

Lutheran Tidings

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No. 13

Danevang, Texas

The Danevang community again has a very beautiful and spacious church building replacing the old church that was destroyed by the hurricane in 1945. The loss was felt by all. Everybody was deeply concerned. The sorrow was truly "our sorrow." Today, the joy that there is a new church is shared by all. The divine promise that "sorrow shall change to gladness" has once more been verified by united effort and determination. The Danevang cotton naturally took the same beating as the church building, and the year following the hurricane yielded hardly enough for the barest necessities. Building plans had to be revised as prices on building material soared; the Danevang people accepted the delay whole-heartedly, but they refused to be defeated. Today the new church is a reality and it is paid for. We have had some very well attended Christmas services, beginning Christmas Eve.

The dedication service had been set for Sunday, Dec. 14, 1947.

We were indeed very happy to accept the invitation from Danevang to come and take part in the dedication of the new church. As a child of the congregation at Danevang I have always been deeply concerned about the progress of the church work there. The church has always been an essential part of the community life, and learning about the destruction of the building that harbored so many of our finest memories I felt the loss as a real tragedy and accepted it with genuine sorrow. It was there that we were baptized, confirmed and married. I remember vividly the first church dedication in 1909. Rev. S. H. Madsen was our pastor at the time; at the dedication service Rev. Madsen was assisted by the pastors Rev. Christensen and Rev. Henningsen. Church services had been held in the Assembly hall. Now we could move into a new and beautiful church, and how we rejoiced when we realized that hearts and souls had been rededicated as well.

Therefore, when we received the invitation to attend the dedication again this time you may easily

understand that we accepted gladly and that we looked forward to the event with some anticipation.

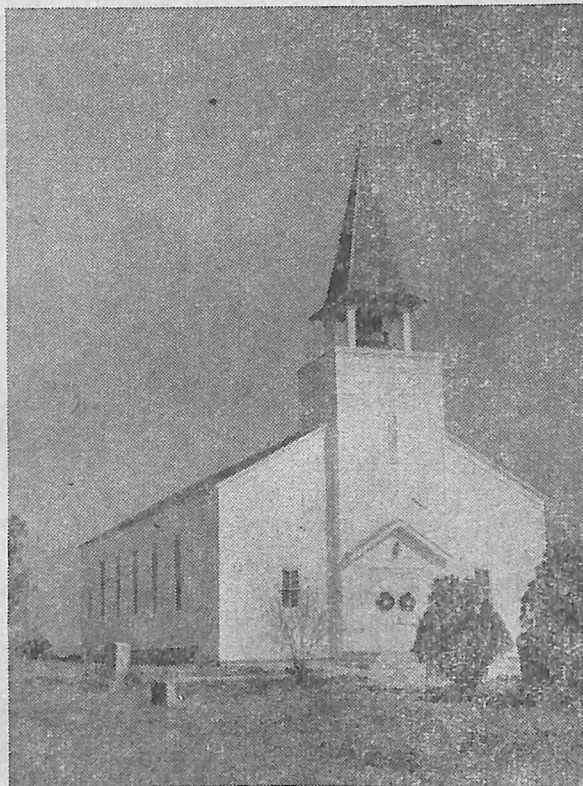
Friday and Saturday were rainy and chilly while many hands were busy completing the last preparations. Sunday (Dec. 14) appeared somewhat clearer and more promising. At ten o'clock the church very beautifully decorated was well filled with thankful people. Assisting Rev. Alfred Jensen, president of the Danish Ev. Luth. Church, were the Rev. S. D. Rodholm and M. Mikkelsen, also members of the local church board took part in the dedication ceremony.

The service was indeed very impressive and worshipful. After the consecration proper three little children were baptized, and following the sermon there was communion service. It was truly a wonderful beginning which will go down in the Danevang history as an event long to be cherished and remembered by all.

The dining hall, close by, had been festively adorned with beautiful flowers for the occasion and the tables were spread with inviting food, so after the church service we enjoyed a very fine dinner and had occasion to meet many old friends and make new acquaintances. Rev. and Mrs. Rodholm were on their Christmas vacation and as their son, Ansgar, had come to take them along to his home in Corpus Christi, we had to bid them farewell before we again assembled in the church for the afternoon service.

The two remaining pastors both spoke and brought greetings. The president of the Danevang church expressed appreciation for gifts received from far and near, and to members and friends locally for generous support: "Delayed by rain we had to work hard the last few days in order to make it. We made it, thanks to many willing hands. It has really meant a lot to the Danevang congregation being so far off and sometimes feeling the remoteness to know that others thought of us in a time of emergency."

A feeling of deep gratitude prevailed as we again after a splendid meeting gathered around the coffee tables. Greetings from friends and former pastors



Ansgar Lutheran Church, Danevang, Texas.

had been received and were read at this time. Singing and short talks expressive of the gratitude toward the church and its many blessings, concluded the day.

Rev. Jensen lectured again Monday afternoon, and it is an old tradition in Danevang that after a lecture

by a visiting pastor there is coffee and after the coffee singing and brief remarks by various members. Thus ended two richly blessed days. And the work goes on.

Elna Mikkelsen.

January 2, 1948.

"Behold We Go Up To Jerusalem"

"Then he took unto him the twelve and said unto them, Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles and shall be mocked and spitefully entreated and spitted on, and they shall scourge him, and put him to death; and the third day he shall rise again."

Thus spoke Jesus to his disciples on his last journey to Jerusalem. They heard the words but did not understand them. Their state of mind is described by Mark in these words: "And Jesus went before them; and they were amazed, and as they followed they were afraid."—They lingered, they were behind, it was a slow progress; but they followed and became witnesses and messengers of all that happened.

We are entering the season of Lent, and we are also going up to Jerusalem, there to see wonderful things: Not only the weakness of his disciples, "They all forsook him and fled"; nor the cruelty of the Sanhedrin, "Let him be crucified"; the cowardice of Pontius Pilate; but first and foremost the overwhelming love of Jesus Christ, as it "burst like a flower from the stem of the Old Testament feasts in the blessed Sacrament of the Altar"; his tenderly recalling words to Judas: "Friend wherefore art thou come? Judas betrayest thou the Son of Man with a kiss?" his look of mercy upon Peter—and such a look can save a man—Peter went out and wept bitterly. His overwhelming love culminated when upon the cross he prayed for them all: "Father forgive them, for they know not what they do."

We shall not forget the agony in the garden, the full surrender to the Father's will: "O, my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as Thou wilt"; nor do we forget the heavenly messenger that gave him strength to carry on; nor his Lordship as he faced the question of the High Priest: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."—Jesus answered: "Thou hast said. I am"; and face to face with Pontius Pilate: "Art thou a king?" Jesus answered: "Thou sayest that I am king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." In spite of his crown of thorns he was still Lord of all.

What we witness by going up to Jerusalem is the unfolding drama of atonement. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—We notice when we hear Jesus speak that for him there is never any suggestion of failure, but he is always as-

sured of the ultimate victory. Therefore he also adds here: "And the third day he shall rise again."

The words: "Behold we go up to Jerusalem" have something else to tell us also. We are on the way; we are bound for Jerusalem. We are pilgrims; we are traveling; and some time we will have reached our destination; we have to get off at the next station.—Jesus and his apostles were not the only ones bound for Jerusalem at that certain passover. He might have recalled the time when he as a twelve year old boy together with Mary and others saw the holy city and the joy that ran through their hearts when they viewed the temple.

Lo, towered Jerusalem salutes the eyes!

A thousand pointing fingers tell the tale:

"Jerusalem!" a thousand voices cry

"All hail Jerusalem! hill, dawn and dale

Catch the glad sounds and shout Jerusalem, all hail."

P. Rasmussen.

Pardon Me, But --

have you heard of a fellow named Eie? Just as you Americans associate "business efficiency," "mass production," "big business," and other such terms with a Danish American named William S. Knudsen, so too do many British, Indian and perhaps men of other nations who deal in either tea or tung oil production, associate the name Eie.

Many, not all, of you who read this are going to be shocked when for the first time in your lives you find out that you have an investment in a \$200,000 business. - Yes, seriously, for you see it so "happened" that a number of years ago, your Santal Mission of India purchased a tea estate in the province of Assam, with the purpose in mind of: doing away with the bad influence of that estate upon many of the Santals who had migrated to Assam (because of over-population in Santal Parganas); of converting that estate into a healthy atmosphere and center for thousands of Santals; of creating a permanent and dependable form of labor for many of these Santals; and of setting an example for tea estate management, wherein the primary interest is the social, cultural and economic welfare of labor.

You know how "impractical" ministers can sometimes be. Well, it also "happened" that while the Mission was accomplishing these aims, the management of the estate fell into the hands of a minister, and an Old Country one (Danish) at that. Maybe this pastor has merely been "the exception that proves the rule," be that as it may, but exception he certainly has been, not only as a missionary of the Gospel, but also as tea estate manager. EIE is his name. They say that he knows each one of his laborers by name,

whereas in India the normal thing to do is to call them all by the name "coolie" and be done with it (a foul word that doesn't sit well in my Americanized stomach).

The estate contains about 2,000 acres of land: 500 producing tea at the present time; 1,000 acres are producing the tung nut, from which is extracted an oil used in paints as a drying agent; and the remaining 500 acres are being reclaimed from their present jungle state. Together with managing the agricultural part of the work, Eie also sees to it that things run smoothly in the huge factory on the estate, where the tea is very carefully processed, boxed and shipped. And still not ready to call this a "day's work," he dons the more obvious role of an ordinary missionary, and devotes much time to the helping of many people along (more obvious) spiritual lines.

Just as many other things "happen," recall if you can (many Americans can't), that the world "happened" recently to be involved in a war. Economically, this favorably affected Indian production just as it did most producing areas in the free world. Due to the expert management, the building up of the soil, and the generally wise direction done by Eie, production has steadily increased year by year, and aside from the other accomplishments previously mentioned, our estate proved to be a "gold mine"; and at an opportune moment, because with the German invasion of Denmark and Norway, the bulk of financial support for our mission was shut off. Together with extra efforts on the part of our American Santal Mission minded people, the profits from the estate were sufficient to tide the mission over the war years. At the present postwar level of prices our estate is taking in approximately \$200,000 a year, with a net profit of about \$70,000. (Upkeep and running expenses of the estate have not been deducted from this figure so net profits are not actually that high).—It is reported to be the largest tung plantation in Assam and I have heard that its production has a determining effect upon the Calcutta tung market (within that grade of tung oil which our trees produce).

Of course I haven't just "happened" to have mentioned Rev. Eie and the tea estate. To mention the tea estate and its profits is considered by some as bad mission advertising. But I have purposely done so that your visualization of the size and scope of the Santal Mission work might be a true one (enlightened ones forgive me!)—The Santal Mission work has grown to be a potent arm of the Church. The Mission is not handing out peanuts to a bunch of dark-skinned peasants. Through the power of the Word a life-giving Church has grown amongst these citizens of India, and this Church is slowly but surely developing its own leaders. However, the forces of ignorance, disease, poverty and tradition still work unceasingly to do away with the new life that is struggling for breath and freedom. You and I are unable to give them life and to free them from the bonds of death, but we CAN offer them the Word that will give them life and victory over death. Through intelligent management your original investment in the tea estate

has returned unforeseen rewards. God willing, greater things from these will come if this Indian Church with its too few trained leaders is given the necessary support that you are able to give to it.

Harold N. Riber.

Memorial Service

Sunday, January 25, at 4 p. m., a Memorial Service was held in the chapel of the Seamen's Church Institute, New York, for the captain and crew members of the Danish ship, M/S "Kina," who perished when the ship was flung on a reef and crushed in a terrible typhoon last Christmas Eve. The service was conducted in Danish by Rev. Baagoe, who is in charge of the Danish Seamen's Mission, and Rev. Videbeck, pastor of Salem Danish Church, Brooklyn. The altar was decorated with red carnations and white gladioli, in the midst of which stood the Cross as the symbol of eternal hope, and the pulpit was draped with the Danish flag.

After the reading of the Opening Prayer the audience sang "Befal du dine Veje." Rev. Baagoe then conducted the altar service, at the conclusion of which the audience sang "Jesus lever, Graven brast." After the hymn had been sung Rev. Videbeck mounted the pulpit and delivered a moving sermon in tribute to those, who gave their lives in line of duty. The pastor concluded his sermon by quoting a stanza of a Danish hymn, which, translated, reads:

"Then, when we must sail,
It can never fail,
We shall reach safe harbor,
That can never fail."

Following the sermon Mr. Davenport sang with deep feeling the solemn hymn, "Abide with me, fast falls the Eventide." Rev. Baagoe then read an announcement from the home office of the East Asiatic Company in Copenhagen, giving the details of the tragedy. The pastor also read a message from a surviving passenger in which was stated that the captain remained on the bridge until all had gotten into lifeboats or life-rafts, and the last the survivors saw of him, he was standing on the bridge alone. Rev. Baagoe read the names and addresses of those who are missing and said:

"Honored be their Memory
and the Lord bless those,
who came back."

Then the pastor spoke briefly on Psalm 107, 23—24, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord and His wonders in the deep." He said that the first two lines describe our merchant marine. The last two lines tell of perspectives that stretch far beyond our mental horizons. Rev. Baagoe asked the question, "Do we see God in the elements?" Also the question, "Is there a call from God in such experiences?" The pastor said that if we take prosperity and adversity from God's Hand we get more joy in life.

The service ended with the singing of the hymn "Alt staar i Guds Faderhaand" and the reading of the closing prayer.

Finnish Sunday Schools Enroll 200,000 Pupils

Helsinki, Finland—Finnish Sunday School work is gradually returning to the level it had achieved before World War II. Enrollment in the schools, according to latest reports, has reached nearly 200,000 children, who are taught by some 20,000 teachers. Special Sunday School Priest Commissions have been established in every diocese to promote the work.

North American Student Conference On Christian Frontiers

(Held at the University of Kansas, Lawrence, Kansas)

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More than 1700 delegates and leaders, representing every state in the United States, Canada and 60 other countries, attended the Student Conference on Christian Frontiers. This was the 15th student missionary quadrennial and is sponsored by fourteen "Y" and church student agencies and by the Foreign Missions Conference and Home Missions Council.

The daily schedule for this week was made up of seminars, group discussions, personal interviews and public addresses, all designed to give the delegates a rounded picture of the Church at work in the critical areas of the world. An important part of this "University" schedule was the tutorial groups, composed of 15 students each, which met daily with a permanent adult leader who helped to answer questions and tie together the other experiences of the conference.

Monday morning in the first of the panel discussions held daily it was emphasized that the job of Christianity is to preserve human values, rather than the "status Quo" of any particular civilization. Mr. Jim Flint, a Congregational minister who comes from the British Zone in Germany, pointed out that Christianity does have the task of saving "the best of our civilization in terms of people and concepts of life."

Dr. Kenneth Scott Latourette of Yale contributed to the morning panel a brief summary of the historical contribution of Christianity to civilization. He emphasized the advances made by the church in the last 33 years, since the start of World War I in 1914: "Today Christianity is more widely distributed than in 1914; it is more deeply rooted; Christianity is having a deeper effect upon mankind as a whole; Christians over the world are coming together in fellowship more than ever before, in the World Council of Churches, the International Missionary Council, and other agencies."

A note of optimism was also voiced Sunday night in the address of Dr. John R. Mott, co-winner of the Nobel peace prize and the "Dean" of Protestant leaders who has spoken at all 15 of the missionary quadrennials of the Student Volunteer Movement.

Dr. Mott listed for the student delegates a number of the reasons for looking to the future for hope. Among them the following:

"There is hope in the power of suffering—this trial by fire is putting to the test all peoples of the world. . . . We know that knowledge and experience are the most effective teachers there are—When in history have we had such reliable knowledge and so much of it . . . Today there are many more people living who have had authentic, deeply-satisfying experience of Christ, than ever before . . . And perhaps the major reason for optimism: We are now facing the largest array of unsolved problems any generation in history has ever faced. And in this very challenge there is

hope. As Luther said: 'Before every great opportunity God sent to me some special trial.'"

The opening address of the student missionary conference was made Saturday night by Dr. Walter Judd, United States representative from Minnesota and for ten years a medical missionary to China. "It is increasingly clear that the rapidly spreading ideas of communism can be overcome only by better ideas, more effectively presented," Dr. Judd said. "I am increasingly convinced that the ideas our forefathers developed from their Christian faith are the foundation stones of America's greatness. Either we will have a rebirth of those ideas, rededication to them here at home, and demonstration abroad; or we must expect continued spread of the communist ideas which are their very antithesis. Speaking more specifically what we want to do . . . cannot possibly be accomplished unless the missionary enterprise operates more efficiently and effectively at home and abroad, and on a larger scale than has been true in recent years."

Addressing a Sunday morning meeting, Dr. J. W. Marshall, president of Wayland College, Plainview, Texas, stresses the need for personnel to serve in mission fields abroad, but adds, "I do not believe that the world can be saved by missionaries alone. Religious consecrated Christian youth are needed in government agencies and private enterprise around the world."

Mrs. Jean Harbison, missionary to Puerto Rico, told the delegates: "Most of us have been exposed to a 'soft' kind of Christianity. We give 10 per cent to the church, teach a Sunday School class, attend church regularly—but this soft kind of Christianity is not enough to meet the world challenge today."

The above report was submitted to "Lutheran Tidings" by Eliot O. Buhl, of Tyler, Minnesota, who attended the meeting as a student from Westminster College, Fulton, Missouri, but who has now transferred to Grand View College.

Eliot Buhl writes to the editor in a personal letter about the meeting (and we have his permission to print same):

It is not often that a person, in the ordinary walks of life, meets a missionary, who has been active on the mission field. When a person does meet missionaries, they usually come in small numbers, one . . . two . . . or three. To participate in such a conference, as the conference at Lawrence, was in itself a revelation to me of the magnitude of the World-Wide Missionary Movement. To meet literally hundreds of missionaries and students who are now training to become missionaries illustrated to me the importance of mission work in the realm of Christian endeavor. Another point which strongly impressed me was that the mission work, whether at home or abroad, can be most fascinating. Personally, I think, one of the greatest Christian Frontiers which confronts us today is right here at home on the American college campus.

The phase of the conference which proved to be most interesting to me was the tutorial discussion groups. Each morning the whole student body of

the conference divided into small groups of approximately twenty-five students each with well qualified leaders to lead the discussions. An important part of these discussions was to help each individual student discover for himself what he, personally, might do to contribute toward the ultimate realization of all Christian endeavor. In other words, assuming that God has a definite plan and purpose for each individual person, How is a person to Know the Will of God for himself? This question is naturally personal and must be answered personally, but discus-

sions with other students and faculty members is indeed beneficial.

The importance of having an active Student Christian Organization on the college or university campus was also stressed. The membership of the Student Volunteer Movement at large hopes that delegates from Lawrence who have returned to their home campuses will be able to and willing to help stimulate and intensify true Christian service on the college campus and in their respective home communities.

Eliot O. Buhl.

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

Palestine, Land Of Strife

How the Jews were lead out of Egypt and how they wandered in the desert for many years is well known. How they conquered the Promised Land from the Canaanites is also well known. Under King David they lived for a short time in a united kingdom.

But the Jews lived in a dangerous place. Palestine was on the high way of the ancient world and became the battle ground of the big nations. Egyptians, Assyrians, Babylonians, Persians, Greeks and Romans fought there. Their country has been called the Belgium of ancient times. One great power after another held them captive. First the Assyrians destroyed the northern part, and in 586 B. C. the Chaldeans destroyed Jerusalem and drove the poor people into exile. They thought they had settled the Jewish problem!

We read in the Bible that the Jews wept by the rivers of Babylon and that they hung their harps in the willow trees. "How shall we sing Yahver's song in a strange land," they asked.

In their suffering they gave a hard world their great prophets and some of the world's great literature. They also gave it the grandest conception of God up to that time. As so often happens in history, the proud conqueror has disappeared completely, but the meek have lived on and have continued to contribute.

When the Persians destroyed the Chaldean empire the Jews were permitted to return and rebuild Jerusalem. But they were not given much peace. Army after army swept through their land until the Romans, under Emperor Titus, in 70 A. D. destroyed Jerusalem and drove this stubborn people into exile again. Since then Palestine has been held by non-Jews.

Since then the Jews, many of them clinging to their Messianic hope, have wandered homelessly. They have always been a minority group, and as such have taken on the mental characteristics that nearly always mark a minority. About 2,000 years ago Strabo said of them, "This people has already made its way into every city, and it would be hard to find a place in the habitable world which has not admitted this race and been dominated by it." This sounds strangely modern.

Often the Jews were not permitted to hold land and this drove them into business. They became the money lenders, merchants and peddlers of the middle ages. Frequently kings wanted to promote trade in

their country and they would invite the Jews to do this. Then when the king's own people had become merchants he would drive the Jews into exile. This was done in England, Spain and other places.

Without a country, forced to live in ghettos, forced to wear the badge of shame and persecuted most savagely, they wandered about Europe. With many of the trades and professions closed to them, they were driven to use their wits and many of them, despite restrictions, became very wealthy. Some of them became bankers. Creditors always have better memories than debtors, and when the Jewish banker wanted his money back there was a loud cry. Some times governments repudiated their debts. The Jews fought back to hold what they had gained, and being always in a minority, they were made the butt of jokes and the goat who could be blamed for all evils and troubles.

Persecution rose and fell with the spirit of the times. During and following the period of enlightenment there was a relaxation in western Europe, but Czarist Russia was guilty of pogroms till World War I.

Throughout all these centuries many Jews kept the hope that they might return to Palestine, but they had not the might to conquer it or not enough friends among the big powers to do it for them. However, during World War I an event of major importance took place. The Turks, who had held the Holy Land for centuries, were allies of Germany, and England and her allies were out to punish the Turks. On November 2, 1917, Prime Minister Balfour wrote a letter to Lord Rothschild in which he stated that the British government was in favor of establishing in Palestine a national home for the Jewish people, but that it should be clearly understood that nothing would be done which would prejudice the civil and religious rights of existing non-Jewish communities in Palestine.

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In 1922 our own Congress passed a resolution which in general terms favored the Balfour declaration.

With the Turkish control gone in the Holy Land, Jews began to migrate there. However, the Arabs, who lived there, became more and more alarmed with the influx of Jews. Today there are about 600,000 Jews in Palestine and about 1,200,000 Arabs. From their actions it is clear that they do not love one another.

Some weeks ago the assembly of the United Nations decided to partition Palestine between the Jews and the Arabs. A cry of joy arose from the Jews all over the world, especially from those miserable wretches who are still D.P.'s in Europe. But from the Arabs came a groan of anguish. The Jews say that Palestine was their land before the days of King David and the Arabs reply that they have lived there for the past 1300 years and won't surrender it without a fight.

Before the United Nations assembly voted in favor of the partitioning of Palestine, many Jewish writers in the United States tried to laugh off the Arab menace. But they are not laughing now as the Arabs show greater determination to fight. After all there are some 30 million Arabs living in the Middle East. Talk is cheap, and Americans of all parties had plenty to

say in criticizing the way Britain handled the ticklish Palestine question. Britain is tired of the whole mess and has served notice that she is withdrawing not later than May 15. It is doubtful that talk will restrain the Arabs. What will the U. S. do now?

That the American Zionists, a strong Jewish organization, expect the American government to do something is very clear from many utterances. In strong Jewish communities there will be a tremendous pressure upon our government. But our government has so many hot spots now—Korea, China, Greece, Austria and Germany—that it would seem to be doubtful wisdom to add another very dangerous spot.

Those of us who can not be accused of harboring anti-Jewish feelings would like to give this bit of advice to our Jewish friends: Should the United States become deeply and dangerously involved in the Near East the Jews will get the blame, and then there is danger of a strong wave of anti-semitism. We can understand your love for Palestine, but you can't all live there. Thousands will have to remain in the United States. By putting great pressure upon our government to intervene in the Holy Land you risk a wave of persecution here.

Alfred C. Nielsen.

Parties In The Church

A member said yesterday at our quarterly meeting that a church should not be divided into parties, therefore the household affairs of a church should be so arranged that they would not produce parties.

The member was right in saying that a church should be an expression of what Paul called spiritual unity. In this unity the individual becomes a saint, who prays more than he gripes, who suffers rather than strikes; who overcomes all the petty likes and dislikes; who can see beyond the senses; who wins in defeat; who grows into the essence of the sermon on the mount.

We are in touch with the spirit and the word which affords this unity and we experience blessed moments of hearing and seeing. If we lived wholly in this first cause of life we should be ignorant as to parties and partisanship. The fact is that the church as an organization is secular and sensate. It is not at all different from other temporal organizations. In order to administer property and business the church is incorporated under the state. It has a board of directors, and it decides controversial matters on the majority vote basis. When an issue pertaining to property, business and arrangement comes up and there are differences in opinions, people form parties which contend against each other in order to win at an election. Such an election is not different from a Taft-Wallace-Truman election.

I am sure that cannot be otherwise as long as the church uses the majority power system. The Quakers agree with Henrik Ibsen in saying that the majority is always wrong, therefore they refrain from voting. The Catholics relegate all rights of decision to the

priest in order to avoid the pitfall of what we erroneously call democracy.

Whether or not the Friends and the Catholics are doing right I do not know, but I know that we share a very anxious worry with the people who see that majority vote leads into a dehumanizing totalitarianism. Should the time come in our church that we can decide issues by unanimous vote we can say "com-read" to Hitler and Stalin. As long as there are contending parties there is hope of escaping the fate of Europe.

Meanwhile we must realize that genuine life giving unity will be attained only to the extent that we become at one with the Spirit and Word of God.

Aage Moller.

LWF President Arrives For 6-Months Visit Here

New York—Dr. Anders Nygren of Lund, Sweden, president of the Lutheran World Federation, arrived here Jan. 13, on the Drottningholm for a six months visit to the United States. During the first two months of his stay, he will be the guest of Gettysburg (Pa.) Theological Seminary.

Professor in Systematic Theology at the University of Lund since 1924, Dr. Nygren was elected president of the Lutheran World Federation at its assembly in Lund last summer. He is regarded as one of the outstanding theologians in the Lutheran Church.

Dr. Nygren is the author of a number of theological books, including "Agape and Eros," "Atonement," "The Church Controversy in Germany," and "Commentary on Romans."

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

INVICTUS

By William Ernest Henley.

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this lace of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

W. M. S. In California

Dear Friends of the Women's Page:

At the district meeting in Easton, Calif., last May W.M.S. held a short meeting Saturday afternoon. Between 20 and 30 ladies attended and we spent the time, three quarters of an hour, talking about the work done in District 8 for the W.M.S. The W.M.S. has contact in all the Ladies' Aid societies in the district. In 1946 Pasadena was the only one having a W.M.S. with 16 members. In Easton last May we had six different places with a W.M.S. Easton 24—Parlier 20—Salinas 30—Solvang 20—Los Angeles 26—Pasadena 34—136 in all. The little pamphlet sold by the W.M.S. was well received, and all in all we had a feeling that the ladies in our district are taking a keen interest in the work. I wrote to each society in the district before last May and asked them all to start a W.M.S. in their home place and they all responded. Now it is soon time to write to them again so that we will have a good report at the District Meeting in the spring in Pasadena. Here in Pasadena we have only one W.M.S. meeting a year and that is in my home. I send out invitations to all Danish ladies regardless whether they are members of the church or Ladies' Aid. They do not all come, some do and others send their contributions—\$1. Pastor Marckmann gives a short lecture on some Mission or missionary theme; we sing a few songs and have coffee. They all seem to enjoy this meeting but it seems impossible to get them together for this purpose more than once a year.

Kindest greetings to all our friends,

Christine Marckmann,
(Rep. District 8).

Greetings From Mirage Flats, Nebraska

Hay Springs, Nebr.,
January 19, 1948.

Dear Mrs. Lillehøj:

So you would like to hear a little about our work in St. Peter's Lutheran Community church for the Women's page in Lutheran Tidings. Well, you know we haven't been here so very long as yet. I could tell you how we try to take care of it, but that may sound too braggy. I could probably tell a little about the older members, but still I might not be fair, as some of the youngest members are pretty good also. So—how shall I go about it?

It was quite hard for me at first to see the work and what should be done, as this was so completely new. It makes a world of difference that you come in and work in an old established church. It has never occurred to me, that such a complete new project could still be begun in these United States; that great areas of land could be parcelled out in small units of about 80 to 120 acres each, and people settling thereon, beginning completely from "scratch." Living in one or three-room trailers, yes, even granaries; without barns, only small straw sheds. The pioneer days were over, I thought. I have changed my views, as I now feel the pioneer life will never be over. We will always be pioneers for something new, for a new era. Life is and should always be growing, and growing closer and closer to the spirit of God. When we come in closer communion with God, we grow in wisdom, understanding, love and kindness, etc. So what our work grows to be, still is in the future.

Of course, last spring when one of our members had seen an advertisement in a paper, about a Chapel from the Alliance Air Base was going to be for sale, it was really fun to watch them all. Were they excited? Were they eager? Well, the ball just got rolling. I stood by admiring them. So all summer long, the thought of the church or chapel occupied our minds. First, whether we would get it or not? Later, the moving plans, etc. And boy, the last minutes getting ready for the dedication, as the mover was very slow with his work. We all got together like we do in all other congregations, and worked, some very late the last evening. We looked forward to the dedication with anticipation. What should happen? We had a very bad blizzard. I will not tell about that, as I know an article is written about the dedication. I just want to mention the morning when we read to the people about the \$200 that we received from the Women's Mission Society. Their faces just beamed. We have also received the organ from the congregation in Kimballton, Iowa. We do have a nice church.

Of course, all this about the church has slowed us down somewhat in our work in the community. But

we do have a lovely group of young married people. As stated they are starting from the bottom. Have to build. I just wonder how many years it took the old pioneers, before they could build new big houses and barns, etc.? One knows it will take time. It takes a while for a tree to take root. We feel it, as the young people go home over week-ends, and home for Christmas and holidays, etc. But we do have a fine nucleus of older members (the congregation dates back to 1923) and several of the newer ones are pitching in good. We also have a very active Sunday school with good attendance, including a fine adult class. We have recently reorganized our cemetery setup. The board

is working hard to find ways and means to beautify the little cemetery.

Our Ladies' Aid is active with money making schemes as always seems to follow along with church work. They serve lunches at auctions, lunches, coffee and dinners to different groups that have meetings at our community hall. They have also gathered clothing and sent to Germany and done a lot for our new church.

I believe this gives you a little picture of what is going on here.

As ever,

Margaret Moller.

The Sentence Came First

By Ove R. Nielsen.

"Let the jury consider their verdict," the king said. "No, no!" said the queen. "The sentence comes first, the verdict afterwards. Off with their heads!"

By the end of January, the people of Newark, N. J., had allowed themselves to be lowered even deeper into the capricious mire of intolerance and bigotry. Last fall they had permitted their Catholic War Veterans to stage an attack on a meeting addressed by Dr. Frank Kingdon, noted columnist and former Methodist minister. Later they had let them plan the disruption of an appearance in the city by Henry A. Wallace, former vice-president. Now, on January 27th, they had tolerated the banning of **The Nation** from the public school libraries of the city.

Reason for the ban had been the appearance of three articles exposing the Catholic church attitudes on sex, medicine and education written by Paul Blanshard, former New York City Commissioner of Investigations. He had also been a recent exposé of Tammany Hall, New York City political machine dating back to the troublesome days of Aaron Burr.

Shouts of vigorous protest had rumbled throughout the state as Dr. John S. Herron (a Roman Catholic), superintendent of schools, had called **The Nation** "a vile rag and violently anti-Catholic" and had banned it from the four public high schools of New Jersey's largest city. Emanating from the Newark Teachers Union, protests had been dispatched to the Newark Board of Education by the New Jersey Federation of Teachers, The New Jersey Council of Churches, prominent faculty members of Princeton and Rutgers, and by a host of others who demanded that the board rescind the ban.

Unable to ignore the vociferous protests of irate citizenry of New Jersey, the board had consented to a hearing on the issue at its regular meeting on January 27th, but had flatly refused to acquaint anyone opposed to the ban with the procedure it would follow.

Two hundred chairs had been arranged for spectators. These had been filled by Herronites more than a half hour before meeting time and formed an impressive circle around the long table at which the members of the Board of Education were seated.

Crowded for lack of space, some three hundred persons who had come to voice their protests to the ban had been left standing on the outer edges of the room, and into the long corridors.

Occupied by routine business for the first 30 minutes, the board had suddenly decided to interrupt its regular procedure and to conduct the scheduled hearing. Members had complained of stuffiness in the room.

Growls of disapproval had been audible as the chairman announced that 70 minutes would be allowed first to those opposing the ban on **The Nation** and on **Soviet Russia Today**, with which **The Nation** had been lumped in the ban. Then would follow an equal amount of minutes for those who supported Dr. Herron in his action. Last, Dr. Herron would have thirty minutes in which to pronounce his reasons for banning the two magazines. No rebuttle would be permitted, no debate.

Speaking first, Freda Kirchwey, **The Nation's** editor, had called on the board to reinstate the magazine. This would show that the Board of Education opposed such administrative censorship and was in favor of free speech. Contending that the attitudes of the Roman Catholic church on marriage, divorce, medical ethics, birth control and education could hardly be considered immune from criticism or discussion, because they were subjects of legitimate secular interest, she asserted that **The Nation** had always fought in behalf of every group that had suffered discrimination and had never attacked the members of any faith.

Next to appear had been Paul Blanshard, author of the controversial articles. He had asked whether the Catholic system of censorship or the American principles of intellectual freedom would prevail in the city's public schools. Recalling that the Catholic church is so intolerant of public schools that it teaches its children that it is sinful to attend those schools without special permission to the priest, he asked whether a public school superintendent has the right to belong to such an organization without repudiating this doctrine.

Blanshard had thought Herron's action grossly dis-

criminary, since he still permitted the school libraries to carry Victor Hugo's *Les Miserables*, novels of Dumas, and stories by Anatole France and Balzac, all of which were still on the official Catholic Index, which made it a sin for any Catholic to read them. Also in the school library, said Blanshard, was the *Encyclopedia Britannica*, which had been bitterly attacked by the Catholic hierarchy for its biography of the Virgin Mary.

With the ban of *The Nation* defended by twelve speakers, the hearing had moved into high gear. With seven of these members or representatives of Catholic organizations, the scene had taken on all the aspects of a well-rehearsed and precisely-timed attack on Paul Blanshard, *The Nation*, Protestant ministers and Henry VIII. One of these had declared that if the Pope at the time had had the authority which was exercised today by the Arch-bishop of Canterbury, Henry VIII and wife, like Henry Wallace, would have been wandering the face of the earth. Another had argued that the Catholic Sisters had been the back-bone of the American army during the recent war and that more than half of the United States soldiers had been Catholic. A Catholic Daughter of America had screamed that Blanshard's comments about the nuns had been a pack of lies, distasteful and false. With Blanshard never given opportunity to show proof of his statements when these accusations of falsehood had been

made, this writer could well understand how Franco can dominate Spain, Argentina go Fascist and freedom-loving people dread the power of Rome.

That evening in Newark had not been a hearing to test Paul Blanshard's articles in the light of truth. He had come all the way from his home in Vermont, fortified with documentary evidence to prove all that he had exposed to his readers. It had been obvious throughout the evening that the Board of Education had not wanted proof. It had wanted only to discredit Paul Blanshard for exposing the falsehoods of an institution which still claimed that it could not err in matters of doctrine, and doctrine covered almost everything.

A consistent effort had been made all evening on the part of those upholding the ban to smear *The Nation* with a red brush. It had been an effort to weave another thread into the systematic web of thought control that had been gradually and consistently making headway in northeastern United States, for the Roman Catholic church.

Truth had been on trial at a public hearing in Newark and falsehood had won the verdict. Some would continue to twiddle their thumbs and say: "Truth, crushed to earth, will rise again." Many would forget that truth, crushed to earth, must often rise again, only through sweat, blood and tears.

A Nation's Greatness

The month of February marks the birthday of two great American leaders. The significance of these marked dates on the calendar is greater than the birthday of two great men; the significance lies in the fact that the spirit of these men is in a very real sense the American spirit. If they have guided America toward its great vision of liberty and justice for all, it can also justly be said that America shaped them to the stature which became theirs to give light and direction to the people upon this continent.

In many respects Washington and Lincoln meet us as opposites. Most of us north of the Mason-Dixon line prefer the rail splitter of Illinois to the gentleman from Virginia. Lincoln was undoubtedly the greater statesman. The eternal truths which lived in Lincoln's soul were through him planted deeply into the soul of America. But in our devotion to Lincoln we must not forget the greatness of Washington. In statesmanship several in his day surpassed him. In the verbal battles leading to the Declaration of Independence and the framing of our American constitution he was not one of the greatest leaders. We may even point to greater generals. But we can point to no greater American. In those days of struggle through the American revolution and this country's early days of Independence, it was the magnetic personality of Washington which held the colonists together. It was his unselfish devotion to great principles which should be for the good of all the people which gave courage and heart to a group of colonists who had not yet felt the importance of the nation which was being born.

The greatness of Washington, Lincoln, and many other great American leaders lies not merely in their marked leadership, it lies in the fact that they have given expression to America's greatness. Their voice was not a solitary voice, it was constantly the voice of America. There is an unusual harmony in spirit of the words and principles of a Washington and Jefferson to a Jackson, Lincoln and Henry George to Bryan, Norris, Debs, Wilson and Roosevelt. These men have not been speaking solitary thoughts or advocating one man government; they have spoken in behalf of America—an America long dedicated to a life of true greatness. I grant that their voice has been greater than the average man's on the street, but no greater than the average man's true dream of America.

Let us be ever grateful to our great American leaders—even with all their faults—for their recurrent emphasis upon principles which concern all the people—basic moral and eternal laws which must govern all men alike if any nation such as our own shall continue to prosper as a true guiding power amongst the nations in the world. In the light of the fundamental doctrines of truth emphasized over and over again throughout American history, we have constantly found ourselves short of our mark. But we have not yet hauled down the basic doctrines of our democracy just to justify any class rule or any lobbyists in Washington. With all our faults—and they are many—we do still dare to judge them in the light of higher moral law.

Occasionally we get the idea that the spirit of a democracy such as ours is one where the majority rules. But that has not been the real spirit which

has carried our democracy forward. It has rather been the fact that American leaders have dared let a higher law than man's own be their guide. America's real greatness lies in the fact that time and again its leaders have been forced to abandon party politics, personal pride and ambition, and selfish aims to adopt such interests as could provide for the common welfare and for the equal blessing of all the people.

The spirit of Nazism is, "I don't give a darn what anyone says, I will do as I please." That spirit is strong in the world in our day. Many Americans have confused the idea of liberty with the notion that the individual or a group of individuals can do as they please especially if the majority can be directed to their side. But the true American spirit has never been one of defiance of the basic principles of life itself. That such powers are prevalent—all too prevalent—in America cannot be denied. That we have both individuals and groups of individuals in America who are more concerned about their own power and their own interests than that of the nation is all too conspicuous. America's strength in the past has consisted of its high devotion to principles of right for the good of all the people. In a day when we are definitely challenged by powerful forces outside of our own nation we cannot afford to let selfish principles weaken us from within. America must now show to the world the principles to which it once dedicated itself. It can only do so if the American people awaken to the true greatness of the nation to which they belong.

Harold Petersen.

In "Askov Church Messenger."

Square Heads on A Round Trip

By Ellen Nielsen

I shall draw a veil over the tragi-comedy of the three days at Frederikshavn. (Besides, if I don't condense these articles somewhat they are liable to run three years).

Briefly then: It rained in Frederikshavn. (Our first and last rain that summer). We sat two whole days in an office there phoning to Sweden. Ships came and went. But without our car. Three adult people fiddled around in the office while a little office-boy (a child in long pants) did all the work.

Niels got madder and madder. Finally he took the boat **Kronprinsesse Ingrid** (affectionately called Sessen) to Göteborg leaving me alone in Frederikshavn for a night and a day. We had not been able to get hotel rooms but a traveler's aid society got us rooms in private homes. The room I got for myself that night was a garret, gable-room with a tiny skylight the size of a pocket handkerchief opening straight up to the sky. I took a cab out there. I began with

"De" and ended with "Du." I held out a handful of money and let the cab-driver take his fare. I was surprised when he took only little coins and let the big ones alone, but studying the situation that night I found that the bigger the coin the lesser the value. I got out to my room at 6 o'clock in the evening in bright dazzling sunlight (but it rained again next day) and went straight to bed; there was nothing else to do. I cleaned out my purse, studied Danish currency, wrote a letter on the back of an envelope and climbed into my box-bed. The only other furniture in the room was a table with a wash basin in it. The box-bed, built into the wall, was so narrow that I had to lie primly on my back with my hands folded on my stomach; if I turned on my side my — I stuck out. Hours went by. My watch had stopped. The sun kept shining. When dusk veiled the window I must have dozed off for a bit. I woke and found what I thought to be the gray dawn. Heard a clock strike 12. It seemed to me I was wasting my whole life up in this garret room. Or maybe I was dead. I wept over my own bier.

The real dawn brought the sea gulls with their terrible, racuous cries. I was frightened by the noise, it sounded like the argument of giant beings of some sort, a hoarse, despairing cackle, but when I saw their spread wings in flight above my skylight I was thrilled; I felt I was near the sea.

At noon I stood in a spot of sunlight waiting for a ship. It came up out of Sweden so neatly into the tiny harbor that I was thrilled by its accuracy. Niels stood triumphantly by his car.

While he was engaged with the customs men I thought it a good idea to have a chat with the Captain of the Sessa and find out if he thought a freighter weighing 9,000 tons would be safe for the journey home in September. We discussed pros and cons and I found out a great deal about ships. People in Denmark are so extremely friendly and **cozy**. Especially the public officials, policemen, mailmen, depot agents, guards, etc. Maybe it is the language but everything they said, in answer to my questions, sounded cozy, and intimate and **fair**; the sound of the Danish tongue sounded **blonde** to me. (Of course there were cranky people, too, and when a Dane is cranky he is very, very cranky; I imagine its the coffee).

We had to have a new battery. It took six men three hours to install it. But of course there were lots of interruptions. One of them found a button on the floor and they all gathered around to discuss and examine it. Another found a walnut in the trunk of our car and they had quite a time with that, too. Besides, there weren't many tools to work with, as far as I could see only three wrenches and a tire pump.

But finally we were off, really on our own, on our own steam, independent, like in America.

We had some stale cookies in the glove compartment and I wanted to give them to a dog. We found one at the edge of Rold Forest. He came toward us full of friendship but, forgetting myself, I began talking American to him and at that he took off across the fields, his tail between his legs, leaving me with

my hand full of cookies. Finally, by calling him "Vasse" I lured him back, near enough so I could throw the cookies to him.

Rold Forest! If I had seen Denmark for the first time from the train window I now had a **feeling** of Denmark for the first time, there in the forest.

In all the length and breadth of America I am sure there are no forests to compare to those of Denmark. Rold, Gripskov, Frisenborg, all beautiful stately forests so clean (without underbrush) that you could see straight through them, the great trees having the same gentle air of the fields, settled, peaceful, loved, a part, not only of the Danish landscape, but the Danish life, speaking, I couldn't help but feel, the Danish tongue; our forests are wild and turbulent as the ocean, things to be conquered, exploited, plundered. But the forests in Denmark seemed to have the same calm as had the animals in the fields. Yes, standing there in the great hush and **clearness** of Rold Forest I felt for the first time, "You are in Denmark now, this is Denmark." Something as far away as my childhood seemed to be around me, it was like living a fairy tale you've once heard. (And how does anyone see Denmark without first having known its songs and sagas and tales? For it must be with a country as it is with friends of whom it is said, "You do not make friends, you recognize them.")

Alas, the peace and silence was short-lived. That evening we were in the bosom of the family, the iron hand in the velvet glove. And for the next week we were certainly rushed hither and yon. With all the best intentions in the world, with love and exuberance, we were "shown" the country. With seven people in the car we tore thorough Lolland, Sjælland and Fyn. We spent an hour in Odense, two in Copenhagen, a half hour in Roskilde. I reeled, drunk with impressions, I tottered with fatigue. It was extremely hot. Seven people all too soon became five too many. (I had the beloved and adorable Bedste with me in the front seat; he sat still as a mouse, with bright, darting eyes taking it all in, his hands folded gently on his knees).

Roskilde Cathedral was a big disappointment. There were about 200 people "sight-seeing" there, the holiday air of the people an affront to one's sensitivity. Chairs were set in the aisle where people could sit talking and talk they did, children swung on the statues, people lapped ice cream cones and all that was lacking was the call, "Peanuts, nice hot peanuts, hot-dogs!" I have not even a clear recollection of Roskilde in my mind.

But I don't have much recollection of that week anyway. Only enough to know it is no way to see a country, to know that "sight-seeing" is an evil that gets you nothing, to realize that in the single moment in Rold Forest more of Denmark was revealed than all the ground we covered in the following week.

Only Gripskov and the ship building in Nakskov stand out. By choice we slept in our car in the Gripskov ("but surely you can't mean it? Surely you must sleep in a **bed** in a **house**!") But we did mean it and we did it and woke to the great dignity and calm of the forest).

And in Nakskov we wrested two hours from the iron hands of loving relatives and puttered blissfully among the wharves where they build ships; if there is anything more thrilling than seeing the shell of a ship take form I don't know what it is. I could have spent **days** there out of the same perverse interest in machinery that has taken me seven times through the Ford factory in Detroit. (One sight-seer can never guess what another sight-seer wants to see!)

But after that hectic week I could only gasp "Askov! Rødding! Denmark will be there! Hurry!" I meant the Højskole Denmark of which I hadn't seen one speck, my father's Denmark, Denmark. . . For this Coney-Island tour would be the death of me . . .

So we came to Askov and Rødding where I collapsed (somehow in both places simultaneously) like a pricked balloon.

Greetings and Comments From Our Readers

NO FURTHER DISCUSSION —

We have had a few more Comments on Ellen Nielsen's articles in the Editor's mail. After printing an equal number of pro and con Comments in previous issues, and having been encouraged by several to continue the series, we do not consider it of any value to continue a discussion of same in this column.

THAT SUNDAY FEELING

By Robert Lee Beveridge.

"Zippa de do dah, Zippa de aye. My, oh, my, what a wonderful day." Quietly the cab driver hummed to himself as we hurried into the heart of the downtown area. The tune startled me out of my own thoughts.

"You must be very happy," I said. "Yes sir, I am," the cabman replied. "You see, our company has a new rule that went into effect this week. Anyone who wishes to go to church or Sunday school can call us between 9 and 11 o'clock and we take them free of charge."

The humming started again and I thought our conversation had ended, but after three or four blocks he burst out again: "You know, I feel like I am a part of the church today. I couldn't go myself, but I took 15 people who could. It did something for me inside. I can't tell you what it is, I just feel it. Yes, sir, it's a great feeling," he explained in the manner of cab drivers.

"I haven't been to church for a long time, but you know what, I am going tonight. Yes sir, tonight! I phoned the little wife to be ready. I'm going to get more of this Sunday feeling, I am."

The tune caught words, "My, oh, my what a wonderful day," just as we pulled up to the curb. I climbed out, but I jotted down a mental note to visit the headquarters of this Service Cab Company.

There I heard an unusual story. Soon after the war, several ex-G.I.'s independently bought one or two cars and became cab drivers and owners. They realized before long, however, that to give proper service they should organize. A meeting was called and a company to be known as the Service Cab Company of Columbia, S. C., was formed.

A few months later, at a "pep talk," as the boys called it, one of the vets had an idea. "Every one of us has done

something for our country," he argued. "Isn't it about time we did something for our God?" Slowly he elaborated the plan of free taxi service to churches of all denominations. Not one person voted against the plan.

"The company offered to give us our commissions on such calls," one hired driver told me, "but we refused. Yes, sir, we refused. We wanted to do our share for the Lord. We fought for liberty and Christian faith. If we were willing to risk our life for those two great blessings in time of war, why shouldn't we give our time and money for Him in times of peace?"

Lowest number taken to church on any Sunday in the first two months was 200. Many more than that rode on rainy days.

"We started this just because we wanted to," one owner explained. "But blessings have come back to us many, many fold."

—In The Lutheran.

LAYMEN AND THE CHURCH

It is not unusual that intelligent laymen in the church criticize the ministers for talking and doing too much. At a recent synodical convention it was even seriously suggested (and by a minister) that ministers should be deprived of the privilege to vote. In the "Christian Century" not long ago the charge was made that the church is "preacher-ridden," and that laymen have no opportunity for service.

The church and the Gospel is "for all the people" and it is deplorable if and when the church becomes a hierarchy where the clergy assumes all authority and power.

I have no intention of white-washing the clergy. Many of us are too talkative and too autocratic, but I often feel that it is the laymen who have made us so. If we ministers have usurped too much authority it is because lay people have permitted us to do so. The very position of a pastor makes it tempting for him to become bossy and loquacious. He is so used to speaking while others listen that it becomes difficult for him to listen when others have the floor! Again: I blame the laymen as much as I do the ministers.

And I think it is a mistake to pit the clergy against the laymen. After all, ministers were not born; they were all laymen once. Most of us entered the ministry because we were interested laymen. In our synod we do not claim special privileges or a closer proximity to God. We believe in and preach the common priesthood of all believers.

But it has been found most satisfactory and practical among us to choose a man whose training and talents qualify him to preach the Gospel, administer the Sacraments, and in general, lead the congregation's activities. Experience has amply proved that our churches thrive best when they are served regularly and well by a trained pastor.

Yet I am just as convinced that no church can survive without intelligent, devout and active laymen. The problem in our churches and at other conventions is not to gag the preacher; it is to arouse the laymen so that they will speak and act. Perhaps the preachers would not talk quite so much if the lay people had something to say.

Proportionately, there are more ministers at our conventions than laymen. But why blame the preachers for that? The ministers are there because they are interested enough to come, or because they feel it to be their duty. They don't even get their expenses paid—which many delegates do! There is no law against laymen crowding the convention floor. Every minister I know constantly urges his people to attend conventions and meetings; and our laws certainly make it possible for the lay people to be in the majority.

Recently, a layman, Charles P. Taft, was elected president of the Federal Council of Churches, and there are other signs indicating that laymen will become active in the affairs of the church. Surely, that is well and good. We ministers do not own the church, and most of us are constantly seeking to train our people to take an active part. But, in the words of "Christian Century," the "gap between the clergy out in front and the laity in the rear can be closed only by bringing up the rear!"

Enok Mortensen, in
"Danebod Hilsen."



BOOKS

WITH HIM ALL THE WAY by Oscar A. Anderson. Published by Augsburg Publishing House, 425 So. Fourth Street, Minneapolis 15, Minn. 218 pages. Price, cloth, \$2.00.

This is a series of fifteen sermons for Lent. The author is the pastor of Lake Harriet Lutheran Church, Minneapolis, Minn. He is one of the youngest pastors of Minneapolis, but has distinguished himself as an unusually gifted man and an able preacher. He is particularly in demand as a speaker to young people, and a leader in the youth work of the Evangelical Lutheran Church.—The messages in these sermons were preached by the author in his own church a year ago, and he speaks of them as "one pastor's attempt to walk with his congregation through the entire Passion history — . The ultimate purpose in these sermons was to lead the receiver through the events of the Passion and Resurrection, in order that being thus led, he might be willing in all of life to say of the crucified and risen Christ, 'Where he leads me I will follow; I'll go with Him, all the way.'" The sermons are penetrating, searching and convicting.

H. S.

HALLEY'S POCKET BIBLE HANDBOOK; Published by H. H. Halley, Box 774, Chicago 90, Ill. 764 pages. Cloth, price \$2.

This is an abbreviated Commentary to the Bible, with notes on each of the Bible books, their heart-thoughts, connected outlines, difficult passages, historical, geographical and chronological backgrounds, and also 72 illustrative maps. One section covers: Related Historical Data; from the annals of Babylon, Egypt, Assyria, Persia, Greece, Rome and other ancient kingdoms touching the Bible story. One section covers: How We Got The Bible; formation of Canon, Apocryphal books, manuscripts, etc.—Many leading church leaders acclaim the book highly. Dr. John Timothy Stone, President-Emeritus of Presbyterian Seminary, Chicago: "I do not hesitate to say that, in my judgment, it is the best simple and brief handbook on the Bible which we have." We recommend it especially to Sunday school teachers and to other Bible teachers.

H. S.

Lutheran Bodies Send Out 247 Missionaries

Minneapolis, Minn.—Eleven Lutheran bodies in North America sent 247 missionaries to mission fields in eleven countries during 1947, according to statistics compiled by Dr. Andrew S. Burgess, field representative of the Board of Foreign Missions of the Evangelical Lutheran Church.

Of this number, Dr. Burgess reported, 126 were missionaries returning to their stations after furloughs in this country, and 121 were entering upon their first mission assignment. In 1946, the total number of missionaries who were assigned to service was 308.

The United Lutheran Church in America sent out the largest group of new missionaries, 29, while the American Lutheran Church had the largest group of returned missionaries, 34, as well as the largest total, 61.

For the first time since the end of the war, missionaries were assigned to the Philippine Islands, seven being sent to that field by the Missouri Synod. The largest number, 58, went to India; 55 to China; 48 to Africa; 47 to New Guinea; 12 to Madagascar; seven to Bolivia; five to Argentina; four to Japan; and two each to British Guiana and Colombia.

California in June

Grand View College And Our Youth

My Impressions Of Life At G. V. C.

Friendliness is the key note to life at Grand View College. I found it very easy to fit into the way of life at Grand View even though I'm not one of the students. I came out to Des Moines from Connecticut with my husband and young daughter in the fall of 1946.

At first we had a little difficulty in getting settled but finally that was worked out. Then came the task of learning the names of the students and of the faculty and their families. This wasn't as difficult as one might imagine because all the names rhyme: Nielsen, Jorgensen, Nielsen, Christensen, Nielsen, Olsen, Nielsen, Petersen, Nielsen, Jensen, Nielsen, Knudsen, and oh yes, another Nielsen.

After school had been in session for only a few days the social life of the students began to get into full swing. U. K. (Unge Kræfter), the student organization held its first meeting and elected new officers. Committees were appointed to plan and take charge of the fall dances. These dances are the chief social function at Grand View and the committees work feverishly to make each dance an outstanding success. The decorations at these dances are always different. It may seem impossible to change a gymnasium into a bit of heaven but at one dance it was actually done. Other social activities that go on among the students are dorm parties, P. J. (pajama parties), and bridge games in the girls' dormitory. Life is just as interesting at the boys' dorm so my husband has informed me.

There are two traditions at Grand View that at first were very vague to me. One was "Bud," the other Pegasus. Bud, it seems is an iron eagle who plays an important part at all the dances. It seems he appears at the dances at the beginning of the evening but it isn't very long before he disappears. The idea is for the boys to carry him out and hide him from the girls or vice versa. He's quite heavy and the girls really have a time of it when they get him but to them it's worth it. If either finds out where he is in between dances and can get him, that's part of the game. Next is Pegasus, who, as everyone knows, is a winged horse. He flies (supposedly) and gathers up gossip about the students and then on Saturday night, after coffee, all of this interesting gossip is read to the student body.

LORD, THOU ART GREAT AND KIND

Lord, Thou art great and kind,
Bless what we have designed,
And shield the school which we have here erected.
Let not the storms assail,
Nor fire 'gainst it prevail;
Let by Thy Father-hand it be protected.

We started building here
In times of doubt and fear,
But Thou hast richly prospered our endeavor.
Now that the school is built
Our hearts with thanks are filled;
Blest is the task supported by Thy favor.

Grant that our work may be
Accepted, Lord, by Thee;
Give light and view to high and noble places.
Help us with earnest truth
Inspire the heart of youth;
And spread its light on eager, youthful faces.

Let those, O Lord, succeed
Who here shall sow the seed;
Give dew and strength to every searching spirit,
So there may grow and bloom
Within our church and home
A life enriched and quickened by Thy merit.

Kr. Ostergaard.

Tr. by J. C. Aaberg.

The two very colorful events of the year are Fastelavns and Studenterfest. Fastelavns is the beginning of Lent and is celebrated in a most unusual way, at least I think so. It first starts out with a contest of the boys and girls to see who will be king and queen of the day. Two barrels are hung up, one for the girls and the other for the boys. The object is to break the barrel and get the cat out of it, every person is given three swats at the barrel. In the evening, the students dress in costume and a dance is held. The final and outstanding event of the year is Studenterfest. It is a homecoming celebration for the alumni and it takes place during the first week of May. Former students come from all parts of the United States to renew old friendships and to reminisce about the years they spent at Grand View College. The two-day celebration is highlighted by an outdoor picnic, a gymnastic exhibition, folk-dancing, a play production, baseball and a banquet followed by a dance.

Anyone reading this article might think that life at Grand View College consists chiefly of parties and celebrations. However, the opposite is true. Studies come first, but inasmuch as I'm not a student, the social life at Grand View is more interesting to me and I have enjoyed taking part in some of the student activities.

Mrs. Edward C. V. Nielsen,

Bridgeport, Conn.

Our Youth Work

The following letter was recently sent to all pastors and to the president of our congregations. It is the hope of the DAYPL board that this greeting will be given due consideration in all our church groups:
To the Pastor and the Members
of your Congregation

Dear Friends:

At a National D.A.Y.P.L. board meeting in November in Chicago the entire picture of our Youth program in our synod was taken under serious consideration. Many angles of our youth work were discussed and several proposals were made whereby we hope to strengthen the entire Youth program of our synod.

The constitution of the D.A.Y.P.L. states that the **purpose** of our **Youth program** shall be: "Building upon a Christian foundation, the D.A.Y.P.L. shall endeavor to serve as an integral part of the Danish Evangelical Lutheran Church of America, and shall help the young people of the church to attain a rich and healthful way of life."

The president of our synod, Rev. Alfred Jensen, in his 1946 convention report made the following comment in regard to our Youth work: "It would also seem to me that the time has come when some definite form for cooperation in the field of youth work should be effected between the DAYPL and the synod. There is naturally deep concern for the welfare of youth among all pastors and homes of youth, and ostensibly DAYPL is an organization of young people. Would it not be a

distinct gain to have a unified and coordinated youth movement in all our churches—?”

A result of the above proposal and others was that the 1947 synod convention in Racine, Wis., voted: 1) “That the Synodical convention shall elect a representative to serve as a member of the D.A.Y.P.L. governing board, as an advisor and a liaison between the synod and the League.” 2) “That the convention urges that districts and local congregations cooperate in the work of young people’s groups.”

Consequently the D.A.Y.P.L. board now presents the following proposal to all our congregations: 1) Realizing that the future of our church work is ultimately dependent upon the youth of our church groups; and 2) Also being aware of the constantly increasing influences of our present modern community life, often tending to draw our youth away from our church groups, we of the D.A.Y.P.L. board urge all our congregations to give the entire Youth program a definite place in your congregational planning for the coming year. This planning shall include the appointing or electing—(We recommend that the church board and the pastor appoint)—a Youth Council of 3 to 5 adult members of the congregation. The function of this committee is to 1) Work with the pastor in planning, etc., an **active youth program for all the young people of the congregation.** 2) To continually evaluate and assist in the promotion of the youth work of the congregation. 3) This committee is to make a semi-annual report to the synod representative of the D.A.Y.P.L. board.

We suggest that this committee be known as “Friends of Youth” committee. This title, we feel, avoids the “professional” atmosphere and conveys the idea of warmth and friendship as needed in youth work.

We are enclosing a questionnaire which we should like to have returned to the undersigned as soon as your committee has been appointed and ready to function. More material for the help of the committee will then be sent out from your D.A.Y.P.L. board.

Sincerely yours,

Holger Strandskov,

Synod Representative on
D.A.Y.P.L. Board.

OUR CHURCH

Rev. Arthur E. Frost of Waterloo, Iowa, will be the guest speaker on the Danish Radio service Sunday, February 22, 9:30 a. m. on the St. Olaf’s radio station, Minneapolis. He will be the guest speaker at the monthly Sunday evening meeting in the St. Peder’s Church of Minneapolis that same evening.

A DAYPL District V Youth Rally will be held in Des Moines, Iowa, Saturday

and Sunday, February 21 and 22nd. The theme of the rally is “Christian Youth in Action.” The leaders of the rally will be: Rev. A. E. Farstrup, Professor of Church Workers Course at Grand View College, Rev. Leif Kirkegaard, Ringsted, Iowa, District Youth Advisor, Arne Sorensen, Des Moines, Iowa, District President, and Harald Knudsen, Prof. of Physical Education, G. V. C.—Anyone interested in Youth work is welcome at the meeting.

Gordon Miller, graduate from our theological seminary at G. V. C. has been called to the pastorate of the Bethlehem Lutheran Church, Brush, Colo., and ordination services will be held Sunday, February 8, in Luther Memorial Church in Des Moines.

Minneapolis, Minn.—At the recent annual meeting of St. Peder’s Lutheran church the congregation voted to raise the pastor’s salary with an amount of \$400 a year.—Thirty-two new contributing members have joined the church during the past year.

Midweek Lenten Services are being held again this year in a number of our churches. In some other groups the pastor will use the seven Lenten Sundays for a special series of sermons centering on the Lenten theme.

Los Angeles, Calif.—Another monthly Fellowship meeting was held in the Emanuel Church on Sunday evening, February 1. After the afternoon Danish worship service a supper was served by the ladies in the Parish hall. A Danish program was offered at 7:30, two members of the church that this past summer had visited Denmark showed pictures and told about the trip to Denmark. Rev. Halvdan Knudsen read selections from Danish literature.

Danebod Folk School, Tyler, Minn., has recently sent out a report partly on the work of the past year, and also announcing the plans for the coming year. Rev. Enok Mortensen, director of the school, writes in his report: “Increasingly, Danebod has come to be a part of the community. Many different groups are meeting here regularly. And we have made an attempt to widen our influence. Various groups have made use of our facilities. Last summer we sponsored two young people’s camps and a folk meeting—in addition to being

Ordination

Gordon Miller, who is called as pastor to our congregation at Brush, Colo., will be ordained in Luther Memorial Church, Des Moines, Sunday morning, February 8.

S. D. Rodholm.

host to a CIO worker’s school.” He writes further: “We have not lost sight of larger goals, such as conducting longer terms of folk school living, but our strength and resources are limited. We need financial support. Our main building is in need of a new roof. There is still some plastering to do.—We need more equipment, and we are still striving toward the goal of being able to have a full-time director.”

Plans for the coming year include: March 15-20, **DANEBOF FARM AND HOME WEEK**: “a course designed for people in rural communities, regardless of age or religious affiliation. Aside from instruction in practical fields such as crafts, homemaking, farm problems, soil conservation, etc., there will be emphasis on spiritual and cultural values that undergird richer and fuller rural living. There will be singing, lectures, discussions, folk games and fellowship. The aim will be to help us “to sing behind the plow.”—June 14—July 9, **SUMMER SCHOOL FOR CHILDREN OF THE COMMUNITY**. “Out of town children are accepted only in so far that they are able to live with relatives or friends.”—July 11-18, **YOUNG PEOPLE’S SUMMER CAMP**, ages 15-35; July 18-25 **JUNIOR SUMMER CAMP**, 12-15 years. July 25-31 **RECREATIONAL INSTITUTE**, “This course will seek to aid, instruct and inspire leaders in our young people’s work (churches, schools, youth groups, etc.) Classes in crafts, dramatics, art, discussion technique, folk dancing, singing, etc.; October 12-17 **DANEBOF FOLK MEETING**, “This meeting, designed especially for more mature people, is similar to the Farm and Home Week. (Danish). Write the director for further information about any of the above activities, or for the pamphlets on same that will soon be available. The Danebod Folk School is also available for

Final Figures for the 1946-47 Lutheran World Action Drive

| Church | Amount Given | Per Cent of Goal |
|------------------------------------|--------------|------------------|
| United Lutheran Church in America | \$ 5,007,565 | 100.7 |
| Evangelical Lutheran Church | 1,855,276 | 103.5 |
| American Lutheran Church | 1,660,961 | 100.1 |
| Augustana Synod | 1,358,280 | 116.6 |
| Lutheran Free Church | 153,811 | 104.0 |
| United Evangelical Lutheran Church | 109,797 | 105.0 |
| Finnish Suomi Synod | 87,487 | 92.6 |
| Danish Lutheran Church | 57,262 | 101.4 |
| U.E.L.C. of Australia | 28,064 | |
| Lutheran Student Association | 5,396 | |
| Undesignated | 47,642 | |
| Lutheran World Relief | 130,709 | |
| Totals | \$10,502,356 | 105.0 |

groups that would like to use such facilities for a shorter or longer meeting.

Waterloo, Iowa.—At the recent annual meeting of the church the congregation voted a \$500 a year raise on the pastor's salary.—The Ladies' Aid at New Year placed new floor rugs in the parsonage. Rev. Arthur E. Frost and family moved into this new parsonage this past year, and plans are to build a new church also in this new section of the city as soon as conditions will permit same.

Bronx, N. Y.—Pastor Povl Baagø, who is in charge of the Seamen's Mission in New York City, will serve the Bronx church with two services a month until a pastor can again be called. The pastorate has been vacant since the sudden death of the late Rev. A. C. Kildegaard in September.

Rev. M. C. Diken, secretary-treasurer of the Santal Mission who left in December for India by airplane, arrived safely at his destination. In a letter in the last "Santal Missionary" he tells about his trip, also relates that he had the opportunity of stopping over between planes in Geneva, Switzerland, Rome, Italy, (where he "ascended the steps of beautiful St. Peter's church and witnessed High Mass and saw the masses kiss the toe of St. Peter.") One day was spent in Cairo, Egypt, where he saw the pyramids, also a brief landing at the Lydda Airfield just outside of Jerusalem, and finally on December 18, reached Calcutta, India.

Rev. J. J. Lerager, who was compelled because of failing health to resign from his pastorate in Brush, Colo., has now moved with his wife into their own private home in Brush. The address is: 410 Curtis St., Brush, Colo.

Rev. Harald Riber writes from India to the editor: Mary and I are very happy in our work and slowly we are beginning to pick up part of the language here.—We are happy to be able to bring in this issue of L. T. an article by Harald Riber.—Living neighbor to Harald Riber's home here in Dwight, your editor discovered the other day, that it is Harald's birthday on February 27th. Just a tip to Harald's many friends: Let us send him our greetings. Letters from friends at home is one of the greatest experiences to anyone who is far away from his usual circle of relatives and friends.

Mrs. Ellen Nielsen, who recently has been a regular contributor to L. T., submitted to a minor surgical operation in a Fresno, Calif., hospital. But she is again home and doing well.

A **Golden Jubilee** booklet was published recently by the Immanuel Lutheran Church of Kimballton, Iowa, as this congregation this past year observed its 50th anniversary. It is a very fine book with a number of valuable contributions on the history of the church by pastors that have served the church, the present pastor, Rev. Harald Ibsen, Rev. Alfred Jensen, an article written by the late Rev. J. Jorgensen, who served the church through

many years (written 1920 to "Kirkelig Samler"), an article by Rev. V. S. Jensen, who had his boyhood home in this community, and articles by several of the members of the congregation.—The book is well illustrated with many pictures, the average of one picture on each of the 30 large 9x12 inch pages. Undoubtedly many friends of the Kimballton church will be interested in this book, which can be secured for \$2 postpaid from Mr. Viggo Jacobsen, Kimballton, Iowa.

Einar Anderson, cand. theol. from Grand View College Seminary is now serving Our Savior's Church, Brooklyn, N. Y. His address is 193—9th St., Brooklyn, N. Y.

Clinton, Iowa—St. John's Church in Clinton was the scene of a re-dedication service and program on Sunday evening, January 25, as members gathered in the newly remodeled and redecorated church basement. Rev. Alfred E. Sorensen of Chicago was the guest speaker, addressing the audience on the theme of "Building." Several members of the congregation as well as the local pastor, Rev. Harris Jespersen, also spoke, and a program of music and singing interspersed the speeches. The church basement now contains a kitchen with full facilities, a large section suitable for meetings and receptions and a new oil heating unit.

Mid-Year Graduation at Grand View College was held Friday evening, January 30. Gordon Miller graduated from the Theological Seminary, and he will according to plans be ordained in the Luther Memorial Church Sunday, February 8.—Rev. Holger O. Nielsen was the guest speaker at the Mid-Year Graduation exercises.

Pastor C. P. Højbjerg of Denmark, former president of Grand View College, Danebod and Nysted Folk Schools, has promised to be the principal speaker at the next Danebod Folk meeting, Tyler, Minn., October 12-17.

Pastors Institute At Grand View College

Pastors Institute was originally scheduled for the first week in April and two good speakers had been secured. Then Grand View College was offered the privilege of being host to Professor Anders Nygren on his tour of the middle west. Consequently the dates were changed, inasmuch as it was thought to be desirable to have Professor Nygren speak at the institute. One of the speakers we had engaged was unable to come at the changed time, but we were able to transfer the lectures of the other. The dates of Pastors Institute will now be April 26, 27 and 28. This happens to be the same week in which we have Studenterfest, which comes May 1 and 2, but we had no choice, inasmuch as Professor Nygren's schedule was rigid.

Professor Nygren's name is well known to all of us. He is the president of the newly organized Lutheran World

Federation and he is well known for his theological contributions. We expect that Professor Nygren will speak four times at the institute on Monday, the 26th, and Tuesday, the 27th.

The other speaker for the institute will be Rev. E. W. Mueller of the National Lutheran Council, whose special interest is the rehabilitation of rural communities and rural churches. He will speak three times.

I sincerely hope that all of our pastors will make use of the opportunity to hear these two men and to participate in our institute. There will, of course, be talks also by men from the college and seminary. It is regrettable that the institute starts on a Monday, but this can not be helped.

I would also encourage the councils of local congregations to help their pastor go to the institute. It is of great importance for a congregation that a pastor be renewed in his mind and spirit. You will do yourself a service by helping your pastor take part in these meetings. The high cost of living has perhaps made it difficult for him to come. Would it not be appropriate for some of you whose income has kept pace with the prices to help your pastor get this, much needed, inspiration and fellowship?

Details of the program will be published very soon. In the meantime, write the dates April 26, 27 and 28 on your calendar.

Johannes Knudsen.

From Manistee, Mich.

The Christmas festivities of our church began with the annual Christmas party of the Altar Guild held at the home of Thora Hansen December 9. The evening was spent in singing Christmas carols and the reading of Christmas stories.

On the afternoon of December 21st members of the choir met in the school hall to tie Christmas wreaths and to get the church ready for Christmas. A potluck supper was enjoyed by those present.

Pastor Seastrand of the Messiah Lutheran Church served our church on Christmas day. The beautiful wreaths tied with red bows, sprays of cedar tied with red and thus marking each pew, and the beautiful Christmas tree gave the church a festive appearance. The choir rendered very beautifully two anthems, namely "Gesu Bambino" and "I Bring You Good Tidings."

The traditional Sunday school Christmas program was not held on Christmas night as had been customary in the past. Instead the program was presented at the Ladies' Aid-congregational party Sunday evening, December 28. The choir assisted by singing two anthems. After the program candy, fruit and gifts were distributed to the children. Then old and young joined together in caroling around the Christmas tree, after which refreshments were served in the dining room.

The Christmas festivities were concluded with the choir's New Year's party.

Our church is being served by Rev. John Christensen of Ludington. He conducts services here on two Sunday evenings a month. And once a month we are served by Rev. Appel of the American Lutheran Church. This is a Sunday morning service.

We have lost another of our older and faithful members. On January 24 Mrs. Christ Jorgensen was laid to rest. Services were conducted from our church with Rev. John Christensen officiating. Mrs. Jorgensen had been ill for several years. She is survived by her husband, one daughter, Rita Norden, a sister, a brother and a grandson.

The Sunday school teachers were honored by the members of the congregation at a dinner in the schoolhouse Sunday evening, January 18. Mr. Elmer Ness, president of the congregation, voiced the appreciation of the church members for the fine work being done by the teachers. Rev. John Christensen was a guest on this occasion.

Thora E. Hansen.

Santal Mission General Budget.

Continued

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|--|-------|
| Danish Evang. Luth. Church, Flaxton, N. Dak. ----- | 10.50 |
| Mrs. Sara Madsen, Palo Alto, Calif. ----- | 5.00 |
| Rev. P. C. Stockholms, Withee, Wis. ----- | 20.00 |
| A. Junkers, Junction City, Ore Arnold Rasmussens, Withee, | 10.00 |

I am a member of
the congregation at _____
February 5, 1948

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.

Name _____
New Address _____
City _____ State _____

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

| | |
|---|---------------|
| Wis. ----- | 5.00 |
| Mrs. Marie Knudsen, Cedar Falls, Ia. ----- | 1.00 |
| Albert V. Olsens, Ruthton, Minn. ----- | 10.00 |
| Mrs. Carl Mathiasen, Alden, Minn. ----- | 5.00 |
| Fredsville Church, Cedar Falls, Ia. ----- | 52.70 |
| Carol, Dagny, and Mrs. Han- sen, Ludington, Mich. ----- | 5.00 |
| Martin Thomsens, Ringsted, Ia. Dan. Luth. S.S., Alden, Minn. | 1.00 10.17 |
| Mr. and Mrs. Marius Miolund, Withee, Wis. ----- | 100.00 |
| Hope Mission Circle, Enum- claw, Wash. ----- | 10.00 |
| Juhl Ladies' Aid, Marlette, Mich. ----- | 14.40 |
| Danish Ladies' Aid, Gardner, Ill. ----- | 25.00 |
| St. Peder's Ladies' Aid, East Port Chester, Conn. ----- | 5.00 |
| Memory Gifts: | |
| In memory of Mrs. Jens An- dersen, Kimballton, Mrs. Al- bert Johansen, Luck, and Mrs. L. Henningsen, Solvang by Mr. and Mrs. Julius Niel- sen, Solvang, Calif. ----- | 10.00 |
| In memory of Rev. Kildegaard, Julius Petersens, Cordova, Neb. ----- | 5.00 |
| In memory of Thos. Miller, Withee, Wis. Mrs. John Christensen, and James Christensens ----- | 3.00 |
| In memory of Ove Jorgensen, Tyler, Mr. and Mrs. Wal- ter James, Tyler, Minn. -- | 1.00 |
| In memory of Peter Jorgensen, Los Angeles, Immanuel Church, Los Angeles, Calif. ----- | 5.00 |
| In memory of Ejnar Askjaer, Los Angeles, Friendship Cir- cle, Los Angeles, Calif. ---- | 5.00 |
| In memory of Mrs. C. C. Soren- sen, Tyler, Mrs. Anna Christ- ensen, Tacoma, Wash. ----- | 5.00 |
| In memory of parents, Mr. and Mrs. Lars Rasmussen, St. Paul, Dora Rasmussen, St. Paul, Minn. ----- | 3.00 |
| In memory of Mads Holm, Ty- ler, Minn, Mrs. Mads Holm, 5.00; His children: Dagny, Holger, Evald, Ellen, Olga, and George Holm, 10.00; from friends and old neigh- bors, 5.00; from Marie and Ida Johnsen, Evansville, Minn., 3.00; Catherine Reed and Mrs. Thomsen, Denver, Colo., 5.00; Dagmar Miller, 1.00 ----- | 29.00 |
| In memory of Mrs. Chr. Peter- sen, Audubon, Ia., Mrs. Kris- tine Hansen, Audubon, Ia., | 1.00 |
| In memory of Rev. Hald, Sol- vang, Henry P. Johnsons, Solvang, Calif. ----- | 10.00 |
| In memory of Christen Soren- sen, Askov, Minn., Mr. and Chris. B. Nelson, Exeter, Neb. ----- | 1.00 |
| In memory of Mrs. Carl Sor- ensen, Tyler, Art. Sorensens | 3.00 |

| | |
|--|-------------|
| In memory of Rev. Kildegaard and Chr. Sorensen, Askov, from Mrs. P. P. Kilstofte, -- | 3.00 |
| Total for Dec. ----- | \$2751.94 |
| Total since Jan. 1st ----- | \$14,652.83 |

Gratefully do we look back over the 80 years of service for the Santal Mis- sion! The year 1947 has come to its close showing more generous giving than any previous year. We have cause for rejoicing for the seemingly unsurmountable lies before our work- ers on the field but the promise is: "I will not fail thee, neither will I in any wise forsake thee Heb. 13:5. Let us press on with them. May the new and the experienced missionaries and we make this Bible verse ours: "I can do all things in Him that strengtheneth me." Then indeed shall the "glad tid- ings" be stepping stones to "peace which passeth understanding," for with Christmas appeared The Light of the world.

May we in all things, be led by the Light.

Dagmar Miller,
Tyler, Minn.

N. B.

Money orders made payable at Hamp- ton, Iowa, Thank you.

Dagmar Miller.

PLEASE NOTE

As the editor of "Lutheran Tidings" is endeavoring to build up a file of his- torical material of our synod, its many institutions, our pastors, all our congre- gations, etc., we beg all committees that have prepared, or will do so in the fu- ture, Anniversary books or other ma- terial to present one copy to this file.

The Committee on Publications fur- nished us a year ago with a very fine four-drawer steel file, and we are gradually trying to furnish same with the very best of historical material. The file and its contents is the property of the synod, and upon the appointment of a new editor all will be forwarded to our successor.

If there are individuals that have such material on hand from the years that have gone by, who would care to donate same to our file, please let us know what you have, and we will be happy to accept same if we do not already have said material.

Many of our congregations have these latter years observed anniversaries, we beg you to have us in mind with a copy of your anniversary book.

We are always grateful for any "cuts" of churches, parsonages, pastors of our synod, institutions, etc. also for the file. Or at least, if you would notify us if such could be available to use for a printing of L. T.

Thank you for any help along this line.

HOLGER STRANDSKOV, Editor,
325 W. Chippewa St.
Dwight, Ill.