

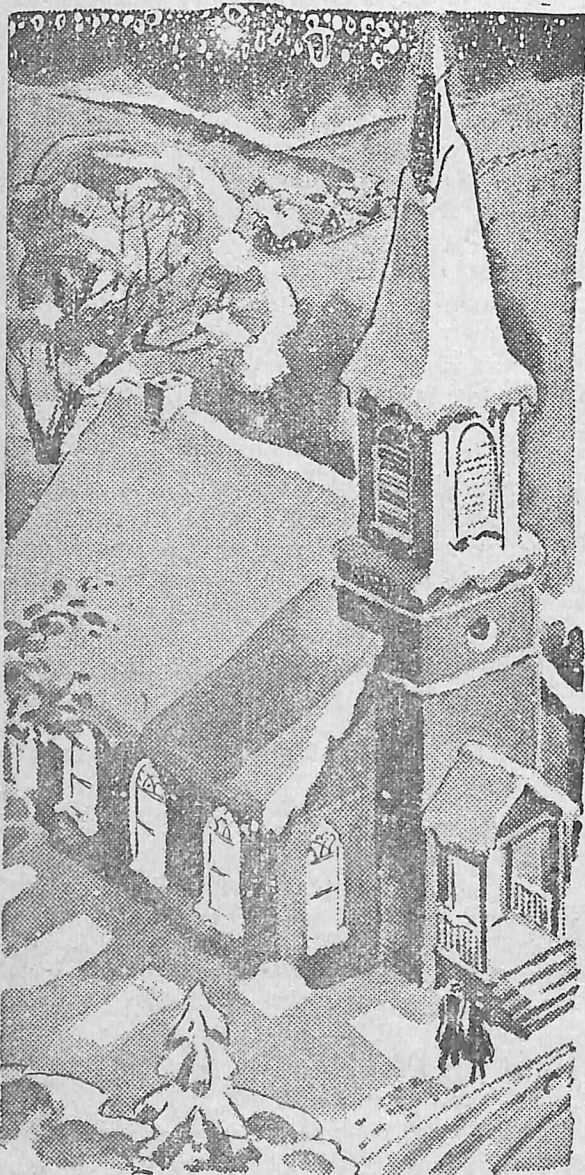
Lutheran Tidings

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Christmas

By Jens Christian Kjaer.

Friendly little church! Your modest steeple does not reach the golden towers of department stores and skyscrapers. Your sanctuary holds no artistic masterpieces, no high altar with sainted bones, no epitaphs of ancient nobles. Your organ cost no fortune. Multitudes do not seek your stillness and only a few know your peace. In my rush for naught I often passed you by.

Here mother embraced me in her Sunday prayers before I was born. Here I was baptized, taught, confirmed and married. Your bell tolled my dead to rest. Sunday upon Sunday you called me, but I, . . . I became a rare guest where once I belonged.

I took glitter for gold, and humbug often deceived me. I sought truth among the wise but found only crumbs while you gave bread. I aimed high, but never reached higher than the prayers before your humble altar.

Little family church! It is soon Christmas; then I'm coming home to you. I will sit where father sang and mother prayed. I will bow my head under your low arches and let your tranquility fill my aching heart.

You comforted the sorrowing, encouraged the fearful, restored sick minds, and healed the broken hearts. You gave me a deathless vision and a sense of direction, and I But I am coming home for Christmas.

There stands the evergreen with lights and stars and snowy flakes. The altar candles glow and beckon me and remind me of the **Light** that the darkness will not see. The old familiar carols sound.

And should I hear rustling of angel wings and listen to the jubilation of heavenly hosts, should I see glimpses of the glory of Bethlehem's fields while the timeless glad tidings speak, then I know that heaven still is open even to a truant like me.

My hushed heart must give thanks for the joy that abides. I press my neighbor's hand and wish him and all in there—and those who could not come—: A Blessed Christmas!

Holy little church! I have come home in your Christmas peace.

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★
"Glory to God in the highest, and on
earth peace among men with whom
He is pleased!"
★

Danish Christmas and American Christmas

There are those who will insist that since Christmas is the most universal Christian festival no attention should be paid to any claim that there are good reasons for varying versions based upon different backgrounds and traditions. A sufficient refutation of such insistence is the fact that the universality of Christianity is proven by its ability to be incorporated into the language, culture and nationality of any people in the world. As this has been going on for two thousand years it is a very natural and legitimate result that both style and character of Christmas celebrations should vary from country to country.

It is but natural that we of Danish background should claim for Danish Christmas certain outstanding endowments lacking in American Christmas. Some will say it is due to bias or prejudice or just a trick played upon us by childhood memories. At the risk of being called the victim of all of these shameful inferiorities I am going to attempt drawing up what I consider some of the main characteristics of Danish and American Christmas. Such an attempt will naturally suffer from being an attempt to generalize and typify. Some valuable truths, I hope, may be pointed out nevertheless.

Danish Christmas is characterized by a flood of Christmas magazines filled with stories, songs and meditations, besides giving special attention to children, games, fun, etc. Besides some nationally established magazines practically every section and province now publish their own. In the main these Christmas messengers serve to diffuse the Christmas light into every nook of the country and into every heart. It is the breaking of the greatest message and event ever known to man and making them serve as spiritual food even to the humblest of men. At their best these stories and songs and fairy tales express the experience of Christmas as the union of man's soul, God's revelation of Himself in the Christ Child and the physical environment of home, school, church and country. Truly, in this blending of human and divine elements the mystery of God entering and dwelling in human form becomes entirely plausible.

The secret of the particular flavor of Danish Christmas spirit seems to me to be found in a profound yet plain acceptance of the meeting and merging of the human and divine at Christmas time: man's need and God's gift. It becomes a lifting up of man and his circumstances. It becomes God's heaven being lowered to earth as angels of divine goodness, power and peace. The result is a state of well being, a kindness and friendliness a peaceful forgiving, a redeeming and restoring sort of fellowship and sharing. All of this enters unconsciously into Danish Christmas. It certainly does elsewhere also, but it seems to have become especially prominent there.

Whether it is this experience of Christmas that has produced the Danish Christmas hymns or vice versa I cannot determine. I know that it will be difficult to find a single Dane who does not love the Danish Christmas hymns far beyond his love of Christianity. Perhaps it is because that deep within each

of us is an urge, a supreme demand for fellowship of the kind that Christmas produces. When this deep urge is prompted and stirred it becomes evident through living together as at Christmas time.

It is such an experience that is back of Danish Christmas and finds expression in the coziness of "Christmas is here with joy untold," the tenderness of "Be welcome again God's angels bright," the child-like approach of "Splendid are the Heavens bright" and "A Babe is born in Bethlehem," the quiet serious devoutness of "A Happy Christmas comes once more," the sweetness of "Glade Jul, dejlige Jul" (not yet translated), the thirst for forgiveness and repentance of "This Happy Christmastide we will" and "Now found is the fairest of Roses."

Danish Christmas through these hymns and the variety of other means indicated above has made us feel the peace and good will the angels proclaimed. It has done so in the most tempting and alluring way possible. It has succeeded to the extent that Christmas eve with its tree, candles, gifts, food and fun for many has become the principal festivity, the climax. Even the brief service Christmas eve in some of our churches has assumed importance in the minds of many beyond the more formal and pompous Christmas day service. The reason for this is found in the spirit of anticipation being so centered about the apparent and immediate result of Christmas in the external environment that the joy and content of the real Christmas message is relegated into the background. This sometimes causes Christmas day to be the day after.

With all the good said about Danish Christmas, here we are at its limitations. It is so easy to confuse cause and effect. We see, feel and enjoy in an immediate and very real way the effect of Christmas and unconsciously are led to believe that this is the most important. We then forget that Christmas is not only a social festival, but is a deep personal experience in man's soul. Without this foundation the glittering light of the Christmas tree becomes just so much wasted voltage or candlepower.

Christmas has within it seeds of neighborliness and brotherhood prominently expressed in Danish Christmas and it is supremely useful at this time. Yet, we who are concerned with the proclamation of the Christmas gospel realize also that no superficial amount of emotional appeal at Christmas time can solve the problems or heal the wounds or give the world a fresh start.

To me American Christmas is best characterized by the words and music of Handel's "Messiah." It brings man with all of his shortsightedness, brokenness, sin and yearnings face to face with the sweeping design and event of God's salvation. Not only is "The Messiah" the grandest single achievement in sacred music ever conceived or composed, but its concentration on the spoken word of God through prophets and evangelists stamps it with an air of originality and directness few other sacred music masterpieces have. To hear a good choir and orchestra pre-

sent "The Messiah" is the typical American introduction to Christmas, and it is also the best introduction.

But the same grandeur and loftiness achieved by "The Messiah" are approached by most of the American Christmas hymns. "Joy to the World," "Hark the Herald Angels Sing," "While Shepherds watched their flocks by night," "Silent Night," "O, come all ye faithful." An exception that proves the rule is "O, little town of Bethlehem," which is much more comparable to the Danish strain, just as Grundtvig's "Blossom as a Rose shall here" is comparable to the above mentioned American hymns.

Characteristic for American Christmas hymns is the fact that nowhere is the word: Christmas, used, or any combination, in which it is found. The Christmas carols use it to be sure, but these very definitely remain below while the Christmas hymns soar above. Many of our Danish Christmas hymns use the word: Christmas, and combinations including it.

I will be misunderstood when I say that American Christmas hymns seem to remain more true to the Christmas gospel than do the Danish Christmas hymns. Perhaps I should mention that Grundtvig's "Christmas with Gladness sounds" combine almost to the point of musical as well as poetic and spiritual perfection the Christmas message. But outside of this hymn I believe that the real gospel truth of Christmas finds purer and clearer expression in the American Christmas hymns. They remain for this reason also floating far above the ordinary haunts of men, stay apart or fall apart from the doings, joys and sorrows of men in every day affairs.

Danish Christmas hymns did not grow out of Danish church life only. Many of these came through translations by Grundtvig and others from Latin and German. And I believe I am justified in saying that we owe a great debt to Martin Luther in this respect. His Christmas hymn of which the following verse is the first one, is endowed with the fresh, sparkling directness the love of home, children and human relationship, that we find to the fullest developed by Ingeman and Grundtvig in their hymns. And this again furthered the complete surrender of Danish home life and social customs to the Christmas spirit.

Good news from heaven to earth I bear
And now with you will gladly share,
My story is a joyful lay,
So hear what I shall have to say.

It would be well if we include this the first harbinger of our rich evangelical Christmas hymn treasury in our Christmas worship service. Although I am not too familiar with American Christmas historically speaking, it seems to me that it has—at least until of

late—suffered greatly from the austerity of the reformed or calvinistic worship service. The tradition of Calvin and Knox was not very friendly to any kind of art and adornment in the churches. As a matter of fact a complete purge of such was made. This tended to make the Christmas story a celestial occurrence to which man was made an awed and worshipful even if passive attendant. There seems to be lacking the proper bridging and merging of the human and divine. Certainly, there is no lack of Christmas observation in the American Christmas. What seems absent or only faintly involved is the unseen presence of the angels, the feel and touch of Christmas, the breathing of the hallowed atmosphere the proper integration of the beauty of Christmas with the deeper currents of human emotions and moods. How much the present fascination of dramatization of everything including the sacred story will be able to influence the American Christmas remains to be seen.

It is natural to include Dicken's Christmas Carol and the large part it plays in American Christmas. It will remain the classic example of a Christmas story, for it embodies the spirit of Christmas. Its wide use every Christmas season shows clearly how superior it is in its field. American Christmas has not resulted in any literary floodtide of stories and song. There is no American Christmas lore comparable to the Danish one. "The Little Match Girl" by H. C. Andersen is the Danish counterpart of the Christmas Carol.

It can safely be concluded from the above that there is good reason for fusing Danish and American Christmas. Back of each tradition, however, are hundreds of years of thought ways and social patterns. Perhaps the folk psychology is too different to allow for any real combination. Perhaps the Lutheran inner faith life cannot be reconciled with the Calvinistic proving-through-service and observation-of-rules being among God's elect. Meanwhile we should be willing to learn and adopt what we feel will enrich Christmas for us in our corner of God's kingdom.

A Happy Christmas to every home in the Danish Church.

Alfred Jensen.

December 15, 1946.



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I Have Seen Their Faces

Love that is hoarded, moulds at last
Until we know some day
The only thing we ever have
Is what we gave away.

Louis Ginsberg.

It was on one of those dreadfully hot days during the summer of 1934. It almost seemed that the sun stood still in burning defiance to scorch the last bit of green vegetation.

I was driving through one of the dust-bowl states and was trying to follow a poorly marked detour. At length I lost that, and I did not know where to find the main road. I stopped in a hollow and parked the car under a scraggy tree whose gnarled limbs reached toward the merciless skies.

There was a lonely farm house on a hill and I set out for this to inquire about the road. As I walked across the field the dying vegetation creaked under my feet, and the hot air from the scorched earth burned my face.

The farm buildings, like so many in the drouth area, were weather beaten. The faded paint was becoming a neutral gray. The whole landscape was a scene of dreary desolation. I was deeply depressed.

As I came toward the house, I noticed that there was a fence around it. Behind the fence and in the shade of the house there were flowers. Yes, flowers in a desert. I knocked at the door and a woman opened it. She was a small woman with a care-worn face. I noticed that her hands were rough from hard work. I asked her about the road and she gave me the necessary information.

Before turning to go, I said something about the flowers. Immediately a light shone in her face. She stepped outside and talked with joy about her petunias, four-o'clocks, zinnias and others. They were not the finest flowers in the world, but there on this bleak hilltop they were fresh and beautiful beyond description. I asked her how she managed to keep them alive. She said that she watered them. I had noticed a well and windmill in the hollow and I inquired where she got the water. She said that she carried the water from the tank in the hollow.

This little woman carrying water up the hill for two full city blocks to keep those flowers alive! I did not ask her why she did it. One might as well ask a robin why it sings.

As I walked back toward the car, I thought of that woman and the light in her face. Neither work nor drouth nor dust could completely extinguish it.

I was a mere boy when I saw him for the first time. He sat in a wheel chair. From time to time for more than forty years I saw him sitting in that wheel chair.

While yet a young man a cruel disease had laid him low. He had suffered excruciating pain while the illness raged, and when it had run its course his joints in legs, arms and fingers were set as in concrete. Of course, he could not walk. He could not use his arms or his fingers to any extent.

By sheer will power he had learned to write, using a bodily swing; and his penmanship was very fine he learned to draw pen-pictures and this activity gave him much joy for many years. He became a skillful chess player and he chuckled with keen delight when he had his opponent cornered.

It has been said that while he was young he had been stubborn almost to a fault. Once when I talked to him he repeated the old adage which says that the man who rules his own spirit is greater than he who conquers a city. And what greatness of spirit it would require to be cheerful—chained to a chair for life.

But it is his face that I especially remember. There was a sweetness that it would take a great artist to portray. Surely that sweetness came to him because there was an inner harmony; came to him because he was at peace with his God, himself and his neighbor.

His neighbors strong in body liked to come and visit with him. What they talked about I do not know. But I often thought I could see that they held their heads a little higher and that their footsteps were a little lighter as they walked away from the home of the man in the chair.

I have seen many unforgettable faces.

There was the face of my immigrant mother who when she had tucked me to bed sang one of the sweet Danish songs. Long after, that face helped me to understand the meaning of these words, "Blessed are the pure in heart for they shall see God."

There was the face of the May morning when as a boy I walked through the dew-drenched grass barefooted to bring home the cows. Never since has a May morn seemed so fair.

There was the face of a dissolute soldier who knew his fatal weakness, but who would share his last few pennies with a needy person and his bread with a hungry dog.

There was the face of a negro student who entered a university classroom, and finding the room crowded sat down next to a white girl whose face showed all the emptiness of a shallow soul. The girl got up and left him and I saw in his fine face indignation at first, and then deep sorrow.

There was the face of Marian Anderson singing Schubert's *Ave Maria*. I thought I saw in her face forgiveness for all the wrongs that her tender spirit had suffered because her face is black.

There were the faces of many farmers during those terrible years of drouth and depression, who were too proud to accept relief and lost their property, but not their souls.

Alfred C. Nielsen.

Life and Christmas In A Prisoner Of War Camp

By Einer Romer, Winnipeg, Man., Can.

The Christmas season a year ago found me stationed at a Prisoner of War Enclosure in France ninety miles east of Paris. This camp had about 35,000 German prisoners of war held by the United States. I had charge of the religious work among these men.

Let no one suppose that life in a prisoner of war camp in Europe can be compared to a pleasure resort. Life at such a place is of necessity pretty dull, drab and severe. However, the men got enough to eat, 2,300 calories a day. This is the food allowance scientifically determined to be sufficient for preserving a man from malnutrition. Most civilians in the war stricken countries of Europe are getting much less food than that, often only half as much. Adult civilians in America consume about 3,000 calories a day. A small daily fuel allowance was made for each tent occupied by men, enough to keep a fire from six to nine in the evening. The winter was not severe; but during a cold snap it happened that the prisoners had to stay up during the night, keep dressed with all their clothes and exercise out of doors to keep warm. Inspectors from Geneva reported that food and living conditions in our camp were satisfactory and, on the whole, as good as they could be in a prison camp.

Mail facilities were very meager. Most of the men had not heard from their wives or families for a year or more. Their homes in many cases were in the cities or areas that had been badly bombed out. We had a hospital for the sick sufficiently heated and with medical doctors in charge. We had our share of mud, of which there is always plenty in such a place. Seven thousand of the prisoners were Hungarians, and some were from the Baltic provinces. The latter had been impressed into the Nazi army as labor battalions. One had a daily impression of the terribly broken up, ruined and complicated conditions of Europe. One man told me, "I have nothing further to live for. I am a Christian and look forward to the day when the Lord will take me out of this suffer ing world and home to Himself."

The prisoners were given about as humane a treatment as conditions permitted. The religious and recreational work did much to soften the severity of their life and keep the personality of the men from disintegrating during their stay which varied in length from months to more than a year. Recreation was both physical and mental. The latter was known as "mental relief." The American chaplain's office, of which I had charge, was responsible for the religious work, and in some measure also for recreational work. The latter was carried out almost entirely under the leadership of a qualified prisoner of war who was designated as the culture leader of his section. The religious work had a set-up that covered the entire camp. It was carried out by more than a dozen prisoners of war who were clergymen by civilian profession. These men had been inducted into the Nazi army as soldiers. After they had been approved by our Intelligence Department we made them Prisoner

of War Chaplains to serve among their own men.

Of these chaplains, twelve were German, nine Protestant, most of them Lutheran, and three Catholic; four were Hungarian, representing both faiths. Some of them spoke English well, others a little and some not at all. I had daily contact with these chaplains and came to know them quite well. I had two or three discussion meetings a week with them. It was my task to support them in their work and see that they were given as favorable conditions for rendering religious service to their men as the situation permitted. The pattern for our set-up was the religious work of the United States army. Though my office was responsible for that branch of work, they were permitted to do their work as ministers and counsellors of their men in their own way without close supervision. We furnished them with all their supplies, literature through voluntary agencies and other supplies through our army. Although I knew some German, still I found an interpreter useful. One who was my interpreter for a time had been a major in the German army and before the war he was a professor at the University of Rostock. Their chaplains were very appreciative of the opportunity given them of working as ministers among their men, and our relations were brotherly.

Our tent city, only a year old, was divided into twelve sections, or "cages" which had from 2,000 to 3,000 men each and operated as separate units in the daily run of things, each with its own kitchen, chapel, recreation facilities and leadership of prisoner of war personnel supervised by American personnel. In each cage were usually two chaplains who occupied the chaplain's tent. This tent was used as his quarters, office, study and the place where men could call on him for consultation. The chapel was a "100-man tent" which had a full weekly schedule of Protestant and Catholic worship services, each at their own hours. Approximately two-thirds of the men classified as Protestant and one-third as Catholic. Attendance at religious worship was voluntary. About ten per cent of the men attended. The difference in the religious temper of their men and ours was not as great as one might have expected except in one respect. Among their men the temper of the non-church-goer was commonly anti-Christian, or hatred; while among ours the men who were unresponsive to the religious work were in the main just indifferent.

Connected with my office were two additional rooms for our work, a reading room and a library. My predecessor in office had secured about 400 volumes of theological and religious books for this library. How did he get them, He made a trip in his jeep over to the University of Tuebingen and asked them for books for his work. They gave him a jeepful of good books. These included Martensen's Ethics books by O. Fune, Spurgeon, Kurtz, Luther and other standard authors. He made another trip to some Catholic institutions where they gave Catholic books. The Oecumenical Council of Churches

of Geneva had furnished new books by Emil Brunner, Karl Barth and other present-day writers, most of whom were Swiss. For some months we even had two divinity schools, one Protestant and one Catholic, with about thirty students, men who before the war were theological students. They were taken off from other work so that they could study theology while in the camp and thus be preparing themselves to help rebuild the religious life of post-war Germany. Instructors were three of our prisoner of war chaplains who were doctors of divinity. These students were given an early release from the camp to go to divinity schools that were opening up again on the outside.

Literature and recreational material was received mainly from four sources: The International Y. M. C. A. at Paris the Oecumenical Council of Churches at Geneva. (These supplies were paid for mostly by voluntary contributions from America.) The Chaplains' Branch of the U. S. Army furnished some supplies and the Red Cross some. For each cage were furnished 50 small hymnals, some Bibles and New Testaments, some sermons written for today by Barth, Brunner and others, 200 general library books, censored in Geneva, some musical instruments for circulation from cage to cage some footballs, punching bags, boxing gloves, ping-pong equipment, and materials for art work in water and oil colors.

Two or three assembly halls or theaters, each with a seating capacity of 500 men or so, were for recreational programs and lectures. Weekly schedules of programs, musical, dramatic and educational, were held in these under the leadership of prisoners of war who were educators or professional entertainers. There was a mimeographed newspaper sheet in the camp. There were some outdoor football games and indoor boxing matches. This would suggest that the men were not being underfed. Walking through the camp at night before nine or ten o'clock, passing the rows of tents, one would sometimes hear a group of men cheering their spirits by singing, first in this tent and then in that one. And how they could sing! I have heard prisoners of war sing like a male chorus of an American college. From a humanitarian aspect the provisions made for physical recreation and "men-

tal relief," though not very ample, were well worthwhile activities.

For Christmas the chaplains gave me a beautiful crucifix carved from a piece of wood. This work of art was done by a prisoner of war in the camp, who by civilian profession was a professor of art in the University of Prague. It was touching to see what some of their artists did with few materials to beautify their chapel tents and other parts of their premises.

Both the Protestant and Catholic chaplains and some of their culture leaders, "Kulturleiters," combined their efforts in getting up a sacred Christmas song service program. It consisted of hymns, the Yuletide hymns you and I sing and love, sung by a male chorus of 101 voices music and hymn numbers by quartettes, reading of the Christmas Gospel, and a sermonette given upon their request. After I had given my sermonette in English, a German translation of it was read by the chaplain in charge. The program took an hour. It stirred one's feelings to see what they accomplished under such adverse circumstances. This program was repeated eight times through the holiday season before an audience of about 500 men each time.

The religious work of the camp was eminently worth while and the provision the American government made for it surely was an excellent way of building for future international good-will. We felt, as we worked together a sense of Christian kinship and that Christianity does not stop at national boundaries but is international in its scope.

Now these men have gone to their homes. The camp was dissolved in June. Last Christmas I said to the chaplains, "In six months or a year when you have returned to your homes and I to mine, I would be interested in hearing how you are getting along. If you write me I'll answer your letter." Some of them have written. One writes, "When I reached home I found living conditions much more difficult there than in the prison camp. Food is very scarce, but I'm glad I can do the work of a minister of the word of God." Another writes, "I am the only pastor in three towns with a population of 17,000. People are so hardened and embittered that it is very difficult to know what to say to them."

Where Do We Stand

A very common question among the members of our church at this time is the pertinent one: What is really the nature of our particular church? The question is pertinent, because we are in a situation of transition. We have passed through an adjustment in regard to the language and we are standing on the threshold of closer relationship and fellowship with other churches.

Many of the older generation answered the question simply by stating that we are (or were) a Danish church. By this they meant to emphasize the language and that which was peculiarly conveyed by the language. Unfortunately, many of them could see no future for our church aside from the language. This meant again that they either fought the use of the American language or that they joined other

churches. "Why should we exert ourselves to hear the American language spoken in a Danish church? Then we can just as well go to other churches."

For many of the younger generation (or rather, the present generation) the answer is being given in terms of doctrine. This may mean specific Grundtvigian doctrines, although there never has been, thank goodness an official formulation of such doctrine into a creed. I hope there never will be, for although it has often horrified me to witness insufficient or superficial interpretations of Grundtvig, it would be far worse to repeat the Lutheran curse of hairsplitting official statements of doctrine. If a faith does not have enough life to carry it along, a document will never sustain it.

The doctrine that is most often referred to in regard to our church is, however, the Lutheran doctrine. We are a Lutheran church, and therefore we must emphasize our Lutheran doctrine. Especially, if we are to join more closely with others, we must comply with the doctrine we have in common. There is some merit to this answer; at least, there is some merit to the motive behind it. Unfortunately, most of us do not have a sufficiently clear understanding of what Lutheran doctrine means. It is too often ignored that what is accepted as Lutheran doctrine by most Lutheran churches in America today is a highly detailed and very specific statement formulated in terms of the ideas and the philosophy of the sixteenth century and in many ways as irrelevant to our modern life as the sixteenth century concept of society is to our modern social problems. Included in those antiquated ideas is a medieval theory of the Bible which almost destroys the wonderful Lutheran claim of being an "evangelical" church. The Bible is not permitted to speak for itself. It is bound and chained by obsolete and medieval theory.

This Lutheran doctrinal emphasis is not something of our choosing. It is forced upon us by many of those whom we would like to join more closely. It is not we who are insisting upon doctrine as a requirement for closer fellowship. It is the larger body of Lutheran churches. If we do not conform to them, we cannot join. They will not accept us in freedom and confidence. They must bind us by doctrinal statements and all the firmer because we are suspect. But they forget that what they want to bind us to is in many ways foreign to us, historically and psychologically. Like the other Scandinavian churches in America, we are being asked to give up our Nordic Christianity and conform to German intellectualism. Many wonderful things have come to Scandinavia from Germany, Christianity itself, Lutheranism, sound piety, romanticism, etc. But the Danes have always had to struggle against the unnatural and engulfing influence of ponderous German philosophy and discipline. And although it is stated whimsically in a children's song it is nevertheless true that "it never was good for the Danes to dance too much to the music of German bands." Especially when there is such marvelous expressions of Christianity in the Scandinavian countries.

Now, if we on one hand reject the idea of defining our church mainly through language and nationality and if we on the other hand refuse to be tied down by formal doctrinal statements, how then can we express the nature and character of our church? For we do believe that our church has character, a character which we must not give up.

Struggling constantly with this problem, I was thrilled recently to read an editorial in "The Christian Century." It was an account of a series of lectures given at the University of Chicago by the Anglican Bishop Angus Dun of Washington, D. C., on the subject "The Struggle of the Churches to be the Church." I shall not attempt to give an impression of the highly laudatory editorial, but I would like to quote some sentences from the review of the lectures, for I be-

lieve that they help us clarify the nature of our own church.

According to the review, all denominations can be divided into three main groups. "The three broad categories to one of which every denomination belongs were indicated as (1) the catholic or churchly type, (2) the classical Protestant type and (3) the fellowship type. The catholic or churchly type is represented by the Roman Catholic and Eastern Orthodox churches and the high church or "catholic" wing of the Anglican Church. The classical Protestant type is represented by the Lutherans, the Presbyterians and the major body of the Anglican church. The fellowship type is represented by the Quakers, the Brethren, the Baptists the Disciples, the Congregationalists, the Methodists and most of the denominations which split off for various reasons from one or another branch of classical Protestantism."—"In the catholic type, the church as church, occupies the center of consciousness and receives the supreme emphasis. In the classical Protestant type, the Bible as the word of God, or as containing the Word of God, is given a position above the church; the church always stands under the judgment of the divine word; it is, therefore, always subject to reformation; it is a reformable church. In the fellowship type, the church is conceived with much less respect for historical backgrounds than in either the catholic or the classical Protestant type, but it finds its life in a shared communal experience, or in personal commitment to specific doctrines, biblical or other, or in specific practical purposes. For such bodies, the fellowship is the church."—"The essential thing for the absentee reader to get from our meager outline is the bishop's eloquent insistence that every one of these conceptions must be integrated into the structure and life of the united church."

While I may possibly be drawing unwarranted conclusion from a brief review, what thrilled me was the recognition that we here have not only a good delineation of the churches, we have also a good method of describing the character of our own church. For is it not true that our difficulty in conforming to what above is called the "classical Protestant type" lies in the fact that we do not belong in that single category? It seems to me that the character of our church, as we have derived it from the life and teachings of N. F. S. Grundtvig is described by all three categories. In other words, Grundtvig's greatness can be said to lie in the fact that he, a century ahead of the ecumenical movement, embodied all three of the great characteristics which a unified church must have.

Grundtvig's view of the church was catholic (not Roman Catholic) for he placed the church in the center of our Christianity. It is through the historical church that we have our faith; it is by the authority of the church that we believe; and it is in the living church that we have communion with the living Christ, the living Word of God. Grundtvig placed great emphasis on the Apostles Creed as the confession of faith of the church, but the emphasis lies primarily in the fact that the creed was the early expression of the Christian faith and not on the fact that it was a doctrinal statement. Most critics of Grundtvig

misunderstand him on this score and they reject him on the basis of their own misunderstanding. And when Grundtvig places such great emphasis on the sacraments, it grows out of his emphasis on the church. In the sacraments we have the living relationship with God not primarily because of the ritual but because of the importance of the living church. The Bible itself is also primarily valuable, because it is the great document of the church.

Despite the fact that it has been unjustly said by his critics that Grundtvig's view of the Bible was negative, this is not true. Grundtvig stands well within the Lutheran view of the Bible, and thus belongs to the stream that came from classical Protestantism as over against the Roman Catholic hierarchy. He fought long and sharply against the misuse and misunderstanding of the Bible which dominated much of orthodox Lutheranism, but he was a great user of the Bible and he was truly evangelical in this use. There is probably no other hymn writer who has given life to the Bible in hymns to a degree which Grundtvig has. His sermons also bear witness to his great faithfulness in the Bible and the movement which sprang from him was truly evangelical in this sense also that it was an awakening or a revival which gave new life to the good tidings of great joy. None of his followers would deny that the Bible has the Word of God and that it is the divine word under whose judgment we stand.

Finally, it is certainly true that Grundtvig stressed the fellowship of faith. Christianity is for him "a shared communal experience" to a degree which few have matched. The joy of his Christianity was found not only in personal commitment but especially in the great and joyful fellowship of the faith. It has been an experience of many young people of our church that they often feel more at home in the fellowship type of churches than in the Lutheran groups, and the explanation is simply this that they find a common basis in the shared fellowship. And as far as the "practical purposes" go, there probably has been no modern church leader who has given greater stimulus to a "practical" or human life than Grundtvig has. The folk movement of Denmark bears witness to this.

It is not my purpose with these words to eulogize Grundtvig. Rather it is my purpose to express my joy at finding that the character of the church which has been given to us as a heritage, rather than placing us as outcasts in relation to the other churches places us in the very center of things—provided we are faithful, and provided that we retain all the main features of the heritage and do not go off half-cocked into an exclusive emphasis on one of them. We have nothing to be ashamed of and while we should not be proud, we do nevertheless have a right to be happy that the tide is turning toward understanding of and emphasis upon that which we have come to cherish. It would be a pity if we at this time, when we stand upon the threshold of a new great venture in Christianity, the movement toward church unity, should

truncate ourselves upon the Procrustean bed of sixteenth century Lutheran orthodoxy.

Johannes Knudsen.

Grand View College
December 2, 1946.

Christmas Greetings From Dalum Parsonage

Christmas is first and foremost the revelation of God's eternal love. That truth we must never forget. That is the beginning but also the fulfillment. Further back, higher up we cannot come. "For with Thee, o God, is the fountain of life."

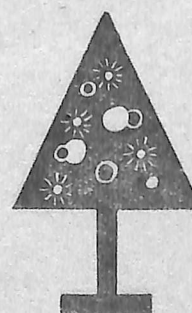
This truth has been emphasized by the Apostle John as strongly as it can be done: "For God so loved the world, that He gave His only begotten Son" and "Behold, what manner of love the Father hath bestowed upon us that we should be called the Sons of God" and the other apostles and evangelists have stressed the same fact.

Therefore Christmas is the Well of Joy. We notice that both in the promises from the Old Testament as well as in the fulfillment of these promises. "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" and "Therefore with joy shall ye draw water out of the wells of salvation," and "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Especially do we find the keynote of joy in the angel's message to the Virgin Mary—"He shall be great, and shall be called the Son of the Highest and the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob forever: and of His kingdom there shall be no end." And to the shepherds on the fields of Bethlehem "And when they had seen it, they made known abroad the saying which was told them concerning this child, and all they that heard it wondered at those things which were told them by the shepherds."

As in the Bible so also in our hymnbook. We may begin with: "Joy to the world" and end with "Joy fills our immortal hearts today!" The royal Child is born.

Therefore, in spite of all the sadness of life, we greet each other with Merry Christmas. We have a right to do that.

P. Rasmussen.



Our Women's Work

Joy to the world! The Lord is come;
Let earth receive her King;—
Let every heart—prepare Him room,—
And heav'n and nature sing.

—Isaac Watts.

Greetings

To you women of the synod who have joined hands in carrying on the work of the Danish Women's Mission and to the many others who I hope will join us in our big project for the coming year, I would like to say, that serving on the W.M.S. board is a very happy experience. It is a trust but also a pleasure to help in choosing the causes for which our funds should be used.

The generosity which prompts the voluntary money gifts to come pouring into our treasury from all parts of the country is a joy to behold.

So at this blessed Christmastide I am happy to have this opportunity to wish you all A Joyous Christmas and A Happy New Year!

Marie F. Engelbreth.

Come, bless Thou our Christmas,
Thou theme of the song
That angels were singing;
Bless aged and young!
As candles are burning,
For gladness and peace!
With Thee shall forever and ever
Unhappiness cease!

—Vilh. Gregersen.

This morning on the radio, I listened to the story of a young man who after a long fight in a hospital to save his eyesight, was told by his doctor that the fight was lost—he would never see again. That evening the boy took pencil and paper and wrote a letter somewhat as follows:

Dear Santa:

For the first time in many years I am writing to you asking for a Christmas present. Tonight I am not asking for the toys or the other things that once I desired so much. There is only one thing that I want this year. If it is possible, when Christmas comes around and the beautiful green tree will be shining in all its glory, then, Santa, would you bring for me—a pair of bright blue eyes?

However, I shall not be too disappointed if my request is not granted. I shall know then, that I have asked for the impossible. Then I shall strive to be thankful for my good strong body and sound mind—and for the years in which God let me use the eyes that He originally gave to me.

Jack.

This letter of Jack's has lingered with me all day as I have been busy preparing for the coming holidays. It is so easy to take for granted those things which are our greatest blessing.

These blessings do not always take physical form.

We have also been given the blessings of having responsibilities and duties placed upon us. At Christmas time the opportunities to give, in all senses of the word, surround us as at no other time of the year. And is it not one of the joys of the season that under the influence of the Holiday spirit we heed that urge and become more generous and kind and understanding than usual.

In these times, when we have so much, and most of the people on earth have so little, my Christmas wish for us all is that the influence of the Spirit of Christmas may be felt among us all through the year.

F. S. P.

All glory be to God on high,
And on the earth be peace!
Good-will henceforth, from heaven to men
Begin and never cease.

Nahum Tate.

From "Christmas Preparations" in Olfert Ricard's book, "Blessed Christmas," these helps are given to a busy housewife towards experiencing a good Christmas:

1. Begin your holiday preparations so early that rush and weariness will be absent when the Holy Evening arrives.
2. Do not overdo the gift giving. Make gifts as personal as possible and give what the recipient needs and will be glad for.
3. Use the beautiful Christmas hymns in your home again and again throughout the holidays.
4. If there have been misunderstandings between you and any of your family or friends, be sure to iron out the differences before the holidays. The peace of Christmas must not be disturbed.
5. Remember the poor and the needy.
6. The Christmas Gospel can be found in Luke 2.
7. There must be time to go to church on Christmas.
8. Include in your thoughts and prayers those who are far away from home, those on the high seas, the sick, those who have gone astray and the homeless—and also those who are preaching to the world the Christmas message.
9. Do not say "Merry Christmas" without meaning it; but bring a joyous Christmas to as many as possible.

A JOYOUS AND BLESSED CHRISTMAS TO ALL!



W. M. S. OFFICERS:

MRS. IDA EGEDE, President.
Hampton, Iowa.

MISS YRSA HANSEN, Secretary.
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2351 Chilcombe Ave.,
St. Paul 8, Minn.

Kirstine Andersen — 1876-1946

Part of me is Martha,
 Troubled with many things
 But part of me is Mary
 With lovely shining wings.

Today it was Martha
 Picked warm grapes from a wall
 But Mary softly spread her wings
 And wasn't there at all.

Edith Horton.

You, the mothers of yesteryear, are leaving us one by one. November 30, 1946, yet another good and courageous Pioneer Mother left us, namely Kirstine Andersen formerly of Kimballton, Iowa.

I quote the above poem, for I feel certain, that when a Pioneer Mother has lived her seventy years, there have been many times when "Martha troubled with many things," has had to take over. But if she, as Mother Andersen through the hardships, has been able to salvage a "Mary with lovely shining wings," in her heart, she has truly lived, and has given of herself to life eternal. Something intangible has been added to life, that lives on forever in the hearts of those, who have known her.

So you, Mother Andersen, has touched the heart-strings of all of us who have known you. You had the rare gift of wanting to live, deeply and fully. There were heartaches and sorrows in your life, but you understood how to travel above the clouds; so that when the clouds were gone, your smile was still there only more deep and more serene, with roots deep in the heart of eternity.

We, the younger generation, need to know and learn your way of life of unselfishness and generosity in all things; not merely material things, but in little kindnesses toward our fellow men.

You suffered so much and were so ready to go, that we would not wish you back. But we would ask for courage, that we, who are the fathers and mothers of today, might instill, in our children's hearts, some of your generation's greatness; some of their courage and generosity of heart. But above all a simple faith in God! A faith, livable and real, as real and livable now as then: "Do unto others as you would have them do unto you."

Valborg Eve.

7032 Harper Ave., Chicago, Ill.

The Children's And Old People's Home At Tyler

Allow me to bring a greeting from the Children's and Old People's Home at Tyler, Minnesota. Last Christmas, and through the year many individuals and also many societies sent us gifts of various sorts. We are grateful for all the help we can get. The high cost of living has increased our expenses and we have not as yet charged higher rates of those who live at the home.

We now have four children and eight old people living here. There are many old people who ask for

admission, but we cannot at the present time accommodate any more. Any old person who wishes to be admitted to the home in the future may write to the undersigned for application.

Gifts may be sent to the treasurer of the home, Mr. Johannes P. Johansen, Tyler, Minnesota.

A merry Christmas and a happy New Year to all friends of the home!

Enok Mortensen.



BOOKS

JULEGRANEN — Annual Danish Christmas Publication. Edited by Hans B. Holst. Published by Holst Printing Co., Cedar Falls, Iowa. 65 cents.

"Julegranen" appears again this year in its festive Christmas cover. And the content offers a variety of good reading material, Christmas meditations, stories, poems, historical essays, etc. It comes well illustrated with photographs, etchings and drawings.

This Christmas magazine, known as an annual guest in many hundred homes in all parts of the United States and Canada, can at this time observe its 50th anniversary, as the first issue of "Julegranen" appeared in 1896. However, the first volume appeared under the title, "Under Julegranens Grene." An interesting article appears this year written by Rev. Enok Mortensen giving a brief survey of the 50 years of publication of "Julegranen." The article is accompanied by pictures of the many contributors through the fifty years.

True to its tradition, "Julegranen" again this year offers several interesting and valuable cultural-historical contributions: August L. Bang presents a well illustrated article on the now well known Danish-American sculptor, "Christian Warthoe og hans Kunst." Henry Steele Commanger gives a challenging word-portrait of his grandfather, "Digterpræsten Adam Dan." Nanna Goodhope writes "En Pioneer-Skitse" in her usual artistic style. Emilie Pedersen Lerager tells the pioneer story "Fra Skovridergaarden Til Dakotas Prærie" and thus adds another chapter to the early history of our church.

These contributions with the usual Christmas meditations and poems offer good reading in "Julegranen" again this year.

H. S.

CHILD'S CHRISTMAS CHIMES—Edited by Rev. Joseph M. Girtz; Published by Lutheran Publishing House, Blair, Nebr. 42 pages, price 25 cents.

This small children's Christmas magazine appears again this year, and centers the entire content of the publication on "The Childhood of Jesus." There are six chapters, "The Coming of the Heavenly King," "The Star and the Wise Men," "Naming the Baby," "King Herod has a Plan," "The Nazareth Home," "The Trip to Jerusalem" and an "Epilogue." These little stories are well told by the author and are illustrated with excellent full page original drawings and a cover design by Irvin Sorenson.

The author has succeeded in making the booklet a real Christmas story centered entirely on the central theme of Christmas, the Christ Child. It will be a fine present to any child.

H. S.



Greetings and Comments From Our Readers

The Stranger In The Pew

By Ove R. Nielsen.

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

When people go to a show or to a ball game they do not expect to be greeted. But it is different with church. When they seek a church the primary reason is generally that they wish to worship, but very often they come also in search of fellowship. They come because they wish to become acquainted with Christian people who have the same interests that they themselves do. They wish to establish themselves in a group that believes as they believe. The church is therefore the natural place for them to go in search of such a group.

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

It is granted that all people can not walk up to strangers and strike up conversation, but there are many who can. It is chiefly to these latter ones that I am directing this thought. Whenever you see a stranger in the church, and no one is sitting with him, take a seat beside him. It will make him feel wanted and at home. And if you see him outside the church, speak a word of welcome. It costs so little but it helps so much. All you need to do is imagine yourself in his position, and I am sure you will act quickly. A person should never need to feel that he is a stranger in church. There should be no such thing as a stranger in a pew.

From "Church Bulletin."

Lines By A Layman:

Webster defines the word "pray" as follows:

To ask earnestly; to petition someone; to ask with humility and reverence; to supplicate; the supplication to God.

There are various ways of praying. Personally I find the silent way of meditation to give me the most comfort, and when using a printed prayer, the type that is found so readily in our Lutheran publications, I have formed a general habit of "personalizing" such prayers. Often I have wondered why such prayers are always printed in the plural form, such as WE, US, THEIRS, OURS, etc.?

It has been my true and personal experience that I get much greater comfort and satisfaction out of a prayer if I direct myself to God in person. By that I mean that in my prayer it is ME who has direct supplication with God, and therefore I use such a prayer in a singular manner. For illustration let me quote you the printed prayer given for today, Sunday, November 17th. It reads:

O God, WE thank thee for thy wonderful grace and mercy which forgives US OUR sins. Give US power to forgive OUR fellow men: Amen. My personalized version and which I used is thus:

O God, I thank thee for thy wonderful grace and mercy which forgives ME MY sins. Give ME power to forgive MY fellow men: Amen.

It has been suggested that such a method of prayer is a selfish one. I do not agree; for after all, I cannot speak to God for anyone else. I might further illustrate my point of

view, by the suggestion of a letter sent to someone. That is only done because it is the expedient way of communicating with a person, but it is only the next best thing to a much desired personal contact.

Even if the President of the United States were to send me a letter or telegram, I would not be nearly as elated as if he were to shake my hand in person and greet me verbally. That personal contact is always the most desirable, so it appeals to me to address myself and my prayer thoughts to God through person to person. I feel that I get that intimate acquaintance that one must have and feel in order to have absolute confidence and faith.

If every Christian will assume responsibility for himself, and through prayer acknowledge his own shortcomings, obviously then, there is no need to speak for the rest of us.

The Lord's prayer was given to all of us, and it becomes MINE when I pray: MY father, forgive ME MY trespasses, as I forgive those who trespass against ME.

First we must find ourselves to have "personal" contact with God in prayer before we dare expect to pray for others.

Perhaps you who read these lines have doubted the value of daily meditation. Well, try this personal way. It will surprise you how powerful it is.

I believe our many publications might well adopt this suggestion of printing all prayers in personal single salutations. Most of us read it as printed, so if the author of daily prayers will use this method, many will unconsciously get the habit of direct, personal "ME to God" prayer.

I find this method to be "entering into MY closet, and when I have shut the door, pray to MY father."

B. P. Christensen.

Christmas Greetings

As we approach the Christmas season our thoughts naturally go out to the larger world of which we are a part. The first Christmas greeting centered on the promise: "Peace on earth, good will toward men." Technically, there is peace—in contrast to conditions only two years ago, when the battle of the Belgium Bulge was a threat to all future peace. And yet a cloud much larger than a man's hand, hangs over the world.

But Christmas is here again. It comes once more to invite itself into the hearts of individuals in all parts of an otherwise dark and dreary world. Let us accept the invitation to prepare room in the inn of your heart and my heart. As we do that through the singing of our Christmas hymns, the sharing in our churches, in our homes and with greetings to and from friends far and near we feel the warmth of the spirit of love and peace from above transcending our innermost selves.

Our best greetings to all our readers. May the real spirit of Christmas help us toward a truly "Glædelig Jul" in the best sense of the word.

A most joyous Christmas and a blessed New Year.

Your Editor.



Grand View College

and

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

A Greeting And A Message

Grand View College extends best wishes for a happy and blessed Christmas to all its friends throughout the country. We are preparing to send our large group of excellent young people home for the holidays and we hope that they and their homes may enjoy a real Christmas together.

Shortly after their return we will conclude the first semester, and we are long since laying plans for the second semester. With our present facilities we can only receive a limited number of students in addition to the present group, and we therefore ask that young people from our congregations who desire to enroll for the second semester write to us at once. Don't delay longer than the first of the year, if you wish to be considered.

We are grateful for all the help, gifts and good wishes that have come to us throughout the year 1946, and we wish for you all a happy New Year.

Johannes Knudsen.

Grand View College,
December 14, 1946.

From G. V. C.

Thanksgiving vacation is over and G. V. students are back to work again. The majority of us spent Thanksgiving vacation at respective homes of friends.

The group of students who stayed here at college spent a very good day also. In the forenoon we attended united church services at the Little Brown Church, and at 1 o'clock we enjoyed a real Thanksgiving dinner with turkey and all the trimmings. The dining room took on a festive air under the able hands of the cooks, who made us feel just like we were home. We gathered in the living room in the afternoon to hear Rev. Ammentorp read "The Devil and Daniel Webster" which was followed by group singing. In the evening we had a skating party at the Midtown rink to top off a memorable day.

The following Thursday for our usual lecture period we had as our speaker, Mrs. Hiram Hunn. Her topic was "Music, With or Without." In teaching us how to listen to music better, she demonstrated with two types of music—music with words that suggested to us what type of music it would be, and music without words where our imagination should have full play.

Coach Harold Knudsen and the basketball team returned Thursday, Dec. 12, from three out of town games. Monday they defeated Dana College, Blair, Nebr., by the score of 53-44; the fol-

lowing night our fellows lost to Luther College at Wahoo, Nebr., by the score of 51-44; Wednesday night, G. V. won from Red Oak Jr. College at Red Oak, Iowa, 40-39. The team lineup includes Wilmar Larsen, Seattle, Wash.; Iver Jorgensen, Des Moines, Iowa; Paul Jorgensen, Minneapolis, Minn.; Arvid Bollesen, Tyler, Minn.; Earl Steberl, Racine, Wis.; Dick Jensen, Cedar Falls, Iowa; Gerald Petersen, Newell, Iowa; Verner Heilskov, Hampton, Iowa; and Anders Madsen, Racine, Wis. Our thanks go to members of the congregation at Omaha, Nebr., who provided rooms for the team.

This Thursday Kenneth Colton, a member of the Counter Intelligence Service under General MacArthur in Japan, gave a very informative and timely speech on the controlled revolution which the American occupational forces are sponsoring. He said that before we have succeeded we must establish a stable political setup, raise the status of the women, and gradually change the Japanese religion.

Our Christmas party was held in the gym Dec. 13. The decorations followed the theme, "Winter Wonderland." The Christmas tree was placed in the center of the floor. Everyone joined hands and caroled around the tree. At 10 o'clock we joined in refreshments consisting of cake, red-and-white candy canes and punch. The remainder of the evening was spent dancing. We wish to thank Chairman Gloria Mortensen and her committee, Ruth Sorensen, Esther Johansen, Esther Bollesen, Aage Jensen, Jim Sorensen and Hjalmer Krogh, for their efforts in making an enjoyable party for us all.

The Christmas concert was held Thursday, Dec. 10, under the direction of Edwin Sandberg. The program consisted of three selections by the chorus: Holy City, Silent Night and Gesu Bambino. Gordon Miller sang "The Lord's Prayer" and the Danish hymn, "Dejlig er Jorden." The Grand View College Ladies' trio, Myrtle Teisen, Marion Mortensen and Evelyn Sorensen, sang two songs, "O Holy Night" and "Jingle Bells." The mixed quartet, Gloria Mortensen, Delores Andersen, Fred Pallisgaard and Ted Thuesen, sang "White Christmas" and "Julen har bragt velsignet Bud." Accompanists were Margrethe Ostrup, Myrtle Teisen and Esther Dixen. The violin trio, Patricia Landman, Elizabeth Simonsen and Edwin Sandberg, played "A Dream of Christmas." The Christmas gospel was read by Dr. Knudsen.

During the last week of school before vacation everyone gathered in the

living room at 5 p. m. for the traditional Christmas caroling and the telling of Christmas stories.

Grand View College wishes everyone a very Merry Christmas and a Happy New Year.

Doris Johansen,
Luck, Wisconsin.

Christmas Greeting

To each and every member of D. A. Y. P. L.—yes, to all the young people of our church—I have a greeting, a gift and a challenge.

I wish to send to all of you a greeting for a most blessed Christmas that shall inspire and strengthen each one for a happy new year in 1947. May rejoicing at the birth of the Savior fill each heart and each home this Christmas time.

Your Christmas gift, while not a complete surprise, is this announcement that our young people will again have their own youth paper beginning early in 1947! This gift comes to you as an answer to your "letter to Santa Claus" as addressed to the national D. A. Y. P. L. board by the young people in convention at Tyler last summer. The board began working immediately on plans for a bi-monthly membership paper. Many details required considerable investigation, but preliminary plans were finally climaxed by the appointment of Mrs. Axel Kildegaard, Jr., of Bridgeport, Conn., as editor, and Rev. Willard Garred, now of Hartford, Conn., as business manager. For many weeks they have been making ready to publish the first issue of the paper, probably in January, 1947. With good fortune and with your cooperation these plans shall materialize for our joy and benefit and to the glory of Christ amongst our young people.

The publishing of a new youth paper by D. A. Y. P. L. is certainly a challenge to all the young people of our church. Here is our opportunity to share with one another, to inspire one another, to work with one another through the medium of the written word. Surely we have something to share; then let us use this, as well as other, means to share what we have in our common faith and hopes, in our varied experiences and ideas. Such sharing can be most inspiring and challenging to all, to ourselves and to those with whom we share. An finally we can rejoice that our youth paper will provide the means of communicating plans and programs for working together as individual young people and as young people's societies in order to further Christ's work, as we know it, in our world of young people.

Let us accept this gift and this challenge with the prayer that God may strengthen us and bless us in our efforts.

Richard Sorensen,
President, D. A. Y. P. L.

P.S.: As yet our youth paper has no name! Do you have any names to suggest? If so, send them immediately to Mrs. Kildegaard, 512 E. Washington Ave., Bridgeport, Conn.

The Joyous Season

"Glory to God in the highest, and on earth, peace, good will toward men."

The Christmas season is one which we wish to share with our nearest and dearest. It is a season in which we feel more intensely the longing for those who have passed away from us. It is a season we should approach with peace felt both in mind and in body.

It seems that in our day and age we become more tense and more hurried as we approach this season. We are constantly being reminded by our daily newspaper that we have only a short time in which we can do our shopping. The buying of expensive gifts is stressed so much. A person almost feels uneasy with such constant reminders. It seems so wrong that we have commercialized the Holy Season to such an extent.

Years ago, you found an element of simplicity accompanying the holidays which seemingly has been lost today. Then children probably received one gift only, and perhaps an orange as an extra special treat. Today children are showered with toys of every description; enjoyed at the moment but forgotten tomorrow. We do this as an expression of love, but I think it is not for their own good. The commercial world is setting the pace for Christmas, and we hurriedly try to keep up the tempo.

If we can remain unaffected by the material demands, we find there is so much good to experience during Christmas. The music written for this season is nothing less than beautiful; it's a gift we should cherish by singing the songs given to us. I wish our young people would go caroling this year; it would gladden the hearts of the sick and older people in our congregation to hear your voices.

We have our Christmas church services. They are usually well attended, and it is good to feel that you are sharing with many the Christmas gospel.

In the homes of Danish ancestry, we have the best evening of the year—Christmas Eve. Here close friends and relatives gather around the Christmas tree. Such a feeling of peace one experiences as we watch the candle-light Christmas tree. From memory we sing our favorite carols and hymns. In the joyful eyes of children, we see the many lights reflected. There is the excitement of packages being opened and admired. Christmas and home are so closely intermingled; they just belong together.

We have our literature which centers around Christmas. Children love to listen to your reading; take time to read to them the many good stories about this season. In years hence, they'll cherish that memory. There is so much for us to gain by good reading if only we'll allow ourselves the time for it.

During this season, we relax a bit

from our daily tasks. We take time to seek the fellowship of friends and neighbors. It belongs to Christmas that we share its joys with one another.

It is such a festive season we are approaching. Let us prepare ourselves for its goodness and joy by attaining peace and relaxation in body and in mind. Lest our hearts should shut out the Christmas spirit as the Bethlehem Innkeeper experienced in the following poem:

The inn was full. There was no room.
And yet, of course, I might have made

Arrangement. But the evening gloom
Came on—a man must keep his trade—

The guests were in—they all had paid.

There was no room. The inn was full,
And it had been a busy day;
So many vexing questions pull
A landlord's heart. All cannot stay.
The late ones must be turned away.

The inn was full. There was no room.
But certainly I could have done
Something if I had known for whom.
Ah, that my door should be the one
To shut out Mary and her Son.
B. Y. Williams.

Gertrude J. Christiansen.
St. John's Lutheran Church Bulletin,
Ringsted, Iowa.

The Stranger

(After an Old Allegory)

It was Christmas Eve.
Alone,
A strange man,
Clad in a garment
Ragged and stained,
Walked thru the streets
Of the great city.
At all the doors He knocked
And begged entrance,
Saying,
"My name is Christ."
And sadly left each door.
The house, where within
All was laden with presents,
Feasting merrily,
Had no place for Him.
They were celebrating
Christmas;
And yet, none knew Him.
So He passed on
From the cold streets
And the highways,
Out to the lone fields.
And there,
In a narrow lane,
He found a little hut
Of some poor folk.
Candlelight
Gleamed from the window,
A hymn,
Sung by children's voices,
Came thru the stillness.
He knocked,
And the door opened.
A warm welcome greeted Him,
True hearts met Him.
He entered—and behold!

The mean cloak fell from Him,
Majesty enveloped Him,
Love and Kindness
Beamed from His countenance.
And then
He blessed
That humble home
Which had not rejected Him.
Verily,
All the world
Knew not the happiness
Of these
Faithful souls—
A Joy Eternal!

—Lutheran Church Herald, 1928.

Final Yule Results

Orders received by the undersigned have amounted to approximately 2750 copies. Besides these almost another hundred were sent out as free copies. How many has been sold or distributed by Lutheran Publishing House in Blair is not known to me at this time but it seems that we will almost have sold the 3,000 copies which we had printed.

I wish at this time to thank all who have helped in the distribution of Yule. And most of all, thank you to you who contributed to the contents of Yule. The beginning is encouraging. With real work and cooperation from all we can make Yule a good contribution to the reading public of America.

Final district leaders are:

Dist. I—Marquette, 75 copies; Omaha, 50 copies.

Dist. II—Perth Amboy, 100 copies; Brooklyn and Bridgeport each 50.

Dist. III—Tyler, 200 copies; Askov, 110.

Dist. IV—Dwight, 80 copies, St. Stephen's, Chicago, 75.

Dist. V—Kimballton, 200 copies; Ringsted, 68, (G.V.C. 100).

Dist. VI—Junction City, 24 copies; Seattle, 15.

Dist. VII—Solvang, 70 copies, Los Angeles, 50.

District II had the greatest increase over a year ago. Three times as many copies were sold there this year as last year. Good work.

Harold Petersen.



Acknowledgement Of Receipts From The Synod Treasurer

For the Month of November, 1946.

Towards the Budget:

Previously acknowledged\$ 4,378.04

General:

Congregations—

Bronx, N. Y.	14.40
Bridgeport, Conn.	50.00
Grayling, Mich.	75.00
Muskegon, Mich.	26.50
Detroit, Mich.	300.00
St. Stephan's Chicago, Ill.	156.40
Trinity, Chicago, Ill.	400.00
Clinton, Iowa	50.00
Des Moines, Iowa	25.00
Askov, Minn.	15.80
Danevang, Texas	202.00
Omaha, Nebr.	30.00
Los Angeles, Calif.	17.95

Pension Fund:

Rosenborg Ladies' Aid, Lindsay, Nebr.	5.00
Mrs. Hans R. Hansen, Oak Hill, Iowa	5.00

Congregations—

Bronx, N. Y.	15.75
Bridgeport, Conn.	104.10
Grayling, Mich.	11.61
St. Stephan's, Chicago, Ill.	60.00
Exira, Iowa	18.50
Canwood, Sask., Canada	17.75
Askov, Minn.	28.36
Danevang, Texas	100.00
Davey, Nebr.	11.25
Salinas, Calif.	29.81
Solvang, Calif.	33.00

Home Missions:

Misc. subs. and gifts to Lutheran Tidings for October ..	17.70
Congregation, Viborg, S. D.—	42.46
"In Memory of C. S. Kirk," Mr. and Mrs. Holger Nielsen, Lake Norden-Hetland-Badger, S. D.	1.00
Mr. and Mrs. Earl Mifflin, Mr. and Mrs. Harvey Gundersen and Elmer Tulson, Lake Norden-Hetland-Badger, S. D.	3.00

Congregations—

Grayling, Mich.	1.50
St. Stephan's Chicago, Ill.	6.25
Newell, Iowa	3.75
Tyler, Minn.	50.28
Ruthton, Minn.	3.00
Danevang, Texas	3.00
Los Angeles, Calif.	5.00

Chicago Children's Home:

Ladies' Aid, Argo-White, S. D.	10.00
Congregation, St. Stephan's Chicago, Ill.	10.00

Tyler Children's Home:

Hope Ladies' Aid, Ruthton, Minn.	10.00
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Total to date\$ 6,348.16

Received for Items Outside the Budget:

To Lutheran World Action:

Previously acknowledged (1946)\$14,851.55

Rev. P. C. Stockholm, Marquette, Nebr.	100.00
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"Anonymous," Tyler, Minn.	10.00
Ladies' Aid, Argo-White, S. D.	10.00
"Memory of Emil Kohlscheen", A. W. Junker, Gayville, S. D.	3.00
Nels Nelseon, Gayville, S. D.	2.00
Andrew Jensen, Gayville, S. D.	2.00
Joint meeting, congregations, Brush, Colo.	22.40
Guiding Circle, Ringsted, Iowa	5.00
"Memory of Christoffer Madsen," Mr. and Mrs. Albeck Kjellsen, Lake Norden-Hetland-Badger, S. D.	1.00
"Memory of Fred E. Nielsen," Axel Seversen, Lake Norden-Hetland-Badger, S. D.	2.00
"Memory of Peter M. Petersen," the William T. Petersen family, Ruthton, Minn.	2.00
Congregations—	
Portland, Me.	41.00
Bridgeport, Conn.	351.30
Grayling, Mich.	41.00
St. Stephan's, Chicago, Ill.	2.00
Trinity, Chicago, Ill.	1.00
Racine, Wis.	175.00
Newell, Iowa	372.00
Canwood, Sask., Canada	8.50
Viborg, S. D.	140.40
Diamond Lake, Minn.	73.50
Ruthton, Minn.	481.00
Los Angeles, Calif.	7.00
Salinas, Calif.	542.50
Total\$17,247.15	

To Eben-Ezer Mercy Institute, Brush, Colo.:

Congregations—	
St. Stephan's, Chicago, Ill.	10.00
Grayling, Mich.	11.33
Racine, Wis.	23.50
Hope Ladies' Aid, Ruthton, Minn.	5.00
The William T. Petersen Family, Ruthton, Minn.	5.00

To G. V. C. Jubilee Fund,

Cash Contributions:

Previously acknowledged\$61,977.87	
Mr. and Mrs. Alfred C. Nielsen, Des Moines, Iowa	50.00
Niels L. Jensen, Lake Forest, Ill.	20.00
Rev. and Mrs. Verner Hansen, Chicago, Ill.	37.50
Peder A. Anderson, Centerville, S. D.	19.25
From Cozad, Nebr.—	
Alfred Honborg	10.00
Ernest Smidt	5.00
George Kennedy	1.00
John Christensen	5.00
Naomi Jensen	5.00
Andrew Borlesen	10.00
Ed Smidt	5.00
Young People's Society	25.00
Harald F. Pedersen	2.00
Ferd Pedersen	10.00
Alfred L. Hald	1.00
V. P. Hald	5.00
Holger Foged	2.50
Herman Hansen	5.00
Henry Jensen	5.00
Total\$96.50	

From Tyler, Minn.—	
Mrs. N. F. Petersen	10.00

Carl Olesen	5.00
Lars Bollesen	5.00
Jes Kalsoft	5.00
Arthur N. Sorensen	5.00
Ralph Buhl	5.00
Erik Johansen	10.00
Albert E. Jorgensen	5.00
N. C. Nielsen	10.00
Harald A. Petersen	5.00
Miss Ellen U. Bollesen	5.00
Victor E. Jensen	5.00
Mrs. Molly Madsen	2.00
Ernest Madsen	5.00
Aage Jacobsen	5.00
Wilhelm Holm	10.00
Jens Jessen	5.00
J. G. Christensen	10.00
Mr. and Mrs. Carl G. Christensen	5.00
Astrid Thomsen	5.00
Einer Jensen	5.00
Hans Svendsen	25.00
Anton Buhl	10.00
Chr. Utoft	5.00
Maren Andersen	5.00
Johannes P. Johansen	25.00
H. P. Nielsen	5.00
Jens Jorgensen	5.00
C. M. Johansen	5.00
Rev. and Mrs. Enok Mortensen	50.00
Total\$262.00	

H. C. Christoffersen, Junction City, Ore.	25.00
Congregation, E. Port Chester, N. Y.	44.50
Congregation, Bronx, N. Y.	10.00
Interest	1.25

Total cash to date\$62,543.87

G. V. C. Jubilee Fund,

Contr. in Bonds,

(Maturity Value):

Previously acknowledged\$31,775.00	
Dagny Gribskov, Junction City, Ore.	25.00

Total to date\$31,800.00

Respectfully submitted,

Olaf R. Juhl,
4752 Oakland Ave.,
Minneapolis 7, Minn.

Santal Mission

General Budget.

St. John's Danish Ladies' Aid, Hampton, Iowa	\$ 9.13
Mr. and Mrs. J. P. Sorensen, Askov, Minn.,	1.00
Mrs. Ole Nielsen, Askov, Minn.	1.00
Mrs. Carl Eriksen, Des Moines, Iowa	1.00
Bethlehem Church, Askov, Minn.	21.10
Mrs. N. C. Strandskov, Ringsted, Iowa	2.00
Mrs. Trine M. Olsen, Fresno, Calif.	5.00
Mrs. Christine Christensen, Hartford, Conn.	1.00
Mrs. Bekker, Hartford, Conn.	1.00
Miss Anna Jacobsen, Hartford, Conn.	100.00

For a Child—	
Nazareth Lutheran Guild, Withee, Wis.	25.00
Ellen and Axel Olsen, Perth Amboy, N. J.	25.00
Danish Lutheran Church, Danavang, Texas	30.70
Alice Jensen, Minneapolis, Minn.	5.00
James Haue, Minneapolis, Minn.	10.00
St. Stephan's Sunday School, Chicago, Ill.	15.00
Mrs. Maren Andersen, Kimballton, Iowa	30.00
Oak Hill Ladies' Aid, Atlantic, Iowa	10.00
Andreas Christensen, New Hartford, Iowa	2.00
Good Hope Ladies' Aid, Lake Norden, S. D.	20.00
Mission Boxes—	
Mission Circle, Manistee, Mich.	17.00
St. John's Church, Ringsted, Ia.	57.75
St. Peter's Sunday School, Dwight, Ill.	100.98
Bodil Strandskov, Dwight, Ill.	5.00
Mrs. Johanne Hansen, Gardner, Ill.	5.00
Mrs. O. Jacobsen, Ithaca, N. Y.	5.00
Mrs. Minnie Mathisen, Minneapolis, Minn.	5.00
Volmer Ladies' Aid, Dagmar, Mont.	10.00
In memory of Marius Jensen, Withee, Wis., Mr. and Mrs. Miolund and Marie, Withee	2.00
In memory of Mrs. Bundgaard's mother, Rev. and Mrs. Bundgaard, Sena and Clara Petersen, Owen, Wis.	7.00
In memory of Mrs. Victor Trukken, Kimballton, Mr. and Mrs. Victor Jensen, Newell, Iowa	1.00
In memory of Mathis Andersen, Diamond Lake, old friends, Askov, Minn.	2.00
In memory of Anna and Anders Jensen Gribbskov, Junction City, Ore., Mrs. Mari Stottrup, Calif.	5.00
In memory of Mrs. Elvira Mikkelsen, Chicago, Albert Eves, A. Ostrups, M. Pagards, J. M. Jensens, P. Iversens, Richard Iversens, Agnes Henriksen and Robt. Nussels	15.00
In memory of Mathilda Wood of Viborg, friends	4.00
In memory of Emil Kohlscheen, Gayville, N. Christensens, Viborg	2.00
In memory of Mrs. Johanne Kruse, Tyler, Minn., from friends at Luck, Wis., Ames, Iowa, Arlington, S. D.	9.00
In memory of Mrs. H. P. Schmidt, Menominee, Mich., Mr. and Mrs. J. M. Petersen, Exeter, Nebr.	5.00
In memory of Carl Holm, Fredsville, Iowa, Jim Buchans, Hans Lunds, and Martin Lunds, Armstrong, Iowa	4.00

In memory of Christoffer Petersen, Cordova, Nebr., Ole Nelsons, Exeter	1.00
In memory of Peter Munkholm Petersen, Ruthton, Sigurd Petersens	2.00
In memory of Folmer Frederiksen, Askov, Minn., Esther and Arnold Sorensen, Laura Nielsen, Lois and Lief Jorgensen, Ellen and Fred Jorgensen, Kristine and Halfdan Johansen, Ruth and Sigurd Stovring, Anna and S. Chr. Dixen, Dagmar Miller	5.00
For a child—Women of Our Savior's Church, Omaha, Nebr.	68.75
For a child—Manistee Mission Circle, Manistee, Mich.	25.00

Total for November\$ 679.11

Total since January 1\$ 6,759.56

In last month's memory gift list was given as \$1.00, should have been printed: In memory of Mrs. Niels Sorensen, River Rouge, Mich., Mr. and Mrs. Chris Marck, Detroit, \$5.00.

Dagmar Miller,
Tyler, Minn.

OUR CHURCH

Rev. J. C. Kjaer, who since his discharge from the work of chaplain in the army has pursued graduate work at the University of Oklahoma, has accepted a call from St. John's Lutheran Church, Seattle, Wash. Rev. Kjaer and family will according to present plans be in Seattle by February 1st to begin the new field of work.

Askov, Minn.—Bethlehem Lutheran church observed its 40th anniversary December 6—8. Guest speakers were four of the former pastors of the church, S. D. Rodholm, A. E. Frost, Johannes Knudsen and M. Mikkelsen.—A book, entitled "From Partridge to Askov," was published for the occasion. It contains a history of the Askov community as related by a number of the pioneers.

A Danish Christmas Broadcast will be given from Bethania church, Racine, Wis., Monday evening, Dec. 23. The pastor of the church, Rev. E. E. Hansen, assisted by the congregation, is in charge of the broadcast.

Juhl, Mich.—A November meeting of the Men's Club featured a supper served by the ladies and a program consisting of music under the direction of Dale Hallock and a speech on "Europe" by Prof. Bower of the Michigan State College.

The Danish Club met on November 18, for an afternoon of singing and fellowship, especially in honor of Mr. and Mrs. Hans Christensen who observed their 61st wedding anniversary.

Rev. E. Romer, who served in our synod for a number of years, also as

chaplain in the U. S. army, has submitted an interesting article to this issue of our paper, entitled, "Life and Christmas in a Prisoner of War Camp." Rev. Romer is now serving a church of the United Evang. Lutheran Church in Winnipeg, Canada. His address is: 159 Oakview Ave., E. Kildonan, Winnipeg, Man., Canada.

Rev. Alfred Jensen, synodical president, recently attended a meeting of the National Lutheran Council in New York City. He spoke in the St. Stephen's Church, Perth Amboy, Wednesday evening, Dec. 4.

Tacoma, Wash.—Mr. V. E. Thoren, secretary of the Lutheran Welfare Society of Tacoma, has promised to take charge of the Sunday services in the St. Paul's church until another pastor can be called.

Annual Reports—Extra copies of the annual reports from the years 1912, 1913, 1914, 1915, 1916, 1918, 1919, 1921 and 1925 can be had for the asking and paying for the postage on same. Write to the editor.

Withee, Wis.—A community forum sponsored by the Study group of the Nazareth church was held on the evening of November 10. Dr. Davies, president of the Eau Claire Teacher's College, was the guest speaker.

Los Angeles, Calif.—A Fellowship meeting was held Sunday evening, Dec. 1, in the Emanuel church. After the evening meal which was served at 6 o'clock, a lecture was given by Rev. S. L. Kim of the Korean Presbyterian church on the topic: "Liberated Korea." Community singing followed the lecture.

Chaplain Verner Hansen has returned from his service in the Pacific. He has received his discharge and is at present located in Chicago.

Rev. A. E. Farstrup, pastor of Emanuel Lutheran Church, Los Angeles, has resigned from this position. Rev. Farstrup and family plan to leave on a visit to Denmark after Easter. Rev. Farstrup has served the Los Angeles church since October, 1940.

Correction—In Yule, page nineteen, appears a tragi-comic typographical error which we should like to correct. In column two about half way down the page we read: "I (Jørgen Juul) shall buy eighty acres, work on the side for my M. A. and till my own land";—Obviously the word my should be omitted. M. A. are the initials of a man's name. (Ed. Yule).

Rev. and Mrs. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Ia., will observe their 25th wedding anniversary on Saturday, January 4th. "Lutheran Tidings" extends greetings and best wishes on the occasion.



Light Of The World

Candle light, burning bright,
Light the Christmas tree tonight,
Warm the hearts of young and old
With Thy flame of living gold,
Bless the children at their play,
Guide the stranger on his way,
Heaven has touched earth today,
Christ the Lord has come!

Candle light, burning bright,
Light the house of prayer tonight,
Shed by beauty as we bring
Homage to the Savior-King!
Cheer us as our carols rise,
Winged on gladness, to the skies,
God has opened paradise,
Christ the Lord has come!

Candle light, burning bright,
Shine within our hearts tonight,
Fill us with a glow of love,
Like a Presence from above.
Shine through us in selfless deeds,
Shine in faith and noble creeds:
Light is what this dark world needs —
Christ the Lord has come!

— Alfred Grant Walton.



YULE—1946

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

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Askov, Minn.

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Hymns And Hymnwriters Of Denmark

By Rev. J. C. Aaberg.

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

Danish American Life And Letters

By Rev. Enok Mortensen.

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

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

Danish American Life and Letters, \$1.25 postpaid.

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