

Lutheran Tidings

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Ensign Harald J. Christopher
Member of St. Peter's Ev. Lutheran Church,
Dwight, Illinois

Ensign Harald J. Christopher was undoubtedly the first casualty from our synod in the late World War, as he was killed on the morning of December 7th, 1941, at Pearl Harbor.

After graduating from Northwestern University, Evanston, Ill., in May, 1941, where he had also attended the Naval Academy connected with the University, he received in the early fall his commission as an Ensign in the U. S. Navy. He was assigned to the U. S. Battleship, Nevada, which was in port at Pearl Harbor at the time of the treacherous attack by the Japanese on Dec. 7th, 1941. He had that morning, upon his own initiative, offered to do extra duty on the battery of the harbor, and here he was killed when a bomb exploded near him. This outstanding service was later recognized by the U. S. government in that Harald's mother, Mrs. Bertha Christopher, received from the President of the United States, the Navy Cross, post-humously presented to Ensign Harald J. Christopher.

His body was among the first of the war dead brought back in the month of October. A funeral service was held in the St. Peter's Ev. Lutheran Church, where he had been baptized and confirmed, and the church he loved, on Thursday, October 30th, and he was laid to rest on the Oaklawn Cemetery, where his father, Carl Christopher also rests.

They Died Together

That We Might Live Together — — —

During the months of October and November several army transports have moved slowly into the harbors of San Francisco and New York City. On board were several thousand caskets—the first American World War II dead to be returned from the war areas of the late World War. As the ships sailed into the harbors of our country, a bugle was sounded, Christian and Jewish chaplains led in prayer as the caskets one by one were lowered to a caisson, and then escorted by service men, veterans, West Point cadets, and civic groups moved slowly along the main streets of San Francisco and New York City. Hundreds of thousands had come to pay their last tribute.

There was silence—except for the sobbing of the multitude, the patter of horses' hoofs on the pavement, the tolling of church bells. Many bowed their heads in the silence.

Who were these dead whom America honored and for whom America wept? Only a little while ago they were standing shoulder to shoulder—Protestants, Catholics and Jews, Whites and Negroes—united and determined to defend their native land against a tyranny which threatened to destroy America and the whole free world.

They did together what they determined to do. They destroyed the tyranny. They won the victory.

Who are these dead? For what did they win the victory? Was it victory to re-establish the old hatred between religions, races and classes? Victory to return prejudices and dissensions which mock and divide us?

They did not die for that—not they who marched side by side as Americans, and fought that way—and died that way—without any regard to any man's race, or religion or color.

While they breathed they had a right to believe that we would honor them and secure their victory by living as they had fought—all races, all religions united in the common purpose of keeping America free for all her sons. They had a right to expect that.

They died together that we might live together—in the same towns, the same factories, the same schools—in dignity and without fear.

Blessed be their memory!



The Child In Our Midst

By Edwin E. Hansen

Delivered at the District II Sunday School Teacher's
Institute, Marlette, Mich., Nov. 2nd, 1947.

We have been together during these days to contemplate together our work as Sunday School Teachers in the Christian Church. We have talked of the Sunday School, of teacher qualifications, teaching methods, etc., all of which is important. But behind all our thinking and effort in the Church School has been the conscious recognition of the importance of the child and our Christian responsibility to the child. This we have been taught by Christ Himself.

The child occupies a significant place in modern society. This has not always been so. The ancient world did not regard the child as "the most precious thing in the world." All interest then centered in adult life and achievement; the child was relegated to a place of secondary importance and was often cruelly treated, abused and even left to die in classical Greece and Rome. Heathen peoples do not reverence childhood.

Even among the disciples of Christ, the child did not count for much. These disciples were good men, but they shared the viewpoint of their countrymen and their own time. Their attitude was that the child should be kept out of sight and in the care of the parents or teachers. In public gatherings children were considered a nuisance. Remember how the disciples sought to prevent the children from coming to the Master as told in Mark 10?

"The place given to the child is the gauge of civilization in every age and nation." It should be gratifying to us that we live in an age and nation in which the child is considered with high regard. After all, it is not so very long ago that laws were passed preventing the crushing labor of children in shops and factories. It took a long hard fight to bring that about. Neither is it so very long since it was made compulsory that every child receive some elementary education. The physical, social and economic welfare of children is emphasized today as never before. Think what is being done by the federal and state governments to promote child health. What has not been done to improve or destroy slum areas in large cities, to correct the evils of many tenement dwellings, to discover broken homes and establish juvenile courts, etc., largely in the interest of the child? And the national, state and community safety program against the hazards of modern traffic is largely directed toward the protection of child life. How many of us have not, riding on some busy thoroughfare in rushing traffic at the opening or closing time of school, and heard wheels screeching as the brakes grip, because some police officer has raised his hand to lead little Mary or Johnny across the street to safety? And at the present time we are in the midst of a battle seeking the right of every child to be well born. Many a child is handicapped in the race of life by the sins of his parents. Has it ever occurred to you that all these things which work for the betterment of conditions for our children,

have come about directly and indirectly through the influence of Christianity?

Christ placed the child on a very high level indeed, when He called to Himself a little child and placed him in the midst of His quarrelsome disciples and said: "Verily I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." It was an object lesson to them and to all people. He knew the possibilities of each child, as we do not, and therefore He understood them better than we do.

I

God has a purpose in mind when He sets the child in the midst of our homes, for no one can, like the child, link us grown-ups with the kingdom of heaven. As someone has said: "Heaven lies about us in our infancy." "They that hold an infant in their arms hold a signal-line to heaven." We pastors often witness the Godward and heavenward "pull" upon parents when they bring their little ones to the baptismal font for God's spiritual blessing upon their children. And what a change in interest in spiritual matters is not often manifested on the part of parents, and others too, when little Mary or Paul starts to go to Sunday School?

Our human interest and concern for the child helps to make you and me more God-like, develops in us the noblest aspirations, the most beautiful motives and the most tender feelings. I believe that there are many parents, and others, who have been led to God by the unconscious influence and guidance of the child. Simple questions on the part of a child like the following: "Daddy, why can't I go to Sunday School like other children?" or "Mother, why don't you teach me to say my prayers like Eunice's mother teaches Eunice?" have been "surprise attacks" which have challenged parents to do something about their spiritual training of their children.

Has not God also placed the child in the midst of our homes that parents may learn something about personal discipline, patience, self-control and self-sacrifice? The United Press reported from London recently this little human interest story: "June Smith was known in Heanor, Derbyshire, where she was born during the blitz as that girl with the 'sweet disposition.' She was always helping somebody. She helped Isiah Wilcoxon, 74, a blind man, across the street. As he felt the opposite curb with the tip of his cane, he thanked her and went on his way. June, who was 6, didn't quite make it. As she let his arm go, an automobile struck her. She was buried today."

II

God has placed the child in the midst of the Church for definite reasons. One of them is that the Church might learn, in some measure, to comprehend and imitate the love of Christ for the little ones. "He took them up in His arms, put His hands upon them, and blessed them." To bless and influence the life of a

little child was to Him more important than to convince opinionated adults.

The Church must welcome the child with open arms and permit him to grow up under its protection and guidance and care. It must manifest love in action, especially toward the children. Not enough of this is done, as was observed by one little fellow, who every Sunday travelled across the city to a small church in the outskirts, in order to attend Sunday School. When asked by someone why he passed so many other churches and travelled so far to attend Sunday School, he simply replied: "They love a guy over there."

The child has been placed in the midst of the Church that Christians faithfully may train that child for God, in the Sunday School, Confirmation classes, at worship, services, etc. This is an opportunity as well as a duty. It is a part of Christ's command: "Go teach!" The child needs a philosophy of life that is adequate to meet all the needs of life. Children are not only able to receive divine truth, but they are open to receive it. They can be true followers of Christ.

Through its ministry to the child, the Church is rejuvenated by young and new blood, giving to it renewed vigor and strength. The Church needs to renew its own youth by centering its attention more upon the child, by acquiring more of the childlike spirit and ministering more effectively to its needs. Thus, an old couple, grandparents, when they took upon themselves the rearing of a grandchild, whose parents were dead, became young in spirit again. The greater the attention and spiritual effort centered in the child, the greater also the promises for the future. Surely, the child is a valuable heritage. "The children will bear the flag we bear, speak the truth we speak, do the work we do, when we who constitute the Church today are gone."

III

Nor can we ignore the child in our midst in our community life. We have already referred to the physical welfare, health and safety. But there is also the matter of recreation. Every community has a responsibility, larger than is commonly assumed, for the recreational activities of its children. The intellectual training of the younger generation in the public schools also deserves the zealous attention of every worthy citizen, concern about the subject matter taught, attitudes developed and the general influence of the teachers. And no community is safe for the child if he is exposed to moral contamination. A community must be morally clean, if its citizens are to grow up and be morally clean.

IV

And the child in the midst of the nation has been placed there for great ends. As goes the child so goes the nation, for the future of any nation is inseparably associated with its future citizenry. For the welfare of the child and the nation, we must have noble national ideals and these should be determined by Christian principles. We call ourselves a Christian nation. Our ideals as they pertain to war, class strife, race discrimination must not only be Christian, but they must be taught to the younger generation and actualized in the nation's life. And we must instill

into the consciousness of the child a profound admiration and respect for law and order. These things can only be attained when the adult citizenry upholds and respects the authority of good government, supports our national ideals of liberty and justice and consistently encourage the Christian religion.

V

We cannot close our eyes to the fact that the child placed in our midst by Christ is still wronged, though society influenced by Christianity, has corrected many evils. I am thinking now of the wrongs perpetrated against childhood which very often are not heeded or protested. There are many folks who would not inflict a physical injury upon a child, yet have no scruples about the injury of a soul; who will deceive by telling only half-truths and thus cause misgivings and doubts in the mind of a child. Others continue to set a bad example, often causing a child to go astray, lose faith and grow up wicked. No boy, for instance, would ever acquire the habit of using profane language, if he hadn't heard it from another person who was careless or indifferent. Thus many a child is caused to stumble. And there are numberless other crimes committed against childhood, even by parents, little heeded or protested by anyone. To spoil young lives today is to poison life at its source and make the stream bad.

Hence the necessity and urgency for Christian people to reach out a helping hand to the child in our midst, wherever possible, to train him in the way of spiritual and eternal life. This is the task to which Christ has called us, pastors, church school teachers, parents and lay people, all, who claim to be followers of Him, the children's Friend and Savior of the world.

QUIETNESS AND WORSHIP

Several essentials are needed in order to make church service what it really ought to be. It is not just a good sermon, a few hymns and prayers; it is first of all a worshipful attitude on the part of people and the pastor.

In many churches there is an inscription above the main entrance: "Be still and know that I am God." For most people this is a timely reminder on worship, especially when they are about to enter the sanctuary. Worship and stillness belong together. We surely need to be still once in awhile,—to be still before God. But most people fail to manage their lives so that they find time for this quietness during the week; for this reason it is all the more important that we learn to be quiet when we gather to worship in church.

To bring our chatter and small talk into the sanctuary and keep it up until the invocational prayer compels us to stop is very poor church manners. It is certainly the wrong way to prepare for a quiet hour with God. All the trivial matters of our lives and of the neighborhood and community should be crowded out of the mind in order to make room for the big things of God and His kingdom. We are at the point now where a visitor joining our services, may easily get the impression that our church is a house of gossip, not a house of worship. Just stop and listen for a while before the service starts, and you will surely agree that we need to mend our way in this respect.

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The Church And Its Face

It is not quite correct to say that the church is now exchanging the mask of war for a mask of peace, but within some American protestant denominations a number of leaders have concerned themselves with face-saving gestures. Only a few years ago, the conscript armies of the allied nations "saved civilization"—the Christian church, too—from Nazi tyranny; today peacetime conscription is but an evil prospect. Only a few years ago, we hailed the genius of our military leaders; today they are accused of dominating our foreign policy, and of striving to maintain a large military establishment, for selfish ends—eventually for making war. Only a few years ago, we were grimly complacent, if not actually enthusiastic, in contemplation of the destruction wrought by the efficient military machines we ourselves had helped create; today we shudder in righteous horror at the thought of the extraordinary killing power of the atomic bomb. Yet we know that in democracies it is the civil governments, not military autocracies, which open the road—at least by consent of the governed—to battle. And we know that no machine—neither rifle nor cannon nor superfortress nor battleship nor atomic bomb—however efficient of itself begins or wages war.

Why, then, the recrimination? Are we, the Christians, done with war? Have we renounced it for tomorrow and all the tomorrows? If we have not done so, is it other than hypocritical to denounce the military men who served us yesterday and who are now engaged, at our behest, in the duty of being ready to serve us again? If we have not renounced war for all time, isn't it equally hypocritical to pretend that we wish to discard the instruments and skills we acquired a few years ago at such frightful cost?

We elaborate upon the plight of the peacetime conscript; upon the tragedy of his separation from educational institutions, from productive labor, from normal living. By our silence, on the other hand, we consent to the creation of an army of volunteers.

Why? Is the volunteer less susceptible to the so-called pernicious influence of military training and discipline? Or, if it is actually the truth that military organization does corrupt its human parts, should we be less concerned about the fate of the volunteers than of the conscripts? Or is there, perhaps, a magic hope attached to the word "volunteer?"—a hope that we do not bear arms may be absolved in some mysterious fashion from responsibility for the disagreeable tasks the volunteer may be called upon to perform?

Probably we are not less concerned about one than the other. We may be forgetful, only, that both volunteer and conscript are human beings; or perhaps an urge to salve a Christian conscience is at work.

Oriental, we are told, openly practice face-saving. Apparently, we practice it subconsciously. Having participated recently in the bloodiest and most destructive conflict of all history, we abhor war. Outside the Americas, the consequences of war are almost everywhere: poverty, starvation, disease and hatred

and the other servants of physical and spiritual death. No part of this ghastly panorama can be reconciled—now that our mortal fears have somewhat subsided—with the gospel of brotherly love we have believed and taught. So, in the fashion of Naziism pillorying the Jews, we seek scapegoats to bear our rightful share of the blame.

(At the end of World War I, the returned veteran bore a part of the odium. By the sound of the tocsin today, we are but a step removed from pointing accusing fingers at the veterans of World War II. Let's, at the very least, go no further in that direction.)

We might remember, too, that this device of foisting blame upon others is hardly new. There's an old adage about the kettle calling the pot black. Neighbor slanders neighbor to make himself whiter by contrast. The Pharisee thanked God that he was not like the sinners. According to the Old Testament, God caught Job trying to save his face, and God asked: "Wilt thou condemn me, that thou mayest be righteous?"

Nazi Germany blamed the Jews, the Poles, France, Great Britain, virtually all the world. Destruction descended upon Germany.

Our current folly is not like that of the German people in permitting evil leaders to delude them; we choose, on the other hand, to delude ourselves if we indulge in the false comfort of blaming others, of being horrified by machines which, without human direction and control, will harm no one.

At the moment, our church, like many another church, wavers in its choice of masks.

In making war, we have sinned. We admit it. We shall feed the vanquished, bind his wounds, help him restore his civil, religious and educational institutions; yet we dread the thought that we may leave a former enemy strong enough to threaten us twenty-five years hence. Too, we fear a former ally. Therefore our giving is measured and mixed with caution, for the one, while we prepare to fight the other. We condition our spirits with hate, for fighting; but we damn our military who but seek to make the preparation complete enough to be effective.

It is not quite correct to say that the church is now exchanging a mask of war for a mask of peace. The church—we who aspire within the framework of an organization to be Christians—does seem satisfied merely with a face of indecision; and it, God help us! has eyes to see new wars on the march but not enough vision to behold the Kingdom.

I pray that we may find enough courage very soon to see ourselves clearly—to see that we and not military organizations and weapons are the makers of war. With that realization may come the full desire to work for peace.

V. Ostergaard
Tyler, Minnesota

Meeting Of The Board Of Education For Grand View College

The Board of Education for Grand View College met at the college October 21-22. All members of the board were present. Mr. Ingemann, architect, was also present for part of the session.

President Knudsen presented the academic and financial reports. These reports were discussed in conference with Dean A. C. Nielsen and Mr. Harry Jensen, Business Secretary of the College. The academic report disclosed that there is a total enrollment of 241 students. There are 129 freshmen, 112 second year students. There are 126 men students and 55 women students. There is a total of 112 students from Des Moines, of these, 8 are from the congregation in Des Moines.

In addition to the regular enrollment of 241 students, 49 nurses from the Iowa Lutheran Hospital are enrolled in the Nurses Training Course. It was gratifying to note that a goodly number of students are enrolled in the courses in the department of Christian Education, which is under the leadership of Reverend Einer Farstrup.

There are now nineteen teachers on the college faculty. This includes also the teachers of the seminary as well as a few part time teachers. In some departments there are now two full time teachers. The heavy enrolment in some subjects has necessitated divisions into two or even three sections. This gives some of the teachers a heavy student load. One teacher, for instance, has a total student load of 218 in his classes, another 141, a third and fourth-respectively 136 and 126. And again 99 students are enrolled in English 1. There are three sections in this course.

Grand View College has grown. Our young people have flocked to the college as never before. There is activity and life everywhere. A fine piece of work is being accomplished at our college. It is a great privilege and should be a pleasure for each and every member of our synod to sustain, strengthen and further the cause of our college. The youth which meets there is being well prepared to meet the future.

The financial statement covering many details was studied and discussed. A monthly audited statement is presented the board regularly through the school year. Pres. Knudsen was authorized to negotiate a loan for 90 days to cover operating expenses, until veterans tuition checks would be forthcoming from the government.

Mr. Vermund Ostergaard, who terminated his services as assistant to Pres. Knudsen a few weeks prior to the board meeting, presented a detailed report itemizing the many large and small things which the college through the past year or so has obtained from the government war surplus. The report of Mr. Ostergaard reveals in a "Summary of Value of Surplus Acquisitions" a total value of all goods received of \$33,770. The estimated cost to the college in acquiring this material is \$3,800.

I shall mention only a few of the main items of these acquisitions:

Physics Laboratory Equipment	\$12,182.00
Biology Laboratory Building	10,000.00
Dormitory Furniture	2,238.00
O. P. A. Office furniture transferred to G. V. C.	905.00

The government has been good to us. Mr. Ostergaard has done a fine piece of work, not only in acquiring war surplus material for the college but also in many other respects. We again express our thanks to him, also for this fine report submitted to the board through the college president.

The Board had an opportunity to view the new dormitory. It is agreed that this new building is a very well constructed building. It was a pleasure to pass through the building from floor to floor and see the spacious and well lighted and equipped rooms. The Women's Missionary Society is to be congratulated upon the high grade and tasteful furnishings of these rooms. The final inspection of the building before its acceptance will be made by the Building Committee.

Forty-five women students occupy the second and third floors of the new dormitory. The first floor is for the time being occupied by the married veterans. On this floor is also the matron's apartment.

Extensive remodeling has taken place in the main building. Bath and wash room facilities have been enlarged and improved. Partitions have been changed on the main floor of the east wing to make room for additional faculty offices and a women's washroom. A north side exit has been provided, which gives convenient access to the new biology laboratory. The apartment in the west wing, first floor, is also being renovated and improved. Exterior repairs to the main building consist mainly in new copper gutters and new down spouts. All woodwork has been painted.

The new biology laboratory is a grant from the government. It is a one story, well constructed frame building. It consists of a large and well equipped class room, office, supply room, washrooms as well as a heating unit. This building is a very substantial asset to our college and meets a real need. It is located on the northeast corner of the campus, north of the gymnasium.

As perhaps previously reported, a new and larger boiler with stoker equipment has been installed. A new entrance has been built to the boiler room. Other improvements have also been made in connection with the installation of the new boiler. This boiler furnishes heat to the main building, the gymnasium and the new dormitory. The old boiler and stoker, both of which are in good shape, were left intact for use in an emergency.

Reverend Alfred Jensen gave a report covering the financial aspect of the building program, especially as touching the new dormitory and the Jubilee Fund.

With Mr. Ingemann present the completion of the building program in regard to the new dormitory was

(Continued on page 9)

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

AMERICA AND EUROPE

Every once in a while throughout our history some Americans have been seized by a great fear of radicalism. This happened in 1798 when the dominant Federalist Party passed the Alien and Sedition Acts. There were people who saw a French Jacobin in every closet. There was some of it in the election of 1828 when the rough and tumble Andrew Jackson was elected president. The Haymarket Riot in 1886 and the election of 1896 filled some people with terror. The Populist revolt and the Non Partisan League uprising gave sleepless nights to timid souls. But after each scare our people have found their good sense again, and many surely felt a little foolish because they had so little faith in their fellows.

Radicalism there has been in this country, but very little when compared with some parts of Europe. Our people like people elsewhere go radical when they are afraid. I was in the rural section of Montana during the early thirties when drouth and grasshoppers were ruining the farmers, and I was amazed at the number of Communists among these rural folks. Then came rain and the war. I was in the same section of that state in 1944. I saw one of the finest wheat crops I have ever seen, and both grasshoppers and Communists were gone.

A study has been made which shows that radicalism among farmers goes up as the amount of rainfall goes down. Some of us can still remember the embattled Iowa farmers of about 1932. Where are they now? They are tending to their business, leaving judges in peace and paying their income taxes promptly.

The same thing holds for American factory workers. When times are bad we have marches by Coxey's army and disgruntled veterans.

When times are good they let Congress alone.

It has been said often and it needs to be said again that our country has not been plagued by radicalism and revolution because there has been a chance for the young to get ahead. If we keep the doors of opportunity open for willing and capable workers we need to have little fear for America.

Keep the doors of opportunity open and I would not be afraid to let Stalin send his most skillful agitators to Union Park or to Central Park. It would amuse Americans to hear them rant. A few would be fooled, but most Americans are not fooled for a very long time. A good home, a garden and perhaps a car talk much louder than agitators. People don't resort to revolution just for the fun of it. It's just against habit.

The people of western Europe like us have also tasted some freedom and security. Frenchmen, Englishmen and Scandinavians love their freedom as much as we do. They don't want slavery and dictatorship.

The underground movement during the recent war proves that.

But the people of Europe are full of fear and they are very, very tired. It has been almost too much for them. There is a limit to belt-tightening. The best may break or stop the circulation.

The people of Western Europe will not go Communist unless they are driven to it by hunger. A hungry man does not have good judgment, and there is Stalin's chance—and he knows it.

We should help to feed Europe first of all because it is the decent thing to do. Secondly, we should do it to keep these people from going Communist through sheer desperation. Thirdly, we should do it because it will pay. If western Europe goes Communist, it means war, and a devastating war would cost a million times more than the food.

If Europe under the Marshall plan gets on its feet again, and the people can get busy building homes, roads, factories; get a well stocked pantry, some money in the bank, Stalin will be the one to worry. A successful western Europe will show up Russia for the prison that it is. Prisoners are not contented citizens. Freedom and security to the west will give the Russian leaders something to think about at home.

A Mother's Creed

Mrs. Guy F. Rogers, state chairman of the Home section of the California Federation of Women's Clubs, has written the following beautiful expression of faith in what a housewife and mother may accomplish in carrying on her daily work. It appears in Federation News, the official publication of the California organization:

"I have a deep conviction when I bake and clean and sew—that in hands like my own lies the destiny of America. While silver wings fly reassuringly and protectingly across the sky above us—we here with loving hearts and busy hands, guard and watch those beneath the roofs of our homes. I do not say that by hanging crisp, fresh curtains I can stay the hands of an enemy, but I do know I can bring a feeling of bright serenity to those about me.

"If I can bring order out of chaos in this small home, I shall nurture a sense of well ordered living.

"If I can plant seeds in the spring—I can show by that small garden that God's great miracle of creation exceeds by far, a war lord's lust for destruction.

"If I can fill my children's lives with beauty—and show them bright sunsets and night skies filled with stars—I shall prove to them daily that an infinitely kind and loving Father still rules the world.

"And if, in spite of all precaution we may take, I have to put the armor on that dear son—I shall fasten it with the bright buckles of courage, love and trust—and I shall pray for strength for him and for myself, for I shall still believe that in my hands lies the destiny of America."

Mrs. Viggo M. Hansen, Marinette, Wis.



Our Women's Work

Report Of "The Settlement-Trufant Mission Group"

A year ago the women of the First Lutheran Church of Montcalm County, Michigan, decided to divide their mission society into three groups. Following this decision the Settlement-Trufant Mission Group was organized at a meeting held July 30, 1946.

A president, vice-president, secretary and treasurer were elected to act during the year.

The meetings have been held in private homes in this locality on the fourth Tuesday of every other month.

There is no established membership in this group, but everyone interested in mission work attends whenever they can. During this past year the average attendance has been seventeen.

Each meeting opens with the singing of mission hymns, a scripture reading and prayer. After the business session of the meeting, someone reads an article or two from missionary magazines, relating to the work that is being done in the mission fields. At the September, 1946, meeting the president gave a report from the District Convention in Detroit, Michigan, and in July, 1947, Reeta Petersen reported on the Mission's business meeting at the National Convention in Racine, Wisconsin. The meetings close with remarks from the president and the singing of a hymn.

The social side of the society consists of visiting and partaking of a potluck lunch after the close of the meeting.

The voluntary contributions at the meetings have been generous. Out of the \$73.00 contributed during the year, \$35.00 has been sent to the Santal Mission, \$25.00 was given towards furnishing a room in Grand View College's new dormitory and \$2.00 was donated to the Flora Jean fund. This fund is for the purpose of financing an operation on Flora Jean's eyes.

The Group feels pleased with its first year's work but realizes there is much to be done in this field and hopes to accomplish still more during the next year.

Agnes Nelson, Secretary.

W.M.S. District VI Meeting, Diamond Lake, Minn., Oct. 17-18, 1947

The Women's Mission Society meeting at the Diamond Lake Convention, October 17-19, was set for 2:30 Sunday afternoon. We were given only a half hour as Dr. Erling Ostergaard was to speak at 3:00. A short half hour, but we had a good meeting. The church was almost full of women, with the men in the back seats for once.

Our District Representative, Mrs. Eilert Nielsen, opened the meeting and we sang Hymn 349, "Lord, I wish To Be Thy Servant."

Mrs. Hans Meyer and Miss Edith Sorensen of Diamond Lake, sang a duet: "For Others."

Mrs. Nielsen then called upon the following women who each gave a report from her home group: Mrs. S. M. Sorensen, Gayville; Mrs. S. J. Anderson, Lake Norden; Mrs. Anton Sand, Badger; Mrs. Niels Hansen, Viborg English Society; Mrs. H. P. Norgaard, Tyler Danish Society; Mrs. Wm. Petersen,

Ruthton and Mrs. Carl Carlsen, Diamond Lake. The chairman read a written report that had been sent in by Mrs. Hans Jensen from the Viborg Danish Aid. No report was given from White Ladies' Aid or Tyler English Aid but we know both of these societies are doing their share in local projects and in the various mission activities of our Synod. We did not have the total figures of all contributions, but it is surprising how much has been given. Not only are our Ladies' Aids helping the causes within the church, the Santal Mission, Seamen's Mission, Old Peoples' Homes, Orphans Home, Lutheran World Action and furnishing the new dormitory at Grand View, but several of them have contributed sizable sums to Red Cross, polio drive, March of Dimes and local projects as starting a public library. One group is sending a shipment of old clothes to Denmark. It is at meetings such as this one, that we realize how much our women are doing.

The chairman then read a report from Mrs. C. B. Jensen, the National Treasurer of W. M. S. which showed that the Ladies' Aids of District VI have given \$25.50 toward the General Fund, \$625.00 toward furnishing the new dormitory and \$23.00 for pamphlets.

Next we had election of a District Representative. Mrs. Nielsen urgently asked to be relieved and Mrs. Marius Krog was elected to fill the place.

Mrs. Hans Meyer and Miss Edith Sorensen again sang for us, this time: "Heart Be Still, the Sun Goes Down." The Chairman closed the meeting with the reminder that our W. M. S. will celebrate its 40th birthday in 1948.

It was then 3 o'clock and the men came in. Seats were at a premium, but all wanted to hear Dr. Ostergaard. The report of that belongs in the District report.

Greetings to the women of other districts who are doing the same work as we are.

**Christine Krog,
Secretary of meeting.**

W.M.S. District IV Meeting, Newell, Iowa, September 27, 1947

The Women's Mission Society of District IV held its Annual meeting Saturday evening at the Newell church, during District IV's convention.

After an opening hymn Mrs. P. Lillehoj extended a hearty welcome to us all, and asked Miss Dagmar Miller to lead us in devotion.

The secretary's report on last year's meeting was read and the treasurer's report by Mrs. C. B. Jensen, national treasurer, showed a balance of \$1,499.46.

Mrs. Hans Egede gave a short resume of the work in the district. She said most W. M. S. work is done through the Ladies' Aids, but some have Study Groups and Mission Circles. The G. V. C. Dormitory Furniture Fund has received good support, but it is still our project for another year. Mrs. Egede pointed out that W. M. S.'s work is not only in Foreign Mission and Home Mission, but also that of being helpful at home among the lonely and shut-ins. There is also a mission in making strangers feel at home at church services and gatherings.

It was decided to give an offering to W. M. S. for the Santal Mission in memory of Caroline Jorgensen.

Mrs. W. Jacobsen of Kimballton was elected as our new representative to fill the unexpired term of Caroline Jorgensen.

Mrs. P. Lillehoj thanked all those who have sent contributions to "Our Women's Work" on "our page" as it is usually called. She expressed her gratefulness for the good will and cooperation she had met from all sides during the short time she has served as editor.

Mrs. Lillehoj thanked the Newell people for their hospitality and Mrs. Brewster, the organist, for arranging a musical program for the evening meeting.

Mrs. J. Knudsen was called on and she explained thor-

oughly what we have in furniture and drapes in the new G. V. C. dormitory.

Dr. Knudsen thanked W. M. S. for all its assistance in furnishing the new dormitory and extended an invitation to the members of the Danish Lutheran Church to visit the new dormitory October 19. At that time the new building should be complete and they will be happy and proud to show it. After Dr. Knudsen's invitation Mrs. Aksel Holst added the following remark, "May I suggest that no one drives down without having a senior high school girl in the car."

At 8:00 o'clock we met again in the gymnasium hall. Mrs. Lillehoj then called on Dagmar Miller, who called to our attention the name: Caroline Jorgensen. It was she, Caroline Jorgensen, who had worked out the plans for this meeting, had arranged to have Rev. Kr. Trømborg of the Santal Mission speak, and had hoped and prayed for a good meeting.

"Is it not significant," said Dagmar Miller, "of Caroline Jorgensen's life that her latest outside activity be this undertaking to secure the W. M. S. speaker for our district meeting here at Newell?" Mrs. Caroline Jorgensen leaves an empty place in our midst, in her local church, and at district meetings. Mrs. Lillehoj, her very close friend, was asked to take over and carry out Mrs. Jorgensen's plans for the district meeting. This she did in every detail as she believed Caroline Jorgensen would have done it. May Mrs. Caroline Jorgensen's services in all her church work be an encouragement to us to serve with ever more zeal. A moment for silent prayer was observed.

It was here in Newell that our Danish Evangelical Lutheran Church accepted Dagmar Miller as its missionary to the Santals in 1916. She expressed gratitude for the support through all the years she was in the field.

We were reminded that it is now 80 years since Børresen and Skefsrud began the work among the Santals. Mention

was made of the need of prayer for our young workers. The Ribers will soon be in the field.

Dagmar Miller then introduced the Rev. Trømborg from Norway. Rev. Trømborg gave a vivid picture of the work. He first spoke on Ebenezer, where they have served for nearly fifteen years. He mentioned the institutions at this mission station such as the printing press, weaving school, industrial school, hospital, and the grade school for about 250 children, and related numerous experiences in the jungles of Assam. He thanked the district for its share in carrying on the work and asked for continued faithfulness.

Mrs. Hans Egede, who had just returned from Denmark, brought greetings from friends there. She found that also in the Church of Denmark the great concern of thinking people was to make true the words, "I am the Light of the World" and to establish the fact that the church is the most important institution in the community.

Mrs. Egede expressed gratitude for the many contributions to W. M. S. during the year and hoped that we may reach the goal set to furnish the new girls dormitory at G. V. C. as well as to lend a hand to those among us who are few in number or are in distant parts but who long for fellowship in worship and prayer.

The closing wish for W. M. S. was this: "May the year ahead open up new channels of service and let us dare to do big things for Him who said, 'Go ye into all the world and preach the gospel.'"

The Newell young people gave several musical selections under the leadership of Esther Bodholdt Brewster.

The collection for the Santal Mission was \$110.91.

After the closing hymn Rev. H. Ibsen closed the convention with benediction.

Mrs. P. L. Lund.

A Great Hymn And Its Author

The hymn, "Abide with me, fast falls the eventide" was written by Henry Francis Lyte in September, 1847, one hundred years ago. At first it was known only by a few friends, but is now sung throughout the English speaking world, and is also found in some translations into other languages.

I have gathered material for this article from the following books, "Famous Hymns of the World" by Allan Sutherland, and "The Story of our Hymns" by E. E. Ryden.

Henry T. Lyte was born in Scotland June 1, 1793, and he was at an early age left as an orphan. In spite of handicaps he struggled through college and won prizes with his poems. He revealed a special interest in literature, and for some time he became interested in medicine, but finally decided to be a minister of the gospel.

A profound change took place in his spiritual life as he as a young man was called to the bedside of a brother clergyman. As they shared in prayer and meditation they both discovered their lack of Christian conviction, but, as they faced the tragedy of death coming to this friend, both came to a firm faith in Christ as their Savior.

Lyte was a friend of children. He at one time conducted a Sabbath school, having several hundred scholars.—He loved the ocean, and once wrote these lines: "From childhood the ocean has been my friend and playmate and I never am weary of gazing on its glorious face."—For a period of nearly twenty-five years he served a church by the sea-side. He gives

the following description of the place: "One finds here, within the limits of a few day's ramble, the richest interminglings of balmy air and bright blue sea, of hill and dale, villa-crowned heights and cottages in dells, noble cliffs and terraced gardens, mountain paths and quiet sparkling beaches, ever harmonizing scenes, amid which, above, beneath, around and everywhere, grandeur is melting into beauty."

This was near the village of Brixham on the coast of England and his congregation was poor, humble fishermen and sailors. He himself was frail, sensitive, and threatened with consumption. He had many sorrows and disappointments and at times thought that he had been a failure. At one time nearly all the members of his church choir left to join another group. But in the midst of all his disappointments he kept alive in his heart a burning desire to write one hymn that would live on in the Church of all ages: "Mighty verse of mine inspire one virtuous aim, one high resolve impart; light in one drooping soul a hallowed fire, or bind one broken heart; death would be sweeter then."

That dream came true to Henry Francis Lyte. In the late summer of 1847 his physician advised him to seek a milder climate. He planned to go to Italy. In spite of the protests of friends who realized he was too weak to conduct a service, he preached on that last Sunday in his church a sermon "in words of melting tenderness he pleaded with his people to live holy lives, and when he took his leave of them, there was scarcely a dry eye in the church." Along late after-

noon he took a stroll down to the seaside he had loved, and which he was now about to leave forever. It is the general contention of the historians that the hymn was conceived while he thus toward evening was walking here by the sea, realizing that his own eventide had also come. One author writes: "What he felt, what he suffered in that memorable walk along beside the waters will never be known, but we may be sure that 'coming events' had cast their shadows before and that he well knew what the end would be. As the freshening breeze tossed the leaves about his feet and gently kissed his bared head, and as the mists came up out of the sea and the bright sunset colors faded into the sober grays of twilight, he slowly made his way back to the house in prayerful silence and went immediately to his room." An hour later he came out and handed a near relative the manuscripts of the famous hymn.

The next day he left for Italy, but he was forced to terminate his journey at Nice, in southern France; and here he died in November at the age of fifty-four. His last words spoken were: "Peace! Joy!" He was buried in the English cemetery in Nice, where a little cross marks his grave. His hymn has been helpful to many people.

The setting for the hymn is an evening at autumn

time, when changes can be seen also in nature as one witnesses a gradual blending of the fading sunlight into the dusk of eventide. But the theme of the hymn is this: The poet's prayer to the Lord to be with him not only in life's evening when the darkness deepens, when other helpers fail, when comforts flee, when swift to its close ebbs out life's little day, when earth's joys grow dim, when change and decay is all around, but always every passing hour in life and in death. And the prayer culminates in the first line of the last stanza: "Hold Thou Thy cross before my closing eyes."

The Lord is the "Help of the Helpless," the one that changest not, the only real guide, the one who has promised: "Lo, I am with you always even to the end of the world."

Then we have security: "I fear no foe with Thee at hand to bless — —" Beside security I also find adoration in the hymn—scriptural as it is—Where is death's sting? And in the last stanza: "Heaven's morning break and earth's vain shadows flee."—We know how beautiful a summer morning can be on this earth, but oh how glorious when Heaven's morning breaks. Wonderful!

P. Rasmussen.

The Christmas Spirit

Although Christmas is still some weeks away the awareness of its approach is already in the air. Here in Minneapolis, the main streets are decorated and ablaze with thousands of lights, the stores are filled with Christmas shoppers, and in churches and homes thousands are busily engaged in preparing for the great festival. It is really wonderful to know how much thought and care at this time of the year is given to bring help and cheer to others. And how bleak and cheerless these wintry days would be if Christmas were not ahead. It may be that it lasts but a few days and that its spirit is all too quickly lost, but it does light up our winter as nothing else. And we can only wish that it might last all year and be extended to the whole world.

Our desire for that, however, need not be confined to just a wish. The light of Christmas is God given, but we can assist in spreading its light both at home and abroad. We can as Christians spread its light here in our homes, and churches, and throughout our land, and we can help to bring its light to those in other lands who have never seen it.

It is this which our Santal Mission is endeavoring to do. And it should greatly increase the joy of our own Christmas to know that because of this the Light of Christ is now lighted in thousands of Santal homes which otherwise would never have known it.

Next to God the credit for this is due to our faithful missionaries who have left home and country to go out and light the light of Christmas among those who sat in darkness. But we too have been allowed to help. Except for our prayers and our gifts our

missionaries could not have and cannot now do their work. And the more devotedly we stand behind them with what we can do, the better and the more wholeheartedly they can give themselves to the great task before them.

Among the many calls to spread light and cheer this Christmastide, let us not then forget the call from our mission field. Our help is needed there, and what can be more in accord with the spirit of Christmas than to lend our assistance to the lighting of its light among those who are yet strangers to its blessings. So let us as groups and individuals remember our mission with a Christmas gift. Send your gift to Miss Dagmar Miller, Tyler, Minnesota. She will be happy to receive it.

With thanks for your help so far and the best wishes for a blessed Christmas and a Happy New Year.

J. C. Aaberg.

President of your Santal Committee.

Meeting Of The Board Of Education

(Continued from page 5)

discussed. All final arrangements in this matter will of course be handled by Mr. Ingemann and by the Building Committee appointed by the Synodical Board, and under whose supervision the building has been constructed.

The athletic program of the college was discussed at some length.

At its meeting in August, the Board of Education decided to initiate a full football program for the college and instructed the president to do what he could

to make the necessary arrangements. Due to the fact that the administration had found it impossible to find a suitable field for practice, the project had to be abandoned for this season. The plot of ground recently purchased by the synod for an athletic field has been leveled and seeded, but it will not be ready for use, until a reasonably good turf has been grown. It should, however, be ready for use as a baseball diamond in the spring, and next fall, as a football field. The board passed a resolution, in keeping with the decision of the last synodical convention, which is to implement the transfer of the athletic field to the college. This field, a five acre tract of land, is located a few blocks east of the college. It is a very suitable piece of land for an athletic field, and as such, will be a splendid asset to the college.

The cramped quarters of the old gymnasium greatly handicaps the college basketball program. The floor is so small, that no games can be played there. It is used for practice, but even for that purpose it is not satisfactory. All games must be played on floors here or there in the city. Also for several other purposes do we find that the college is very much in need of a larger and up to date hall. I hope, and I know I am in accord with the entire membership of the board, that the members of our synod will take this need of our college under thoughtful consideration. We can be deeply grateful to each and everyone, who has made possible the expansion and improvement of the physical facilities of Grand View College, the last few years. But let us not stop now, but together press on to the meeting of further needs in that respect. We are not losing sight of the new science wing, which has been under consideration for some time. Also that should go up as soon as possible. The synod also has other needs, for instance, in the field of home missions, that must be kept in mind. We surely have sufficient worthy projects that wait to be realized. They present a real challenge to our church.

Finally, but not least, may I mention the seminary at Grand View College. The Board of Examiners met with Pres. Knudsen. There are three students in the seminary. One will finish at the end of the current semester. There are also three students in the pre-seminary. Pres. Knudsen has indicated in previous reports published in our papers, that he believes there are prospects for an increased enrollment in the seminary in the near future. I sincerely hope that he is right. I shall refrain from expressing myself further in this matter, inasmuch as it is a question whether it belongs in this report.

Respectfully,

Ottar S. Jorgensen,

Chairman, Board of Education.

Square Heads on A Round Trip

By Ellen Nielsen

VII

What are the feelings of an American setting foot for the first time in Denmark (in any foreign country)? Two things are immediately evident: 1. You are an American. 2. You are a thoroughly mechanized being. (Perhaps the two are one).

You find yourself experiencing, not a foreign country, but America; straining ahead with every desire to "discover" this strange old world you find yourself with a sort of backward astonishment discovering America instead! Fondly you recall the beloved features of a country you took for granted. Janus-like you face both ways.

Comparisons are odious but try as you will you cannot escape the evil trend.

My entire first month I was **mad** because Denmark wasn't America. I had, really, expected a foreign country, old, with all modern conveniences. I was outraged because there was no hot and cold running water, no buttons to press, no innerspring mattresses. Ah, we spoiled and pampered Americans!

It takes a solid month to unwind the tightly coiled American tempo. You push the trains, you push the people, you push the service, the time: faster, faster! (How come a day here is 24 hours and in America 24 minutes?) After you've pushed yourself dizzy and exhausted comes the crisis. Then Denmark shall be revealed. But be patient in your impatience, it takes a month for the fever of America to subside. It takes time for the Danish inoculation to take effect, you have to be terribly ill before you get well. The culmination of my illness came in Askov & Rødding where I collapsed like a pricked balloon, where kind and indulgent friends ministered unto me and said "There, there." When I emerged again I was weak and beaten and good, ready to begin anew. **Then** I saw Denmark! Then the medicine (words) of my friends in Askov and Rødding began to take effect. (And what a consultation had not been held! Ingrid & Frode Hasseriis, Boghandleren, Karl Hansen, Dr. Heuch, Dr. Kruuse! They had rallied around me with strong medicine indeed!)

So that leaving Askov with my first faint faltering steps I could meet and recognize Denmark in the shape of my father-in-law in the dusk of an evening walking out on the road to look for us; he wore his wooden shoes, his loose blue blouse and funny battered straw hat, and he was smoking his long meerschaum pipe. He had come a long way out from Volby, a small, still and patient little old man growing right out of the surrounding country lying in a luminous golden remnant of the day; his face lighted up when he saw the car and he said, standing stock still with perfect calm the way calves do, "Aa tykkes da ossa det wa ved tide I kamm."

He got into the car with us and we drove slowly home, over the bridge where youngsters and young lovers gathered every evening, into the little paper-doll village, down the short, winding country streets, past the toy houses sagging with age, the miniature meticulous gardens (where people stopped whatever they were doing to stand stock-still and stare and ruminate and speculate while Bedstefar waved with a baffling mixture of pride and humiliation) to the littlest, lowest, oldest house of them all, to the garden no larger than a grave but with an intricate network of "gange" encircling it, up the little cement walk (3 steps) to a sagging door that Bedstefar opens with a key as large as one Mayor LaGuardia might use were he to open up the city of New York.

Bedstefar hangs his hat on the rack in the hall, steps out of his wooden shoes and into his "tøffler" and though we have been there many times before he bids us gravely "sæt dæ nie." The casement windows are low and when we sit down we seem to be sitting on the ground outside so near we are to the earth. Geraniums stand side by side on the wide white sills of the long row of windows forming the facade of the house, the clock ticks rustily, hoarsely and we are engulfed in a silence so vast that it seems to partake of timelessness and eternity. It is then you begin to realize that life consists, not of this and that, but of life itself, it goes on, exists independent of you, in spite of you: it IS.

But ah my friends, it takes a long time, many tribulations, much fury and splendid rage to be battered down to that moment of utter acquiescent silence.

And you never become whole, you are split and ravaged to the last: you are Danish, you are an American. You condone, you rebel, you stay one moment and leave the next, you are in constant flight across the Atlantic, your affections freeze and fry, you hate and love in one breath.

Talk about dual citizenship!

We Danish-Americans live in a never-never land, we are neither fish nor fowl nor good red herring; in America we dream of Denmark, in Denmark we dream of America.

I have never known homesickness. And now I did not long for my mother, brother, lover, my longing was for something bigger, other . . . it was America I longed for! And I thought, with my last breath, were I to lie here amid Baroque hangings and with the stench of history in my nostrils I would say the name I love: America!

So I must have been homesick.

The Danes say they can always tell an American by his walk, his carriage.

Yes, Americans walk faster, stand taller. They are not weighed down with custom and tradition, they walk west, they walk fast, they walk "out," they are always escaping, finding a way. . . . They are do-ers. Denmark waits. American hands know what to do, how to do it, American hands are part of the machine-age, they are merely an extra tool, an extension of steel and gears. . . . Danish hands have to be taught and it is never the same; hands must know by themselves what to do. Physically and materially Denmark, to me, seems to be in a tragic position, a simple and pastoral people in a mechanized world. At this date they are

like a boy come to school a whole semester late, other contacts have already been made, alliances established while he stands awkwardly, resentfully on the outside looking in.

Useless to tell himself (as Denmark does) that he doesn't care to be that way, that he is all right as he is, that the old way is the best, etc., etc., etc.; the bitter fact is that mechanization is not only an added utility, it is a development in itself and there is no way to avoid it, it is part of the world's difficult and maddening progress. Indeed it might be better to stand on the outside looking in at the intricate mesh of gears except that one day there will be no outside left to stand in. . . .

The day will come when Denmark will have to put away the cracked mirror, the broken fork, the three-legged chair, the sagging bed, the leaking drains, tradition itself.

When we drove up an old man, across the way in the cemetery, was tending a grave. Though a car is somewhat of a novelty in the little village he did not look up when we drove up, bent double he was absorbed in his task. But we hadn't been parked three minutes before ten, fifteen boys surrounded the car; the car was a magnet that drew the boys from goodness knows where, apparently out of the ground itself. The car was examined in every detail, not a bolt or screw escaped their scrutiny. Useless for the old man to call his grand-son; the boy was on his knees absorbed in the mechanism under the car.

Short Talks About The Seamen's Mission

III. A "Christmas-letter" Before Christmas to Friends in America.

I have been looking forward to writing this letter. It will not be a report about the work as the two previous "Short Talks," but a glimpse into the work as it is carried out today and an appeal to you to join us in our preparations for Christmas and help us carry out the work.

Sometimes I have heard seafaring people say: Why should there be a special work for the seamen? Are we supposed to be worse than others? This is an entirely wrong conception. Danes at home have their family and can choose whom they want to associate with. Emigrants from Denmark take their families with them or can establish a home abroad. But seafaring people are doomed to associate with those on board and have their families miles away, sometimes on the other side of the earth in Denmark.

It is therefore quite natural that the Church in Denmark would like to meet the seamen where they go ashore and as far as possible try to create a place for them, where they can feel at home and where they can receive all needed help.

From experiences in China, where I have spent a great many years, I know how the Danish language, a Danish home, Danish songs and now and then a Danish church service means comfort and consolation to Danish seamen on duty far from their home country.

New York of course is not China, but from my short stay here, I know that not a few—especially amongst the younger seamen—have been happy to receive whatever service the Danish Seamen's Mission has been able to offer.

On my writing desk I have copies of 19 "Bulletins" with programs for the month, special meetings or excursions, prepared by the Seamen's Mission and distributed on the Danish ships in harbour, or put on the notice board at the Danish Consulate, Shipowners Offices and at the Danish Seamen's Room. I choose at random a few of them, and I wish the reader could have been present at these and similar occasions.

One evening we had invited a Danish instructor from one

of the airfields in New York, Mr. Alfred Hansen, to lecture on: "How to avoid accidents." It was a most interesting lecture accompanied by aviation films. Still more interesting it was to observe how the seamen were grouped around Mr. Hansen both before and after the lecture to question him about a great many things. The older ones compared navigation on sea and in the air, and the boys wanted to know, how they could become air-pilots. The most fascinating moment was, when Mr. Hansen finally had packed his moving-picture machine, his film and papers in his motor-car, and then loaded it will all the boys, who should have taken the subway to their ships in far off Brooklyn. They enjoyed returning to the ship in that easy and delightful manner.

Another evening we had a musical entertainment. Mr. Gunther Meyer was present and filled the room with his very beautiful music. First he played some classical music and then some Danish songs in a way that made us join the music with our voices.

Afterwards we had a competition where the boys answered questions. The Seamen's Home is located in the oldest part of New York and the seamen are every day passing some of the most interesting historical places without knowing it or without noticing these places. Some of the questions were therefore: "From where did Wall Street get its name?" "Where was George Washington inaugurated president?" "Where is Robert Fulton's tomb?" "Where were the first foreign houses built in America?" etc.

We had many amusing answers to some of these questions. But it was evident, that the evening was not in vain, as we the following days heard some of those, who had been present, say: "I have just been round to look at the inscription on the wall of Broadway No. 41, where the first four foreign huts were built," or "Yesterday I found Fulton's Tomb at the cemetery south of Trinity Church," and "Now I understand, why the statue of Washington is placed outside the building on the corner of Nassau and Wall Street."

The above only refer to some evening events. On Sundays we often have excursions. The Danish ships anchor at piers wide apart, some in the Eastern part of Brooklyn and some as far West as Hoboken, therefore it seems practical for us on these occasions to meet at the Seamen's Home as soon after dinner and the Danish church services as possible.

As a rule we start between 1 and 2 o'clock and take the subway to the zoo, the Museum of Natural History, Rockefeller Center or LaGuardia Airport. If we are only a few it is quite easy, but in case we are a crowd of 15 or more it is difficult, because they do not know they have to hurry and at the same time be careful to get into the right train!

During the short time we have been here, we have had 25 such excursions with altogether about 200 seamen from Danish ships. Everybody is enthusiastic when we are at the Museum of Natural History and many of them have expressed their desire to spend more time there and to visit the museum again; they like to watch the planes at the airfield, and the view from the top of the Rockefeller Center 70-story building is an experience nobody will forget, whether we are there in the day time or at night when the whole of New York is illuminated with tens of thousands of electrical lights while flickering stars are shining above us.

Sometimes we end the day in Our Saviour's Danish church at Brooklyn or in the American Y.M.C.A. Seamen's House at Manhattan, where they have a swimming pool and a Chapel. Then we listen to the Word of God and sing our Danish hymns while our thoughts wander to Denmark to our dear ones at home, and upwards to God who will stand by when we are tempted and lead us through life on earth to His eternal Home.

Christmas is approaching, and we hope to make it a happy time for every Danish seaman who arrives at New York and those who leave New York before Christmas and will have to spend Christmas Eve on the sea or at places far from home where not even the Danish Seamen's Mission can invite them ashore. Many have not been home for years or will not be able to return home for years because their ships go between New York and the Far East or South America.

May we ask friends of the Danish-American Seamen's

Mission to send contributions for Christmas gifts and for the work in general to:

Danish-American Seamen's Mission
% Povl H. Baagøe
2223 Benson Avenue
Brooklyn 14, New York, N. Y.

Thanking you in anticipation and with kindest regards from the board of directors of the Danish-American Seamen's Mission and yours very sincerely.

Povl H. Baagøe.

November, 1947.

District II Sunday School Institute

The first of a list of activities contemplated in District II took place at the Juhl church, Marlette, Mich., on Saturday and Sunday, Nov. 1 and 2, in the form of a "District Meeting and Teachers Institute." The theme and activities centered around our purpose of "Educating for Christian Living."

Present were Lay people from Ludington, Muskegon, Manistee and Greenville, Mich. Pastor Edwin Hansen of Racine, Wis., was our guest speaker. Pastor John Christensen of Ludington in his capacity as chairman of the District Education committee had arranged the program and was present as a speaker. We also had with us Rev. Tromborg, Norwegian missionary who spent 26 years among the Santal people of India. The meetings were opened Saturday afternoon with a goodly number of interested people in attendance. A word of welcome by Rev. Richard Sorensen of Juhl, was followed by a lecture on "The Practical Aspects of Christian Living." The unique manner in which Pastor Hansen, through a questionnaire blank for self rating purpose, brought to our attention point by point the essential requisites needed to be a good teacher, was highly appreciated. This also gave us much material for the discussion on the subject, "Means and Methods of Educating for Christian Living in Sunday School," which followed his splendid lecture. This latter part of the afternoon program was directed jointly by the pastors John Christensen and Richard Sorensen.

The Saturday evening program was transferred to the Germania church, commencing with a vesper song service, followed by another inspiring address by Pastor Edwin Hansen, who laid particular stress on "A Teachers Challenge for Christian Living."

Sunday morning services were held in both the Juhl and Germania churches. In Germania services were in charge of Pastor Sorensen, with Pastor Tromborg preaching the sermon. One could listen for hours to this fine pastor, who seems conversive upon any subject at hand. In Juhl Pastor John Christensen of Ludington directed, with Pastor Edwin Hansen delivering the sermon. Had this sermon been given in a large metropolitan church, it would undoubtedly have been accepted as a great sermon. I personally thought it so outstanding, that I am requesting Pastor Hansen to have it printed in L. T., and if the editor can find space to do so, I am confident you too will enjoy it and receive much inspiration from it.

Dinner was served by the Juhl ladies in the church dining room (also our Sunday school rooms) and of course one of those bountiful dinners as only farmer ladies can make.

At 2 p. m. we re-assembled in the auditorium for a lecture by Pastor Tromborg telling us about his 26 years of work among the Santal people in India. It was an exceedingly interesting address, accompanied by colored moving pictures of the Santal people. He brought to us a vivid understanding of life among these primitive people, and the need for greater cooperation from all Christian people. An offering brought \$50 for furtherance of this work.

Our two-day meeting closed at 4 o'clock at the coffee tables, where visiting and farewells lasted until 6 o'clock.

The meeting is indebted very much to the adult choir from our Detroit church. These friends rendered beautiful singing at the morning worship as well as at the afternoon program, supplemented by the Juhl Young People's choir.

Many expressed their delight in having come even a con-

siderable distance, and also expressed their desires to participate again in such and similar meetings.

I personally value this meeting as a "refresher" and consider similar meetings very necessary from time to time, if we are to successfully continue as church workers and teachers of children. We cannot overlook the value that we receive from the fellowship of associating together in a common cause. It is such activities that keep us "awake" and bring us closer together as a district and is bound to result in greater service.

It is thus that we can put our shoulder to the wheel and strengthen our part of the work. May God grant that we not weaken through "inactivity" but carry our share and a little more, all through His strength within us, and for His glory.

B. P. Christensen, Secretary,
District No. II, Marlette, Mich.



BOOKS

CHRISTMAS — An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan. Published by Augsburg Publishing Co., 425 So. 4th Str., Minneapolis, Minn.—Gift Edition, paper, in envelope, \$1.00; Library Cloth Edition, boxed, \$2.00.

This is the seventeenth volume of the loveliest of all Christmas gift books. Distinguished by its choice of Christmas material, beautiful in design, rich in color, it brings again delightful holiday reading.—Articles include "Nazareth to Bethlehem" by Madeline Sweeney Miller; "Christmas Letters" by Solveig Minne, and "Jenny Lind's Yuletide" by Burnette Thompson. "A Joyous Christmas"—A Little of What Goes On, Most Everywhere, When The Yuletide Comes Around, as told in four pages of the most charming and fascinating drawings by Lee Moro. Many lovely art reproductions, festive poetry and Christmas carols are found throughout this volume.

H. S.

CHRISTMAS CHIMES—Edited by Lawrence Siersbeck; Published by the Luther League of the United Evangelical Lutheran Church. (Lutheran Publishing House, Blair, Nebr.) 64 pages; Price 75 cts.—

This 64 page Christmas publication comes again this year in an attractive, colored cover, well illustrated throughout the publication with artwork and photographs.—Among the contributions are "Christmas at the Chicago Museum of Science and Industry" by Fred C. M. Hansen, "Ten Artists and Their Paintings" by Edward Hansen; "Christmas—God Expresses His Idea" by Clifford Hansen; "Vexation and Benediction" a story by the late Pastor Olfert Ricard of Denmark, translated into the English by James N. Lund. A four page spread of pictures and a presentation of the Erik Flensted Jensen's Gym Team written by Lawrence Siersbeck stands out as one of the very fine contributions in the publication. This year's edition of CHRISTMAS CHIMES undoubtedly will be greeted as a definite improvement over last year's edition.

H. S.

CHRISTMAS ECHOES—Edited by Abner B. Batalden; Sponsored by The Luther League Federation of the Lutheran Free Church and Published by the Messenger Press, 2120 Riverside Ave., Minneapolis 4, Minn.; 64 pages; Price \$1.00.

This is the Christmas Annual of the Lutheran Free Church. It contains Christmas stories from China, India, Norway and America. There are several well written historical sketches, one entitled "India 'Invaded' By China Missionaries" by Kristian Tromborg, returned missionary from the Santal Mission field. This is the story of the evacuation of missionaries from China during the war, who were temporarily accommodated in the various Santal stations. Another historical sketch is entitled "Sunday School Olsen" by Johanne M. Johnson, giving a character sketch of Gabriel Olsen who "devoted fifty fruitful years to Sunday School Work in Stavanger, Norway." Church history is revealed in the article "He Walked the Earth, a Free

Man" by Eleanor Hain, a well-written sketch of the Professor Sven Oftedal, one of the founders and leaders of the early days of the Lutheran Free Church.

H. S.

CHILDHOOD OF JESUS—By J. M. Girtz. Published by Lutheran Publishing House, Blair, Nebraska. 42 pages; Price 25 cents.

This is the story of the Childhood of Jesus written in a style that can be grasped by the smallest child. The author spent several years as a missionary in Santalistan, India, and undoubtedly discovered that the story of Jesus could be told in a simple language so even these Santal children could understand it.—The illustrations in this little book are excellent and appealing to any child's eye.

The book is bound in a very pleasing two-tone brown paper cover with a picture of Jesus in the carpenter shop.

We heartily recommend this fine little book to all homes where there are little children. It can be a fine Christmas gift.

H. S.

YULE—Edited by Harris Jespersen, Published by the Danish American Young Peoples League.—Price 60 cents.

This is our own Christmas magazine and comes again this year with its promise of the very best of reading for the Christmas holidays. The editor has labored through many months in collecting from a number of our best writers Christmas meditations, stories, poems, and illustrated with pictures, and illustrations.

The copy has not yet reached our desk, but we have advance information with names of the authors which promises the very best in Christmas reading.—The various Youth groups in our congregations will be in charge of the sale of YULE. It is being sold for the usual price of 60 cents. We recommend it as a **must** in every home in our synod.

H. S.

Greetings and Comments From Our Readers

THE STRANGER IN THE PEW

Often persons unknown to you come in and worship at our services. They come because they wish to worship in a Lutheran church and you are happy to see them there, for you like that they seek the church. But quite often these strangers come only once or twice. The reason for this is that they are still strangers after having been with us.

When people go to a show or to a ball game they do not expect to be greeted. But it is different with Church. When they seek a Church, one of the reasons they come is in search of fellowship. They wish to establish themselves in a group that believes as they believe.

It is never pleasant to be a stranger; it is not natural. But a stranger can hardly walk up to people in an established congregation, present himself, and say that he desires to be accepted into their fellowship. He must be accepted through someone in the established group. If, after a couple of times at services, no one has bid him welcome, the chances are that he will seek another Church. Then we have lost the opportunity to offer someone a church home, and he has left us feeling that he was not wanted among us.

It is granted that all people can not walk up to strangers and strike up conversation, but there are many who can. It is chiefly to these that I am directing this thought. Whenever you see a stranger in the church and no one sitting with him, take a seat beside him and help him find the order of service in the hymnal. If you see him outside the church speak a word of welcome. It costs so little and helps so much.

All you need to do is to imagine yourself in his position and I am sure you will act quickly. A person should never feel that he is a stranger in church; there should be no such thing as a stranger in the pew.

—Ove Nielsen
in "Kirke og Folk."

Grand View College And Our Youth

GVC Highlights

November 8th was the date of one of the most important Grand View social events of the year, the Echo dance. Our hosts at the dance were members of the losing Echo team "A" and they did an outstanding job of decorating. All the decorations revolved about fourteen large paintings drawn by our artistically inclined students, Harlan Pedersen, Chris Sorensen, Glenn Krantz, Donald Nielsen, John Sorensen and Betty Knudsen. They tended toward modern art and all but four were original. The "Empire Room," as it was called, had an atmosphere of dignity and distinction, and set the mood for an enjoyable evening. During the intermission of the dance we were entertained by the "Stinky Miller Band."

After our U. K. meeting November 15th, Julia Petersen's committee sponsored a "quiz program" complete with singing commercials, a quiz master, quiz questions, and prizes. Six members of the audience had an opportunity to win one of these prizes. There was also a musical interlude during the program, when Paul Christiansen and Leslie Krogh played duets on their violin and accordion.

Olaf Lund, our choir director, has greatly stimulated the interest in musical activities this year. Our choir members number sixty and we are, at present, working on a Christmas concert which will include a Christmas cantata and "The Halleluja Chorus." On November 19th a musical program was given in honor of the District presidents who were meeting at the college during that week. Rev. Bundgaard, president of district V gave the short lecture. The choir sang for the program and there were also violin and vocal solos and a song by the girls' trio.

There have been three very interesting clubs organized this year, one of which is a new one at Grand View. This is the Physical Science Club which meets monthly. Their topic for the year is atomic energy and a different phase of this topic is discussed each time. The president of this club is Victor Skov. Both the Religious Discussion Group and the International Relations Club are meeting twice a month. The Religious Discussion Group meets in the Lounge of the new girl's dormitory and a topic is selected for each time. Our first two topics were "What is Faith," and "Prayer." The discussions are directed by the president, Howard Paulsen. One of the bi-monthly meetings of the International Relations Club is held at the home of Dean Nielsen. Here too, a subject is chosen for each meet-

Minutes of the National DAYPL Board Meeting

The meeting was opened by the president, Rev. Richard Sorensen. All members of the board were present. The minutes of the national convention at Racine were read, and the treasurer reported \$256.18 in the treasury.

Our first item of business was the work of the Program Committee, which is very important in successfully carrying out our program. The purpose of this committee is to assemble and distribute material of an organizational, recreational, devotional and educational nature to our societies and leaders. It is hoped that this will lead to a preparation of a youth manual for every society so that this material will be usable. It was decided to appoint Mrs. Ellen Knudsen chairman of the Program Committee. We also decided that a member of the DAYPL board should be an ex-officio member of this committee, and Rev. Howard Christensen, vice-president, was appointed.

In considering the distribution and the use of this material we were of the opinion that every congregation in our synod should take the responsibility for having an active young people's society. The motion was made and car-

ried that Rev. Holger Strandkov, synod representative on the DAYPL board, be asked to send a letter to every congregation urging them to set up a committee to work with the pastor in carrying out an active youth program. The function of this committee is to continually evaluate and assist in the promotion of the youth work. This committee is to make a semi-annual report to the synod representative of the DAYPL board. A questionnaire was prepared which will be submitted to each congregation as a method of evaluating their youth program.

After this preliminary survey of the status of the local societies had been made, we felt that it would be necessary for DAYPL leaders to make personal follow-up and contact with the local societies. The motion was made and carried that this coming spring the DAYPL leaders endeavor to visit as many local societies as possible. Tentative plans were made to carry this out. One of the objectives of these meetings is to acquaint the youth committees and young people's societies with the work of the Program Committee.

We discussed the need for leadership courses for our young people. We need experts in the various phases of youth work to conduct these courses, and we mentioned the possibility of attending the United Christian Youth Movement, of which we are now a member, leadership courses. The motion was made and carried that the national president incorporate in his annual reports to the national synodical convention, district and national DAYPL conventions recommendations for arranging district leadership courses. The board also decided to go on record as being vitally interested in consideration of finding and developing synodical activity centers.

The problem of greater participation by the students of Grand View College in the DAYPL program by contribution of their talents and abilities was discussed. The board expressed the desire that these people, who are potential leaders in our church work, enter more definitely into DAYPL service.

Due to the resignation of the Yule business manager, we nominated various people for this position. They should be considered by the editor, Rev. Harris Jespersen, who would choose one or recommend others which would be approved by the board. The following people were nominated: Rev. Clayton Nielsen, Herbert Hansen (Omaha), Adele Grobeck (Omaha), and Marian Mortensen (GVC). The motion was made and carried that the board recommend to the convention that they pay an honorarium to the editors and business managers of Yule and The Upward Trail in the event that there is a substantial profit from the 1947 Yule.

Rev. Howard Christensen gave the World of Song report. There is approximately \$1,000 in the treasury. All

ALUMNI OF GRAND VIEW COLLEGE

Recognizing the need for adequate facilities at Grand View College, the Alumni Association at the 1947 Studentfest moved to start a drive to raise \$3,000.00 to buy a station wagon to be presented to Grand View College at the next Studentfest.

As Alumni let us generously support this drive, knowing that a station wagon can be put to good use at Grand View College. The added work and responsibility presented by the large increase of enrollment gives reason enough for the purchasing of a station wagon.

Your contribution will be greatly appreciated and you may send it directly to the undersigned.

**Cora Sorensen, chairman,
521 East 2nd Street,
Spencer, Iowa.**

ing. The first of these were "Why we should feed Europe." At the second, Denmark was discussed and introductory talks were given by our students from Denmark. The president of this club is Walter Brown.

Winter is now well on its way at Grand View and we students find that the colder weather is a little more conducive to studying. With the change in weather comes the beginning of basketball season and so far we have played two games—lost one to Ellsworth, and won one from Red Oak. Predictions for the future games are good, and we hope the prophecies will not be wrong.

**Esther Johansen,
Tyler, Minnesota**

music plates for the new unit "Scandinavian Folk Games" have been made, and all directions are finished and ready for the printer. The new unit will include a foreword, glossary of terms, aids for leaders and 43 folk games classified according to difficulty.

A report of the annual UCYM Playing Conference held at Green Lake, Wisconsin, October 3-5, was given by Bodil Strandskov. She and Dagmar Jensen acted as our delegates. Through this report the national board was informed as to the set-up of the UCYM. The meeting was attended by about 90 young people from 39 Protestant denominations besides ours, and the national activities of UCYM were planned for the coming year. We discussed our position in relation to UCYM and methods whereby we can be aided by their program. It was decided to contact Miss Helen Spaulding of the UCYM and ask to have the members of the national board, program committee, district presidents, district advisers and editor of *The Upward Trail* added to their mailing list. The motion was made and carried that Rev. Richard Sorensen, Bodil Strandskov, and Dagmar Jensen act as liaison committee between DAYPL and UCYM.

A notice of resignation from the editorship of *The Upward Trail* had been received from Mrs. Axel Kildegaard, Jr., Miss Bodil Strandskov resigned as DAYPL treasurer so that she might accept the appointment to this position. The motion was made and carried that DAYPL equip the editor of *The Upward Trail* with a typewriter.

We also recognized the need for purchasing filing equipment for storage of *The Upward Trail* and DAYPL material. Rev. Richard Sorensen offered to supply the editor with a file until we can afford to buy one.

The following people were nominated for the position of treasurer: Glen Krantz, Emery Thomsen, Cora Sorensen, Victor Skov, Milton Knudsen, and Julia Petersen. The secretary was instructed to ask them in the order nominated to accept the position.

We again discussed the desirability of changing the name of our organization. A motion was made and carried that the board submit the following constitutional amendment to the 1948 convention: "Article I—Name. The name of the organization shall be the Young People's Fellowship of DELCA." This name was our first choice, but any additional suggestions from individuals or societies will be welcomed for consideration.

In regard to next year's convention the motion was made and carried that the president write to Rev. Alfred Jensen, synod president, to find out if we may have Saturday afternoon and evening of the synodical convention for the national DAYPL convention. If this is not possible, or if the synodical convention should be in California, we should consider a national camp-convention perhaps in conjunction with some district camp.

The board strongly agreed upon the advisability of standardizing certain parts of our program such as time of elections of officers, etc. The president and vice-president were instructed to submit to the local societies a suggested plan for a unified organization of local work.

January 25-February 1, 1948, is National Youth Week for the 40 Protestant denominations within UCYM. We decided to encourage local societies and congregations to observe and emphasize this work. The suggestion was made that the installation of the new youth committee in each congregation could be part of the activities.

There needs to be more frequent contact among the members of the national board and the editor of the paper, and the president offered to begin a round robin letter.

In discussing the various phases of the DAYPL program we were time and again confronted with several difficulties. One is that of finding personnel with adequate time to spend doing DAYPL work. The hope was expressed that someday we might have a person who could spend a great deal of his time as director of the youth program. We not only need leaders with more time, but we need more finances to carry on what we believe is a very important part of our church work.

The motion was made and carried that the meeting be adjourned.

Respectfully submitted,
Ellen Bollesen, Secretary

OUR CHURCH

Denmark, Kans.—"The Lord's Acre Plan" has been carried out in the Denmark congregation during the past year, the congregation having a balance of \$1000 at the end of the year. The congregation will continue the plan again for the coming year: The proceeds from one acre from each farmer is given as an extra contribution to the church. Rev. Clayton Nielsen is the pastor of the Denmark congregation.

Miss Bodil Strandskov has been appointed by the D. A. Y. P. L. Board as the new editor of "The Upward Trail." All material for the January and forthcoming issues should be sent to Miss Bodil Strandskov, 8500 Maryland Ave., Chicago 19, Ill.

Danevang, Texas. The Danevang congregation will dedicate its new church building on Sunday, Dec. 14. Rev. Alfred Jensen, synodical president, and Rev. M. Mikkelsen of Minneapolis, Minn., have been invited as guest speakers.

Rev. Johannes Pedersen has resigned from his pastorate in Portland, Maine, and has accepted a call from the Danevang, Texas, church. He will, according to present plans, with his family,

move to the new field of work in the middle of March.

Rev. Edwin E. Hansen has resigned from the Bethania Church in Racine, Wis., and has accepted a call from Central Lutheran Church in Muskegon, Mich. He and his family will move to Muskegon in February. Rev. Hansen has served the Racine church since 1942.

Rev. J. C. Aaberg, who recently returned from a trip to Denmark, was shortly after his return here called before the Royal Consul of Denmark and presented with the Order "Ridder af Dannebrog" for valuable service rendered his native land. Pastor Aaberg is well known for his many splendid translations of Danish Hymns into the English language. On November 8th he observed his 70th birthday, and "Open House" was observed in the home of his daughter with whom he is staying.

Rev. and Mrs. Harald Riber have arrived safely in India and are now ready to begin their language study in order to qualify themselves for the work as missionaries in the Santal Mission. In a letter to the editor Harald Riber writes that they enjoyed a most pleasant ocean voyage from Denmark to India in the company of about 200 missionaries.—Harald and Mary Riber's address will be for some time: Maharo, P. O. Dumka, Santal Paraganas, Bihar, India. Air Mail Letter Sheets can be had at any U. S. Postoffice at 10 cents, good to any foreign P. O. address. Air Mail will go to India in about 10 days. Send Harald and Mary Riber a Christmas greeting.

St. Stephen's, Chicago—Rev. Ernest Nielsen, pastor of Trinity Lutheran Church, was the guest speaker in the St. Stephen's Church on Thursday evening, November 20th. He spoke on the topic: "What Being A Lutheran Means." The meeting was sponsored by the young people of the church and a discussion followed the lecture by Rev. Nielsen.

On Sunday, Nov. 30th the St. Stephen's Young People's Society sponsored a Youth Rally of young people from the Trinity Church, the Dwight Church and from their own local group. Rev. Alfred Sorensen, pastor of the church spoke to the group on the topic: "After Confirmation: What?"

Rev. Alfred Jensen, synodical president, is at present on a speaking tour in the churches of the Eastern District. He attended the American Bible Society annual meeting held in New York City Dec. 2-3, and will attend the National Lutheran Council Executive Committee meeting in New York City Dec. 5-6.

A Lutheran World Action meeting was held at Hotel La Salle, Chicago on Monday and Tuesday, Nov. 24-25, planning the program for Lutheran World Action for the year of 1948. Present from our synod were the following pastors, Alfred Jensen, C. A. Stub, Edwin E. Hansen, L. C. Bundgaard, Holger Nielsen and Holger Strandskov. Our synod

had only reached 79.2 of its 1946-47 quota up to November 20th. Several of the other synods had gone over the 100 per cent. We can only hope that real sincere efforts will be made in all our groups that have not yet reached their quota. Funds for the 1946-47 quota must be in the New York office by December 31, and should reach our synodical treasurer at the latest by December 28th.

Askov, Minn.—A week of Community Folk School was observed in the Bethlehem Church during the week of November 10th. Holger Koch of West Denmark, Wis., assisted Rev. Harald Petersen, pastor of the Askov church in the leadership of the school. The program consisted of lectures, singing, music, dramatics, discussions, etc.

Seattle, Wash. — The St. John's Church of Seattle recently collected a sum of \$1690.00 for which an automobile was bought for the church, and was presented recently to the pastor, Rev. J. C. Kjaer, for his use in the large work of the city church he is serving.

The Delay of Yule

Many are wondering why Yule is so long delayed. We advertised that it would be published soon after mid-November and still it does not appear by the first of December. The delay has been at the publication house and has been beyond the control of either the editor or the business manager.

We hope that our many agents will work double time to sell the copies which they have ordered. The delay means that we will not sell as many through other publication houses and book stores as we had anticipated and

only your good cooperation will assure us from ending this year's business in the red.

The orders which we have received this year from our many societies or congregations have been very good. If all copies ordered, about 2,800 to date, are sold, we are certain to come out on the long end financially. We therefore hope you will do your best to sell your copies of Yule before Christmas.

Harold Petersen.

Santal Mission

Marinette and Menominee Mission Circle	\$ 25.00
Kyushu Mission Group, Racine ..	10.00
District IV	100.00
Ingemann's Church, Moorhead, Iowa	60.73
Mrs. Thuesen Nielsen, Newell, Iowa	2.00
Dan. Luth L. Aid, Newell, Ia ...	10.00
Christoffer Jensen, Tyler, Minn..	1.00
Jens Jorgensens, Tyler, Minn..	5.00
A Friend, Viborg, So. Dak....	9.36
Dan. Luth. Sunshine Circle, Enumclaw, Wash.	10.00
St. John's Luth. S. S., Cordova, Neb.	21.25
District I Convention,	23.00
Mrs. Christine Christensen, Hartford, Conn.	1.00
Mrs. M. Bekker, Hartford, Conn.	1.00
Mrs. Anna Jacobsen, Hartford, Conn.	100.00
Rev. John Christensen, Ludington, Mich.	15.00
Mrs. White, Ludington, Mich. ...	15.00
Chr. Utofts, Tyler, Minn.	1.00
Jeanne Beilder, Alden, Minn. ...	1.50
District VI	55.00
Nazareth Luth. S. S., Withee, Wis.	36.00
Bethlehem Luth. S. S., Dalum, Canada	11.80
H. Reinholdt Nielsen, Ferndale, Calif.	3.00
In Memory of Niels Jessen, Tyler, Christ Olsen and Jens Jensen, Tyler,	2.00
Martin Petersens, and Sigurd Petersens, Ruthton	4.00
P. L. Lunds, Des Moines, Ia. ...	5.00
In Memory of Mrs. Jens Holm, Racine; Adolf Jensens, Askov, Minn.	2.00
In Memory of Mrs. Christoffer Jensen, Tyler, Mrs. Ferdinand Jensen, Flaxton, Lars Bollesens, and Carl Olsens, Tyler	3.00
In Memory of Mrs. Caroline Jorgensen, Kimballton, A friend Minneapolis	5.00
Immanuel Ladies' Aid, Kimballton	5.00
Immanuel Luth. S. S., Kimballton	10.00
In Memory of Rev. A. C. Kildegaard, Bronx, Mr. and Mrs. P. L. Lund,	5.00
Dagmar Miller, Tyler	1.00
In Memory of Mrs. C. C. Soren-	

sen, Tyler, Anonymous, Tyler	10.00
Mrs. P. K. Petersen, Dagmar Miller, Tyler	2.00
In Memory of Mrs. Niels Petersen, Owen, Wis., Misses Sina and Clara Petersen, Owen	20.00
In Memory of Harold Christopher, Pearl Harbor, Victor and Mrs. Marie Sondergaard, Dwight, Ill.	5.00
In Memory of Chr. Sorensen, Askov, Minn., Mr. and Mrs. E. A. Hansen and Dagmar Miller	2.00
In Memory of Oda Ann Petersen, Tyler, Minn., Victor Jensens, Chris. Lauritzen, Mavis, Gary and James Utoft, and Viggo Nielsens and Harald, all of Tyler	7.00
Correction: Kyushu Mission Group, Racine, earmarked its' \$10.00 for leper work.	

Total for October	605.64
Total since January 1	6504.77

"Yule" is Superb

Askov, Minn.
Dec. 5, 1947

Just at this moment, when we have Lutheran Tidings all ready to go on the press, a copy of the 1947 "Yule" comes to my desk. Normally we would proceed and print as planned, but this copy of "Yule" is so beautiful and impressive that we are going to break up the last page just to recommend this third edition of the DAYPL Christmas Magazine.

It is by far the most beautiful cover that we have seen for several years, imitation knotty pine with a very attractive design in red and blue. At the present price of printing it would seem the cover alone is worth the price of the whole magazine, which is only 60 cents. Approximately 40 pages of excellent reading matter inside of this fine cover makes the 1947 "Yule" a real bargain at 60 cents; a Christmas magazine that should be in every home in USA regardless of nationality.

Some people have the idea that "Yule" is created especially for people of Danish descent. I would rather put it this way: that "Yule" is a contribution from the very best of our authors of Danish descent and presented to the American public for good wholesome reading, particularly at Christmas time.

If this magazine is not available in your local book store then order one or more copies from the business manager: Rev. Harold Petersen, Askov, Minn. Lutheran Tidings goes into approximately 7,000 homes; we would like to see a copy of "Yule" in every one of these homes.

Svend Petersen.

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 LUTHERAN TIDINGS, Askov, Minn.

December 5, 1947

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,