains reading material that will lend joy to many moments. Some of the titles are "Nytaar," "Men det skete i de Dage," "Lutheran Welfare," "Træk fra vor Indianermission," "I Danmark efter Befrielsen," "Hjem til Jul," "Min Svenske Ven," and "Der Sker endnu Mirakler".

A beautiful cover in four colors.

A welcome Christmas gift, for those who enjoy reading the Danish language.

Price, 50c per copy

Lutheran Publishing

House

Blair — — Nebr.

YULE—1946

Read Rev. Enok Mortensen's biographical sketch of Jorgen Juhl in "Portrait of a Peddler"; Dr. Ryden's "Phillips Brooks and His Carols"; "Excerpts From A Concentration Camp Diary," by Mrs. Hope Miller; "Gesu Bambino" by Rev. Ole Nielsen, and many other articles, stories and poems found in the 1946 Yule.

48 Pages.

Well illustrated.

Attractive cover.

Published by D.A.Y.P.L.

Buy your copy for only 60 cents from your local agent or send to

Rev. Harold Petersen

Askov, Minn.

IDEAL CHRISTMAS GIFTS

Hymns And Hymnwriters Of Denmark

By Rev. J. C. Aaberg.

Dr. J. Christian Bay has called this book one of the finest contributions by any Dane to the uplift of American life. It is indeed a fine book and should be found in every home and be read.

Danish American Life And Letters

By Rev. Enok Mortensen.

Here is a record of what the Danish American has written and what has been written about him. This book has been acclaimed by many scholars. It is a tribute to both Rev. Aaberg and Rev. Mortensen that their books are now found in the largest University and city libraries in the United States.

Price of Hymns and Hymnwriters of Denmark, \$2.00 postpaid.

Danish American Life and Letters, \$1.25 postpaid.

Remember a book is an ideal Christmas gift. Buy them, read them and order from—

GRAND VIEW COLLEGE BOOKSTORE

Des Moines 16, Iowa

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to AMERICAN PUBLISHING CO., Askov, Minn.

I am a member of the congregation at _____

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