

Lutheran Tidings

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American Lutherans Greet A World In Distress At Christmas Time

“A Blessed Christmas To You”

“There was no room in the Inn
When Christ was born—
But His Spirit today
Wins heart-room for refugees.”

The above picture, “THERE IS ROOM IN MY HEART,” appeared in the LUTHERAN WORLD ACTION BULLETIN, the November issue. It appears as the final challenge to American Lutherans to finish the Lutheran World Action goal of funds enough to alleviate at least the most extreme hunger, cold (winter has already set in) lack of clothing, and not least the tragic lack of schools, churches and other mercy institutes, also to accept the Displaced Persons as provided for by Congress.

A Latvian artist, Egil Hermanovsky, formerly a refugee, has painted the above picture. He was an art director of a leading magazine in Latvia before the war. Invaders put him in concentration camp and then deported him for forced labor. He later escaped with his wife and three-year old son to the mountains near Switzerland. Finally in 1947 he was able to bring his family with him to the United States. He is now using his talents as an architect and Lutheran church councilman.

The above picture also appears on Christmas cards available for the use of Lutheran World Action workers, and same may be had from the New York office of the Lutheran World Action.

A GREATER VISION

First Sunday in Advent

By Harris Jespersen,

Pastor of St. John's Lutheran Church, Kronborg, Marquette, Nebr.

LUKE 4:16-30—"And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book and found the place where it was written, The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, Today hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you. There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he, passing through the midst of them, went his way."

In a modern drama, written about the Master's passion and death upon the cross, one of the characters, the wife of Pontius Pilate, is speaking to an officer at the scene of the crucifixion. With wistful, confused expression she inquires of the soldier what he thinks of the claims made by the man upon the cross. To which the soldier answers that if an individual believes in something so strongly and sincerely that he is willing to die upon a cross for that faith, surely others will believe in him and share his faith. But Pilate's wife is not satisfied and probes further with the question, "Do you believe he is dead?"

"No, I do not."

"But where is he then," she continues.

The reply is simple but penetrating, "He has been liberated and is gone out into the world where neither Roman nor Jew nor any one else will ever be able to destroy His power."

The guardians of official religion and the mob thought they had him caught. Pilate, the agent of Roman law, thought he had sent him to his death. Pilate even boasted of his power to condemn him or free him as he willed; but because His life bore witness to an ideal and purpose of eternal quality, their designs were frustrated. The soldier had sensed something which he did not understand and yet it held him in its power.

In the text which we just read with one another the last sentence reads, "But he, passing through the

midst of them, went his way." To me this is symbolic of the fact that man can not thwart the will of God. It was the same thought expressed by the soldier: Christ will not be bound by the selfish desires of men. Man must learn to be bound by Him.

The story tells us that Jesus was about to begin his ministry. In fact he was already on his way. He had come to Nazareth, the village of his early life. He was speaking to his home town friends.

I think you will agree with me that the emphasis of this early message of Jesus was upon the all inclusive responsibility of an individual as a member of the human family in the fatherhood of God. It is as if he would say, "You are your brother's keeper, even of your brother, who lives on the other side of the world." He was bitingly sarcastic with his friends who had come into the synagogue to hear him read from the prophet. These friends had failed to make their religion personal and living. True they had many rules as to how they should live and act, but they were supercial rules and quite meaningless. They were very much offended when Jesus, whom they considered a young upstart, pointed to their faults and shortcomings. Trouble was inevitable.

In spite of the failure of these Galileans to understand the Master's purpose, yet it is apparent that he was more interested in being helpful than critical. He was concerned about their fellowship with one another. It did mean very much to him that they come to understand that the fullness of life grows out of sacrifice and concern for others. This was the kind of life he was trying to demonstrate to them. But it was difficult. Oh! How difficult it was! What was it he was demanding of them? To be responsible for the lives of people in a far country! Why! It had never occurred to them that foreigners were people! This was something new in their experiences and entirely out of harmony with their education up to now. They had been trained in loyalties that were narrow and provincial, limited by the customs of their own people and those imaginary lines called boundaries. God!—Whose was he? Why! **Their** God, of course! And now comes this Jesus, the son of Joseph, and wants them to include all people. Never!

At once they were determined to get rid of this upstart. Who was he to upset their complacent and even lives?—"And they brought him to the brow of hill whereon their city was built, that they might throw him down headlong. But he, passing through the midst of them, went his way."

It seems to me the same situation obtains here as the one portrayed at the foot of the cross. One does not overcome truth by becoming mean-spirited and selfish and attempting to destroy it. Truth will not be destroyed. It always returns to be faced. Jesus the Christ is the truth, the way and the life. He will not be evaded.

A little self analysis on our part will, in all prob-

News From Grand View College

ability, reveal the fact that we are not so different from the people of biblical times. We too have our loyalties, but they are narrow and selfish. Our church, our community, our people, our nation! We too dislike having our life patterns upset. One of the curses of our time (and all times for that matter) is our apparent satisfaction with so little in the way of spiritual values. We want to be left to our own desires and devices. Without realizing it we shrink from the insistent voice of God as it calls to us to make new ventures in search of new spiritual relationships and fellowships. Again he will pass through the midst of us and go his way, we may be sure of that.

Recently we have heard again the story of the upper room at Pentecost with the tongues of fire and speaking in many languages. To me this is a manifestation of God's ability to speak to all peoples with the certainty of being understood.

Of the many stories and experiences coming out of the present war, one of the most amazing is that of American fliers, lost in the jungles of obscure islands in the South Seas, meeting natives who have heard and understood the voice of the spirit of the living God as it speaks of all that is good and lovable. How thankful we should be that there are men and women who have courage and determination to let God speak through their lives.

Whenever I hear the name of Albert Schweitzer I am thrilled and humbled. Listen to what men are driven to say about him:

"He is the authority par excellence on the life and work of composer Sebastian Bach. As few other men, he makes Bach live beautifully again as he touches his organ keys."

"He is a theologian known and marveled at wherever there is theology. His pen has produced a dozen deep and learned volumes on religious subjects that many a famous scholar might well wish he could have written."

"He is a surgeon and physician whose skill is worshipped in Africa as the magic of God."

"He is," according to Bishop Barnes of Birmingham, "one of the world's three greatest living men."

"And he refuses to be anything more than 'a poor Negro's doctor,' with his office and operating-room in the deep jungles of French Equatorial Africa."

Why does a man like this toss over his shoulder the worship and the honor of the West, and go trotting off to the tropics of another world?

Simply because God has spoken to him in such a way that he must let God speak through his life. His loyalties extend even unto the ends of the world. His spirit, in bondage of God's love and purpose, is free to serve and to lead men and women of all hues and creeds to the Kingdom.

"The spirit of the Lord is upon me . . . to preach good tidings . . . to proclaim release . . . recover sight . . . to set at liberty." And sometimes we fall into doubt, with the thought that there are no more great deeds to accomplish! Listen! There are always great things to be done by people who believe.

Jesus was speaking to his people on that day, as recorded by the text. We are his people. He is speaking to us. Will we hear him?

Amen.

Grand View College has been favored with a number of gifts this fall. Most important of these is a fund from S. N. Nielsen which will provide scholarships for students in the future. Unknown to the public Mr. Nielsen has been giving such scholarships for years. They have at times amounted to many hundred dollars, but their one condition was anonymity. Last summer Mr. Nielsen decided to perpetuate this gift and he established a fund, the income of which is to be used for future scholarships. It is expected that the income will total \$900 a year. The fund is not permanent, inasmuch as the trustees, Elker Nielsen and Mrs. Margaret Nielsen Mose, have the privilege of revoking it at any time, and it is contingent upon Grand View College retaining its character as a Christian college.

The S. N. Nielsen scholarship fund is a wonderful gift to Grand View College. It will help many students to attend in the future. Fortunately I was able to visit Mr. Nielsen last August and thank him personally, and there will be many young people who will remember him with gratitude in days to come. We are also grateful to Elker Nielsen and Mrs. Einar Mose for their interest in the future of the college and their willingness to administrate the fund. The definite rules for the granting of scholarships will be announced in the college bulletin for 1949-50.

Other fine gifts come to us directly and indirectly from the interest in the college taken by Rev. and Mrs. A. C. Kildegaard. After her husband's death Mrs. Kildegaard gave a number of excellent books from his library to the new girls' dormitory. When she also passed away, friends of both of them gave memorial gifts to be used at the discretion of the children. These gifts were augmented by gifts from the children themselves, and it was decided that the whole sum, totaling \$190, should be used in the purchase of new books for the Seminary library. This purchase has practically been completed and the Seminary is now better equipped. We express our sincere gratitude for this fine gift.

A number of other gifts have come to the college, all of which are appreciated, and a complete acknowledgement will be made of them as usual at New Years.

We are constantly working to improve the college. This summer we re-decorated the lobby, the student lounge, the dormitory halls, and the dining room. The latter was given an inspiring decoration of folk-dancing murals by Miss Else Baadsgaard of Minneapolis. In

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regard to new equipment we should first mention the ten microscopes which were purchased with partial aid from business men in Des Moines. Lately we have added two other much needed pieces of equipment. The one is a wire recorder which is used in speech classes, and the other is a Bell and Howell sound projector. Both have proved very popular, and quite a few films have already been shown in classes. A great deal of excellent audio-visual aid to teaching is now available, and we are now prepared to take full advantage of it.

Before long Grand View College will be on the air with its own short wave radio transmitter. Making good use of the electronic equipment we were awarded

from government surplus, Mr. Hurley, professor in science here, and several interested students, have built an excellent little station, and they are expecting to put it in use before Christmas. One of the students has an amateur license, so everything is provided for.

In regard to the activities of the school year I take it for granted that the news column in Lutheran Tidings keeps the readers posted. I shall therefore only make mention of the fact that we have just had the privilege of two fine lectures by Rev. C. P. Hojbjerg, and during the Thanksgiving vacation we had as our guest Arne Sorensen, a Danish educator and author.

J. Knudsen.

Grand View College, Nov. 27, 1948.

50th Anniversary, Juhl, Michigan

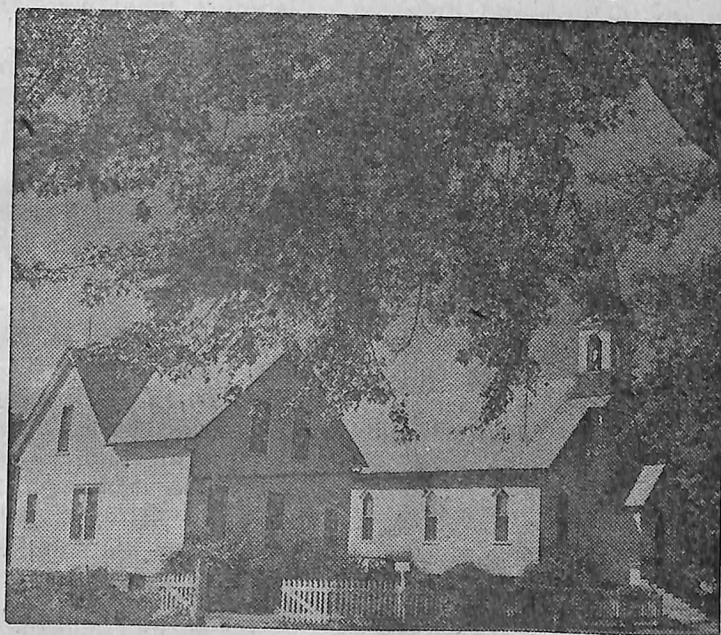
Members and friends of the Juhl community Evangelical Lutheran Church gathered in impressive numbers on Saturday and Sunday, November 27 and 28, for a week-end of activities that brought to a close the 50th Anniversary celebrations of the congregation.

Anniversary celebrations had begun on Sunday, November 21, when Rev. Alfred Jensen was the guest of the congregation to conduct dedicatory services in the morning and give his "Report from Amsterdam" at an afternoon meeting. Special music was offered by the junior choir, girls' trio, by Betty and Pat Rasmussen, and Bruce Christensen. At the afternoon meeting guests were present from several neighboring congregations. They had been invited to hear Rev. Jensen and to inspect the remodeled, refurnished and enlarged church. The new addition included a new kitchen, two bathrooms and a small meeting room or church library.

On Saturday noon, November 27, earliest arrivals enjoyed luncheon together in the church basement. The formal program began Saturday afternoon at 2 o'clock with a meeting in the remodeled sanctuary with a former pastor, Rev. P. C. Stockholm, now retired and living in Portland, Maine, delivering the message based on the account of Jacob's dream as recorded in the 28th chapter of Genesis, where we read "Surely the Lord is in this place." At this meeting a choir of girls sang "The Bell Song" and Barbara Miller and Marilyn Appel sang as a duet "That Sweet Story of Old." Coffee was served after this meeting and many found this the first opportunity to greet friends of many years past. It was particularly interesting to meet a son, a grandson, and a great-grandson of the original settler, Jens Juhl.

The Juhl hall was crowded Saturday evening for an historical program entitled "This is the Story" written by the pastor, Rev. Richard Sorensen, and including a humorous skit prepared by B. P. Christensen. In the course of the program the history of the community and the church was presented in word, music and action. Special recognition was given that evening to the three surviving members of the congregation that was formed by sixteen early settlers at a meeting in the old Juhl school on November 30, 1898. Those honored were Stephan Jefsen, Peter Appel and Fred Tiedeman. Acknowledgement was also made

Saturday evening of the gifts made to the church on the occasion of the anniversary and dedicated at the morning services on Sunday, November 21. These gifts included new oak pews from the Jensen family in memory of parents, Mr. and Mrs. Kresten Jensen; altar table from Marie and Peter Appel; altar cross, candlesticks, and altar vases in memory of their mother, Mrs. Marie Appel, from her sons Lester, Thorvald, Earl and Carrol; altar desk from Mrs. Meta Jensen and daughters Marion and Audrey in memory of hus-



Church, Juhl, Mich.

band and father, Soren Jensen; altar hangings from Mrs. Olga Boesen of Des Moines, Iowa; statue of Christ from the Delford Henderson family; baptismal font from the Ted Laursen family in memory of Mr. and Mrs. Marius Laursen; chancel chair from friends and family of Mrs. Laura Jefsen; ornamental rails for church and parsonage from Mr. and Mrs. Lawrence Boysen; and an outdoor church sign from the Juhl Young People.

At 10:15 Sunday morning the earliest worshippers gathered for a communion service. When the chief worship service opened at 11 o'clock the church sanctuary was filled to overflowing with 150 worshippers

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Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Kristian Ostergaard

By Thyra O. Nielsen

(Conclusion)

The Storm Broke

Forstander Ostergaard gave up his Folk School to others and sailed again to the United States—this time to stay. But the work he had started in Denmark, Støvring Højskole, under new leadership, survived and flourished. In 1936 the school's alumni and friends celebrated its fiftieth year of uninterrupted service.

Kristian Ostergaard became a minister in the Danish Lutheran Church of U. S. of America. In 1911 he wrote to friends in Denmark, "I thank God that I have found here a work which brings me joy, and completely absorbs me."

He continued his work as a writer, almost to his death, Oct. 9, 1931, in his Tyler, Minn., home.—(V. O.)

To this I will add a little. Father was a worker, not only in his study, but outside as well. He loved to plant and prune trees, to work in his garden and care for the chickens. He was always an early riser, and wanted his family to get a good start on the day's work too. Sometimes his half-grown children were not too happy, when the sound of rattling stove lids reached their sleepy ears.

Father loved singing, and I think he had a special love for group singing; some of his friends in Ringsted, Iowa, still remember the weekly "Sang Aften" he conducted during the nine years we lived there.

Although he had very little musical training, he played his violin and taught two-part singing.

Father served as minister to the following congregations: Marquette, Nebr., Ringsted, Iowa, Hetland, S. D., and Sheffield, Ill. He also substituted, after he had retired, when there was a vacancy in the Danebod church.

Father liked to have people come to his home. And in his quiet way, enjoyed talk and discussions with friends.

His books, telling about the Danish immigrants, were interesting to our people at the time they were written. However, most of them are not read in our day, where so few of the younger generation are able to read the Danish language.

Several of father's songs are translated, and will continue to be used. The song, "Den Sag er aldrig i Verden tabt," was translated by Rev. Aaberg. This song has found friends among many different groups of people, in our country and others. Perhaps, at some later date, we can continue "The Story of a Song."

During the church convention in Tyler on June 12, 1938, a beautiful memorial service was held on the Danebod cemetery. Friends of father had placed a monument on his grave. It is of brown granite, six feet tall, strong and sturdy as were our pioneer people.

Thyra O. Nielsen.

W. M. S. District V

The W. M. S. meeting at the Bone Lake convention was well attended, the church was almost half full of women. Mrs. Ottar Jorgensen, our district representative, led the meeting. She read letters from Mrs. Egede and Mrs. C. B. Jensen.

We found out that none of the congregations in the district have missionary societies—all W. M. S. work is done through the Ladies' Aids. It was pointed out that this system has the advantage of bringing missionary topics to the attention of a larger group of women than a separate mission society usually gathers. Alden reported having one Ladies' Aid meeting a year devoted to a special mission study. Each member brings a guest and they have a mission offering. Askov's English Ladies' Aid has two mission programs a year and the Danish Ladies' Aid makes a house-to-house canvass for contributions to W. M. S.

Various suggestions for program material were given: "Early Days of Our Church" which may be had from G. V. C. for 10c; "Muskego Boy" by Edna and Howard Hong, a story of the first Norwegian Lutheran church in this country which was served by a Danish minister, Clausen; and material about the origin and work of Eben-Ezer Mercy Institute can be had from Eben-Ezer.

It was mentioned that the W. M. S. meetings at our district conventions should be publicized on the programs as a part of the meeting instead of merely announcing at the supper table that "the women will meet immediately after supper" as if it were an afterthought.

We also discussed the South Slesvig clothing appeal and the G. V. C. dormitory fund. And it was brought to our attention that from now on gifts to the Seamen's Mission should be sent through the synodical treasurer, as that work is now on our synod budget. All gifts to the work of our synod (except what goes to W. M. S. or Santal Mission treasurers) should go through the synodical treasurer in order to get credit on the synodical budget for your congregation.

The articles in Lutheran Tidings about the organization of W. M. S. were discussed quite fully. The group did not favor having only delegates duly elected being given voting power at conventions. And only one in the group voted in favor of having W. M. S.

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W.M.S. OFFICERS

Honorary President: Mrs. Seeley Knudstrup, 345—3rd Street, Manistee, Mich.

President: Mrs. Ida Egede, Hampton, Iowa.

Vice President: Mrs. Harold Petersen, Tyler, Minn.

Secretary: Miss Reeta Petersen, Gowen, Mich.

Assistant Secretary: Mrs. Marietta Strandskov, 325 W. Chipewa Street, Dwight, Ill.

Treasurer: Mrs. Agneta Jensen, 1604 Washington Street, Cedar Falls, Iowa.



By
BUNDY

THE PRESIDENT OF BETHANY COLLEGE, Lindsberg, Kans., writes a lengthy commentary upon the Centennial of The Augustana Synod. He gives deserving credit to the pioneers who began the creditable work of that great church body. But he also takes a look at the future and expresses some hopes that I think we should share with him in making a greater community worthy of the name cultural and Christian. I pass one of these comments on to the readers of Lutheran Tidings and add my Amen now: "I hope among other things that the second hundred years will bring a greater understanding than heretofore of the role of the church in society. Product of an historic European movement, resulting in the separation of church and state politically, nurtured in an American environment with trends that strengthened this pattern constitutionally, our church generally has not embraced a comprehensive understanding of its role in social transformation. An aloofness to great causes involving the needs of mankind in the promotion of justice, on the ground that this is not the church's business, is an abdication that is costly. A great silence on economic and social issues on the congregational level, can often be rationalized for convenience, but it may result in the loss of constructive good.

The issues involved in the recently proposed Fair Employment Practices Act, may be cited as an illustration. An overemphasis, or too strict interpretation of the belief in the separation of church and state is apt to destroy the inviolability of the Christian dynamic for society.

Moreover a misunderstanding of the meaning of sacred and secular leads to religion becoming a compartment in society rather than a leaven, which can really transform society because of its understanding and interpretation of Christian faith and life."

A FEW DAYS AGO I sat in a clinic waiting for my turn. My eyes wandered about in the beautiful waiting room and finally stayed with three large paintings. One of these represented some playful pups in a mood of contented innocence and serene peace, another was that of a ship plowing its way through foaming waves and one was that of the land of the mid-night sun.

In the background were the immovable mountains saying to the ocean: So far and no farther! Most of the doctors in that clinic are Norwegians, they had chosen the pictures on the walls well, for these remind us that life was not meant to be disease, unrestrained tension, but life victorious.

THE SAME BLUNDER OVER AGAIN. When Woodrow Wilson met with Clemenceau, Orlando and Lloyd George, to frame the charter of the first League of Nations, Bishop Brent of the Episcopal Church wired the American president in France, asking him to be sure to incorporate the name of God in the charter. Wilson replied that there was nothing he would do more gladly. But they would not let him, Clemenceau was particularly against it, but later regretted his step, and also later confessed that a nation could not be a good nation without God.—Now we are at it again!

The second week of October 1948, the members of the humanitarian and cultural committee of the United Nations met in Paris to draft a declaration of human rights and they finally declared it would be best to leave the name of God out of article One because it was "much disputed in the Soviet Union." The proposal by Brazil that "All human beings are created in the image and likeness of God," was thus deleted because Britain, India, China, voted against it.—And this happens during the year when one of our aspirants to the presidential chair—Dewey—speaks of our most important need in "Our most important shortage." And we do not have guts enough to protest loudly to Russia against their most important shortage and to say boldly to them: "We believe God has made of one blood all the nations." And we know that under the microscope of science—which Russia values with the rest of us—the evidence is: All nations are made of one blood, and we had better get back to a relationship with our creator.

YUGOSLAVIA IS CONSTRUCTING LARGE CO-OP BUILDINGS. In connection with them are educational facilities for the promotion of culture and propaganda. The Co-ops are part of the government system of what they call a real people's democracy. There was in 1945—44.6 per cent illiteracy in the country—and there were large areas in which no one could read or write. Their first five-year plan aims to liquidate illiteracy. It is aimed to give each rural district a cultural center with free movies, lectures, concerts, drama. Where formerly the Church was the center in the community, the Co-op cultural plant will take its place.

The Secretary of the Commission of the Co-operatives says that "the Church did not prevent ignorance, illiteracy and superstition—" Education in all forms is being promoted by the government and colleges are made free for all. Efforts are being made to educate thousands of teachers for the new program. One of their leaders says, "We can state positively today that our country, in spite of all material and other difficulties, is enjoying a cultural flowering such as no one of the people of Yugoslavia ever enjoyed in the past. Will this mean the liquidation of the Church?—Not necessarily, but it does mean that humanity takes into its hands the neglects of a complete Christian gospel. But the cultural emphasis can become one-sided as the Church has been one-sided. Moses took his people to the borders of a good land. Pointing to the glories of their anticipated future he said, "Beware of saying, my own power and the strength of my own hand have made me all this wealth." Man's work is still just a prelude to a world where we shall see "greater things than these."

THIS IS A GREAT TIME to be awake! Some years ago religion could not see that the Creator could not allow his creatures to be wholly evil. Religion thought it had to fight against science. Today science is humble and it helps religion, but a lot of religious people are not so willing to help science.

Some people begin to look out of the windows if their preacher should become a bit scientific. Realities seem to be such disturbing things. It's much easier to pay for the finished product and be free from thinking of how it came to be and where it will take us.

District VII Business Meeting

The business meeting was called to order by the district president, Rev. Erik Moller. As Rev. Ronald Jespersen, the district secretary, had moved to another district, Rev. Harris A. Jespersen was elected secretary of the convention. Roll call was taken. There were forty-two delegates present, and ten pastors. L. C. Laugesen the treasurer was given voting privilege. This made a total of fifty-three votes.

The minutes of last year's convention were read by the secretary. They had already been accepted at the conclusion of the last convention—so the reading was merely for the purpose of calling to memory certain points that might need further attention.

The financial statement was presented by L. C. Laugesen. There was a balance of \$513.89. By motion it was accepted and placed on file.

The report of the district president followed. It consisted mainly of making mention of the various institutions and activities within the district, which in turn would make their own reports. However, he said very significantly that we should not consider our synodical and district activities burdens—but rather opportunities. The synod and the district are mediums through which we work for the Kingdom. They are practical means given us to promote the ideals of the Kingdom. We are channels through which the love of God flows.

Report of Group Activities:

- 1) The report of the reading circle was given by the manager, Rev. Clayton Nielsen. There was a balance of \$2.09 in the treasury. In the past year eighteen members of the reading circle had read eighteen books. Rev. Vagn Duus was appointed manager for the next year. He invited participation in the circle.
- 2) The synodical budget was the next item for discussion. Rev. Alfred Jensen spoke of this as evidence of the fact that as we work for the Kingdom we use concrete methods. The Kingdom is not an abstraction. It is real. He pointed out the fact that the share of our district in the synodical budget is substantially the same as last year. Specifically the budget is used to promote home missions, publish Lutheran Tidings, operate Grand View College, pay pensions, and for administrative purposes.

He called attention to the necessity of a forthcoming debt reduction program because of the building of the new dormitory and other facilities at Grand View College.

The Church Extension Fund ingathering has been extended a year because of lack of response by the congregations.

A lively discussion followed this report. It seems that District VII has not been abiding by the synodical constitution and by-laws in allocating its share of the budget to the congregations within the district. By motion it was decided that this year the district would conform to these rules—which means that the larger congregations will come to bear a somewhat larger share of the budget. However, the convention went on record favoring a motion to change the by-laws of the synod to permit

the allocation committees of the districts to allocate the districts' share of the budget upon the congregations according to their willingness and capacity to pay.

Chris Pallesen and Irvin Nissen served on the allocation committee.

- 3) Next we listened to a report from the Lutheran Students Foundation at the University of Nebraska. Testimonials regarding the value of Lutheran work among the students were given by several. It was decided to support the Foundation with twenty-five dollars from the district. Mr. Nels Wodder from Marquette (Kronborg) was appointed district representative to the Foundation.
- 4) A brief report was given by Rev. Peter Thompsen concerning the Lutheran Welfare Society of Nebraska.
 - (a) Work in child care, child placement in homes, delinquent children. (b) Work among the aged.—In the discussion which followed a great deal of emphasis was placed upon the need for the church to become the means of mercy and charity, rather than the state. Upon motion it was decided to contribute twenty-five dollars to Lutheran Welfare Society of Nebraska.
- 5) The report on youth work was given by Rev. Gordon Miller. The young people's convention will be at Hay Springs, Nebr., next year—and the camp will be at Chadron State Park.—The young people's district would like to sponsor a pulpit exchange program again this year. By motion it was decided that January 30 should be the Sunday on which this exchange should be effected. Rev. Harris Jespersen is to be the district visiting lecturer for the year.

At this point a general discussion regarding synodical and district youth work was held. We were reminded of the offering asked from each congregation by the national board of D.A.Y.P.L. for youth work in camps and convention. Considerable emphasis was placed upon the responsibility of the congregations to youth work.

Some time was given to consideration of the progress and problems of the Nysted Folk School Association. Howard Christensen reported that several meetings were being planned for the next few months.

There was some thorough discussion about the possibility of a Junior Camp, ages eleven to fourteen for next summer—at Nysted Folk School. Upon motion it was decided that the district underwrite such a camp with the necessary funds. Rev. and Mrs. Howard Christensen and Rev. and Mrs. Harris Jespersen were appointed to take charge of the camp for the first year.

LUTHERAN WORLD ACTION came in for some consideration at this time. The need is great among millions of people on our earth. There is hopelessness and despair. Rev. Alfred Jensen spoke with special fervor and emphasis on the refugee problem. Let us work for and be concerned about these matters, remembering Christ's words, "Inasmuch as ye did it unto one of these the least of mine, ye did it unto me."

The secretary was admonished to write a letter of

appreciation to Rev. and Mrs. Ronald Jespersen for their many years of service in the district.

Rev. Harris A. Jespersen was elected secretary of the district. L. C. Laugesen was elected treasurer.

In the last moments before adjournment it was decided to present the balance in the Home Missions budget of the district to the Davey congregation for the purpose of helping to build their new church.

The minutes of the business meeting were read and approved.

Adjournment.

Harris Jespersen, Secretary.

Danebod Vibrations

By L. C. B.

V

Rev. Enok Mortensen gave us four lectures on Immigration and he did not arouse any side-comments until the last day when he spoke about the immigration of the Danes to the United States. Immigration means the injection of new blood into the stagnant streams of America. Many will protest when an American of Danish descent makes the statement in Denmark, "We have become wealthy, gained fame, but we are not happy." The immigrant is conservative by force of his fear to get lost in that which he does not understand. He is conservative in his church because he is slow to assimilate a new influence. He stubbornly clings to that which he thinks is only possessed by him. He becomes a split personality in his allegiance. One man wanted to take a trip to Denmark, but for safety sake he took out his American citizenship papers. He was somewhat stirred within when he was asked to swear away his allegiance to the king of Denmark. "Did you do it?" he was asked. "Yes, but I only raised my arm half way up."

The immigrant in many cases loses his spiritual and cultural heritage. He may not be aware of it, and he will not admit that he has been engulfed by the currents of materialism.—A Norwegian pastor conducted a funeral together with a Danish pastor and as they drove in on the cemetery, which was called "The Waergeland Cemetery," the Norwegian said, "I really don't know what that means." (Waergeland was one of the great poets of Norway).

Mortensen's lectures were well planned and there are tremendous implications in the moving about of people over the globe. It's one of those fascinating studies which few of us have time for and we somewhat reluctantly admit that we are all made of one blood. Language and traditions set up some strange barriers.

There is sadness in standing by the grave of the immigrant, which we did with Mortensen in his last lecture. SOME DAY, the inscriptions upon some of our tombstones will be as puzzling as the Kensington stone and a new study will begin by the born American on the evaluation of the contribution of the multi-

tude of tongues in a land that formerly was the hunting ground of Indian tribes.

Walt Whitman saw the magnitude of the pioneering of nationalities; he sang their praise in his song "O, Pioneers." What the majority of our children will do with that heritage we do not yet know, for American folk life has not yet begun to explore its depths.

A Local Board Of Religious Education

NOTE: The Council of Elementary Religious Education has often recommended that congregations in our Synod should set up a committee to have charge of and take the lead in promoting a good and effective educational program in the Church School. Now that we are looking forward to and preparing for the annual congregational meetings we will call attention to this recommendation and bring you the following resume of how the plan works in one of our congregations.

—A. E. Farstrup.

A Board of Religious Education was inaugurated in our congregation in January of this year, and I am writing now to tell you how it works.

STRUCTURE

There are three elected members on the board and two who serve in an ex-officio capacity. Since this year was the board's first the members were elected to serve one, two and three-year terms respectively, and the first one elected was asked to serve as chairman. This means that next year the second elected member (two-year term) will serve as chairman, and the year after that again the three-year term person. In this way only one new member will be elected to the board each year, and his or her term shall last three years. Thus each person who serves on the board, serves as chairman during his or her last year.

The ex-officio members are the pastor and the superintendent. The latter is appointed by the board to serve for an indefinite period of time.

FUNCTIONS OF THE BOARD

The board has two functions, the one being practical, the other educational. Let us look at the practical function first.

It is the duty of the board to arrange for all functions of the Sunday School other than those which specifically are educational. Here in Omaha our board successfully planned the annual Sunday School picnic, and now it is beginning to make preparations for the children's Christmas tree. Formerly these things were left to the Sunday School teachers, but it was felt that the teachers had more important things to do than to spend their time at meetings deciding whether or not the children should have pink or red lemonade at the picnic. It has been a big help to the Sunday School teachers to have a board plan its social functions.

The educational function of the board is probably more important than the practical one since it involves the selection of teachers. Each August, the

month during which our Sunday School has its vacation, the Sunday School superintendent submits to the board a list of teacher nominations. It is the specific job of the board, first to approve the nominations and to them add other names if it deems necessary and advisable. Next, it is the board's job to approach each of these teacher nominations personally with the specific request to serve as a Sunday School teacher or as a substitute teacher for the coming school year. I might add here that this has worked out especially well so far as substitute teachers are concerned. Last year we had no substitutes. This year we have a regular substitute for each class, and one more besides.

Another aspect of its educational function is the board's privilege to study and suggest new lesson materials. Here its function is limited. It may recommend, but it may not decide. The final authority for selection of materials rests with the Sunday School staff.

It should also be added here that the board endeavors to provide teachers with equipment such as blackboards, tables, chairs, etc., as they request these things through the superintendent.

QUARTERLY REPORT

One of the chief values to the Sunday School as far as this board is concerned is the report made quarterly to the congregation by the chairman. In this way the congregation is made aware of the condition of the Sunday School with regard to enrollment, attendance, curriculum, etc. If it does nothing more than to help let people know that there is a Sunday School, and one about which some people genuinely are concerned, it has served a purpose.

SUMMER SCHOOL

The board has one other practical job, and this is its assistance to the Summer School teacher. Usually each member will take an equal number of names from the Sunday School enrollment names, call them to learn if they plan on attending the Summer School, and then report to the pastor or teacher in charge. Also, the board arranges for all equipment such as the setting up of school desks.

CONCLUSION

If this looks like a big job, perhaps it's just putting it on paper that makes it so appear. I don't mean to say that it's an easy job, but neither is it a burdensome one. Our experience so far proves that the **Local Board of Religious Education** is a good thing for the Sunday School and its staff, for the pastor, and for the whole congregation.

Should you in your congregation see the need for such a board may I suggest that you write it into your constitution? The advantage of this is that the board becomes a permanent part of the congregation's structure, and not just a fly-by-night dream, here now and gone tomorrow.

Peter D. Thomsen,
Omaha, Nebr.

"It's Good To Be Home!"

By Herbert Brokering

(Representative for Lutheran World Federation in its Service to Refugees, Lubeck, Germany)

Dear Children in America:

"It's good to be home!" How often you have scooted across the front yard, past the colored pile of autumn leaves, up the rickety steps that saw too many hasty scrambles like this, through the front door, and sighed, "It's good to be home!" It looked good from way down the street. Everything seemed to greet you as you scooted into home—even the old Dachs, who was much too ancient for being pleasant, wagged a silent note of approval. Um! Mother must have taken a cake out of the oven—and the pot roast held you absolutely smell-bound. You had been away to a summer camp, or to grandfather's, or to Betty's place for the week-end, or perhaps scouting with Joe and the gang. You always had a wonderful time, there was something new to do every minute,—but "it was good to be home."

Was it the way mother prepared meals—the soft bed you had which all the thrill of outdoor sleeping couldn't match—the cookie jar which always seemed filled or not filled, depending upon when baby brother had last visited the jar—or the way your house was cozy and strong and the new thermostat which made "gettin' up" a lot warmer and a lot easier? Did it perhaps have something to do with the lovely ward robe that fairly bulged and a new outfit with the cutest pattern, which was being made—or the popular record album just as new as "Hit Parade?" Is this why you couldn't help but feel, "It's good to be home?" Probably, and why not? These are reasons, yes very good reasons, for finding it so wonderful to be home.

But, dear children in America, there must be something more. It's not because these we've mentioned are unimportant. They are very important. Yet there is more and here's why. Here in Europe I see thousands of little boys and girls who don't know how it feels to have jelly bread smeared over their face, or the way one gets all excited when mother sets the platter of steaming fried chicken on the table—an' right next to your plate too. They know a lot of words, as many sentences as any average child their age, but they never learned the one that goes "May I have some more please?" It wasn't much they had the first time—but there just isn't any more. They don't know what fresh white bread soaked with butter and honey can do for a hungry fellow. About the only thing they smell around the house is the withered looking fish—the only thing mother seems to bring home. And, children, would you believe it? Their house isn't even a house. It's something like that tumbling shed grampa said he was going to tear down 'cause it just cluttered up his farm. They don't know what a front lawn is, because squeezed around their tiny place are other little huts like theirs with other boys and girls. And now that it's gettin' cold they sleep late in the morning—later than any of you children in America. Perhaps they need an alarm clock, or maybe their mothers should train them better as your mother did. No, they're in bed because it's the only way they can keep warm. A few pieces of wood or coal a week don't keep out the cold winter wind, especially in houses that look like grampa's shack. But you ask, "Why don't they go down into the kitchen and stay by the stove while mother cooks the breakfast?" Children, this house has no kitchen; it has only one room—about the size of your own bedroom, but not nearly so nice. One room for one family.

Who are these unusual little boys and girls we've been talking about? They are people we call "displaced persons," "DP's"—but to me DP stands for "darling people." They are boys and girls from Europe—beautiful children, with the same likes and dislikes as the American John and Mary—pretty children in an ugly house. And yet as they scoot into this rambling shack they sigh as you do, "It's good to be home." The same kind of children—one in a cozy house with cookie jars and fire places—the other in a rickety shack with an empty cupboard and a cold stove—so different, and yet they both say, "It's good to be home."

And so, dear children, there must be something else?

Know what it is? Yes, you do. It's there that you feel protected, safe from any special want, and even though you may go to bed hungry like these "darling people" in Europe you feel safe in every respect 'cause—well 'cause—it's home. People may be unkind—your friends may say things that have hurt an awful lot, but when you get inside that front door you know you are goin' to be loved 'cause it's home. All day others may have laughed and said "you're sure dumb," or "my, you're homely," but when mom and dad are around you feel important, you sorta' feel like the world can use you, 'cause it's home. When you are some other place there never seems to be a special thing for you to do—but at home you have certain jobs to do—you're a responsible person 'cause—it's home. During your hours of work and play you read and hear and see so many things, good and bad, and some times these things are so confusing. There must be some place where you can learn to sort them out and make the good ones your own, and there's no better place to do that than within the doors of your house 'cause—it's home.

So you see, it's good to be home "cause it's home." It all lies in the word HOME. To me it is clear, and it will be to you, when you know who gave the world "homes." Dear children, it was God who gave us homes. It's good to be home, 'cause then we are some place where God wants us to be. Doesn't that make sense? Sure it does. And especially when we realize that, children YOU make a home. That's why children belong to a home—that's why they feel so good about being at home, 'cause they make a home. God created two people, one man and one woman, that they should love each other. Their love should be so beautiful that it would grow—yes, grow into you children. That's what children should be—the love of a father and a mother in the form of children. That is a HOME, and when a family lives like that, whether they live in a cozy home or a freezing shack, they will still have a HOME. It isn't a house but it's LOVE that builds a HOME.

These children had houses like yours once—just as big and just as pretty and just as cozy. The only difference, and it proved to be a big difference, was that you lived there in America and they lived here in Europe. War came—a horrible war—which you children in America fortunately can hardly remember but which the children here can hardly forget. Bombs and finally a "Boggie Man" as big as a Nation came into their little countries. They had to run away, and when they did so they left their houses behind but took their HOMES with them. And now, three or four years later, their little bodies have tried to grow; they have tried to be happy and have tried to be good. They know what it means to "need Jesus," and how they have used Him. Here, dear children, you would see how Jesus can turn a shack into a home. That's why they too can say, "It's good to be home."

Some day these little "darling people" from Estonia and Latvia and Lithuania and others will find a place where people will let them live a decent life. Many of them will soon be your friends in America. You'll love each other—because you're so much alike. They know a lot about you children, and when I come to visit their homes they ask me to tell them about the "children in America." They don't ask me for things to eat—but, children, you should see how happy they get over a cup of cocoa or a tiny piece of candy. "One roll of life-savers" will keep one child happy for one year. The other day I saw six-hundred of these hungry children getting all excited over a little food YOU children gave them. It was about as much as six-hundred of you put into one Sunday school offering and which your pastor sent to us. Yes, the Lutheran church in America has a "Big Uncle," we might say, who helps these children. His name is LUTHERAN WORLD ACTION, a funny name, but a wonderful Uncle. He needs our pennies and our dimes and our dollars to bring a little more happiness and a little more love into hundreds of homes. Do you want to help this Big Uncle in this Big Job? Your pastor will be happy to send your gift—your "love in action"—to Lutheran World Action. And, children, for the money that you offer—give twice as many prayers. The "us" in the Lord's Prayer includes these children.

It has been nice chatting with you. Probably because we

had something so very important to talk about. We'll do a lot more of this, because it's the only way we can learn to know each other. And so, these children and I want to close by saying "Jumalaga" from the Estonians, "Dzieve sveti jus" from the Latvians, "Dieve laimink jus" from the Lithuanians and "God bless you" from me.

Herb.

From New York to Denmark Via London

By J. C. Aaberg

VIII

But after a few days, on the farm with these very pleasant people, I was on my way northward again, this time to visit my friends, Pastor and Mrs. Evald Kristensen. The train was very slow, slower even than trains usually are in Denmark. And, besides I had to change trains twice on the short journey of only some twenty miles. But the weather was perfect, the rolling, prosperous looking countryside attractive, and I was, after all, on my vacation, so I tried to curb my American impatience and enjoy my leisure.

"Even he gets there who drives with oxen," is a Danish saying. And so I too eventually arrived at my destination where I was happy to find Pastor Kristensen waiting for me with his brand new American automobile, a piece of plunder which he had somehow managed to obtain on his recent trip to America.

The parsonage proved to be a large, quite new, and modern building, located in the outskirts of the neat village. Nearly all Danish parsonages are large, too large, I believe, for these days when help is dear and pastor's salaries even in Denmark too low, compared with the cost of living. There are scarcely any "Præstegaarde" (pastor's farms) left anymore. Their land has been sold to various agencies for partitioning into homesteads. Contrary to the tendency in America of combining small farms into large ones, the policy in Denmark is to divide the larger farms into homesteads of from fifteen to twenty-five acres. The state lends or guarantees most of the money for the acquirement of such farms, thereby enabling people of small means to become independent farm owners. One sees clusters of these small, well-built and intensely cultivated homestead farms everywhere in the country. And the policy has enabled thousands of worthy people, not only to own their own farms, but to avoid moving into the cities and eventually join the ranks of the unemployed, a contingency which must inevitably result from our own practice of depopulating the country by the creation of bigger and bigger farms.

But while the fields of most of the old Præstegaarde have been sold many of them still retain a few acres which may be laid out as a garden, orchard, park, or all of these combined, according to the inclination and energy of the pastor. I visited one pastor who was adding a substantial increase to his income by using part of his large garden to raise tobacco. One could

still, however, enjoy a considerable number of the storied old parsonage gardens with their flower-bordered lawns, beautifully kept hedges, age old trees, and shaded, meandering walks, so suitable for a pastor to walk in and meditate on his sermon, or as a trysting place for happy lovers. Most of the half-timbered, straw-thatched parsonages with their beamed ceilings and low, stoveheated rooms have, however, disappeared and been replaced by newer, if less romantic structures.

It was really fine to be among friends from America again, the only people with whom one felt wholly at ease in Denmark. And many others must have felt the same way, for the Kristensen home appeared to be filled with Americans all the time. As soon as one party left, another arrived. Fortunately the Kristensen's heart was as large as their home. In spite of the many who came, they had both heart- and houseroom for all of us. And we never lacked for entertainment. There were countless things to be discussed, both from Denmark and America. If we wearied of talking, Kristensen loved to play croquet. And we really kept the balls rolling on the big lawn in front of the parsonage, a fruit, I believe, of his long stay in this country. Evald Kristensen was a tireless player. If one set of us wearied, he immediately took on another. He and I finally agreed that we were about equal. But I really believe I had an edge on him. We spent some wonderful days, however, in this fine home of limitless hospitality, playing, discussing this and that, or taking a ride out into the country.

The most interesting of these rides was a tour through "Den store Vildmose," a once wild marsh, some twenty-five to thirty square miles in area, which the government has lately reclaimed and made useable for farming and peat production.

Under the prevailing fuel shortage during and after the war, peat became the country's main source of fuel for homes and, to some extent, for industrial use. It was produced in large quantities in every part of the country, but especially in the former marsh. The production there had until lately been carried on by the government at a large expense to the taxpayers. But wearied of continuous losses, the authorities had last year leased a part of the production to a private operator, who was making a fortune on it. And it was this operator who, with the assistance of car owners in the surrounding district, had organized a tour through the former bog for about three hundred elderly people from the neighborhood. When Pastor Kristensen invited me to come with them, I was very anxious to do so, except for the fact that car space was at a premium, and I doubted my right to take a seat which rightly belonged to another. Fortunately my good friend, Kresten Riber, from Dwight, Ill., who was visiting in the neighborhood, also wanted to go, and offered me a ride in his big Chrysler.

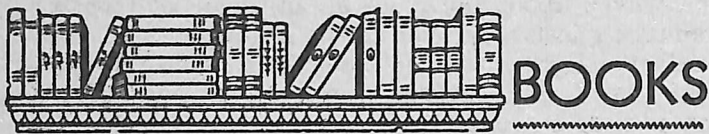
As we drove into the former marsh and observed the great area of level green fields and pastures, dotted with fine, modern farm buildings, it was hard to believe that this peaceful, prosperous looking countryside had until a few years ago been a desolate, almost impenetrable wilderness, a miniature Everglades. Many a hair-raising tale has in times past

been woven about the place as an abode of Gypsies, criminals, ghosts, and evil spirits. As a child, I used to shiver delightedly when story tellers told tall tales about ghosts and goblins who had enticed unwary people, and, especially young girls, into the fearful wilderness, never to be seen again. And now the wilderness had been tamed. The government had defied the goblins, run big canals and ditches through their domain, put great machines into it which tore into its tough surface and chewed and pulverized its sedge and brush, leaving its soil level and ready for the husbandmen. The present miles of level fields and scores of neat looking farm homes on the former marsh appeared like a fairy tale against its storied background of bottomless mires, murders and ghosts.

In the production of peat, several methods are employed. By one of these, the peat is dug up and thrown into a mixer which chews it up and presses it out on a row of small boards, which are carried out to the drying field on a long revolving belt. A number of men, placed along the belt, remove the boards from the belt, as they come along, and dump the peat on the ground for drying. By another method, a layer of peat, about eight feet in thickness, is cut down by a powerful stream from a water hose, sucked into a large pipe and flowed, sometimes for a distance of several miles, into a series of large, shallow pens where the water sinks into the ground, leaving an even layer of peat on top of it. This, when sufficiently dry, is then cut into small, oblong squares by driving over it with a disk.

The peat workers were housed and fed in large camps, close to their work. And at one of these the contractor, who sponsored the tour, invited all of us to a fine lunch. It was interesting to observe the large group of elderly people as they sat at lunch or walked about the camp. They appeared very well preserved physically, although their bent backs and gnarled hands, in many cases, told of hard, unrelieved toil, but they walked so sedately and looked so quiet and serious, much more so than a similar group would in this country. This sedateness, was much more, I believe, a matter of custom than of lack of spirit. In Denmark a person must look his age, lest he be thought frivolous or trying to ape the young. And so elderly people all wear a solemn mien, just as they wear dark clothes, somber hats, and old fashioned shoes. It is unusual to hear them break out in a hearty laugh. They are kind and sweet, but oh! so quiet and staid. For one must act according to one's years. When seventy one must deport oneself with the dignity of seventy. Yet, although I often wished that one could make them laugh and act like ten year olds once in a while, old people in Denmark have a dignity and are accorded a courtesy and consideration that is too often lacking in this country. And I am inclined to believe that it is easier to be old in Denmark than in America.





CHRISTMAS TALES FOR READING ALOUD, an anthology of prose and verse compiled and adapted by Robert Lohan. Published by the Stephen Daye Press, 105 East 24th Street, New York 10, N. Y. 400 pages. Cloth, price \$3.75.

Does your family enjoy a good Christmas story, read aloud by some member, while you crack nuts, shape the cookies, or 'string the popcorn? In the soft glow of the Christmas lights, there is always the right moment for a Christmas story, whether this be in a home, school, hall or church.

A fine collection of such stories is found in the anthology of prose and verse under the above title. The average reading time of each story is fifteen minutes. The classics of Christmas literature are here: Dickens, H. C. Andersen, Lagerlöf, Kate Wiggins, Bret Harte, etc. About half of the material is new or not so well known, but each story will be the right one for some occasion.

We gladly recommend this new Christmas publication.
Marietta Strandskov.

YULE—Christmas magazine published by The Danish American Young People's League of The Danish Evangelical Lutheran Church of America. Volume IV; Harris A. Jespersen, editor; 48 pages; price 65 cents.

One of the first indications of Christmas in our home is the early appearance of the Christmas magazines. And the first one to be here this year was the publication of our Young People, YULE. The editor, Rev. Harris Jespersen, has done a fine job, first to get his material collected from the various writers, and in cooperation with the business manager, Rev. Harold Petersen, to get printing priority for the publication in the traditional rush season in all print shops the last two months before Christmas.—This year YULE was out and in the hands of the first readers a month in advance of Christmas day.

Secondly, the editor has managed to gather a fine variety of good Christmas meditations, stories, articles, poems and pictures. We do not have room to mention the various contributions, and it is not necessary. The forty-eight pages of Christmas reading are equal to any previous publications we have enjoyed now through many years.

YULE is beautifully illustrated, and the attractive cover design by Mrs. F. Hisey of Chicago is superb. It far excels any other cover design of Christmas magazines that have come to our desk yet this year. We like the traditional red and white Danish colors as the predominant colors and some blue blended into it, thus creating the final effect of the American colors of red, white and blue. That is symbolic of the entire publication: The spirit of a Danish Christmas presented in the language and spirit of American youth.

H. S.

CHRISTMAS—An American Annual of Christmas Literature and Art; edited by Randolph E. Haugan; Volume Eighteen; Published by Augsburg Publishing House, Minneapolis 15, Minn.; 68 pages; paper bound, \$1; cloth edition \$2.

This publication has won a place in America unequalled by any other Christmas magazine. The Scandinavian Lutherans have been pioneers in this field of literature in America. Today, however, CHRISTMAS and others can be found in many large Department stores and Book stores throughout the country.

CHRISTMAS this year brings the story of the first Christmas, according to St. Luke and St. Matthew, written with illustrated letters and strikingly illustrated in full, rich colors.

It reveals the story of the development and use of chimes and bells in churches, and discusses and pictures famous carillons now in existence. It also traces the fascinating history of Biblical manuscripts.

Seven favorite Christmas carols are reproduced with un-

usual wood-cut effect. Each is hand illustrated, with verses, music and notes, created in block-pattern.

The frontpiece is an original four-color painting of the Madonna and child by the Norwegian artist, Trygve Davidsen. The entire annual is filled with colorful illustrations by American artists and photographers.

H. S.

JULEGRANEN—Edited and published by August L. Bang, Cedar Falls, Iowa; 48 pages, price 65 cents.

Julegranen appears again this year in the festive garb of 48 pages of Danish Christmas stories, poems and meditations, and beautifully illustrated. We recognize many of the names that have previously appeared in former issues of this traditionally well known Christmas magazine, undoubtedly the first one in America of its kind.

Christmas stories appear from several author names known to all Danish American readers, Jens Christian Bay, Holger O. Nielsen, Nanna Goodhope, Marius Larsen, Marie Hee Andersen, Gerda Bendixen Kelly, A. Nielsen Strande and Dan Christian Andersen. And one of the best stories is the actual history, "Erindringer Fra Et Langt Liv," by the late Mrs. Jørgen Paulsen.

A Christmas meditations has been written by A. Einar Farstrup. Poems are by August L. Bang and Mrs. C. C. Nielsen. Historical contributions are given by Enok Mortensen, Carlo Christensen and Swend Waendelin. The entire publication is as usually beautifully illustrated.

We hope "Julegranen" will find its place in every home where the Danish language is read.

H. S.

CHRISTMAS CHIMES—Edited by Lawrence Siersbeck; published by the Luther League of the United Evangelical Lutheran Church; 64 pages, price 75 cents.

This annual Christmas magazine brings a good variety of Christmas meditations, poems and stories. The attractive cover, probably a little dark to give the real festive note, is designed by Miss Jean Moberg of Milwaukee, Wis.—The entire publication is well illustrated with artwork and photographs. It brings a fine assortment of good Christmas reading.

H. S.



Uncle George Tells Us:

That—the ladies group known as "The Gertrude Guild" of our Clinton, Iowa, church has just reported a profit of \$701 from their WARDROBE MART. This sale was conducted for a period of eight days, October 29th to November 6th. The ladies by advertisement in the Clinton daily paper and over the radio secured 3,500 items of women's dresses and coats, men's suits and overcoats, children's clothing, and shoes of all sizes and styles. Everything had to be in good condition and clean.

The arrangement as advertised was as follows: Articles would be sold by the ladies on a 20 per cent sales profit. The 80 per cent of the sale would be paid to the party that had brought the item to be sold. Everything was to be brought to the place of sale.—Many were thus happy to be able to sell items of clothing of which they had tired or outgrown, and many were happy to be able to buy such items for a very reasonable price. Thus the ladies served the entire community.

After eight days of a busy schedule for the ladies, they could report a sale total of \$3,500, leaving a net profit for their organization of \$701.—“Well done!” says Uncle George, and he added with a chuckle: “Leave it to the ladies when you want a job well done!”

That: in looking through various Church Bulletins coming to his desk from pastors in our synod, he found the following: Two of these pastors, concerned about an increasing tendency amongst people to join a church as members, but very seldom attending church services, decided to arrange for a check on the attendance record of their group. One pastor proceeded as follows: He sent a printed card out to all his members covering a three-month period, asking them to make a check themselves each Sunday in which they had attended, and at the end of the period to return the card to the pastor.

Another pastor apparently did the checking himself, most likely right after he returned from service and had been able to greet each individual at the church door. He reported in his Bulletin for one of the months of the past year: “**Church attendance this past month:** 16 attended our church service all four Sundays; another 51 attended services 2 or 3 times this month; another 50 attended services just once during the month; and 71 did **not** attend our services at all.—**You** helped us make this record. Are you satisfied with it!”

Uncle George scratched his head and asked: “Why do people wish to belong to a church, if they hardly ever attend the church service?” “It may be well for other pastors and church councils (and members) to check on the record in all our congregations,” commented Uncle George, “and then do something about it.”—And we agree with him.

Thanks for the informaton, Uncle George. We hope you will soon bring us more of your challenging news items.

The Booker T. Washington Memorial Coin

Everyone who reads this article knows something of the life and work of Booker T. Washington; but not everyone knows that the 79th Congress, in order to help further the good work begun by him, voted to mint 5,000,000 half dollar Booker T. Washington Birthplace Memorial coins, these to be handled exclusively by the Memorial Fund.

The coin minted for this occasion is worth 50 cents in exchange value; but sells for \$1, the proceeds to be used in the support and expansion of the work for which the humble Negro slave became famous.

He saw the dire need of his people and consequently dedicated himself to the effort of helping those millions of underprivileged Americans become decent self-supporting citizens.

The shiny new coin, which has thus created a favorable use of a large quantity of hitherto unused silver, depicts on one side a good likeness of the great educator and humanitarian, and on the other side is a picture of his birthplace and the Capitol in Washington, D. C., with the following inscription: FROM SLAVE CABIN TO HALL OF FAME.

While the coin is undoubtedly of significant value to collectors, it might well be regarded as of still more intrinsic value to individuals whose sole interest in buying same is a sincere desire to help perpetuate the ideals and teachings of the man who succeeded in his life endeavors despite almost unsurmountable obstacles.

To obtain coin send one dollar for each, plus 10 cents extra for postage and handling, or 30 cents extra for six coins to Booker T. Washington Birthplace Memorial, Booker T. Washington Birthplace, Virginia, or write for particulars.

N. G.

W. M. S. District V

(Continued from page 5)

members paying set dues. It was brought out that congregations having two Ladies' Aids would run into the difficulty of too many organizations by also having a mission society. The group was not in favor of a highly organized society as a number of other synods have, but it did think we were a little too much in the other direction. We need a little more organization to bind us together and more information about the work needs to be brought directly to our local groups. Hence it was suggested that the district representatives should write regularly to each group telling about projects and other things we should consider and know about.

It was decided to take an offering at the evening meeting which was to go to the W. M. S. treasury. We closed our meeting by singing:

Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above.

Ardis N. Petersen.

50th Anniversary, Juhl, Mich.

(Continued from page 4)

while others heard the message of Rev. Edwin Hansen over the public address system in the basement. Rev. Hansen, a former pastor now living in Muskegon, Mich., used the texts from the Sermon on the Mount, “Ye are the salt of the earth; ye are the light of the world.” At this service the senior choir sang, “Enter Into His Gates.”

At noon a bountiful anniversary dinner was served to about 200 persons. After dinner a closing meeting was held in the church with a brief message by Rev. Sorensen, “Forgetting what lies behind . . . straining forward . . . toward the goal” based on Philippians 3:13-14. Special musical numbers for the afternoon included the junior choir anthem, “We Love Him,” a vocal solo, “The Holy City” by Vernon Jessen; and two anthems by the senior choir, “Shepherd of Israel” and “O Day of Rest and Gladness.” Before departing the guests were again served coffee in the church parlors.

During the course of the celebration acknowledgment was made of greetings from New York, Maine, Iowa, and several places in Michigan and floral tributes received from Rev. Sorensen's home congregation in Racine, Wis.; from the Germania congregation; from Marlette Greenhouse; and from Juhl Sunday School.



Lines By A Layman

"Overcoming Difficulties in Practical Church Work" Laymen's Hour, Grayling Convention, District II

As a layman, who has participated to some extent in general church work, I believe I can definitely put my finger on the most outstanding difficulty in "practical church work." I further believe that difficulties of our church are no different from other churches.

It is my opinion that lack of proper organization plus reluctance to accept responsibility, is the main difficulty in practical church work. I sincerely believe that many present difficulties can be overcome by properly organizing a congregation into responsible working groups, with each group having charge of a certain phase of church work. Such organization and planning should be a "must" item at every annual congregational meeting.

To me, it has always proved the non-working lay person that finds faults and criticizes the most.

By proper organization, every able lay person can and should have his or her part in practical church work, by being placed within a group where their likes or abilities would be of harmonizing and practical influence upon a given phase of work.

To be practical in church work, we must eliminate the old style "hit or miss," along with the old attitude of letting "George do it." By properly organizing our congregation into responsible working groups we will eliminate past difficulty in shoving the entire work and responsibilities upon a willing few.

I further am a staunch believer in committee authority. By that I mean, that when it is found necessary to appoint a committee for a certain task, give that committee authority to act. It has been my observation in many instances, that a committee would utterly fail in the task assigned to it, by its lack of authorization, and also by that lack create a fear of criticism of its work.

Many difficulties within practical church work, can be overcome by eliminating reluctance to apply practical business sense into our work. We are reluctant to be practical in the sense that is so necessary in these rapidly changing times. We stick to old practices and old tradition, thus creating modern difficulties, for such practices are no longer competitive.

At this very moment you may in your own mind wonder at the word "competitive" in connection with church work. But to be practical today, we must recognize competition in children's work, in youth work, in every phase of church work, for churches of today compete with each other in catering to "Church Goers" of every denomination.

This competition will remain constant, at least until such time as Protestants all over the world recognize the utter futility of such competition, and get together for the furtherance of Christianity as a united body for Christian teachings.

If and when that happens, we shall have overcome the greatest difficulty of all church work.

The topic is of such vast importance and scope, that no ordinary lay-person could possibly in a short address cover even a small part thereof. No concrete illustration would suffice, for each difficulty would need a different approach wherever it is encountered, and that is why I believe that in order to overcome difficulty in our own groups, we must first of all:

1. Organize our congregation into responsible groups and incorporate modern methods. (Give every person a chance for work and responsibility).
2. Delegate group authority and responsibility to a given phase of work.
3. Make every lay person a working person.
4. Shift group membership annually, so that church members can get a first hand look at other angles of church work and activity.
5. For practical and useful church work, attend group meetings and all business meetings of our church.

Such a five-point program is not difficult to organize in any church, and I am confident, that if sincerely tried, we will find our difficulties fewer and less aggravating. Undue criticism and fault finding will gradually disappear. Personally I welcome constructive criticism, helpful criticism, but I dispise the catty criticism of the lay person who never shows up to a meeting, but always promptly finds fault with decisions or actions taken. Yes, organize; give responsibility and authority to lay people and difficulties will be less, I am sure.

Thank you.

B. P. Christensen,
Marlette, Mich.

Grand View College And Our Youth

The Echo Party

Shortly after school began this fall, the annual Echo Drive was inaugurated. The Echo is our monthly school paper and the drive is for the definite purpose of selling subscriptions. The teams were chosen, Bonny Williams and Neil Gribskov were elected team captains and with their enthusiastic leadership, the campaign to sell Echo subscriptions began. The losing team must be host to the winning team at the annual Echo party, which always involves a lot of time, work and some expense. The drive was stimulated throughout its duration by a keen desire to win.

As the contest progressed the enthusiasm mounted. Rallies and demonstrations of the opposing teams were the order of the day—or—night. Attempts

were made to kidnap both team captains, although both attempts were thwarted by loyal team members. On the night which Neil was destined to be tarred and feathered, the tables were turned and Bonny became the recipient of a thorough and invigorating cold shower. So it went!

The contest was a close race from start to finish. Each day the postman was anxiously awaited as he brought the coveted subscriptions. Finally the deadline date, October 28, arrived. Bonny William's team won by a margin of only twelve subscriptions. So, while the winners relaxed on their laurels, the losers went to work on what proved to be the most elaborate social event of the season. Under the leadership of Neil Gribskov; the ingenuity of Gene Franks, the artistry of Audrey Fredricksen, and the combined efforts of many others, the affair was planned and presented on Saturday evening, November 13.

The theme chosen for the gala formal event was "Lover's Lane." The losing team worked long and hard to transform the cold barren walls and the stall bars of the gym into a romantic rendezvous complete with moon, stars

and wishing well. The ceiling was a soft blue sky of crepe paper to which were attached the moon and stars. On the walls, in black and white silhouettes, were many clever paintings suggestive of romance; park benches; initial-carved trees; couples dancing and couples strolling. The effective and impressive decorations produced a very appropriate atmosphere for the evening of ball-room dancing.

During the intermission, cookies and punch were served in the student lounge. Since the lighting effect in the gym was appropriately soft and dim, the intermission in the lounge presented the opportunity of reviewing, in all their resplendent colors, the many beautiful formal gowns worn by the girls. Incapable of describing the formals, I can only say, in simple generalities, that they were very pretty, and added greatly to the charm and glamour of the occasion.

Shortly after intermission the floor show was presented under the direction of Roy Doop. A male quartet composed of Carl Nielsen, Bob Gilmore, Eddie Norm and Roy Doop sang a medley of old time favorites. This was followed by an excellent pantomime

reading by Walt Kramme who stole the show with his humorous portrayal of a Negro revivalist preacher.

The rest of the evening was spent in dancing, and midnight came only too soon, bringing with it the last dance. Thus another Echo drive and party had been conducted to a very successful conclusion.

We are deeply grateful to all those responsible for a never-to-be-forgotten evening.

B. M. (Gus) Knudsen,
Cozad, Nebr.

From Clinton, Iowa

About a year ago the people of Clinton, Iowa, had a big clothing drive on; they had adopted a town, Landsberg, in Germany. The city of Clinton collected 10,000 pounds. So far so good. But then came the question: Who was to pay for the freight to Germany? The service clubs and the saloons were contacted. All they collected in cash was money enough to send about 1,000 pounds to Landsberg.

The clothing was stored in the city jail and the KROS radio station in Clinton. In October these two institutions asked that the clothing be removed, or storage would be charged. The ministers of Clinton were asked to find a way to send it to Europe.

The Protestant ministers then invited the Catholic priests to their meeting, as this clothing also had been collected among the Catholic population of Clinton. Four priests came to the meeting. It was decided to divide the clothing in three lots: Catholic Relief, Lutheran World Action, and World Service, that is Methodists, Baptists, Presbyterians and Congregationalists. On a certain day the ladies from all the different churches sorted the things and wrote on the box, what the content was. The next two days laymen, pastors and priests tied heavy rope around the boxes, 350 in all; and also put on the address of their denominational warehouse. Each group was to pay for the freight to the Atlantic coast or about \$3.00 per 100 pounds. The four Lutheran churches here sent 3,180 pounds of clothing at an expense of \$106, which was paid for by the different Ladies' Aids.

Another morning at 9 a. m. laymen and pastors met, loaded the boxes on a truck, took it to the station, had it all weighed, ready to go.

It was a lot of fun to work with laymen, pastors and priests, all working in perfect harmony in the knowledge that we were doing our share together in sending this clothing to Europe for the winter. The sorting, the roping of all boxes was done together by all. Then the boxes were divided into three groups. The addressing and the trucking was done by each church group itself.

When the town of Clinton failed to complete the job the churches rose to the occasion and carried it through. Sometimes we may not realize the

privilege, we have in sending clothing through the Lutheran World Action and other agencies. It would cost individuals \$10 to \$12 to send 100 pounds to Europe, now we are able to send the same for a little over \$3.00 a 100 pounds. For once we were all proud of the efficiency of the different churches, when it came to help people in need. The committee of businessmen here in Clinton, that released the clothing to the churches, was greatly surprised, when they realized, that we could send 100 pounds for \$3.00 instead of \$10, as they would have to pay. And they walked out from the final meeting with greater respect for the work of the churches.

It was a fine experience for all of us to work with men and women from all denominations in this important task.

John Enselmann.

OUR CHURCH

The Santal Mission Board of America recently held its annual meeting. Mrs. Ernest D. Nielsen of Chicago was elected as a member to the board to succeed Rev. Haakon Jorgensen who has served in that capacity through many years.

Invitation was extended for the next annual meeting to be held in the Trinity Danish Lutheran Church in Chicago, Rev. Ernest D. Nielsen, pastor. The invitation was accepted and the time for the meeting will be announced later.

Rev. and Mrs. Verner Hansen who recently started their new work in Newark, N. J., are temporarily located at 55 Roseville Ave., Newark, N. J.

Danevang, Texas—The annual Fall Festival was observed during the five days, October 27-31. Rev. Holger Strandkov, Dwight, Ill., was the guest speaker.

Editor Dan Andersen from Denmark was scheduled to visit the Danevang colony on Sunday evening, November 21, to show his colored film from Denmark.

Mr. and Mrs. P. J. Agerskov Petersen of Danevang will observe their 50th wedding anniversary on Sunday, December 26. We know that many throughout our synod will send greetings on this day to this couple. Mr. Agerskov Petersen has attended several church conventions, and this fall he attended the District meeting held in Cordova, Nebr., the Danebod Folk meeting and later visited in Des Moines, Chicago and in Dwight, Ill.—Their address is Danevang, Texas.

Lake Norden, S. D.—The Young People of the Pioneer Church with their pastor, Rev. Marius Krog, enjoyed two exchange programs with the students of the Indian School located in Flandreau, S. D.—On Sunday, October 17, the Pioneer Church youth members and their pastor journeyed to Flandreau and presented a program, consisting mostly of folk-dancing, games and inviting the Indian students to join them in the rec-

reation.—Later a group from the Indian School came to the Lake Norden Church and presented a return program.—A more complete writeup of these two successful evenings will appear in the next issue of "The Upward Trail," our Youth publication.

D. A. Y. P. L. District IV held a successful WORK SHOP in the church parlors of St. Stephen's Church in Chicago throughout Saturday, November 28th, morning, afternoon and evening. The entire program was under the direction of John Sorensen, president of D. A. Y. P. L. District IV. Twenty-four youth leaders and workers from the two Chicago churches and from Dwight, Ill., were present. The leaders of the WORK SHOP were John Sorensen, Bodil Sorensen, Miss Marie Lund of Dwight, Mrs. Marietta Strandskov, and the three pastors, Alfred E. Sorensen, Ernest D. Nielsen and Holger Strandkov.

Correction: In Nov. 5th issue of L. T. on the "Our Women's Work" page in the article about Kristian Ostergaard, Vermund Ostergaard informs us that in the sentence "—years—long enough to help found two such schools—" should have the interpretation that Pastor H. J. Pedersen was the founder of Ashland, Mich., Folk School, and Pastor Kirkeberg was the founder of Elk Horn Folk School. But in both cases Kr. O. was their assistant during the beginning years of their work at these two schools.

A Reformation Festival for all the Lutheran churches of the Racine, Wis., area was held on Sunday, November 7, with Dr. Franklin C. Fry, president of the U. L. C. as the guest speaker. One report reads: Dr. Fry delivered his address, "I AM A PROTESTANT" with mastery. His outline was simple, but forceful: "Rely on God," "Zeal for Work" and "Respect for Man." About 2,400 people packed Memorial Hall for the occasion.

Perth Amboy, N. J.—Pastor Kaj Kirkegaard Jensen from Denmark has accepted the call from the St. Stephen's church, and is expected to begin his work in the Perth Amboy church the first part of this month. Pastor Kirkegaard Jensen visited in this country last summer, speaking in several of our congregations, reporting especially about the conditions in South Slesvig, where he has had his work for some time. Pastor Kirkegaard Jensen was born in 1899 in Kolding, Denmark. He completed his theological seminary work in 1937. Being interested in the Danish Folk School movement, he served as director of a Folk School on the island of Bornholm for a period of two years. Later he was assistant pastor for Bornholm's "Valgmenighed" for a period of seven years. He was then called in 1945 to serve in the South Slesvig area.

Pastor Kirkegaard Jensen will be the third pastor that has come from Denmark to serve in our synod in the 1947-48 period. Pastor Halfdan Knudsen and family came to Los Angeles a year ago in August, Pastor Paul Wikman and

wife came to Manistee, Mich., this spring. And we now welcome Pastor Kirkegaard Jensen into our fellowship and field of work.

Racine, Wis.—In the process of relocation for the Bethania Church, which has been under consideration for some time, the parsonage has now been sold, and another temporary parsonage has been rented in the area in West Racine where the congregation hopes to relocate. Rev. Robert C. Schmidt, pastor of the church, and his wife, have moved to the new location, 1200 Highland Avenue.

Withee, Wis.—A new Wurlitzer electronic organ was dedicated in the Nazareth Lutheran Church on Sunday, November 7. In the evening an Organ Concert was given by a guest organist, Mrs. Arthur Dahl of Eau Claire, Wis., assisted by E. H. Hansen, violinist, and Mrs. V. A. Hansen, vocal soloist.

From Saskatchewan

Following a long winter with an abundance of snow, the Saskatchewan area of Canada experienced a warm and dry summer. In general west Canada harvested an average good crop of wheat. Here in Canwood and Clouston the harvest was average, but in Mayfair it was practically a crop-failure.

A dry summer means also good roads, which has given me the good fortune of being able to visit the various church groups regularly. Here in Canwood four young people had met through several months in preparation for confirmation. On Sunday, August 29, we gathered in the Anglican Church in Canwood for our confirmation and communion service. This service was held in the English language. After the service the entire congregation gathered in the Peter Olsen home for a potluck

dinner and the afternoon and evening was spent in the fellowship of friends.

The autumn weather has been most ideal, and thus the harvesting of our wheat crop could be done on schedule. On October 10, we observed our annual Harvest Festival. This service was held in the Walter Hansen home, where a new house had just been completed.

A week or so later we received word that Pastor Alfred Jensen, the synodical president, planned to visit us on Sunday, October 31. Such visits are always welcome, as we so seldom have the privilege of guest speakers.—A goodly number gathered throughout the day to hear Pastor Alfred Jensen. He preached the sermon at the morning service, and after the service a meeting was held considering the present status and the future plans of the congregational work here in our Saskatchewan area.

This service was held in the Peter Olsen home. On Monday we journeyed to Fish Lake and gathered in the Jens Andersen home where Pastor Alfred Jensen spoke to us about his recent trip to Europe and especially the Amsterdam meeting which he attended. We were all happy to get this challenging greeting.

Vilhelm Larsen.

Acknowledgement Of Receipts from The Synod Treasurer

(Continued from last issue)

Received for Items Outside the Budget:

To Church Extension Fund:

Congregation, St. Stephan's, Chicago, Ill.	\$ 50.00
Mrs. Mari Stottrup, Belle Fourche, S. D., "In memory of Mrs. Thyra Dorf, New York, N. Y., and Christian Sorensen, Askov, Minn."	5.00

Towards GVC Building Fund Deficit:

Congregation, Minneapolis, Minn.	4.00
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Towards GVC Dormitory Room Furnishings:

Oak Hill Ladies' Aid, Brayton, Iowa	25.00
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To GVC Jubilee Fund, Cash and Bonds Contributions:

Previously acknowledged (corrected, see below)	\$99,796.09
Mr. and Mrs. E. A. Kramme, Des Moines, Iowa	50.00
Erling Jensen, Des Moines, Iowa	100.00
P. Mogensen, Fresno, Calif. ...	25.00

Total to date

Correction in the September Receipt List:

The contribution by Bertine and Jacob Norregaard, Un-

ionville, Conn., of a U. S. Government bond with a maturity value of \$100 was erroneously placed in the GVC Jubilee Fund column. This item should be credited to the **GVC Student Loan Fund**\$ 74.00

To Lutheran World Action (1948 Quota):

Previously acknowledged, congregations, Ladies' Aids and miscellaneous\$ 7,480.33

Congregations—	
Perth Amboy, N. J.	532.00
Clinton, Iowa	12.00
Trinity, Chicago, Ill.	100.00
Dwight, Ill.	73.50
Minneapolis, Minn.	7.00
Omaha, Nebr.	196.50
Omaha, Nebr., Luth. World Rel.	30.00
Rosenborg, Nebr.	50.00
Cozad, Nebr.	185.00
Denmark, Kans.	150.00
Montcalm Co., Mich.	78.00
Los Angeles, Calif.	42.86
Los Angeles, Calif., L. W. Relief	4.00
Neighborhood Fellowship Service, Askov, Minn.	43.69
Dist. II Convention collect, Grayling, Mich.	45.89
Mrs. Anna Lauritsen, Seattle, Wash., "To Feed a Starving Child in Europe"	4.00
"Anonymous," Viborg, S. D.	60.00
"In memory of Niels Jul," Vordingborg, Denmark, by the Ladies' Aid, Montcalm Co., Mich.	25.00
"In memory of Mrs. Peter Appel," from friends, Montcalm Co., Mich.	5.00

\$ 9,124.77

Previously acknowledged, Sunday schools	\$ 211.95
St. Stephan's Sunday School, Chicago, Ill.	40.00

\$ 251.95

Total to L. W. A. to date --\$ 9,376.72

To Children's Home, Chicago, Ill.:

Oak Hill Ladies' Aid, Brayton, Iowa	\$ 10.00
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To Eben-Ezer Mercy Institute, Brush, Colo.:

"In memory of Mrs. Stina Thompson, Gayville, S. D., Mr. and Mrs. Clarence Burwitz, \$2.00; Mr. and Mrs. Martin Jorgensen, \$1; Mr. and Mrs. John Kaufman, Sr., \$2.00	5.00
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To Vartov Building Fund:

Mrs. Eleanor F. Carr, New York, N. Y.	200.00
Rev. Enok Mortensen, Tyler, Minn.	5.00

Respectfully submitted,

Olaf R. Juhl, Treas.

4752 Oakland Ave., Minneapolis, Minn.

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.

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

Name _____	City _____
New Address _____	State _____

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