

Lutheran Tidings

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The Voyage Of Life

What fortune on the ocean of Time can we expect
When even giant ships met disaster and were wrecked?
Against the crashing storm and the fury of the wave
We sail between two harbors, the cradle and the grave.

Against the shifting winds we are cruising back and forth:
Now tacking east, now west to make headway south or north.
On surging waves of hope we are lifted up, but then
Into the depth of fear we despondently descend.

The ebb and flood of faith makes us falter on our course;
One night-watch may be calm, in the next the tempest roars.
The glass and compass anxiously and constantly we mark;
Our courage flares up briefly but comes down a dying spark.

Fair weather and fair winds will inspire the heart and mind
With rosy dreams, and foresight we boldly leave behind;
Before a spanking breeze on a gently rolling sea
As captains of our souls we press on triumphantly.

But when the tempest threatens to tear our ship apart
All self-conceit goes overboard and terror fills the hearts,
And when our ship is tossed on the ocean wild and vast
We cry out panic-stricken at the breaking of a mast.

Our God and Father, help us, that we may always feel
Thine eyes look through the darkness, thy hand is on the wheel
Though dark and deadly dangers are threat'ning all around
We know, whatever happens our ship is homeward bound!

Ambrosious Stub.
By S. D. Rodholm.

"Hvad vindes paa Verdens det vildsomme Hav".
Mel.: Paa Tave Bondes Ager.

This Business Of Where To Live

By Ove R. Nielsen.

Many people ask me, do I know a place where they can live? I know a place. But when we have talked a little I am disturbed for I learn that they seek only a place in which to eat and sleep. In that I can not help them. I am not in the rental business.

I do know a place where they can live. But when I tell them about it they are perplexed. They can not understand.

I know why they can not understand. One must have lived to know what living means. And life must

have had a beginning before it can have been lived.

But where is its beginning? With what does it begin? There is an answer. I can give it for I have learned it. Life begins for people with their discovery of the living word. And after that discovery it never ends.

Some of you wonder what the living word is. It is not hard to know. The living word is Christ. The living word is all of that in which the Spirit of Christ makes itself known and by which it works. It can

only be fully known by us when it has been met by our faith!

That is the beginning of life. Until then we have known only existence, and there is a vast difference between life and existence. To exist is merely to endure like any of the suckling species. It would have been mockery for our creator to have given us intelligence and a soul, and then to have them caged in our bare existence. And God does not mock. In the meeting of our faith with the living word we experience a revelation. We are caught up by a power beyond ourselves and by it are lifted up into life.

There we see things that we had never seen before. We know things that we had never known before. We experience a quickening desire to know God better.

As life throbs within us, we grow stronger in our purpose, wiser in our understanding and happy in our being. Forgotten are the trivialities that had bound our minds and our souls to mere existence. Left are the fevered passions that drove us like animals with their noses to the wind. Gone are the morbid moods that shut out the sun.

That constant, pulsating experience is accomplishing the purpose designed for us by almighty God. His resolve has become our joy. We have found our place to live. We are living. Our place is with God.

The grace of our Lord, Jesus Christ, the love of God, and the fellowship of the Holy Spirit is ours forever.

"God's Little Child, What Troubles Thee"

Address Given at Sunday School Teacher's Institute,
Minneapolis, Minn.

I have been asked to speak here this evening on the theme of the well known hymn, "God's little child, what troubles thee." We probably all know that this hymn was not written especially for children. Yet, its central theme may be applied when we speak of children and our work with children.

The keynote of the hymn is this truth: God cares for you. So great is his care, that even if father and mother should forget their children, God will never.—"When my father and my mother forsake me, then the Lord will take me up" (Psalm 27:10);—"Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee" (Isaiah 49:15). Yes, childhood days should be carefree, free from anxiety, free from worry.

The history of this hymn, as far as I recollect, is that it was written at the dedication of one of the Free Schools in Denmark a school which was sponsored entirely by the parents and had no support, financially or otherwise, from the state or the government.

When a man or woman heeded the call to teach in such a school, possibly for lifetime, he or she would often need the assurance that God cared for them; that they should not worry nor be anxious about home and daily bread. And so it is also when we teach Sunday School.

But in order to find the background for the hymn we must listen to the Sermon on the Mount. Let us listen to his words: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature. And why take ye thought of raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of those. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven shall he not much more clothe you?"

God will take care.—We have the beautiful story

about the little girl riding alone on the train. When asked by fellow passengers if she was not afraid to ride alone she gave the answer: My father is the engineer.—God is still the "engineer" of the world and our heavenly father.

When we look at the children and on the work in the Sunday School, when we observe the child's world we must look at it in the same way and the same manner that Jesus did with love in heart and with kindness of mind; we must try to understand them fully.

I can not speak of children any better than Jesus did, and therefore I will let him be our guide as we listen to His words concerning little children. Children have never had a better friend than Jesus.—I see a picture before me: Jesus surrounded by mothers and children. On his left side is a little boy kneeling with folded hands upon His knee; on the other side Jesus is laying His hand upon the head of a little girl.—When the disciples asked the question about greatness, Jesus placed a little child in their midst and when all eyes were centered on the child Jesus spoke and gave that child preference.

Jesus said the child was humble. We may not judge a child the same way as Jesus did; but if we believe on Him and believe that He knows us, His judgment must be above ours.—Think of the time when mothers brought their children to Jesus and he said: "The Kingdom of Heaven belongs to them. They are receptive and He blessed them.—He has a blessing for the children. We remember how He spoke about taking a little child into your home: You are receiving Christ.

On the other hand we have His warning: Whoso

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shall offend one of these little ones which believeth in me, it were better for him that a milestone were hanged about his neck and that he were drowned in the depth of the sea.

We also have the promise from Jesus that guardian angels will protect the little children.—Unfortunately, history reveals to us chapters that tell a different story. Seneca, the philosopher, who lived about the same time as Jesus wrote these words: "We strangle mad dogs, slaughter a fierce ox, and plunge the knife into sick cattle lest they taint the herd, children also if they are born sickly or deformed, we drown."—There is a letter written by a Grecian laborer to his wife: "If it turns out to be a girl, you are to murder it without hesitation. If it is a boy, it may on certain conditions be allowed to live."—And if we study the Scandinavian history from the early period we find similar conditions. What a dark background for Christ's love and care.

Recently I read about the father in Birmingham, Alabama, who had given his eight year old son a globe to stimulate the youngster's interest in geography.—One evening the father walked into the boy's room to take a look at the globe. And the boy asked: "What are you going to do with my world?—Let us consider that question. What are we going to do with our children's world?"

Again I have a picture before me: Morning devotion is being held in a home. A little boy is bringing in the hymnals and distributing them to the family members. And then he takes his place beside his mother. As yet he is so young that he is not able to read; but mother points out the number and then she sings into his heart the words that may live there in days to come; thus she is helping to create a world of light and truth in that boy's soul.—That reminds me of a poem found in an old book, entitled, "The Oldest University."

The oldest university
Was not on India's strand,
Nor in the Valley of the Nile
Nor on Arabia's sand.
From Time's beginning it has taught
And still it teaches free
Its learning mild to every child—
The School of Mother's Knee.

The oldest school to teach the Law
And teach it deeply, too,
Dividing what should not be done
From what each one should do,
Was not in Rome or Ispahan
Nor by the Euxine Sea;
But held its sway ere history's day—
The school of Mother's Knee.

The oldest Seminary
Where Theology was taught,
Where love to God, and reverent prayer
And the Eternal Ought
Were deep impressed on youthful hearts
In pure sincerity,
Came to the earth with Abel's birth—
The school of Mother's Knee.

The oldest and the newest too,
It still maintains its place,
And from its classes, ever full,
It graduates the race.
Without its teachings,

Where would the best of living be?
'Twas planned by heaven
This earth to leaven
The school of Mother's knee.

—Author Unknown.

What are we going to do with our children's world? We are going to populate it with the noblest people not only from the New Testament where we have the finest stories of men and women who came to Jesus and either brought with them their little ones or prayed for them. And we are going to help our children meet noble and god-fearing men and women of our own day. We are going to fill the world in which our children live with beautiful pictures from the great world of nature and from the firmament above. But in the center of their world we always place Christ, the Savior of the world.

"Fair are the meadows, fairer the woodlands,—
"Fair is the sunshine, fairer the moonlight —
"Jesus is fairer; Jesus is purer;
He makes our sorrowing spirit sing."

P. Rasmussen.

Rev. and Mrs. Alfred Jensen's Silver Wedding

January 4, 1947, marks the day when our Synodical President and his good wife celebrate their silver wedding. May I in behalf of the members of the Danish Evangelical Church of America, through the pages of Lutheran Tidings, bring to you our heartiest greetings. We are thankful for the good work you have done among us. You have worked diligently in that little spot of the Lord's vineyard, commonly known as the Danish Church in America. God bless you and yours in the days to come.

In chorus we say, "tillykke og tak."

Holger O. Nielsen, Sec. D.E.L.C.



To All Our Readers

We Say

HAPPY NEW YEAR

Lutheran World Action Contributions -- 1946

	Quota	Total Contr.	% of Quota				
DISTRICT I				Tyler -----	3,164.00	1,311.45	41.44
Brooklyn -----	\$ 1,000.00	\$ 50.00	5.00	Viborg -----	712.00	274.10	38.49
Bronx -----	640.00	32.00	5.00	Gayville -----	344.00	161.00	46.80
E. Port Chester -----	300.00	59.50	19.83	Hetland-L. Norden --	676.00	3.00	.44
Newark -----	260.00				\$ 6,532.00	\$ 2,719.05	41.66
Troy -----	1,144.00	392.00	35.19	DISTRICT VII			
Hartford -----	804.00			Omaha -----	\$ 888.00	\$ 429.00	48.31
Perth Amboy -----	2,008.00			Marquette -----	608.00	782.00	128.61
Sayreville -----	72.00			Roseaborg -----	340.00	115.00	33.85
Portland -----	800.00	241.00	30.12	Nysted -----	204.00	30.00	14.70
Bridgeport -----	880.00	351.30	40.00	Cozad -----	440.00	75.00	17.04
	\$ 7,908.00	\$ 816.30	14.23	Hay Springs -----	96.00	110.00	114.58
DISTRICT II				Davey -----	200.00	61.00	30.50
Detroit -----	\$ 1,580.00	\$ 28.00	1.77	Cordova -----	600.00	41.00	6.83
Grant -----	112.00	90.00	80.03	Danevang -----	808.00	130.00	16.09
Grayling -----	256.00	184.00	71.87	Denmark -----	356.00	170.50	30.19
Greenville -----	1,628.00	291.70	17.91	Brush -----	480.00	175.90	36.64
Juhl -----	420.00	60.00	14.28	Granly -----	68.00	123.00	180.88
Germania -----	280.00			DAYPL No. 1 -----		30.15	
Ludington -----	500.00	100.00	20.00		\$ 5,088.00	\$ 2,209.55	43.77
Manistee -----	356.00	104.70	29.41	DISTRICT VIII			
Muskegon -----	732.00			Salinas -----	\$ 792.00	\$ 542.50	68.49
Victory -----	80.00	30.00	37.50	Watsonville -----	120.00	108.50	90.41
Dist. IV, D.A.Y.P.L.		26.50		Easton -----	436.00	60.00	13.76
	\$ 5,968.00	\$ 914.90	15.33	Parlier -----	304.00	195.00	64.14
DISTRICT III				Solvang -----	1,060.00	139.00	13.11
Trinity -----	\$ 1,320.00	\$ 681.00	51.59	Los Angeles -----	916.00	728.98	79.58
St. Stephan -----	944.00	468.00	49.57	Pasadena -----	160.00	31.50	19.68
Clinton -----	1,076.00	257.00	23.88		\$ 3,788.00	\$ 1,805.48	47.66
Dwight -----	1,340.00	988.36	73.75	DISTRICT IX			
Gardner -----	112.00			Seattle -----	\$ 1,004.00	\$ 512.86	51.08
Racine -----	1,680.00	775.00	47.48	Tacoma -----	440.00	483.00	109.77
Marinette -----	180.00	215.00	119.44	Enumclaw -----	796.00	92.65	11.63
Menominee -----	500.00			Junction City -----	660.00	140.00	21.21
Sheffield -----	160.00	38.00	23.75	Wilbur -----	100.00		
	\$ 7,312.00	\$ 3,422.36	46.52		\$ 3,000.00	\$ 1,228.51	40.95
DISTRICT IV				SUMMARY BY DISTRICTS			
Cedar Falls -----	\$ 1,756.00	\$ 553.35	31.51	District 1 -----	\$ 7,908.00	\$ 1,125.80	14.23
Waterloo -----	1,032.00	439.25	42.56	District 2 -----	5,968.00	914.90	15.33
Hampton -----	500.00	237.00	47.40	District 3 -----	7,312.00	3,422.36	46.52
Newell -----	1,440.00	372.00	25.83	District 4 -----	10,700.00	4,325.15	40.42
Kimballton -----	1,832.00	937.49	51.17	District 5 -----	6,424.00	2,301.57	35.82
Fredsville -----	1,344.00	378.37	28.15	District 6 -----	6,532.00	2,719.05	41.66
Oakhill -----	464.00	237.00	51.07	District 7 -----	5,088.00	2,209.55	43.77
Exira -----	304.00	159.50	52.46	District 8 -----	3,788.00	1,805.48	47.66
Ringsted -----	1,140.00	554.19	48.61	District 9 -----	3,000.00	1,228.51	41.25
Des Moines -----	936.00	367.00	39.20	W. M. S. Offering at			
Moorhead -----	152.00	90.00	59.21	Annual Convention		191.50	
	\$ 10,700.00	\$ 4,325.15	40.42	DAYPL Convention			
DISTRICT V				at Tyler, Minn. ----		293.05	
Withee -----	\$ 744.00	\$ 294.34	39.56	Direct to head-			
West Denmark -----	588.00			quarters -----		1.00	
Bone Lake -----	156.00						
Askov -----	1,468.00	367.20	25.01	Total -----	\$56,720.00	\$20,537.92	36.37
Minneapolis -----	1,128.00	563.55	50.00				
Alden -----	780.00	405.00	51.92	The above stated amount was the total of all con-			
Flaxton -----	120.00	109.00	90.83	tributions received by Treasurer Olaf R. Juhl during			
Volmer -----	128.00			1946 and forwarded to Lutheran World Action head-			
Dagmar -----	780.00			quarters in New York in time to be included in the			
Dalum -----	212.00	140.73	66.38	total for 1946 to be published soon. The goal of \$10,-			
Canwood -----	320.00	246.75	77.10	000,000 is the 1946-47 goal of the 8 National Lutheran			
Hutchinson -----		175.00		Council Synods scheduled to be reached by Dec. 31,			
	\$ 6,424.00	\$ 2,301.57	53.82	1947. Already before Dec. 1 the total received at head-			
DISTRICT VI				quarters amounted to more than \$5,000,000.00. One			
Diamond Lake -----	\$ 712.00	\$ 365.50	51.33	of the eight Lutheran synods of the National Lutheran			
Ruthton -----	704.00	522.00	74.25	Council, the Augustana synod, has almost completed			
Argo-White -----	220.00	82.00	37.27	the two year drive this year. It is to be regretted			
				that our synod is the slowest of all. In contrast to			

last winter, the funds are needed for immediate use. The various programs for physical and spiritual relief in European countries have been fairly well established by this time and it is possible now to get the material and supplies through to the places needed with the exception, of course, of the Russian zone. Representatives of the National Lutheran Council in cooperation with the World Council of Churches have ascertained the need in all countries wherein there is an appreciable number of Lutherans and a Lutheran Church is known to exist. Ways and methods have been found by which our help is reaching those in need. It is therefore imperative that we hasten to gather the funds so desperately needed and forward them to headquarters.

I have a feeling that some funds have been collected and are in the hands of the treasurers of local congregations. May I urge that all such funds be forwarded promptly so they may do good where intended. Dr. Empie, director of Lutheran World Action has recently visited Europe, and filled with pity, he writes that although what we do through L. W. Action is only a small help it is of great encouragement to those who receive it.

In today's paper Dorothy Thompson mentions, that General Lucius Clay, in command of the American zone, has said that he deplored that so little private relief was being sent from here to Germany. And we know very well, that Poland, Austria, Finland and other countries are just as much in need as Germany.

It seems that as winter again has set in the appeal is most urgent for sending of old clothing and shoes through Lutheran World Relief, Inc., I know that so many appeals for used clothing has been made that perhaps very little is left. I also know a little about the usual American inclination to discard wearing apparel long before it is actually worn out. For that reason I think that if another search was made of attics and closets a great deal more useful clothing could be found, collected and sent. It is really very easy to gather such material and shoes, just so each pastor or some other leader in each of our churches would take it upon himself to announce such a drive, supervise the ingathering, packing and sending off to Easton, Pa. of these valuable gifts. The address is:

LUTHERAN WORLD ACTION,
c/o Easton Processing and Storage Co.,
N. 13th St. and Brookville Drive,
Easton, Pa.

It is planned that over 500,000 children this winter will receive special care and feeding through L. W. A. This is an effort which will be paid for out of the expected surplus over and above the \$10,000,000.00. Naturally this will not be available if all churches do not reach their goal. I believe all rightminded persons can understand the unfairness involved if some churches giving over and above their quota by such generosity are to make up for other churches not reaching their goal. Our slogan for 1947 should be: **All churches in our synod to have their L. W. A. quotas reached by December 31.** There is already four of our churches over the goal. \$4.00 for each confirmed member is not a very great part of the income reached

this year especially in our mid-western farming districts. It is furthermore a pitiful small amount when compared to what each one of us spends for Christmas gifts, luxuries and comforts. We would do our Lord a great service by setting aside a little sum every day for His little ones in need and we would do ourselves a service if we thus learned to think of all the unfortunate, destitute, homeless ones in the world. Stories come to the L. W. A. headquarters about poor persons who have set aside some every day for relief in Europe. One such story is of a Mrs. Anna Schuur, living at the Lutheran Home for the Aged at Puyallup, Wash. She had saved \$100.00 for L. W. A. during the year. Is she that much poorer? By no means. She is that much richer for her heart is warm with love and care for God's suffering little ones.

I do not know what is going to happen to us if we allow ourselves to roll in wealth while millions live on the brink of starvation and disaster. Are we Americans only concerned with the world and its people outside our own country when it looks as though we might find ourselves possible victims of their schemes? Or are we Christian enough so we have their genuine welfare at heart at all times, especially when it looks as though they are unable to help themselves through our failure to comprehend their true interest as well as that of humanity at large?

Though there were other reasons, one reason, I believe why Christ praised the widow, who gave her last penny at the temple treasury, was this, that she gave as one who had herself experienced what it was to be in need. How easy it is to give as long as you just give out of your large pile and without the slightest knowledge of what it means to be in need of help. How difficult it is to give enough, when you have only a little to give and you know how desperately much more is needed.

There are those, and I believe that they include the most serious and far seeing individuals who state flatly that unless we by our financial and material and spiritual help save the suffering countries in Europe now, they will perish and civilization with them, for America is still only an advance guard of civilization. If we are cut off from our European civilization basis, we will not last for long. To me this sounds much more believable then when we were told that we were to save our civilization by destroying all the cities and lives of our enemies. I do not question the necessity of winning the war against these enemies, but I will always question the way it was done. Two wrongs never make one right. Therefore, I feel that the call to help save European millions from death and starvation and with them the civilization residing in their suffering bodies and souls, comes with ever so much more conviction than the appeal to destroy.

Is it not possible that we understand that we as well as our allies, our government and those of our allies as well as some former enemies are engaged in a far more serious and important struggle than the world war? Or have we lost ourselves so far away from our homeland of Christian love and brotherhood that the urge to conquer, possess and exploit have completely dulled our sense of right and wrong, so

that we no longer serve the Master, who brought life and life abundantly?

New Year resolutions are mostly futile. Nevertheless, if we were to resolve only what we were able to do, it would be still more futile. Why not make the resolution this new year, that we will save one penny a person in each home of the Danish Church throughout 1947 and give it to L. W. Action. It would be financially easy to save that amount. Are we not morally and spiritually able to do it? It is almost insulting to ask such a small thing. Yet, if we were able to keep this resolution, there would be something like \$50,000.00 coming in to L. W. A. and not \$20,000.00 like this year, for there is about 14,000 conf. members in our synod.

If you need some good information and inspiration ask your minister to print some of the facts, figures and stories he receives so abundantly from N. L. Council headquarters. It would certainly give some much needed content to the generally very slim church bulletins published. Ask him to put into sermon form the reasons why we are engaged in a battle of mercy for Europe's soul. And if you have seen the film "The Good Fight" made by L. W. A. early this year, arrange for the showing of a new film, also by L. W. A. "Mission of Mercy." Your pastor will know where to get it.

And before I close, I want to reprint a part of the very excellent report on what has been done for your L. W. A. contributions through these years of war and chaos. This part deals only with orphaned missions:

"Preservation of Lutheran Orphaned Missions has been one of our most important tasks. When the Church reached out to prevent the light of the Gospel from being extinguished in a score of strategic places in the East, it forestalled tragic catastrophe to the Cause of Christ and world peace. Grateful letters from missionaries and their mission boards in the mother countries reveal that "Love's Working Arm" was all that stood between them and utter defeat. Your help alone rescued and supported them.

"In the six year period, 1939-45, the American Section of the Lutheran World Federation, acting on your behalf, allocated \$1,597,579.33 to undergird the orphaned missions of our brethren in Norway, Denmark, Finland and Germany. The funds were used to help thirty-eight fields, consisting of some 1,000,000 baptized members, supervised by nearly 2,000 missionaries.

"Norwegian mission stations received aid totaling \$520,-

061.80, with \$293,291.26 going to China, \$149,459.43 to Madagascar, and \$77,311.11 to Africa.

"German missions received \$500,716.17, of which \$242,984.70 went to Africa, \$169,508.70 to India, \$46,002.41 to New Guinea, \$35,201.43 to China, and \$7,018.93 to Jerusalem.

"Danish missions received \$369,383.90 with \$174,097.19 going to India, \$119,000.00 to Syria, \$34,599.47 to Africa, \$31,030.51 to China, \$8,041.09 to Arabia, \$2,515.14 to Greece and \$100.50 to New Guinea.

"Finnish missions received \$140,667.63, of which \$68,090.93 went to Africa, \$64,555.72 to China, and \$8,020.98 to Japan.

"In addition the Santal Mission in India was assisted with \$66,749.83.

"Norwegian and Danish societies are now resuming responsibility for their missions, but societies in Finland and Germany will be handicapped for a considerable period. Again, only your arm will stand between them and extinction. Their valuable property and their personnel must be preserved for Christ and His Church."

The report on how Lutheran World Action furnished and outfitted the Lutheran chaplains with their necessities, how war service centers were built and operated for the service men, how war factory workers and their families were served with the Gospel, Sunday Schools and Christian social activities read like the one on orphaned missions. When the time comes to write a report on what was done by L. W. A. in European devastated countries, we will marvel at the scope and skill employed in the service of the Master and made possible by our gifts. Will we in our Danish church do our share or are we willing to let others carry double their share, because we were too selfish or indifferent?

Speaking of challenges. Has there ever been a time when the church presented such challenges to youth as today? We need engineers in the arts and sciences of the Kingdom of God. There are greater things to build than bridges, cyclotrons and faster airplanes. Right now the souls of men need to be restored to usefulness and equipped with the love of God and the power of the Holy Spirit in order that mankind may not find itself swept away by its own inventions. God sent his Son to rebuild humanity. Are we going to help him to the best of our capacity in 1947? What is the answer of the Danish Church as far as L. W. A. is concerned?

Happy New Year!
Dec. 30, 1946.

Alfred Jensen.

Annual Meeting

Of The Fifth District Of The Danish Evangelical Lutheran Church In America

The convention opened Friday evening, October 3, 1946, in St. Peder's Danish Evangelical Lutheran church in Minneapolis, Minn., with services conducted in the Danish language by Rev. Peder Rasmussen of Dalum, Canada. A summary of Rev. Rasmussen's sermon has already appeared in "Dannevirke."

The devotional period on Saturday morning, October 4, was led by Rev. M. Mikkelsen. Unfortunately the undersigned was unable to be present from the beginning but we understand that Rev. Mikkelsen shared many good thoughts with his audience.

Immediately after a short recess following the devotional period the district president, Rev. L. C. Bund-

gaard, called the business meeting to order. The chairman stated that the first order of business was the election of a convention secretary, because the district secretary, Rev. John Enselmann, could not be present. The undersigned was elected after the customary rounds of declinations.

On roll call there were six pastors and fifteen delegates from congregations present. In addition to the pastors and delegates the district treasurer, Mr. Hans Jensen of Hutchinson Minn., was present. Thus there was a total of twenty-two eligible to vote at the meeting. The secretary read the minutes of the 1945 district meeting held at Alden, Minn. Hearing no objec-

tions the chairman declared these minutes approved as read.

Rev. L. C. Bundgaard next read his report as district president. He welcomed the three new pastors to the district. They are: Rev. Thorvald Hansen at Alden, Minn.; Rev. Ottar S. Jørgensen at Minneapolis, Minn.; and Rev. Harold Petersen at Askov, Minn. He referred to the fortieth anniversary of the founding of the Dagmar and Volmer, Mont., congregations and suggested that a greeting from the convention be sent to these congregations since they were celebrating their anniversary simultaneously with this convention. This however, had already been done the evening before. The president stated that he had been able to visit only two congregations during the past year, but also stated that he did not deem it necessary to visit each congregation unless he was specifically invited to do so. He asked if the district bulletin he had sent out from time to time during the year had been of any benefit to the congregations. He vigorously exhorted the congregations to do their parts in the GRAND VIEW COLLEGE JUBILEE FUND and in the ten million dollar LUTHERAN WORLD ACTION drive. He informed the convention that the district had a potential congregational project within the district, namely at Golden Lake near Minneapolis and St. Paul, Minn., where a new community is in the making. Application to the regional Home Mission Committee of the National Lutheran Council had been made to take up the work in this new community. The chairman recommended a change in the procedure of electing the district officers so that only one member of the district board would be elected each year. This would prevent the possibility of a complete change-over in any one year of all the district officers. The district president concluded his report by recommending that a Layman's League be constituted.

Next followed reports by the various congregations in the district. In accordance with the action taken at the convention in Alden in 1945 the congregations in Withee, West Denmark, Askov, Alden and Dagmar and Volmer had submitted their reports in writing to the district president previous to the convention. Minneapolis and Dalum congregations reported verbally to the convention.

Perhaps the one outstanding item in these reports was contained in that from Withee to the effect that the congregation there is reaching out more and more into the community. Perhaps this is an indication of what some day may become true in our Synod, namely that our membership will not be made up primarily of people of Danish heritage. There had, however, been no event of major significance in the various congregations during the past year, aside from the change of pastors in several of the congregations. Rev. M. Mikkelsen, Rev. J. P. Andreasen, Rev. J. C. Aaberg had resigned during the past year from Askov, West Denmark and Minneapolis, respectively. As already stated Askov and Minneapolis have already obtained new pastors in Rev. Harold Petersen and Rev. Ottar S. Jørgensen; and Rev. Thorvald Hansen had been installed in Alden after his ordination at our Synod's convention in June of this year. West Den-

mark reported that they had called a pastor but as yet they had had no answer. Flaxton, N. D., is being served about eight times a year by Rev. John Enselmann from Dagmar Mont. It appeared that just about every congregation had taken steps to improve and/or renovate their present physical properties and several of them intended to embark on new building projects as soon as building materials become available. Mr. Hans Jensen reported that though the congregation in Hutchinson, Minn., has dissolved, there is still a small group which feels that it is more at home in our Synod than in the other Danish Lutheran Church, which it now is compelled to attend. But because of this feeling of affinity with our Synod this group is regularly contributing to our Synodical projects. Minneapolis, Minn., and Dagmar Mont., are the only congregations in our district which have met their quotas to the G.V.C. Jubilee Fund.

The report of the district president as well as the reports from the congregations were turned over to a committee for examination and later report to the district convention. The forenoon session then closed with the singing of a hymn.

The afternoon meeting opened with the singing of the hymn "Lord Jesus Christ." Thereafter the chairman announced that our synodical president, Rev. Alfred Jensen had sent a letter to the convention. Rev. Jensen announced that Rev. M. F. Blichfeld from Denmark will make a tour through our Synod visiting all congregations that may invite him. The convention chairman appointed Mr. Hans Jensen and Mr. Paul Steenberg as a committee to review Rev. Jensen's suggestion that the method of distributing the district's quota of Synodical dues be revised. Rev. L. C. Bundgaard had also received a letter from Rev. Arthur Frost, president of our Synod's Pension Fund. This letter had been sent to each district convention in accordance with the rules governing the Pension Fund.

Paul Steenberg reported that he had been on a committee appointed at last year's convention for the purpose of obtaining a district camp if possible. The committee, however, had not functioned.

Mr. Hans Jensen the district treasurer, reported the following: Cash on hand at the beginning of the year, \$7.45; receipts during the year, \$191.61; paid out during the year, \$95.05; cash on hand at the end of the year, \$104.01.

Upon motion duly made and seconded the treasurer's report was accepted as read. Mr. Paul Steenberg then reported for the committee that was to investigate the suggestion to reapportion the district's quota to the synodical budget. After careful deliberation the committee recommended that no change be made. In accordance with the recommendation the convention decided that no change be made.

Next, the committee appointed to study the report of the district president reported as follows:

"1—Committee notes with satisfaction that with the exception of one, all our congregations have a pastor. We hope the vacancy at West Denmark will soon be filled.

"2—Committee concurs in extending greetings to Dagmar-Volmer congregations.

"3—Committee moves that the district president if possible makes an annual visit to the congregations of the district.

"4—Committee commends the district president on the bulletins containing information about our various tasks.

"5—Committee expresses the hope that when the G.V.C. Jubilee Fund Drive has been completed, the congregations of our district will have reached their quotas.

"6—Committee moves that the LUTHERAN WORLD ACTION drive be given complete and full support of each congregation in our district, and that every possible effort be made to reach and exceed their respective quotas.

"7—Committee notes with satisfaction that our representatives on the Regional Home Mission Committee are representing the interests of our Synod in prospective new missions.

"8—Committee moves that the president's recommendation in regard to election of district officers be discussed on the floor of the convention.

"9—Committee strongly urges that we all—layman and ministers alike—re-dedicate ourselves to the tasks of the church; and that we function through the channels that we already have. The committee, therefore, cannot recommend a Laymen's League.

"10—Committee thanks the district president for his work of the past year and moves that his report be accepted."

After proper motion duly seconded it was voted that the president of the district should visit all the congregations if possible. Rev. Ottar Jørgensen moved, Mr. Paul Steenberg seconded, "that the officers of the district be elected for a term of two years, but that the secretary and the treasurer be elected for only one year at this convention." Motion carried.

There was some discussion of what a Laymen's League is and the need for such an organization, but the convention agreed with the committee and no action was taken on the suggestion that a Laymen's League be created. Upon motion duly made and seconded it was voted to accept the report of the committee with thanks.

Next, the committee on findings on the reports of the various congregations reported as follows:

"1—Committee notes with satisfaction the progress reported from the congregations. May we all be found faithful in the great task committed to us in the church of our Lord Jesus Christ. We humbly thank the Lord for His many blessings.

"2—The committee moves that a rising vote of thanks be given to Rev. J. C. Aaberg, Rev. J. P. Andreasen and Rev. M. Mikkelsen for long and consecrated service in the churches of our district. The committee further moves that the secretary be instructed to extend our greetings to the pastors, mentioned above, who are not present at this meeting.

"3—Committee moves that the reports from the various congregations be accepted."

The convention instructed the secretary to send greetings and thanks for their work in the district to those pastors who have terminated their work in the district during the past year. Rev. Harold Petersen moved and Paul Steenberg seconded that a greeting of encouragement be sent to Rev. Enok Mortensen for his work in trying to make use of Danebod Folk High School. It was properly moved, seconded and carried that the Sunday School Institute should be rotated in a manner similar to the district convention and that if possible the Institute should be held on a Saturday in order to enable the Sunday School teachers to attend.

Rev. Ottar Jørgensen moved and Rev. Harold Petersen seconded "That our next district meeting be held in Dagmar, Mont., if the district board deems it advisable and provided further that an invitation from the congregation in Dagmar and Volmer is forthcoming." Motion carried.

The results of the elections were as follows: President, Rev. L. C. Bundgaard; secretary, Rev. John Enselmann; treasurer, Mr. Hans Jensen, Hutchinson, Minn; member Sunday School Institute, Mr. Paul Steenberg, St. Paul Minn.

It was also voted that the pastor in the congregation in which each year's Sunday School Institute is to be held is also automatically a member of the committee which is to arrange for that year's Institute.

Rev. Ottar Jørgensen moved and Mr. Paul Steenberg seconded "that the secretary be instructed to send a telegraphic greeting to the district convention being held in Racine Wis., concurrently with this convention." Motion carried.

The afternoon meeting closed with the singing of the hymn "Dear Lord and Father of Mankind."

Saturday evening there was a discussion by laymen on the subject "Stewardship." It was introduced by Mr. Paul Steenberg and the undersigned. Sunday morning Rev. Peder Rasmussen, Dalum, Canada, spoke to the Sunday School and the Sunday School teachers. At the main service Rev. L. C. Bundgaard delivered the sermon and Rev. Ottar Jørgensen conducted the communion. Sunday afternoon Rev. Peder Rasmussen spoke in the Danish language and Rev. Thorvald Hansen from Alden, Minn., spoke in the English language.

The convention was closed Sunday evening by a lecture by Rev. Harold Petersen from Askov, Minn.

Respectfully submitted,

Hermod Strandskov.

Spends Christmas With Dr. Goebel

Chicago—Pastor Martin Niemoeller spent the Christmas holiday in Itasca, a Chicago suburb, as the house guest of the Rev. Dr. Louis W. Goebel, national president of the Evangelical and Reformed Church.

Although he made no formal speeches here and refused to grant press interviews, Dr. Niemoeller spoke briefly at a 6 a. m. morning service at the First Evangelical E. and R. church of Chicago.

Pastor Niemoeller resumed his tour under the auspices of the American Committee for the World Council of Churches on December 26, departing for the Southern states. He will return to Chicago January 9 for a series of public speeches and will at that time hold a regular press conference. (RNS).

A Prayer At New Years

O God of Light, break forth anew
Upon the darkness of the earth,
In the new glory of the day
When brotherhood shall come to birth;
Open our eyes that we may see
The coming of Thy dawn afar,
And find the way of fellowship
The promise of Thy morning star.

O God of life, abundant, free,
Make known Thyself to men today;
Kindle Thy flame of life in us
And lead us in Thy living way;
Make us the heralds of Thy word,
And builders of Thy city fair,
That all the sons of men may hear
The song of freedom in the air.

R. B. Y. Scott.

Our Women's Work

Prairie Days (3)

The minister had told his wife that there were two things he would like her to take care of besides her household duties; she was to be in charge of the Sunday school and she was to lead the singing at the church services. There was no organ or piano in the church.

She was shy and self-conscious, and when on the first Sunday morning not only the children, but also the mothers assembled for Sunday school, she was horror struck. She tried to forget the grown-ups and to concentrate on the children, but it took several Sundays before she conquered her timidity. She did love to tell the children about God and to sing with them. She also helped in the four weeks summer school which was started immediately.

The minister took his work seriously. He wrote out his sermons word for word, and then spent hours learning them by heart.

On the first Sunday there was a quarterly meeting in the afternoon. The question about building a barn came up, and it soon became apparent that there was a difference of opinion. Some wanted it built before the busy harvest season set in others wanted to wait until it was over. It was finally decided to build right away, the deciding factor being that the minister's chickens were lodged in the church barn and left droppings in the cribs of the stalls.

From the bedroom window facing east, one could see far and wide over golden wheat fields sprinkled with dark dots here and there. The dark places were houses and barns. There were a couple of dark streaks too the so-called tree-claims. It seems that when you had taken a quarter section of land as homestead, you could get another quarter by planting a certain acreage with trees. The nearest town, ten miles away, was a dark blur.

If you looked at a map of the Great Northern Railroad, it looked like a river with many tributaries joining it from the north. When later in the fall the minister's wife from her bedroom saw train after train bearing the wheat away, she thought of the railroad as a golden stream, flowing continuously from the northwest and ending in the flour mills in the Twin Cities.

But first came the harvest. Early in the morning you could hear the binders going, and it was the last sound one could hear at night. The wheat ripened so fast that a great deal might be lost if it was not cut quickly. There were no tractors to do the work. Horses and humans worked from sun-up till sun-down and later. A woman could drive the binder and everybody could help shock the bundles.

After the binders came the threshing machines traveling under their own steam from farm to farm, emitting their shrill whistles. One night the wife called her husband. "There's a big fire to the south," she said, "the poor people are losing everything." He laughed. "They are through threshing," he said, "and

now they have set a match to the straw stack." She was shocked at such waste, but every night from then on through the harvest season these huge bonfires could be seen around the countryside.

E. P. L.

The W. M. S. Pamphlet

The 34 page W. M. S. pamphlet is now available for distribution. Each district representative has been mailed a supply which she then will distribute among the local groups. The pamphlet contains a history of W. M. S. written by Mrs. Thomas Knudstrup besides other material. It is hoped that this booklet will be another help in furthering interest for the work of W. M. S. The cost is 15c.

Contributions To Women's Mission Society

Alice Jensen, Minneapolis, Minn., \$5.00; Danish Ladies' Aid, Hampton, Iowa, \$13.00; Joint W.M.S. meeting, Enumclaw, Tacoma and Seattle, Wash., \$22.41; W.M.S. Group, Pasadena, Calif., \$7.00; Diamond Lake Ladies' Aid, Lake Benton, Minn., \$15.00; Danish Ladies' Aid, Junction City, Ore., \$16.30; Mrs. Andreas Hansen, Tyler, Minn., \$1.00; Mrs. Rasmus Sorensen, Tyler, Minn., \$1.00; Mrs. Hans Hansen, Tyler, Minn., \$1.00; Mrs. Chris Olsen, Tyler, Minn., 50c; Collection, 9th District W.M.S. Meeting, \$25.77; Collection, 4th District W.M.S. Meeting, \$101.92; in memory, Marie Nielsen, Nysted, Nebr., friends in Tyler, Minn., \$6.00.

Danish Ladies' Aid, Dwight, Ill., \$40.50; Mission Group, Brush, Colo., \$15.00; Danish Ladies' Aid and Lutheran Guild, Withee, Wis., \$41.50; in memory, Rev. H. C. Strandskov, Ingerd Strandskov, \$1.00; in memory, Mrs. Jens Hyldahl, Askov, Minn., Ingerd Strandskov, \$1.00; collection at 5th District W.M.S. meeting, \$30.60; Mission Group, Manistee, Mich., \$25; Mission Group, Brush, Colo., \$20.00; Ladies' of Dwight and Gardner, Ill., \$39.67.

Mrs. Mette Bruhn, Pasadena, Calif., \$1.00; Danish Ladies' Aid, Withee, Wis., \$5.00; Bethania Guild, Racine, Wis., \$10.00; Sr. and Jr. Ladies' Aids, Brooklyn, N. Y., \$20.00; Fredsville Ladies' Aid, Fredsville, Iowa, \$15.00; West Church Ladies' Aid, Cordova, Nebr., \$20.00; Danish Ladies' Aid, Marinette, Wis., \$5.00; Danish Ladies' Aid, Askov, Minn., \$60.35; Bethania Danish Ladies' Aid, Racine, Wis., \$10.00; Danish Ladies' Aid, Newell, Iowa, \$15.00; Friendship Circle, Los Angeles, Calif., \$10.00.

Previously acknowledged, \$438.60. Total contributions to General Fund May 5 to December 16, \$1,040.12.

Grand View College Dormitory Fund: Mission Group, Manistee, Mich., \$25.00; Danebod Danish Ladies' Aid, Tyler, Minn., \$50.00; Mr. and Mrs. Chris Jensen, Detroit, Mich., in memory of Mrs. Jensen's sister, \$200. Total, \$275.00.

Sincere thanks to all for these good contributions.

Agneta Jensen, Treasurer,
1604 Washington St., Cedar Falls, Iowa.

Happy New Year

W. M. S. OFFICERS:

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Religions of India and the Political Situation

By E. Ostergaard.

The political situation in India has developed during the last few months into a condition which has attracted the attention of the world. Previously the problem was between the British and the Indian leaders. The cry from the Indian side was for self-rule and complete independence from Britain. Now that has changed. Britain has given India its freedom but has struck a snag in the Moslem-Hindu differences and suspicions of each other, the Mohammedans refusing to cooperate with the new government unless they are given equal rights with the Hindus. Riots between the Hindus and the Moslems broke out during the latter part of the summer and are still going on, wherein thousands have been killed and looting and destruction widespread.

In order to understand this situation, in fact, in order to understand anything about the Indian people one must know something about their religions. For religion is a very part of their lives, as real to them as the food they eat and the water they drink and it causes more divisions among the people than any one other factor.

The two main religious groups of India are the Hindus and the Mohammedans, or Moslems. These are as different from one another as well possible. The Moslems are formalistic legalistic and impassive. They are easily aroused to action in defense of or to propagate their religion and their attitude may become fanatical in this respect and result in violence, as in the present riots.

The Hindus are much the opposite. Their religious practices are characterized by meditation, worship and prayer. As a people they are passively inclined and reluctant to take any violent action.

Some of the religious practices of each group are a source of irritation to those of the other party. Thus the Hindus eat no meat and to them the cow is especially holy. On the other hand, the Mohammedans are great meat-eaters. The Hindus worship in their numerous temples often to the accompaniment of the ringing of bells and other noises, which may last for hours at a time. This disturbance can be very irritating, especially when it continues for days and nights without ceasing, as it does at some Hindu festivals. When the patience of the Mohammedans has been exhausted they have been known to make use of their favorite counter-irritant, which is to butcher a cow just outside the Hindu temple. This seldom fails to start a verbal battle in which abuse is thrown freely, often to be supplemented in time by rocks, mud and sticks, or even fists and more dangerous weapons.

There are other and more basic factors which play an important part in setting the Hindus and the Moslems against each other. The Mohammedans came into India from the Northwest and conquered large parts of the country from the Hindus. They are the more aggressive of the two races and have infiltrated into parts of India so that they are in the majority in

some provinces, such as Bengal and the North-West Frontier Province. The Hindus, on the other hand, constitute by far the greatest religious (and so political) group and control most of the wealth of the country. This gives them the main power in the legislative bodies a fact which the Mohammedans resent. They refuse to be ruled by the Hindus, whom they consider a weak and inferior people. One reason why the Moslems would not cooperate with the newly established interim government was that they were not given parity of numbers with the Hindus, and they would accept nothing less.

The religious groups of India may be classified as given below. The Aborigines are probably not found in any other classification and have purposely been given a place by the writer. As a group they have usually been ignored or have been counted as Hindus. This is not correct, as races such as the Santals, Boros, Mundas and many others are not Hindus but animists. The number allotted to them here may not be entirely correct as there is no means of determining the exact figure.

Population of India 390 Million.

Hindus, caste	200 million
Hindus out-caste or untouchables ---	50 million
Aborigines (animists)	30 million
Mohammedans	90 million
Christians	9 million
Sikhs	6 million
Others	5 million

The Hindus are divided into cast and out-cast. There are four main casts, the Brahmin or priest cast, the warrior cast, the merchant cast and the agricultural or artisan cast. The Brahmins are the spiritual leaders of the people and because of their position and their education have exerted a very great influence over them. In later years their secular powers have declined somewhat but they still retain their religious leadership.

The fourth cast is divided into many sub-casts as herein are included the tillers of the soil and all the trades as carpenters, blacksmiths pottery-makers, etc., the members of each trade constituting a cast unit. Cast membership is determined by birth and one cannot leave the cast he is born into, cannot marry into another cast cannot partake of food with or have social relations with members of another cast. Thus in the fourth main cast are hundreds of small social-religious units, barred from any change in their status by the religious and social rules by which they are governed, steeped in ignorance and superstition and blindly submitting to the very order which keeps them down.

Below them again are the out-casts or untouchables, numbering about 50 million. They are considered so low on the social scale that they are hardly regarded as being higher than animals. Although Hindus, they are not considered worthy of entering the temples or the main streets of the village. They may not draw water from the village well nor bathe

in the village pond. Their presence would pollute these places and the people frequenting them. Their work is that of human scavengers, sweeping the filth from the streets and cleaning out the toilets in the houses.

Their lot is worse than the meanest slavery because it carries with it the stigma of being not only social, but religious, outcasts barred from worship in the very temples of the religious group to which they belong. Various reforms have been attempted but have accomplished very little. The orthodox Hindus do not want reform; the present set-up is too convenient for them.

The aborigines have sometimes been classified with the untouchables in the general group called the Depressed classes. They do not belong there, however, as they are not Hindus but spirit-worshippers. Moreover, although they are poor and ignorant as a rule, they are comparatively free people as they do not come under the social and religious regulations of the cast system. They have, it is true been suppressed and exploited by their Hindu landlords whose peasants or laborers they usually are, and have been hindered from advancing socially and economically in this way. This condition has in many instances been improved by British rule of justice and fair play and so these people, where they take an interest in the problem at all, are not especially in favor of independence for India, realizing that their lot would be worse under their Indian masters in a free India than under British rule.

The Mohammedans constitute the largest minority group in India. The Moslem League is the main political party composed entirely of Mohammedans. Mohammed Ali Jinnah its leader, is the acknowledged spokesman for the Moslems in general, although it is recognized that only a small per cent of the Mohammedans belong to the League. The remainder are not organized politically or poorly so. A few are members of the All-India Congress Party.

Politically the influence of the minority group is enhanced by the system of separate electorates. Through this system the people are divided up according to their religious beliefs and in choosing their candidates to the legislative bodies must vote for the man who represents their religious group, i. e., a Hindu must vote for a Hindu, a Moslem for a Moslem. The number of representatives to the legislature allotted to a certain religious group is determined by the numerical strength of that group in the district. Thus, the Hindus would usually have the largest representation as they command the greatest numbers in most provinces. However in some areas where the minority groups are poorly represented they have been given additional representatives, over and above their normal allotment according to population. In this way, the system of separate electorates has been advantageous to the minority groups. But it has made religious beliefs the basis of representation to the legislature, a fact which has helped to accentuate the differences between these groups. And in these religious-political-racial differences lie the basic cause for the present political impasse and for the outbreak of rioting in India today.

The Christians in India now number about 9 million. Their influence, however, is much greater than this number would signify. This influence is not gained in a political way, as the Christians have taken the stand that they do not want to exert any influence through any one political group but rather strive for whatever is of greatest benefit for the Indian people as a whole.

Through Christian Missions primarily, and carried out in later years by Indian Christian nationals; this group has taken a lead in such enterprises as education and medical work. This has benefitted countless of Indian people outside the Christian group. The emphasis on education has raised the literacy among the Christians to at least 25 per cent, while the average in India is from 10 per cent to 13 per cent. Christian hospitals are distributed throughout India, and it is well known that about 90 per cent of the work done among lepers is performed by Christians.

The Sikhs, although a sect of Hinduism, reminds one more of Mohammedans than Hindus. They also keep their own council politically and have, with the Mohammedans, refused to cooperate with the new All-India Constituent Assembly because, they claim, their religious group was slighted in the recent settlement.

The significance of the religious groups in the political situation is that the political parties are composed of practically corresponding religious groups. Thus, the Congress party is predominantly Hindu, the Moslem League composed entirely of Mohammedans and the Sikhs are one religious-political group.

Before independence was granted to India all groups were agreed on one thing, namely that they wanted independence for India and freedom from the British rule. They disagreed on practically everything else.

Now that independence has been granted (spring 1946) and steps have been taken to implement it, their differences appear with renewed force and seem at present so difficult of settlement that it is hard to foretell what the future will bring.

There have been several attempts to find a formula according to which India could gain her independence. In the previous one, in 1942, Sir Stafford Cripps brought an offer to India of complete freedom after the war. It failed, chiefly because of lack of confidence among the parties involved. Nor did Britain offer any help to the Indian leaders in getting together to form their own government, yet they must have realized that they would not be able to accomplish it themselves.

When in the spring of 1946 Britain again sent a commission to confer independence upon India the Moslem League refused to cooperate unless they were granted two points: 1) Parity with the Hindus in representation to the legislative bodies. 2) Pakistan, which means a Mohammedan nation within the Indian nation. The provinces mentioned to make up Pakistan are Bengal, Assam, the Northwest Frontier Provinces and Sind.

This demand was not complied with and a deadlock threatened. The Commission then decided to take action and grant independence in spite of dissension. The Viceroy was asked to appoint an all-

India Council to act as an interim government. This was done and Pandit Jawaharlal Nehru the Congress leader, was appointed president of this body.

It had not been difficult to foretell that the granting of independence would bring with it chaotic conditions, uprisings and even civil war. Both Gandhi and Jinnah had previously commented on this and the former is said to have mentioned that civil strife was to be preferred to a peaceful rule under a foreign power. Now it has begun. Riots between the Moslems and the Hindus started in the latter part of the summer in several places and they are spreading so fast that some observers fear the imminent danger of a widespread civil war.

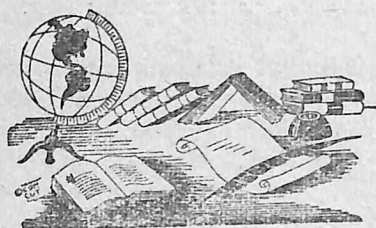
In these riots the Mohammedans appear to be the instigators. Whether or not they are a part of Mr. Jinnah's plan of "direct action," which he threatened to institute if the demands of the Moslem League were not granted, is hard to say. He did at least, foretell that civil war would result in such an event.

What will be the outcome? It is hard to tell, but the future does not look very bright for India if the British leave at the present time. Even if the Mos-

lems and the Hindus came to an agreement there would be many other factors that do not portend a happy solution of the problem. Illiteracy, casts and out-casts with millions in bondage, ignorance, disease, malnutrition and the resultant indolence and lethargy do not make the foundations upon which a successful democracy can be built. And if not a democracy, then who will rule? There are many possibilities, too many, in fact, but none to be anticipated with very great hope for the future of India.

Probably the present political stalemate and the ensuing "civil war" has been sufficient demonstration that India cannot assimilate the gift of independence, at least, not if it is given in one dose, as at present. Even now there are signs that some of the Indian leaders are anxious to have the British remain for a while.

A solution might be that the British remain in India, if not as rulers, then in the service of the Indian Government, with powers conferred upon them by that body. Their presence would have a stabilizing influence, to tide over a difficult transition period.



Across the Editor's Desk

More than 70,000 of Europe's neediest undernourished children will be given an extra meal each day for three months this winter through Lutheran World Action's child feeding project in Germany, Finland, Poland, Czechoslovakia, Austria and Hungary.

Of the \$500,000 needed to underwrite this program, \$334,000 will be furnished by the American Section of the Lutheran World Federation from contributions to Lutheran World Action, and \$166,000 by the Emergency Planning Commission of the Missouri Synod.

Dr. S. C. Michelfelder, European representative of the LWF's American Section recently made this statement: "Responsibility for the success of this child feeding subject, and our many other relief activities in Europe, rests squarely on the Lutheran Churches in America. Every local congregation must raise its Lutheran World Action quota in full if we are to meet the challenge."

Dr. Michelfelder stated further: "Tuberculosis, rickets and other diseases which come from undernourishment are on the increase.—By mid-winter a great part of the harvest, which consists chiefly of potatoes, will have been used up or will have reached such exorbitant prices that poor or even middle class income people will not be able to provide their families."

Let us heed the urgent call from our Lutheran leaders of Europe. Here is a project in which every child, every Sunday school class, every organization in the church can take part.

Dr. Paul C. Empie, director of Lutheran World Action, who is in Europe at present writes back after

his first tour into the stricken areas: "Suffering in Europe beggars description; let no Christian in America be swayed to believe the contrary. — I am convinced," Dr. Empie said, "that any family in America which does not share God's blessings liberally with suffering brethren in these stricken areas, is guilty of the most callous selfishness thereby forfeiting the right to these blessings." "We must redouble our efforts," he declared, "We must send clothing and shoes and food to Lutheran World Relief in vast quantities; we must contribute large sums of money for our child-feeding program, and other forms of material relief. If we don't, the ghosts of those we might have saved will rise to haunt and reproach us for the next generation! For a Christian, who is 'his brother's keeper,' to refuse to aid when means are available is to condemn to death."

The Board of Home Missions of the Augustana Synod has offered to pool its financial resources and manpower with other Lutheran bodies to the end that home mission work in the United States and Canada might be prosecuted "more effectively and aggressively."

In taking this action, the Board went on record as being opposed to "the continuation of a policy that permits duplicated efforts, competitive altars, wasted manpower, and the establishing of new missions along synodical lines."

The Board stressed that an estimated 25 to 35 per cent of the home mission funds of the participating general bodies of the National Lutheran Council are expended on duplicated and overlapping missionary efforts. "These duplicated efforts," it said, "involve a sinful waste of manpower."

According to a survey made by the Rev. S. E. Engstrom, executive director of the Board of Home Missions of the Augustana Synod, 500 vacant parishes exist in the eight bodies participating in the National Lutheran Council, with a possible 179 pastors to fill them. And Pastor Engstrom stated further: "The

situation in the Lutheran Church today with some 500 vacancies is not nearly as bad as it is going to be."

"The time has come when we better quit talking about duplicated efforts and do something about it," he declared. "I think that it is positively sinful to have five Lutheran churches in a town of 500; 31 churches in a county 12 miles by 17, and I think that unless we do more than talk about it soon, God is going to condemn us for it."

Referring to the county with 31 churches, Pastor Engstrom states: "Eleven pastors serving 31 churches pass each other up on the road each Sunday morning, so one can set their watches at the time they 'fly by' each other from town to town. It is tragic. It is sinful. I don't believe there is any justification for it."

Greetings and Comments From Our Readers

Only On Paper

I wish to thank all the people who have ordered books from me. It has been a great joy to find the letters in the mailbox, letters so variously postmarked from small towns in Iowa, Minnesota, Montana, Mississippi and Oregon, wisps of evidence that such towns exist, contact as momentary and mysterious as the ticking of a telegraph key.

It is such a responsibility, reviewing books. Actually, I'm scared to death. And I am aware that I am, after all, reviewing books for myself alone. I like them but will others?

Of course I've always been slightly mad about books because, as Shaw says "only on paper has humanity achieved glory, beauty, truth, knowledge, virtue and abiding love." And if I like a book the world must instantly like the book with me, a person liking the book I like becomes my friend for no other reason! I consider us, then, a very special little closed corporation, delightfully superior in our common (but, of course, superior) taste. Thus I am liable to become a monster, blown up by my own enthusiasm and other's corroboration; the latter strengthens me and makes me, for the moment, infallible.

So I review books; how come, people ask, what's there in it for you? Well, it's a long story and has international implications. But the profit angle can be disposed of in words of one syllable: not a cent.

My husband, Niels, has a hobby: printing. That began back in Alden, Minnesota, when he brought a printing press home from the cities, a great black, evil looking thing which had to be swung off a truck by cranes and levers and stalwart men, and installed in my pantry! Was I mad! (Any woman will understand). My lovely, housewifely pantry! But I got printed stationery for Christmas. Of course some of the letters didn't match but anyway . . . (And since then I've never been in doubt about what my Christmas gift will be and the printing does get better and better).

That printing press (the treadle was very soon harnessed up to a sixteen horse motor, at least it sounded like sixteen horses) was subsequently freighted out here to California. But by then, even I liked it; I never had to worry about Christmas gifts for anyone. What to give? Why stationery, of course!

But, as with everything else, it isn't the initial cost, its the upkeep. For no sooner had our astounded congregation got the printing press (it slid off on Jens Lauridsen's foot and I am still waiting for dire consequences) installed in a dark closet in the parsonage than Niels got wind of an entire newspaper office that was for sale . . . You can't put three printing presses (he bought it, of course) as huge and dark as buffaloes in one hall closet or through a living room door

where I stood with a they-shall-not-pass expression. So to house one printing press, which by then had sired three other presses and enough type to print the Des Moines Register, we bought an empty gas station with 14 windows; that is now the home of the west coast Viking Press, the incubator that hatches all our luxuries. We printed a radio, a rug, two cocker spaniels and a washing machine. And when we began to dream of going to Denmark we wondered if The American Swedish lines . . .

But instead of that I bought a book in San Francisco. When it came it was not what I wanted. I returned it and asked (in addition to the refund) if they didn't need some printing as we needed lots of books.

So that's how we are able to go to Denmark. For they did need printing, lots of printing, so much so that we spent our 6 weeks vacation at home with our noses to the printing press (blood brother to the grindstone) grinding out our trip to Denmark. (Their trademark is that of two marching Scotchmen, a 3-color job, the first we've ever tried in three colors. Talk about blood, sweat and tears! The first hundred of them rolled off the press with their legs marching along independently beside the bodies while the hat floated three inches above the heads. We had a lot of trouble. One of the cockers got into a box of envelopes while the other one chewed up Valdemar Rørdam's "Danmark i Tusind Aar," a book I was reading (and apparently the cocker, too) while the ink dried on the Scotties).

To date that nice bookstore has got us out in the Atlantic Ocean. We've printed for them a whole year, sight unseen; they love us. (But not nearly as much as we love them). Niels met the bookman just recently for the first time and found him a small, pale, quiet little bookworm who goes around whistling *Lock For The Silver Lining* as well he might, for his printing bill is large.

Besides going to Denmark, then, I get all the books I want, or nearly . . . My first book bill was a trifle exuberant. I realized that by the pinched look on Niels' face as he asked, "Are we going to Denmark or are you opening a branch library?"

So I get new books now, and as it seems selfish to keep all my enthusiasm to myself I review them, the nice bookman gets nice orders and needs more printing, we print and get to Denmark and everybody is happy. The Parlier congregation keep interested tab of our Denmark mileage: "How far have you got now? Still out in the Atlantic? Are you coming, now, or going?"

Orders have come in for fifteen copies of *Driftwood Valley* (I'm so glad for it deserves popularity; surely the authors must wonder at the sudden sales-flurry on the west coast) and eleven copies of *Trail Dust*, two *Color Blind* and four *My Dog Lemon*. I shall soon be able to fill out a questionnaire: Danes and what they read, if at all. (For where the saying comes from, that Danes are the most highly literate people in the world, has always been a mystery to me; even though these book requests have far exceeded anything I dreamed of, even though the bookman writes: "You Danes are wonderful!" I know we should be still more wonderful. After all, we're Grundtvig's Danes!)

I've gone through life making book-lists for people (tell me your age and the color of your eyes and I'll make a book-list for you). Reviewing books is simply a more public book-list.

The final test of a book is: can it be re-read? After the first fine frenzy of my book buying I found myself going back to a few of my own, old books, seven or eight of them, that I read over and over again. Re-reading has a special delight of its own and only very special books are adapted to it; those are the ones you want to own, you want them to live in your house like a friend, always there, always waiting, ever the same, yet ever new. Some of the new books coming up have that quality. Time will tell.

So Happy New Year and happy reading! And thank you for your part in our trip to Denmark even though that pallid creature in Room 558 on the Drottningholm, way down by the screw or the bilge-pump or whatever it is, is none other than the undersigned.

Ellen Nielsen.

Lines By A Layman

We are told that the "Atomic" age, at which threshold we now stand, will change life on earth at a faster speed than it has ever changed before.

If that be true, what then of the Christian church and its teachings? There seems to me to be only one alternative and that is, that the church, representing as it does Christianity throughout the world, must in many phases align itself with atomic science and its findings, and that mainly because time and space will be practically eliminated by its vast possibilities.

When I suggest "align" I do not mean a partnership, but I do mean for our religious leaders to be on the alert for every advantageous point of view which atomic science may bring to light. Dr. Fry's recent statement that Lutherans in America have fallen asleep never came at a more opportune time than now, and his remark might well be a warning to all Christian denominations in many respects, including the atomic problem. They should awake to the possibilities of atomic power as it affects our Christian faith and teachings. For it will affect us, whether we like it or not.

Many stout-hearted Christians will say that there is no danger, for Christ's teachings have prevailed for thousands of years, and will continue so. It will to the degree that we defend and protect it. I am inclined to believe that there is conspicuous dangerous opposition found within atomic science, but also that there is and will be many points aligned with Christian teachings and theories. Many of our known scientists have tendencies and inclinations to disprove us on many points of Christian inherent beliefs. If you do not believe this, read more thoroughly the daily papers and magazines on atomic power and you will discover many hidden assertions between lines.

That is why I suggest that an alignment will be not only advisable but necessary. For if this is done, then the discoveries made by science may be quickly and fully understood and co-ordinated with such part of our Christian teachings as it may affect.

It is better that we keep informed on all developments so that we may progressively accept and integrate with our religion such points and facts as will tend to strengthen our Christian belief. The God-given Atomic Power, we are obliged to acknowledge as having within its sphere the teachings of abundant life, through which we, if we align such findings with our Christian faith, can enrich our lives, and thus the life of every human we daily contact.

Science and religion has not in the past been able to find a common ground upon which to stand. And that fact is my overall thought of a danger line now. Christianity must not permit itself to be drawn into an argument. Instead it must reach forth its open hand, with open heart and mind and cooperate to the fullest extent. Christianity stands for all that is good for humanity, but it must not remain aloof to

new goodness, just because it did not originate it. That task is for our leaders to undertake, and consists of finding the goodness that will fix our teachings and then co-ordinate them therewith. If we do this, our Christianity will have everything in its favor for its greatest revival and continued existence. If we fail, we may face dire consequences.

To my many friends who asked me to also send my article to "Kirkelig Samler," I would like to say that all church members are entitled to receive "Lutheran Tidings" gratis. Send in your name, address and congregation to which you belong, and you will receive it.

B. P. Christensen,
Marlette, Mich.



A BOOK OF PROTESTANT SAINTS—by Ernest Gordon; Moody Press, Chicago, Ill. Cloth, 376 pages. \$2.50.

This book is packed with biographical data and thrilling human interest stories of some sixty different personalities in the field of Mission. The book is divided into thirteen main divisions, some of these chapters are: "Men Who Remade the Church," "Some Evangelical Philanthropists," "Some Workers Among Prisoners," "Some Lay Saints," etc.—There are the challenging stories of Hans Nielsen Hauge, Friederich von Bodelschwingh, William A. Passavant, Lars Skrefsrud, Hans Peter Børresen, Karen Jeppe and many other known names.

We gladly recommend this book to anyone interested in Mission history, and especially to Sunday School teachers and other workers in church schools. It is one of those books that should be found in every church library.

H. S.

"WE LEARN TO TEACH"—Ten Studies in Parish Education, New Teacher Training Course—by Hortense Storvick. Augsburg Publishing House, Minneapolis, Minn. 146 pages, paper cover; price 35 cents.

The book is divided into ten lessons and these center on such topics as why one should teach Sunday School, the necessity of knowing one's pupils and subject, ways children learn, ways of teaching, the difference in age groups, teacher preparation, how to plan the class period, and the results of good teaching.—The regular content of the book is supplemented by sketches of typical Sunday school pupils and statements of their reactions to different class situations.

Also available is a workbook which closely follows the text. We gladly recommend this training course to any group of Sunday school teachers for teacher's meetings. We are using them now here in our Sunday school and we like them.

H. S.

Grand View College and Our Youth of D. A. Y. P. L.

"Christmas At Grand View College"

By Frank E. Christensen.

In the month of December there comes a vacation for every student. This vacation is for the purpose of letting every student go to his home to celebrate Christmas. A few students live so far away that they can not make this journey home. A few stayed at

Grand View College. Those who left the school did not know what they were to miss. They thought only of going home for Christmas.

Christmas here at Grand View college was, I believe, the most enjoyable Christmas I have ever had. The Christmas had its religious, comic, festal and joyful moments. Due to these four incidents I had a very enjoyable Christmas, away from home.

On Christmas Eve and Christmas Day there were church services, with a very reverent crowd attending. We had our Christmas dinner after church on Christmas Day. It consisted of goose, red cabbage and potatoes. This dinner brought to my attention an old Danish custom of having goose for Christmas dinner. I have always had turkey. Another custom that I noticed was that of having rice porridge with a hidden almond. Dr. Knudsen's daughter, Sonja, found the almond.

After church on Christmas Eve we carolled around the tree, in the Student Lounge. This was very comical as Karen Lee Nielsen, daughter of Mr. and Mrs. Ed. Nielsen, danced around the tree with her mouth open and her eyes even more open looking at the tree and the presents under it. She

had a smile on her face that gave to each and everyone of us the true spirit of Christmas, that of glad tidings, and peace on earth and good will to men. We all hope that you had as enjoyable Christmas as we did.

Christmas In Prairie Days

Was it that each family could not afford to have a Christmas tree by itself? Or was the fellowship so strong among these prairie folk that they wanted to have their Christmas tree together? Anyway, **they had it together.**

Two weeks, or so, before Christmas fathers and mothers were assembled to make arrangements. Some were chosen to go to town, eleven miles distant and buy. Each of the seven or eight families had given fifty cents and with the three to four dollars gathered in, many things could be bought for Christmas in those days—not only candy and apples for each of the children, but also presents. For a lead pencil was a great gift in those days, when only slate pencils were used in school.

And two men were chosen to go to the creek and fetch a wild plum tree—there were no evergreens. The plum tree had the greatest spread of branches. Decorating the tree was left to the women. And decorating required green paper. When the tree had been decorated with green paper, it was almost an evergreen.

Christmas had been in the air ever since the evening when fathers and mothers had been together to arrange for it, and now was the day. Not the day of Christmas eve; for on Christmas eve every family was at home, but some day some evening later in Christmas week. Between "little Christmas eve" (23rd December) and New Year's it was Christmas every day. Now was the special day with the special evening. We got together, but we did not sing "The more we get together." That was not necessary. We sang the Danish Christmas hymn with which none in the world can compare. There was a prayer and then the Christmas story. Mind you, this was in one of the homes. No "Forsamlingshus" in those days. And we sat there with our eyes on the tree and on the gifts. Which one was going to be mine? O, we heard the story, we certainly did—with that divided attention with which children can take in through eyes and ears at the same time.

And then—then it happened! First the apple. We had not seen, much less tasted, apples since last Christmas. Dare we bite into it right away, or must we wait and look at it, see it, feel it?

Then candy. I believe it was a stick of candy. And finally the presents. When we got that our "cup was running over." I still have the little ten cent book I got one Christmas. I have two of these Christmas books, though I do believe the one is a twenty-five cent one. It has quails in color on the

cover—two grown quails and small baby quails.

And we sang again. That is, the fathers and mothers sang this time; we children just could not get our eyes and minds away from what we had received.

Those were good Christmases. They were the best. Children cannot have them as good now, for abundance does not bring Christmas. Christmas comes with the felt need of the gift.

Rev. V. S. Jensen.

From "Grand View Echo."

Hold High The Torch

Hold high the torch!

You did not light its glow—

'Twas given you by other hands, you know.

'Tis yours to keep it burning bright. Yours to pass on when you no more need light;

For there are other feet that we must guide,

And other forms go marching by our side;

Their eyes are watching every smile and tear

And efforts which we think are not worthwhile,

Are sometimes just the very helps they need,

Actions to which their souls would give most heed;

So that in turn they'll hold it high

And say, "I watched someone else carry it this way."

If brighter paths should beckon you to choose,

Would your small gain compare with all you'd lose?

Hold high the torch!

'Twas given you by other hands, you know.

I think it started down its pathway bright,

The day the Maker said: "let there be light."

And He, once said, who hung on Calvary's tree—

"Ye are the light of the world—Go! Shine—for me."

Author Unknown.

This is our New Year's wish for the young people of our church. There is so much darkness in this world, so much need for light, that we are sometimes tempted to resign ourselves to indifference with the remark "What can I do?"

"—efforts which we think are not worthwhile,

Are sometimes just the very helps they need."

Banded together in our D.A.Y.P.L. we can accomplish much that we cannot do alone. Great challenges lie before us.

This summer in Oslo, Norway, July 30-Aug. 8, many hundred young people from all over the world will assemble for the Second World Conference of Christian Youth. We may be sure outstanding leaders will speak. Would

it not be fine if we could be represented there?

This year we are again attempting a youth paper. It is intended as a membership paper for D.A.Y.P.L. members as Lutheran Tidings is. Mrs. Axel Kildegaard, Jr., has been chosen as editor and the Rev. Willard Garred is business manager. We are looking towards this paper to crystallize our aims and objectives for us and help direct the implementation of these aims and ideals. We are hoping that it will prove to be a real bond between us; that, while "speaking our language," it will at the same time hold the torch high, so that we may be helped to greater efforts, more worthwhile meetings and to a discovery of latent talents.

Our youth program is assuming more importance every year at the synodical meetings. Let us be aware of this. The responsibility this entails is important, perhaps especially so in our local work. Our youth program, locally, is seldom confined to Y.P.L., but includes post confirmation Sunday school classes, choir and other fellowships that all have their value and significance.

But in this connection, we do need a central office, clearing house for source materials, a guidance clinic that could act as a leadership course to help us to a more complete program, to round out our activities and to develop the methods and skills necessary to promote such a program, synodically and locally.

Furthermore, is it too much to ask, that our youth program be something of a training program; a training in responsibility, in sharing, in stewardship, etc.? For the past twenty years we have noted, that only rarely do our youth stay with us after confirmation more than four years. After that—away to school, away to work. If some training went on during those 4-5 years during adolescence, we note that they fall more readily into a responsible service away from home, than if they had no training at all. When and if our youth come home again to settle, they seldom join the local youth organization, as the age and experience gap is too pronounced, but we still find that they seek a place of service in the church. This is a challenge which met us strongly in 1946 and will increasingly so in 1947.

Through more than fifty years Grand View College has been the source of most of the leadership we have. We naturally continue to look to our school for leaders. Perhaps with an aggressive program in mind, D.A.Y.P.L. may inspire all of us in our church to provide even better facilities for the training of our youth that they may "hold high the torch," educationally, socially, spiritually. We shall then in ever widening circles be influenced and led to "Go—shine!"

Marietta Strandskov.

New Year's Day, 1947.

OUR CHURCH

Enumclaw, Wash.—John Marsten, former director of the Hope Lutheran church choir, has recently returned from army service in Europe.

Pastor Evald Kristensen, former pastor in our synod and now serving the church in Taars, Vendsyssel, Denmark, was scheduled to leave Denmark on January 3rd, for a visit with friends in America. He will speak in the St. Stephen's Danish Lutheran Church in Perth Amboy on January 15, for the monthly Danish Evening.

Muskegon, Mich.—The Altar Guild of the Central Lutheran Church voted at its December meeting to donate \$500 to the organ fund of the church. This fund has now reached a total sum of \$2,260.00.

Pastor M. F. Blichfeld from Denmark was guest speaker in the Muskegon church on Monday evening, Dec. 9. A large audience was present.

Dr. Erling Ostergaard, former medical missionary to Santalistan, India, has submitted an article to this issue entitled, "Religions of India and the Political Situation." We are grateful to Dr. Ostergaard for this timely informative article, as anyone who has lived in India through a number of years has a decided advantage in analyzing the present day situation of India.

Trinity, Chicago—The Lecture Program of the Trinity Church which has been mentioned previously in this column offered another lecture on December 11. The speaker was Prof.

Robert Havighurst, Ph. D., of the School of Education, University of Chicago. He spoke on the subject, "The Churches' Concern for Public School Education." On Wednesday, January 8, W. E. Garrison, Literary Editor of The Christian Century, will be the guest speaker, speaking on the subject: "Inter-Faith and Inter-Cultural Relations."

Minneapolis, Minn.—A reunion of all former service men and women and their families, and also those who still are in the service was held Sunday evening, Dec. 29, in the St. Peder's Church. A 30 minute Vesper Service was held at 7:30 and later the group assembled in the church parlors for a program of song, music and short talks.

Tyler, Minn.—The Christmas Cantata, "Gloria In Exelsis" was given Sunday evening, Dec. 29, in the Danebod church under the direction of Mrs. Nanna Mortensen. Following the concert the Young People's Christmas tree party was held in the gym hall.

The Annual Synod Convention will be held during the week, June 17-22, in Bethania Church in Racine, Wis.

Dwight, Ill.—Two golden weddings were observed on Monday, Dec. 30, in the Dwight congregation. The honored couples were Mr. and Mrs. C. M. Christiansen and Mr. and Mrs. Iver Mortensen. Friends and relatives gathered in the evening in the church parlors to extend greetings and congratulations. A varied program was given. A rather unique situation prevails. One of Christiansen's sons married one of Mortensen's daughters. Two sons were born to this union and consequently these two grandchildren had both pair of grandparents observing their Golden Wedding on the same day. Mr. and Mrs. Christiansen were married in Denmark and Mr. and Mrs. Mortensen were married in Chicago. They have now been neighbors here in Dwight and members of the St. Peter's Church through many years.

THANK YOU

Grand View College sends greetings to all its friends in the Synod with a hearty "Thank You" for all the gifts and favors we have received through the year that has gone. We are grateful for all donations to the Jubilee Fund and for all gifts sent directly to the college. It is indeed a great joy to have the college filled, and it is a joy to see the new dormitory building nearing completion. Outside it is almost completed, and inside many of the partitions have been built. Heating and plumbing supplies have proved to be a bottleneck, however, and we do not know at the present time when we shall be able to move in. The campaign in Des Moines has so far had a result that will enable us to pay for the new building plus the necessary repairs to

the old building which will be made next summer.

Below will be found receipts for gifts we have received directly. Should there be any mistakes or omissions, I would appreciate information concerning them.

Thank you! A Happy and Blessed New Year to all!

Johannes Knudsen.

Grand View College
December 27, 1946.

Ladies' Aid, Alden, Minn.—10 quarts canned goods, assorted fresh vegetables, \$10.00.

Ladies' Aid, Cedar Falls, Iowa—221 quarts canned goods, one case corn, \$25.00.

Ladies' Aid, Hampton, Iowa—116 quarts canned goods.

Ladies' Aid and Young People, Viborg, S. D.—50 pheasants and chickens, 14 quarts canned goods.

Ladies' Aid, Waterloo, Iowa—112 quarts canned goods.

Ladies' Aid, Kimballton, Iowa—100 dish towels, 16 pillowslips.

Annex Society, Seattle, Wash.—150 pillows, mattress covers, etc.

Mr. and Mrs. Aug. Sorensen, Ringsted, Iowa—30 dozen eggs.

Mr. and Mrs. Larsen, Granly, Miss.—one sack pecan nuts.

Mission Society, Muskegon, Mich.—Four quilts.

Jens Sorensen, Oak Park, Ill.—One shipment sporting goods, one shipment parlor games.

St. Stephen's Ladies' Aid, Chicago, Ill.—\$10.00.

Through the Synod Treasurer:

Trinity Ladies' Aid, Chicago, Ill.—\$10.
Ladies' Aid, Racine, Wis.—\$10.00.

For furnishing the new dormitory—Danebod English Ladies' Aid, Tyler, Minn., \$25.00.

Hetland Ladies' Aid, Hetland, S. D.—\$25.00.

HAPPY HEARTS

HAPPY FACES

AND A HAPPY DAY!

We hope 1947 will bring
you many blessings, and take this
means of telling you how happy
we are in having had the
opportunity to serve you so often
during the past year.

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 _____

Name _____
New Address _____
City _____ State _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,