

Lutheran Tidings

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Luke 2, 1-7.

It is not far from Bethlehem's manger to your home and mine.

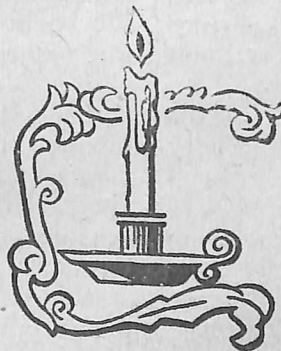
A choir sang of Christmas there, and shepherds heard the melody of God's great love.

So sound the tones of happiness today in your ears and mine.

Shepherds found Christ and worshipped.

So may you and I.

Joyous Christmas to you and yours!



MAY THE GLOW OF THE
CANDLES AT CHRISTMAS-
TIME BRING THE LIGHT OF
HOPE. THE FLAME OF FAITH
AND THE WARMTH OF GOOD
FELLOWSHIP TO ALL . . .

MERRY CHRISTMAS!

A Christmas Prayer

O Christ, grant us thankful hearts today for Thee, our choicest gift—our dearest guest. Let not our souls be busy inns that have no room for Thee and Thine, but quiet homes of prayer and praise where Thou mayest find fit company, where the needful cares of life are wisely ordered and put away, and wide sweet

spaces kept for Thee, where holy thoughts pass up and down, and fervent longings watch and wait Thy coming. So when Thou comest again, O Holy One, mayest Thou find all things ready, and Thy family waiting for no new master, but for one long loved and known. Even so come, Lord Jesus.—Amen.

THE CHRISTMAS MESSAGE

By Alfred Jensen

The usual setting for a perfect Christmas scene is one consisting of a beautiful snow-covered landscape with a church with homes, people, children all breathing contentment and tranquility. Peace, joy and plenty belongs popularly speaking in the Christmas picture. The message heard by the shepherds in the Bethlehem fields as well as the sages from the East and from these absorbed by Joseph and Mary reach us today accompanied by a multitude of gifts designed to please us and make us snug and comfortable. The Spirit of Christmas is synonymous with Santa Claus to more than little children. The joy of Christmas becomes enjoyment of a varied sort to most people.

There is much evidence that the message of the first Christmas did not immediately create similar happiness and contentment. Many disturbing thoughts and fears filled Joseph's and Mary's hearts and presently proved so real that they were compelled to take refuge in a foreign land as exiles. The royal court was in panic, the sages from the East though seemingly calm pursued the star of Bethlehem with unrelenting zeal. Perhaps there were some among the shepherds who just saw and believed, although it is far more likely that they were much upset. Concerning the onward march of the Christmas message it may truly be said to have caused great conflicts and serious struggles. Those who wanted to follow the Prince of Peace never have been allowed to do so without great suffering and sorrow.

Are we then today celebrating Christmas in the spirit of its original intent or are we making a mockery out of Peace on Earth, Good Will to Men? Originally it can be said Christmas intended to reveal to men the great love God had for them by sending them His own son to live with them and to reconcile them with Him. Such reconciliation would result in peace and good will. It is true, I believe, that we preach this Christmas message today as originally it was proclaimed. We do this by all the modern means and inventions at our disposal, it might be added, besides by the traditional means used by the Christian church throughout the ages. But does it cause men to be reconciled with God? And what about the peace and good will? Have we toned Christmas down to match our private as well as collective desires and interests? Has it become merely another occasion for mutual aid and adoration? Or do we realize the extent to which human misery, weakness and evil have separated us from God? Only His own Son can bring us back. Only the Christ can bridge the gulf, can raise our fallen state or sweeten our poisoned nature. "For God so loved the world that He gave His only begotten Son . . ." says John. Nothing else and nothing less is sufficient.

When tested by such standards we confess the shallowness and superficiality of our acceptance of the Christmas message. We admit that complacency and smugness keep us shielded from a positive impact of Christmas. We expected perhaps that Christmas was meant for the family circle or maybe our company of

friends and associates. But to be so genuinely reconciled to God, that it also meant peace and good will to more distant groups, different in language, race, color and particularly in social and economic circumstances, we never considered. Yet, the Christmas message visualizes and also encourages the reconciliation of man with God in the form of peace and good will among all men, not only those we love and like humanly speaking, but also those from whom many kinds of barriers separate us. Christmas actually undertakes to make friends of strangers, to plant the seeds of love and brotherhood, of cooperation. It all comes out of the sacrificial love which made God send us His Son. Out of the depth of the love and fellowship of His church springs this positive assurance that there are no hatreds, sins, prejudices, fears, sufferings and sorrows, but what God's love for men through Jesus Christ can wipe them out.

But all this does not make us comfortable, satisfied and content. It makes us, like Paul, co-workers with God, even in fear and trembling. We begin to understand that such things as the four freedoms, those of speech and expression, of worship, from want and from fear are meaningful and attainable only as we lend ourselves to the purposes and will of a just and loving Father in whose world we are presently inhabitants. We begin to realize what is meant by words such as these spoken by a man who has been in close contact with communism: "You cannot fight communism with ideas." It takes more than that, more than cleverly thought out, arranged and presented words and sentiments. It takes practised preaching, sharing, giving not because any law of any country compels it, but because your heart and soul demands to be kindly and brotherly.

Supreme Court Justice Jackson recently stated that suppression of free speech, the burning of books, persecuting scientists, exiling scholars was the beginning of the downfall of Hitler. He further stated that the same tactics by Russia would hurt them, not us. Commenting on this editorially an important newspaper said: "As long as we maintain freedom of conscience, freedom of thought and speech and press, and freedom of inquiry and experimentation, we need not doubt the outcome of today's massive ideological struggle."

As Americans we appreciate such views. As Christians we also admit their insufficiency. For what purpose, toward what goal, in whose interests are these freedoms of conscience, thought, speech, press, inquiry and experimentation to be conducted? Even invested with full freedom all around them, the best of men have feet of clay, sometimes of such lamentable poor quality that little if any good comes of their vaunted freedoms.

Could it be that the Christmas message is timely even for the great men of science and learning, perhaps especially for them. Would a pilgrimage to the manger in the stable at Bethlehem humble these as to vulnerability of their own humanity as well as to

Christmas

Luke 2, 1-20

By L. C. Bundgaard

Pastor of Nazareth Lutheran Church, Withee, Wis.

We have seen great changes in the preparation for Christmas in the commercial world about us the latter years. Some of us can perhaps remember the time when there were no Christmas cards sent out; when there were no colored lights and no evergreens hung across our streets. Outwardly we have changed all of that. And the Christmas carols are now heard at many programs long before Christmas is here. And Christmas day has become a climax to much of our commercial activity. Many people are glad that the rush is over and they can begin to think about more serious pursuits after the 25th of December.

Whether we have become more aware of the real significance of the season is an open question. Christmas is Christ. It is God coming to mankind in the form of a person. It is the beginning of the new era in God's relationship to mankind. We see in Christ the God who is like Christ.

But a person comes for a purpose, and that purpose cannot be fully understood by hearing a Christmas message. The wise men who first worshipped the Christ in a manger understood that this was not a holy idyl. He was one who demanded of them their service. The gifts they brought Him were indicative of a life devoted and fully surrendered to Him. But mankind has long been drifting away from this standard. The first Christian generations understood the meaning of God's coming into the world.

For a long time I have lamented the way newspapers have distorted the Christmas message as if it were just a stimulation to a commercial good will. How often have we not seen this in the newspapers, and we still see it: **PEACE ON EARTH AND GOOD WILL TOWARD MEN.** As if we were saying: "Let us be real human fellows once a year, let us quit our quarreling and be good to each other one day in the year."

The Readers Digest for December, 1944, finally found at least part of the message of Christmas. On its front cover you will read "**PEACE ON EARTH TO MEN OF GOOD WILL.**" But can even that be possible if you leave out what preceded it: "**GLORY TO GOD IN THE HIGHEST?**" And if we do that then we have begun what Jesus spoke about later in life when He said: Seek first His Kingdom and His righteousness and all those other human things—including good will is yours.

That kind of peace, peace to men of good will, has

the wisdom of the angelic proclamation? Perhaps even the masters and lords of business and government could profitably incline their ears toward the eternal truths of His words: Love your enemies . . . Except ye be born again . . .

The freedoms we have and those we still are looking for are prizeless possessions, but only on the condition that we believe and practice: "Glory be to God in the Highest, Peace on earth and Good Will toward men."

always been in action. Small groups of Christians have exemplified it here and there. When the time comes that nations will seek rulers who will let good will possess them, then we and they will find that it does work what Jesus said to a group of men on a hillside: "Blessed are the peacemakers for they shall be called children of God." So it was not a dictatorial or magic kind of peace that the angels sang about, not a kind of peace that could be had without your and my cooperation.

H. G. Wells, the great historian and philosopher in England, has said: "The Galilean has been too great for our small hearts." But on the background of history can we not learn that we have failed and our failures have the significant word "**SIN**" written under them? Is it not high time that we discover that we must accept Christ's teaching or we perish? And His teaching is not a mere individual pietistic sentiment, which sings in self-contented isolationism: "I thank Thee Lord I am not like these other people, robbers, dishonest, adulterers, or even like this tax collector."

Neither is His teaching a willful blindness to social justice humming in evasive contentment: "Let the rest of the world go by." He could not let the rest of the world go by and remain in His heaven alone, looking down upon earth in indifference to our destiny. He came with a message of good will to men of good will, or men who cared for Him, and He said, "Seek all that belongs to my Kingdom and I will be with you to the end of the ages."

The gifts we give each other at this time of the year exemplify our desire for good will among men. Then let men seek the source from whence comes all goodness and from whence comes the announcement of good will to men of good will.

In 1944 Peter Marshall, the Senate Chaplain, wrote this:

"The choices you make determine the way America will go. We must decide between God and materialism. We must decide quickly who is chief, whom we will serve. Millions of people in America live in moral fogs, in spiritual twilight. Modified immorality, on the basis of cleverness guides millions of people. Modified dishonesty within the letter of the law is the practice of millions more. Yet our country is filled with people who are satiated with the materialistic philosophies that fill our stomachs and starve our souls, that supply gadgets, while we forget God. The time has come because the hour is late when we must decide. And the choice before us is plain, Christ, or chaos; conviction or compromise; discipline or disintegration.

"The average church member has forsaken the old disciplines. He attends service when it is convenient. His contribution of time, effort, and money is seldom such as to involve real sacrifice. The church, the Bible, and the Sacraments seem to have no compulsion over his life. The church has failed to challenge his faith and his vision. The remedy for this sad state of affairs will lie, I believe, in the seeking of God's will for the individual church, and the adopting of the daring program to which He is challenging His church. Our strength is limited only by our faith in asking God's help.

"Let us be honest about it. If we have thrown away our national heritage, if we no longer believe this nation was founded under God, if contrary to what is stamped upon our coins, our trust is not in God but in something else, let us say so. Let us at least not be hypocrites. The challenge of these critical days is that we begin to be truly Christian in all our relationships, or stop pretending. We are fighting for total victory. But we shall never achieve

total victory unless we fight for total Christianity.

"Choose ye this day whom ye will serve. For it is an imperishable verity that 'No man can serve two masters, ye cannot serve God and Mammon.' That is the choice America must make; we must choose God or go to hell."

These men that were on far flung battlefields of the world only yesterday, were there because we have not kept our lamps burning. Because there were men and women in every community who were indifferent about basic truth, and who knew not what to do with it except to get mad at it when it applied to them.

Listen, this man who came to earth on a Christmas eve came to bear witness to the truth—that is what He said, and He said that you and I should give glory to God. I am worried because there are so many in our congregations who apparently are not affected by what they read, if they do read. I am worried by seeing so many people who apparently go on in their same old habits as if human nature just cannot be changed.

Are you to believe that Christ has never been and that He can't continually change you and me?

On the front page of *TIME*, some months back, and that is a great honor to have your picture there, was a picture of Norway's foremost Bishop, Eivind Berggrav. Underneath his picture were these words:

"The peace is won by accompanying God INTO THE BATTLE."

Christ Is Born -- In Our Town

By Enok Mortensen

The heading above this Christmas meditation is neither a printer's error nor an irreverent presumption on the part of the writer. Christ was of course born in Bethlehem, but Christmas should mean more than a remembrance of an historical happening some two thousand years ago. The reincarnation of Jesus Christ becomes meaningful only when we ourselves experience that God is born, not only in far-away Bethlehem, but in our town and in our hearts.

I suppose that the number of paintings depicting the birth of Jesus run into thousands. Sometimes the artists have tried to paint the Nativity scene realistically and have studied houses, clothing, and customs of Palestine in order to give an accurate account of the great event. But during the Renaissance great artists tried to make the scene contemporary by portraying it as if Jesus lived in their towns and in their times. The architecture was not Palestinian but perhaps Gothic; the people were dressed not as Jews but as Dutch or Flemish peasants; and the Christ-child instead of wearing a halo looked as natural and life-like as any other child of that day and of the area where the artist lived.

This tradition has been followed by the modern painter Lauren Ford who has been called the outstanding present-day painter of the ageless story of Jesus Christ—particularly His birth and early years. Miss Ford, a devout artist who lives near the appropriately-named town of Bethlehem, Connecticut, has painted dozens of pictures of the Nativity scene portraying

Christ as if He were born and raised in a small New England village.

In a panoramic painting called "Bethlehem" she shows the picturesque Connecticut village of Bethlehem and there, in the kind of a barn that might well be found in any American small town, Mary and Joseph sit in the doorway with the newborn Christ-child. The snow-clad landscape makes an effective background for the camels and their colorful saddlebags. Small wonder that the villagers are pouring out of their houses toward the barn where the Eastern visitors are paying homage to the newborn King!

In another painting called "Annunciation" the Virgin Mary is depicted as a young American girl. She is sitting on the back porch shelling peas, or performing some similar common-place household duty, as the angel Gabriel visits her and tells her that she will "bring forth a Son, and shall call His name Jesus—."

It may seem strangely incongruous to visualize camels and Eastern potentates in an American town. Undoubtedly there are those who consider Miss Ford's paintings "queer," artificial, and perhaps even irreverent. I don't. It seems to me that the artist has used her imagination well, and in a good cause. The story of the birth of Christ far from losing any of its majesty takes on new power and special application to our present-day world.

Phillip Brooks has used the medium of poetry to make the birth of Christ contemporary, vivid, and meaningful. It was not only to Bethlehem that God sent His Son, but

Where meek souls will receive Him still,
The dear Christ enters in.

In other words, an historic event is transferred into the realm and reality of our own experience. Having described the "little town of Bethlehem" where Jesus was born he prays reverently:

O, Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us today!

There are those who look wistfully and nostalgically toward the days when Jesus was born and walked the earth; there are others who think only of the day when "He shall come in the clouds" and establish His Kingdom. Both attitudes are facets of the Christian faith. But neither one is worth a pinch of salt unless we also recognize the reality of the ever present God.

God is not only the Jesus who was born in Bethlehem and who lived a goodly life long ago only to die upon the cross. God is also the indwelling Spirit, the constant Friend and ever-present Comforter who dwells within His Church and in the hearts of His people.

So—may Christmas this year, and always, mean not merely the commemoration of a far-away event but the abiding and personal experiences that

Closer is He than breathing,
Nearer than hands and feet.

Christ was born in Bethlehem. Thank God that He is also born among us, in our American town, and in us.

Christmas Bells

"I heard the bells on Christmas Day
Their old familiar carols play."

This hymn by Henry W. Longfellow has been illustrated by Edwin H. Blackfield, one of our American artists. His painting on this theme is very beautiful. We see in the picture three angels; two are ringing the chimes. We notice how joy-filled they are. We can almost hear the mellow tones of the big bells and the angel voices as they sing to us of the Savior's birth.

How I would like to ring again the Christmas bells for my family, for friends and church members far and near. I believe this can be done in more than one way. We sing our hymns; we tell the Christmas story, also to those who may never have heard it before; and we endeavor to live it in our daily life. In a simple but beautiful familiar language the Gospel writer, Luke, tells us of the great event that took place many hundred years ago. And so do the hymn-writers. A few examples will suffice:

"Once in royal David's city
Stood a lowly cattle shed;
Where a mother laid her baby
In a manger for his bed.
Mary was the mother mild
Jesus Christ her little child."

"Silent night, Holy night
All is calm, all is bright."

"Away in a manger no crib for his bed
The little Lord Jesus laid down his sweet head."

"O little town of Bethlehem
How still we see thee lie."

Luke tells us that the Roman Emperor wanted all the world to be taxed.—But God in His infinite Love had a greater vision, He wanted to give to the whole world His only begotten Son as a Savior. He had promised that from the very beginning after the fall of man, and often had this promise been renewed through the prophets. Now this prophecy was to be fulfilled. "When the fullness of time had come, God sent forth His Son made of a woman, made under the law."—How that came to pass we are then told in the Christmas story.—First we follow Joseph and Mary on their long journey (approximately 100 miles) from Nazareth to Bethlehem. It must have been very tiresome for Mary, being great with child, although she had traveled far before, when she paid a visit to the God-fearing relatives, Zakarias and Elizabeth.—Finally Joseph and Mary beheld the lights in Bethlehem and at last reached that historic town where Rachel was buried, where Ruth had gleaned grain, and where David had lived.

How disappointed they must have been, when it dawned upon them that there was no room or lodging for them. Had God forgotten something in spite of the prophecy by Micah: "But thou Ephrath, smallest among the thousands of Judah. From thee unto me shall come forth the Ruler to be in Israel! Yea, of old are His goings forth, from the days of long ago!"—Yes, it was all according to God's plan as we learn from the angel's message: "This shall be a sign unto

you; ye shall find the babe wrapped in swaddling clothes, lying in the manger."

In a few words the greatest event in human history is recorded: "And she brought forth the first born son, and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn."

What a contrast to the event in London, England, on Sunday, November 14, her royal highness, Princess Elizabeth, gave birth to her first born son, the little prince. Imagination is free. May God protect this little prince, and may there be peace on earth during his reign.

From the cattle shed in Bethlehem we go forward with the story to visit the shepherds on the open field. Here we have the first Christmas service; angels proclaiming that which had happened this very night. We note the change that took place in the hearts of these humble shepherds. First they were sore afraid. Then they became eager to learn the good news by going to the place of birth to see the child. "And they came with haste and found Mary and Joseph and the babe lying in the manger."

Many an artist has tried through his art to give us a picture of the adoration of the shepherds. One of the greatest paintings of this scene is by Comegio, an Italian painter. We see angels above; Joseph is in the background holding back the donkey; in the foreground of the picture are two shepherds, an elderly one, and his young partner. We also see a woman with a bucket. But in the center is Mary and her child. The following words portray the beauty of the scene: "How tenderly she holds the little one in her arms as she kneels beside the manger! There may be angels singing, and shepherds kneeling, but the mother's interest is so definitely centered upon her babe."

It was an angel (probably Gabriel) who preached the first Christmas sermon; but the shepherds became the first missionaries, for they made known abroad the saying which were told them concerning the child.—The message created wonder in the hearts of them that heard it, and so does it today, both for young and for old.

And now we must bid farewell to Mary as she is keeping these sayings and pondering them in her heart. As the shepherds returned to their duty, glorifying and praising God for all the things that they had heard and seen, so do we go out into our daily tasks, but enriched by Luke's story.

God be praised for His glad Tidings.

P. Rasmussen.

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IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

Bjørnson Re-Read

Christmas is coming, and all of us like to find something of the spirit of Christmas. I go to my books and hope to find something that will help, something that will warm the human heart. I don't want to read the modern. It is too much like the world today with its Berlin crisis, crisis, crisis! Great literature must reflect the spirit of the age in which it is written. But is our modern world as bad as some of the literature of our times?

There on the shelf I see **Fortællinger** by Bjørnson. It has been ages since I have read them. So it seems to me. I open the book to my old favorites. I see they were written in the eighteen fifties, nearly a hundred years ago. They were written in an age so different from ours, a simple age, an age with more hope and charity. These stories were written before Bismarck came to power in Germany, and that in itself means a lot.

I hardly dare to read these stories again. Since I read them, I have read much of such authors as Upton Sinclair, Dreiser, Sinclair Lewis, Steinbeck and others. Will I be disappointed? Will a re-reading of these stories destroy a feeling, a mood, I have learned to treasure?

During the winter of 1908-09 I attended the Nysted Folk School. On certain evenings Højberg would read to us boys, and we were mere boys. There were Peter Nissen, Harald and Carl Smith, Christian Paulsen, Christian Petersen, Otto Larsen and many others. Among things he read, **En Glad Gut**, **Arne** and **Synnøve Solbakken**, all by Bjørnson. Ever since those evenings, forty years ago, a certain warmth of feeling has come to me when I have recalled them. Most of the words and many of the incidents I have forgotten, but the mood has always lingered. It has come back to me on dark days as well as on bright ones. None of us has too much to live by. Naturally we hesitate before spoiling pleasant memories.

Well, I have re-read the three stories mentioned above, and I am not sorry. On the contrary, it has been a rich experience. True, parts of them seem a bit melodramatic, but then there are parts which belong to our great literary heritage.

Who can forget the description in **Arne** of how the mountain was clad by the ever-persisting trees; or the closing scene in the book when a man and a woman, who had been married for twenty years, finally find each other. It is in **Arne** that we find the beautiful song, **Undrer Mig Paa**.

It is in **En Glad Gut** that we find the story of the old schoolmaster. If you have not read the story telling how he and his brother, Anders, become separated and find each other again, you should do it soon. It is a gem in literature. In this book is the unforgettable scene of the children who were to be confirmed and waiting to be examined. Anyone who has experienced such an ordeal will understand them. There is also the schoolmaster's fine handling of the ambitious Øjvind. The boy wanted first place. He did get that

position, but not until the schoolmaster had taught a most valuable lesson. In this story appears the delightful song, "**Naar Du vil paa Fjeldesti.**"

I think **Synnøve Solbakken** is my favorite of the three stories. There is the stern father and the rather wild son. As the boy grows up, naturally, he wants his independence, and the father, like most fathers, is reluctant to let him go. Bjørnson shows keen psychological insight when he tells the story of the father and son carrying sacks of grain into the mill. Read it.

Any father who has ever had a really sick son will appreciate the part of the story that tells of Thorbjørn's fight, and his being seriously hurt and long illness. He will understand why the father acts as he does.

It is in this story that we find the song, **Nu Tak for Alt**.

I don't know what the sophisticated say about these stories now, but I like them. I don't know what a movie-fed generation would say about their rural simplicity, but I am not movie-fed. The pretty girls of Hollywood would all be doing useful work such as darning socks and washing dishes if none went to the movies oftener than I do.

Strange is it not that so few modern novels end with the young man and the young woman finding each other. Perhaps one reason why so many marriages fail is that each expects so little from it.

Why don't some of you people try to re-read Bjørnson? If you can, do read him in the original. If you are not able to do that, read his peasant stories in translation. I think such reading will help all of us to have a more happy Christmas. I do wish that for all of you.

A Merry Christmas

Christmas is again knocking on our door. It comes to us in the bleak of winter and darkness with its promise of cheer and good will to all men. The spirit of it is already in the air and on the faces of men and women as they hurry about preparing for the festivals and considering gifts for friends and loved ones.

I hope that you are not forgetting our missionaries and a gift to the work they are devoting their time to in these days of remembering Him who came among us to bring joy to all the world. What can be more in accord with the spirit of the season than a gift to the work of bringing that message of joy to these to whom it is still unknown? I hope that you will not forget to send a gift to the Santal Mission. Send it to Dagmar Miller, Tyler, Minn., and she will be happy to send it to the work in India.

In conclusion, I wish to thank you for your loyalty to the work during the year. We have not yet received as much for the mission as we did last year but your Christmas gift will enable us to do so. With the heartiest wishes for a Blessed Christmas to you all.

J. C. Aaberg,

512 East Washington Ave., Bridgeport, Conn.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Christmas Greetings

Many thanks to all you readers of "Our Women's Work" for your response when I write to you asking for a contribution to "The Page."

As you see by Agneta Jensen's report, it is becoming more and more customary to give to the Mission "In Memory" of departed friends and relatives. I think this custom should be encouraged in every congregation. Here in Kimballton one of the women of the Mission Circle takes care of this work.

Our minister, Rev. V. S. Jensen, has been seriously ill but is now slowly recovering. We are thankful to the good ministers from Des Moines who are helping us "carry on" until Rev. Jensen will be able to resume his work.

Our new parsonage will be ready for occupancy some time this winter. Many of our men have donated a lot of their time helping in the construction of this substantial building. At our last Ladies' Aid meeting we decided to furnish a guest room in the new parsonage.

A Merry Christmas to all and a very Happy New Year—Og Tak for det gamle!

Johanne Lillehøj.

Once more I would like to send a sincere "Thank you" to our many friends, who so generously support Our Women's Mission (D. K. M.) during the year.

May I offer one more plea, and ask you to help as we now enter the New Year, so we may be able to pay the balance of the furnishings for the new dormitory at Grand View College. When we have completed this project, we can really rejoice for having finished the largest project ever undertaken by the women of our synod.—Yes, God answers prayers.

Wishing you all a very joyous Christmas and a Happy New Year.

Mary Seeley Knudstrup.

Contributions To Women's Mission Society

General Fund

Previously acknowledged, \$149.80.

Danish Ladies' Aid and English Guild, Withee, Wis., \$34.25; Miss Alice Jensen, Minneapolis, Minn., \$4.00; District 9, W.M.S. collection, Enumclaw, Wash., \$16.35; Mrs. Michael Mikkelsen, \$1.00; in memory of Mrs. E. Hauritz from Mrs. Nels Andersen, Minneapolis, Minn., \$1.00; Dist. 4, W.M.S. collection, Hampton, Iowa, \$70.97; Trinity Mission Group, Chicago, Ill., \$15.00; individuals, Tyler, Minn., \$10.00; in memory of Christian Marcussen, Kimballton, Iowa, Mr. and Mrs. T. G. Muller, Mr. and Mrs. Willie Jacobsen, Mr. and Mrs. Jens West, Mr. and Mrs. Chr. Kaltoft, Mr. and Mrs. Herold Jensen, Mr. and Mrs. Peter Lillehøj, all of Kimballton, Iowa, Mr. and Mrs. Geo. Larsen, Elma, Iowa, Mrs. Hans Petersen, Mr. and Mrs. Viggo Petersen, Mr. and Mrs. Jens Nielsen, Mrs. Ane Lomholt, Miss Hansine Lomholt, all of Leroy, Minn., Mr. and Mrs. Jack Reeves, Wenatchee, Wash., Mr. and Mrs. Jens Petersen, Minneapolis, Minn., \$14.00.

In memory of Mrs. A. Winther from Mrs. Etta Soe, Kim-

ballton, Iowa, \$2.50; in memory of Christian Marcussen from Mrs. Etta Soe, Kimballton, Iowa, \$2.50; Dist. 5, W.M.S. collection, Bone Lake, Wis., \$45.80; Ladies' Aid and Study Group, Cedar Falls, Iowa, \$39.28; in memory of Hans Madsen, Solvang, Calif., Mr. and Mrs. H. C. Nordby, Mr. and Mrs. T. G. Muller, Mr. and Mrs. Peter Lillehøj, Mr. and Mrs. Thos. Christensen, Mr. and Mrs. Ed Esbeck, Mr. and Mrs. Emanuel Rasmussen, Mr. and Mrs. Martin Christensen, Mr. and Mrs. Einer Hansen, Mr. and Mrs. Jens West, Mr. and Mrs. T. G. Jensen, Mr. and Mrs. Thorvald Moller, Paul Bjorn, Peter Hansen, V. H. Trukken, all of Kimballton, Iowa, \$14.00.

Gertrude Guild, Clinton, Iowa, \$18.00; Danish Ladies' Aid, Grant, Mich., \$5.00; Joint Mission meeting, Willing Workers and Ladies' Aid, Dwight, Ill., and Ladies' Aid, Gardner, Ill., \$52.00; Danish Ladies' Aid, Askov, Minn., \$76.14; Mission Circle, Manistee, Mich., \$35.00. For South Slesvig Relief: Mary W. Andersen, Van Nuys, Calif., \$10.00. For Pamphlets: Danish Ladies' Aid, Askov, Minn., \$1.50; Ladies of Minneapolis, Minn., 40c. Total, \$618.49.

Grand View College Dormitory Furnishing Fund

Dist. 1, D.A.Y.P.L., \$23.03; Dist. 9, W.M.S. collection, Enumclaw, Wash., \$16.00; Dist. 3, W.M.S. collection, Dwight, Ill., \$47.65; Dist. 2, W.M.S. collection, Grayling, Mich., \$37.32; in memory of Thomas Reppien Thompson, Jackson, Minn., John Jorgensen, Bertha Jensen, Martin Thompson, Wm. T. Nielsen and Aug. Sorensen families, all of Ringsted, Iowa, \$6.00; Women's Joint meeting, Minneapolis Minn., \$50.00; in memory of Mrs. Lauritz Muller from Mrs. Nels Andersen, Minneapolis, Minn., \$1.00; Juhl-Germania, Mich., Mission Society, \$25.00; United Mission Study Group, Ringsted, Iowa, \$20.75; in memory of S. N. Nielsen from Miss Ingeborg Jensen, Miss Ellen H. Andersen, A Friend, Chicago, Ill., \$12.00. Total \$238.75. Total contributions for this project now \$7,353.23.

After deducting the above contributions and a credit on account from Younkers, there is a balance due on this project of \$2,091.94.

Acknowledged with sincere thanks,

Mrs. C. B. Jensen, Treas.,
1604 Washington St., Cedar Falls, Iowa.

From Prelude To "In Memoriam"

By Alfred Tennyson

Strong Son of God, Immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove:

Thine are these orbs of light and shade;
Thou madest life in man and brute;
Thou madest Death: and lo, Thy foot
Is on the skull which Thou hast made.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,—
He thinks he was not made to die;
And Thou hast made him: Thou art just.

Thou seemest human and divine,
The highest, holiest manhood, Thou:
Our wills are ours, we know not how;
Our wills are ours, to make them Thine.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

We have but faith; we cannot know:
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow.

Danebod Vibrations

By L. C. B.

VI

Otto Hoibjerg is now professor at the University of Nebraska. A short while ago he returned from a two or three year stay in Berlin. For a variation he spoke in English to a large community crowd Friday evening about his experiences and impressions of Germany. He said that it was cheering to drive into Danebod Friday afternoon and see the number of cars lined up against the sidewalk, and to see that the Folk School building again was crowded, and that so many could gather for a meeting of this type. "That's what this school was built for," he said.

We did not listen to lectures all the time. The last hour in the afternoon was occupied with reading by Mrs. Berggreen from Minneapolis, Marius Krog and Enok Mortensen, and a half hour was used before the afternoon coffee period (we had coffee four times each day) for singing lead by Mrs. Thyra Nussle's piano playing. She played for all the meetings, and, in case you have forgotten one of our good habits, we began and closed every session with singing. It would be a blessing to American gatherings if they could adopt this custom. They might discover some of their pent up emotional power. And Thyra can play most of our songs without notes, and there are six hundred and thirty-seven of them in the songbook that some years ago was found on the tables in most of our Danish-American homes. ("Teddy" is dead now, so no one will object to the hyphenated word, implying no lack of patriotism).

Occasionally you could run into a heated discussion. Mariette Strandskov became real enthusiastic about spreading the light and the air from these meetings, and she rightfully said that we were "flirting with an alibi" when we excused that we did not have enough of a vocabulary to tell others about it. They say the Dane is so modest that he always steps aside at the gates of heaven for the other fellow, who is much more virtuous and better endowed with the qualities that grant him permission to enter, and for that reason there are no DANES IN HEAVEN, unless there is a separate entrance somewhere for them, for other races have, because of the Danes' politeness, occupied all the available space.

Even Kilroy was at Danebod. He announced it on several of the blackboards, and someone undoubtedly wanted to show Hoibjerg that he was not the only one who could quote in different languages for they had written in Latin on one board, "Tolle Lege" and sometimes we should take and read more about the things that otherwise become momentary through the listening ear.

The dormitory was a rather quiet place in comparison with the summer camp week. But everyone knew where Peter Rasmussen lived—No. 14! When he can't come any more then they are going to put a sign on that door, "Peter Rasmussen slept here."

Board Of Education Meeting

The Board of Education for Grand View College met in Des Moines October 28-29. All members were present. This was the first meeting of the board since the annual convention of the church at Solvang, Calif. In organizing itself the board re-elected the officers of the past year. Ottar S. Jorgensen, chairman; and Harald A. Petersen, secretary. At present the board has the following standing committees: Executive committee, Thuesen, Jensen and Jorgensen; Finance, Petersen and Thuesen; faculty residences, Stub and Thuesen; grounds, Thuesen and Jorgensen.

The board's statement in memory of Mr. S. N. Nielsen has previously been published in our papers.

An authorization by the board for the administration to conduct a Winter School had been acted on by mail prior to this meeting.

President Knudsen presented the academic report which was discussed. There are four enrolled in the seminary. There are 260 enrolled in the Junior College of which six are taking pre-seminary subjects, 45 are nurses. Of the 260 college students, 90 are from our own synod. This is a decline of 25 to 30 students attending from our own church as compared to last year. The board of education wishes to call attention to this fact. President Knudsen has written about it in our church papers. We of the board earnestly urge all parents who have young people for whom they are planning a college education not to forget our own college. Let Grand View College have a place early in planning for the future training of your children.

President Knudsen reported that the faculty of the seminary and Rev. Farstrup are making a study of the seminary curriculum with the purpose in view of further improvement in this field.

At the synodical convention in Solvang, Rev. S. D. Rodholm, ordainer, requested that Chapter V, paragraph 18 of the constitution be interpreted in a manner permitting him as ordainer to teach a class in the seminary. The convention turned this request over to the Board of Education to act on as it saw fit. (For further details see page 140 of the Annual Report). The Board of Education felt that the proposed board of Ministerial Training, Ordination and Jurisdiction would be the logical agency to deal with this matter. Therefore, it passed the following resolution:

"Whereas, the matter of candidates for ordination in their relationship to the ordainer as dealt with in the synod constitution, Chapter V, paragraph 18, was submitted to the convention at Solvang in order to effect a certain interpretation, and,

"Whereas, the convention referred this matter to be acted upon by the G. V. C. Board of Education as they see fit, and

"Whereas, this board of education feel that the matter involved deals with candidates of theology who have been graduated from the seminary, and

"Whereas, the proposed board of Ministerial Training, Ordination and Jurisdiction would seem to be the logical agency to deal with this matter,

"Be it therefore resolved: That the said Board of Ministerial Training, Ordination and Jurisdiction be charged with the responsibility of interpreting said Chap-

ter V, paragraph 18 in order to effect the best possible execution of the intention and purpose of said paragraph."

North Central Association Accreditation was again discussed and arrangements were made to follow the best possible procedure preliminary to the formal application for membership. The question of the seminary is involved in attaining membership in the N. C. Association. (See page 139 of the Annual Report).

The financial report was presented by the business secretary, Mr. Harry Jensen. A revised budget for 1948-1949 as presented by the business secretary showing receipts of \$128,375.00 and disbursements of \$124,730.00 was adopted. The monthly financial statement was presented and accepted. Mr. Svend U. Hansen and Mr. Richard Jessen both of Des Moines were appointed to act as auditors. The board wishes to express its thanks to Mr. Sam Andersen and Mr. Erling V. Jensen for their services as auditors in the past.

The undersigned made the proposal that an annual meeting especially planned for young adults of our synod be held at G. V. C. sometime during the late summer. The board went on record favoring the idea and suggested that the college administration make the necessary arrangements to carry it out.

The board made a tour of inspection of the college buildings and grounds. It was very satisfying to see how well all things are kept in repair. In the old main building rooms had been painted, floors had been sanded and refinished. The dining room especially had taken on new atmosphere, due to the new color combination and the attractive figures of folk dancers on the walls. If, however, the present chemistry laboratory located in the basement of the gymnasium is to be used for a longer period of time the board feels that further improvement of this room will be necessary. The faculty residences are due for a coat of paint in the spring.

The committee charged with a study of the governing rules of the College was holding a meeting at the college and invited the members of the board to sit in with the committee to discuss this matter. A three-hour joint session was held.

As always, it was a real pleasure to visit the college and observe it in session; meet the student body, the personnel and the faculty. It is with a sense of gratitude as well as responsibility that we may view the work entrusted to us at Grand View College.

Respectfully,

For the Board of Education,

Ottar S. Jorgensen.

Song In The Night

Simple shepherds caught the splendor
Of a music from the sky,
Beautiful and strange and tender,
Heaven singing lullaby.

Broken world, oh, broken-hearted,
Sick with hatred, strife and greed,
Lift the song the angels started;
Here is healing for your need.

—Selected.

From New York to Denmark Via London

By J. C. Aaberg

IX

But it was time for me to leave the Evald Kristensen home and the pleasant interlude between travels that I enjoyed there. From Taars, we shall make a quick journey northward to Skagen, the northernmost point of Denmark. For although that was not the route I actually traveled at this time, it seems appropriate to tell about it here.

For some distance north of Taars, the character of the country continues much the same, a slightly rolling, fertile and closely settled plain. Then gradually it begins to change. The soil becomes sandy, the farms appear less prosperous, a few sand hills appear, and soon we are surrounded by a great waste of barren, windblown dunes. These are composed of sand which years ago blew in from the sea and covered miles of what until then had been tillable soil. In between them, one could still observe small patches of workable land on which hopeful farmers were trying to make a precarious living. The continuous spread of the dunes was mostly stopped about a generation ago by planting them with lyme-grass, a tough, drought resisting plant with long fiber-like roots which spread through the sand like a mat, tying it together and preventing its flight. But the soil already covered to a depth of many feet can not be reclaimed. Beneath its clinging folds, villages, farms and even churches lie irretrievably buried. In the distance the white walls and red roof of a church tower is seen, reaching forlornly above the dunes, which securely cover all the rest of the sanctuary. It is a region quite grand and impressive in its very desolation.

Resting precariously on a narrow strip of land between the desolate dunes to the east and the restless sea to the west lies the quaint fishing village of Skagen. Walking through its narrow winding streets, lined with windblown cottages and small but surprisingly well appointed stores, one may hear the clomp, clomp of the wooden shoes worn by weatherbeaten fishermen and their families, and the soft swish of rubber tires of costly automobiles as they roll over the cobblestone-paved street. For while the majority of the residents are composed of fishermen, the city is also a widely sought summer resort, attracting people from all over Scandinavia and, before the war, from many other parts of Europe. Along the sandy beach one may observe people from many parts of Scandinavia, bathing in the always restless surf, or strolling through the sand way out to the outermost point of "Grenen," a long narrow sandbar which, like a slightly bent finger, extends far into the ocean, and divides the Kattegat from the North Sea. In stormy weather the waves of the two seas roar and lash out against each other across the finger like an army of battle-crazed Vikings. But when the storm has blown itself out, and the sun smiles brightly upon the waters, the

angry waves subside, put on their finest blue dress and murmur softly to each other like two lovers while they playfully roll up against the bar and, occasionally reach a wet lip across it to bestow a friendly kiss. But this peaceful mood, like that of so many lovers, seldom lasts long. With the next change of weather, they are again at it, roaring and lashing at each other as they have done, perhaps from before the time of man. But who knows what would happen, if the dividing, well-meaning finger were withdrawn? Perhaps they would then unite in a happy marriage and live happily together forever after.

There are several things of interest in the city, a summer villa for the king, the homes of many well-known artists and writers, the grave out in the sand dunes, of the famous poet, Holger Drachman, the graveyard with its numerous graves of unknown seafarers whose bodies drifted ashore on the inhospitable coast, and the monuments to members of lifeboat crews who lost their life in attempts to save others. But to a lover of the sea and an ardent fisherman like myself, the most interesting part of the city is the harbor with its innumerable fishing boats, a whole fleet of them, not only from Denmark but from many other parts of Scandinavia. It is an interesting sight to see these small, sturdy vessels with their hardy, weatherbeaten crew come surging into the harbor from their weeks or months long tussle with the sea, perhaps near the shores of England, or Scotland, or Iceland, or even Greenland. For these modern Vikings go far afield, braving the storms, hardships and dangers of the oceans with a nonchalance and fortitude scarcely less than that of their Viking forebears. Considering the smallness of the boats, it is surprising what storms they are able to ride out. Yet ever and anon, there are those who fail to return. And even the crews of those who do return could, if they would, tell stories of almost unbelievable struggles with storm and sea. But they are a quiet, taciturn race these fishermen. What is there to tell! Storms, colds, blizzards. It is all in the day's work.

Of equal interest is a visit to the fish market where the boats are unloading their catch. Here one may see almost every kind of fish, cods, haddock, halibut, tuna, plaice, skate, herring, etc. The cods and flatfishes predominate. There were plaices (Rødspætter) weighing up to seven pounds. "But we won't eat them," said a man standing beside me. "They are going to England. We are so particular here in Denmark, you know, that we won't eat anything but live fish, that is fish which are alive when we buy them. Look at that bunch there," he continued, pointing to a pile of quite large fish of a mottled, sickly gray and yellow color, and shaped something like a catfish, "They are the best tasting fish in the market, and the cheapest because of their look. Yes, we are particular here in Denmark. We want even our fish to look nice."

Danish fishermen were formerly about the poorest people in the country. Except for fishing on inland waters, most of the fishing was then done comparatively near the shore and in small open boats which could be drawn up on the beach after each trip. But better harbors, bigger boats and especially the Diesel engine have enabled fishermen to roam farther afield

and increase their earnings. Ocean fishing is still hazardous, but it is at least a little more comfortable and more profitable than it used to be. Most of the boats carry two-way radios. And a relative of mine, who had four sons on the fishing fleet, could listen to them talking together at a certain hour every day, even though their boats might be as far away as England and Scotland.

But I must hurry back to Taars where Chris Riber is waiting with his Chrysler to drive us to Viborg. The trip was fine. Rolling along good roads through pretty valleys, fertile fields and neat villages, I felt something like the storied American big-shot. And we certainly attracted the attention of the natives. Not because they had not seen a car before, but because in Denmark only the king, the prime-minister or a near-millionaire can afford to drive a car as big as ours. Yet they usually and quickly spotted us for what we were, just a couple of those fantastically opulent Americans who seemed somehow to have found the pot of gold, and could afford to drive around the country like kings and prime ministers. Whenever we rolled through a town, sometimes with streets so narrow that the big Chrysler could hardly nose its way through them, a crowd of boys would invariably spot us and come running, yelling: Amerikaner, Amerikaner! It is the first time, I believe, that I have been taken for a big-shot. And it gives one a peculiar and yet—horrible to admit—somewhat satisfying feeling. One leans a little farther back on the velvet cushions, and assumes a look of appropriate aloofness toward those lesser beings, ambling along on only their two legs. I don't know how Chres felt. He is always so calm. But then he is more used to riches than I am.

But now the towers of the great cathedral of Viborg is becoming visible above the trees, and in a little while we roll into the old, old city which was a gathering place of the Vikings long before history was recorded.

The hotels as usual had no vacancies, but we were fortunate in finding a brother of a common friend in America, who kindly invited us to stay at his home. This proved to be one of the oldest buildings in the city, a house so old that it was protected by the state. The oldest part of it was built some time in the sixteenth century. Its age did not show on the inside, however. The rooms were large and well kept, looking as well preserved as though they had been finished within our generation.

Acquaintance with relatives in America is nearly always good for an invitation to any home in Denmark. And so it was here. We were received and treated like long lost friends. And soon felt as though we were.

After a fine supper, our host invited us to a tour of the old city. Except for the cathedral and a few scattered buildings, the present city is not so old, however. Many Danish cities have through the years suffered much from fires which have wiped out most of the real old parts. And Viborg has been especially unfortunate in that respect. And so the center of the city is merely old with the usual narrow, winding streets and humpbacked building of any ancient old

world town. But like other cities, Viborg has grown and extended into new fine looking quarters, representing a curious blending of the old with the new. And if this town could talk, what a story it could tell. On its site, the old Vikings met to worship Wodin and conduct their folk-assemblies, there all Danish kings were crowned until the middle ages, there some of them were murdered and, occasionally, buried in the old cathedral, there Hans Tausen started the Lutheran reformation, and there citizens several times rose in revolt against a too oppressive ruler, and there—but the history of Viborg is too long and filled with too many great events to more than just indicate its importance. Wandering through its narrow and now so quiet streets, however, one feels the breath of the great things which have happened there.

Although Viborg is an inland city, it is bordered on the east by two beautiful lakes, which the citizens have had the good sense to preserve for themselves by turning most of the shore nearest the city into a fine public park. As we walked through this park, I noticed a small crowd gathered around a bandstand where someone appeared to be giving an entertainment. Approaching the stand, I was surprised to recognize Saxtorph Mikkelsen, whom some will remember from his tours here in America. And he was still singing and acting much the same songs that he presented here forty years ago, even Per Siwensak. I enjoyed that song then, but now it seemed pathetic. He was young and full of life then, but now his hair was white, his voice cracked and his limb stiff. To see him dance around illustrating Per Siwensak was like seeing an old circus horse trying to repeat the steps of its youth. I talked to him afterward. He recognized me, remembered his trip to America, and stated that he might repeat it. Like so many others, our dollars beckon him. I advised him not to. Times are different, and he was so different. But think of going up and down the land singing Per Siwensak for forty years!

Peace On Earth

In Men in Whom God is Well Pleased

—Not peace on earth in general. Jesus said he did not come to bring that, but a sword. But peace in the hearts of those who from him have received forgiveness of sins. In them God is well pleased; for they have become as little children who know they can do nothing, but just accept.

God give us all a good and joyous Christmas through Jesus Christ, our Savior.

We thank the many who of late have remembered us with cards, letters, flowers, and other gifts, and thus have helped to strengthen Christian fellowship. Friendship among those who believe in Jesus, becomes Christian fellowship, when we together thank God for it.

The glory, the praise and the honor is our God's.

Valdemar and Elline Jensen.



Greetings and Comments From Our Readers

HERE & THERE

A word of meditation
Just for your contemplation;
A glimpse of this or that,
Or—just a friendly chat.

A.

Thanks to the editor for his correction in last issue as to spelling of Danebod in "The Danebod Harp." It was a little discord on the harp. I had it marked for correction.—However there was another correction also in that issue of Lutheran Tidings. The founder of Danebod was not P. H. Pedersen, but H. J. Pedersen. Lately I read the same error another place. I know that the Lutheran Tidings editor knows better, and the printer, an old Tyler boy, should know better.

B.

I note that Rev. Bundgaard is writing of the recent Danebod meetings and is using my old heading—"Danebod Vibrations." However I used it in about 1903-08 when I furnished news for the local paper. But that is so long ago that all I said then has been forgotten. So here is my permission Rev. Bundgaard, hoping that your vibrations will cause waves of thoughts over the big ocean on which the Danebod ship sails.

C.

Recently when I started a new series from Danebod, I thought of the old title above but gave it up. Then came to mind the later heading in 1942 on "Childhood Days at Danebod." But I was afraid of using that for a second time after so many years, that the readers would say: "Well, he is now revealing that he is indeed 'in his second childhood.'"

D.

Another "serious" mistake made in Lutheran Tidings recently, especially now when real estate prices are sky high, was stating that my father sold Ashland Folk School for 95 cents. The facts are that the selling price was 99 cents as many of you old people remember. When my older brother and I heard of it we immediately went to father and complained. Holger said: "Why, father, I would have given you an even dollar."

E.

The "New Danebod Church" was to have a complete set of memories for the corner stone, so I am still short Lutheran Tidings February 20 and March 20, for the year 1942.—Passing the collection plate for donations! If YOU have these copies junked in attic, please restore them to "an honored place."

F.

The war is over and steel is plentiful again, so why not restore it where it was eliminated due to shortage. We have had most foods restored, especially sugar, which helped to sweeten life and restore our good humor. But look at Lutheran Tidings. When you try to read it, it flops all over, bends in all directions. It used to have two "vertebrae" to hold its back in line. I move that we readers of Lutheran Tidings declare the war over and restore the missing link to give Lutheran Tidings the old sustaining back power.

Dear Editor and Printer,
We sincerely call on YOU;
When stapling Lutheran Tidings,
Please restore that staple TWO.

P. S.: Now don't think that ending with F means that I have forgotten my full alphabet; if you give "serious" consideration to the above you may need a rest before going to the end—maybe.

Yours truly,

Sigurd Pedersen.

The Christmas Tree

The Christmas tree has become an integral part of the American Christmas. All varieties of evergreen trees are brought into use, pines and hemlocks, cedars and junipers and firs, but the spruce is the greatest favorite.

Martin Luther is commonly credited with having introduced the Christmas tree into the home. There seems to be no reliable historical evidence for this belief, beyond the fact that the great reformer sanctioned the celebration of Christmas as an occasion for innocent social pleasures and festivities in which the children were given a special share.

One Christmas Eve, it is said, Luther was walking home over snow-covered fields and through woods. He was deep in thought, and as he looked up at the sky and saw the stars shining brightly through the dark branches of the firs, he was reminded of the first Christmas night in Bethlehem centuries before, and of the boundless love of God in sending His Only-begotten Son into the world as the Savior of all mankind. Arriving home in the midst of these thoughts, Luther gave voice to them to his family. In order to illustrate his words, he went into the garden, cut down a little fir tree, brought it into the house and put candles on it to represent the gracious heavens that had opened to allow the Lord Jesus to come to earth. Every Christmas thereafter saw a candle-lighted Christmas tree in Luther's home.

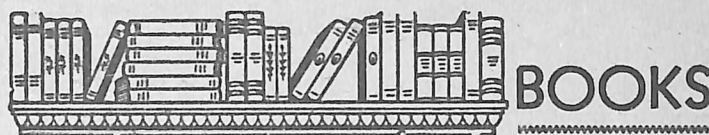
It was not until a half century after Luther's death, however, that we notice a definite trace of the Christmas tree in more general use and then it is not in Germany but in France. Soon it spread over northern Europe. In 1841 Albert set up a Christmas tree in Windsor Castle for the delight of his young wife, Victoria, and their little children, and about the same time the Christmas tree came to America.

The honor of having set up the first Christmas tree in our country seems, to belong to Mr. August Imgart who brought the idea from his former home in Germany to Wooster, Ohio. He placed a spruce tree decorated with colored papers and lighted candles in his home. The people of the village were filled with such enthusiasm over the sight that in the following year many of the homes in that old college town had similar Christmas trees, and the popularity of the tree soon spread to other cities in the middle west and gradually throughout the state.

As the use of the Christmas tree became common, songs about the Christmas tree were composed. One of the oldest is entitled "O Christmas Tree" (O Tannenbaum). One of the stanzas expresses one of the spiritual truths symbolized by the Christmas tree in these words:

O Christmas tree, O Christmas tree,
How sturdy God hath made thee!
Thou bidst us all place faithfully
Our trust in God unchangingly:
O Christmas tree, O Christmas tree,
How sturdy God hath made thee!

Condensed from an article by
W. G. Polack.



MESSAGES FROM A RURAL CHURCH by L. C. Bundgaard. Published by the author. 40 pages; paper binding; price \$1.00.

This is a collection of sixteen sermons held from time to time in the rural church where the author serves as a rural pastor. The sermons are timely, well written, and stimulating in every respect. The author has an unusual ability to apply the teachings of Jesus to the present day social, political and spiritual life of our people. Thus each of the sermons gives a challenge for thought, deed, and better living. The little booklet in a green cover will make a fine Christmas present.
H. S.

CHRISTMAS ECHOES—Sponsored by The Luther League Federation of The Lutheran Free Church. Published by the Messenger Press, 2120 Riverside Ave., Minneapolis 4, Minn. 60 pages; price in Gift Envelope 85 cents.

This Christmas magazine features this year along with a number of good Christmas meditations and poems, the special contributions of a Christmas meditation by Toyohiko Kagawa; an account by Dr. T. O. Burntvedt of his trip to devastated Finnmark; and a sketch of the life and work of the now famous and popular artist, Warner Sallman. The magazine is beautifully illustrated. A fine gift on the Christmas table in any home.

H. S.

Dansk Almanak, edited by V. R. Staby; published by Lutheran Publishing House, Blair, Nebraska. 240 pages; price 60c.

Through many years "Dansk Almanak" has appeared with a good content of Christmas reading. There are Christmas stories, biographies, sketches of the Mission work in Japan, etc. Pastor P. Rasmussen has written a contribution entitled "Lovsang." It has the usual short biographies of a number of men and women of the UELC, our sister synod, including a picture and brief biography of the late Pastor N. P. Graven-gaard.

H. S.

The Gift Of God's Great Love

The Christmas season is on us again. How do we keep it? Christ was the gift of God's love. God so loved us He would not withhold Christ from us.

And it was because He could in this way best help us that He gave us Christ. God gave us Christ because we had need that best could be supplied in this way.

This was the glad tidings of great joy: "Unto you a Son is given." Comes the Son of God to lighten your dark world. He comes to every man.

Are we in this mind as approaches again the Christmas-tide? How do we celebrate the birth of this Christ of God?

It is well that we bestow gifts upon those we love. It will be better that we bestow some where there is need that would not otherwise be supplied. And this we will do in the measure of our love for man and our ability to do for him.

Then there is the need of the world, running large every hour of every day. How regard we it? As a church, how are we approaching the need of the world we are sent to serve?

God would make us to the world the gift of His love. He can do it only as we will, and in the measure of our strength to serve. Shall we not become His sons and daughters indeed, that we may give us in much service to our fellows of this world?

It will take vision, and love, and intelligence, and training for the task, even as manifest in Christ. Shall we not make ready?

And when we are ready, then shall God out of His love for the world give us for many.

—Selected.

Grand View College And Our Youth

Speakers At G. V. C.

The first assembly period was used to welcome the 1948-49 student body and to give the students an introduction to the extra curricular activities on the campus. Professor A. C. Nielsen delivered a short challenging message on "What Makes a Man Great?" This was a very good thought with which to begin our school year.

Our next speaker was Rev. Alfred Jensen, president of our synod. He told of his experiences with the World Council of Churches at Amsterdam and the significance of such a meeting.

Otto Hoiberg was the next speaker. He is on the faculty at the University of Nebraska. Mr. Hoiberg spoke on conditions in Europe as he had seen them. He told of his very exciting ride on the air lift getting out of Berlin and the tense situation there.

Hiram Hunn, a prominent lawyer of Des Moines, lectured to the students of Grand View College the 14th of October. He dwelt on the topic of "Better Blowing and Bursting of Bubbles." Many students come to college and consider themselves a "main character." This fact is due to the school in which they were previously enrolled. Their leadership was in demand at this place, and, as they continued on to college, they naturally carried the ego with them. Considering that there are many such students from all over the nation in the same school at the same time, some of them are certain to be deflated. You become inflated—and you are deflated. This statement bears part of the meaning of "Better Blowing and Bursting of Bubbles."

Robert Burlingame, news commentator on KIOA spoke to us on October 18. He told us of the election issues and what we could expect in the presidential race. He explained the reason for the rise of Henry Wallace's party and the circumstances that led us to our present political situation. He brought us up to date on our political thinking.

"The Art of Living Together" was the topic of Rabbi Goodman of Davenport, Iowa, who represented the Jewish Chautauqua Society. He spoke to us October 25. He stressed the need for living together. Tolerance is necessary for international harmony.

Our next speaker was Pastor C. P. Hoiberg. He is a well-known man at the school. He is now on a speaking tour of America. It was good to see him in the place he so ably filled earlier—the rostrum at Grand View College. He talked on "An Introduction to the Introduction of the Philosophy of Soren Kirkegaard." He spoke

of Soren Kirkegaard as the one light burning in Europe which was wrapped in the darkness of Hegelian Philosophy.

Marcus Bach, professor of religion at the University of Iowa, spoke to us on November 18 and 19. Dr. Bach is a very fluent speaker author. His latest book is REPORT TO PROTESTANTS. He spoke of the different religious cults and sects that have risen in the United States. Thursday evening he spoke on Father Divine. Friday morning he spoke on several different cults and religions. Friday evening he talked of how Protestantism is caught in a pincer movement. Besides these formal lectures, Dr. Bach found time to discuss informally with groups about spiritualism, social reasons for these cults, and his travels, which are very interesting.

Rev. Earnest Lack, pastor of the First Lutheran Church, Des Moines, was our next speaker. He spoke of his recent tour in Europe and gave us hope for the spiritual life in Europe. It is improving although it has not reached the pre-war standards.

We have had good speakers, but there are many fields we haven't touched yet. It is my impression that, critical as the situation may be, we have heard too much on the conditions in Europe. Also perhaps too much stress on the Church's problems of today. We should also hear from the fields of music, literature and science. I am sure we will hear these other fields represented in the future.

Arne Knudsen,
Cozad, Nebr.

Grand View Alumni

Acknowledging the following contributions towards the Grand View College station wagon:

Previously acknowledged	\$1,385.50
Mr. and Mrs. Skalborg Nielsen, Perth Amboy, N. J.,	1.00
Mr. and Mrs. Herbert Lang, Hay Springs, Nebr.	10.00
Kenneth Lang, Hay Springs, Nebr.	5.00
Esther Nielsen, Seattle, Wash.	3.00
Elin Jensen, Tyler, Minn.	5.00
Kenneth Krantz, Des Moines, Iowa	5.00
Alfred E. Sorensen, Chicago, Ill.	5.00
Holger Pedersen, Chicago, Ill.	5.00
Mrs. Marie Mortensen, Chicago, Ill.	2.00
Elin Holst Stub, Minneapolis, Minn.	2.00
Mrs. Hans R. Hansen, Exira, Iowa.	1.00
Jens Lund, Askov, Minn.	5.00
Mrs. P. E. Hermansen, Hendricks, Minn.	5.00
Thorvald B. Holst, Cedar Falls, Iowa	5.00
Harry E. Thuesen, Cedar Falls, Iowa	4.00
Al and Neta Borg, Fresno, Calif	5.00

Jens G. Thuesen, Cedar Falls, Iowa	5.00
Mrs. H. G. McKee, Montezuma, Iowa	1.00
Doris Fredericksen, Minneapolis, Minn.	5.00
Mrs. Herbert Moller, West Hartford, Conn.	5.00
Mr. and Mrs. Albert Buck, Storm Lake, Iowa	5.00
Herluf R. Strandskov, Dagmar, Mont.	5.00
N. Kildegaard, Grand Rapids, Mich.	5.00
Erving Jensen, Grand View College, D. M., Iowa	5.00
Kenneth Bowman, Des Moines, Iowa	5.00
J. C. Grau, Newell, Iowa	10.00
Peter J. Olesen, Enumclaw, Wash.	5.00
Esther Larsen Ortega, Lucedale, Miss.	5.00
Mrs. Anton Buhl, Tyler, Minn.	2.00
Mrs. Ed. Esbeck, Kimballton, Iowa	5.00
C. N. Ytzen, Hampton, Iowa	5.00
S. N. Nielsen, Chicago, Ill.	50.00
Kenneth and Marie Kjolhede, Detroit, Mich.	10.00
Svend Holm, Grayling, Mich.	5.00
Maria Rasmussen, Minneapolis, Minn.	10.00
Anna T. Moller, Chicago, Ill.	3.00
Mrs. Kathrine Jessen, Wheaton, Ill.	1.00

Total to date ----- \$1,605.50

Thank you,

Cora E. Sorensen,

105 E. Second Street, Spencer, Iowa.

Our fund is just above the halfway mark of the original goal. Students, faculty and other persons vitally interested in our college are anxiously watching the progress of our project. Alumni—let your donations be the first "must" in the new year.

Thank you,

Cora E. Sorensen.

We Solicit Your Suggestions

The committee appointed by the convention chairman to consider a new name for our synod and bring in suggestions to the next convention hereby solicits suggestions from the members of the synod. It will welcome your suggestions for consideration. Please send in your suggestions in writing to the chairman of the committee, Rev. Holger P. Jorgensen, 1003 Grand View Ave., Des Moines 16, Iowa, before Feb. 1, 1949.

Holger P. Jorgensen,
Chairman.
Johannes Knudsen
Richard Sorensen.



OUR CHURCH

Bridgeport, Conn.—Pastor J. C. Aaberg conducted his first service in Our Savior's church Sunday, December 15th as the pastor pro. tem. A dinner was served by the ladies at 12 o'clock in the church hall, and in the afternoon a special welcome was extended to the new pastor. Rev. Alfred Jensen, the synodical president, was the guest speaker.

Lake Norden, S. D.—A class of nine adults that had received catechetical instruction from the pastor, were received into full membership on Sunday, Dec. 5th, three by baptism and six by adult confirmation.

A choir has been started and plans are to have the choir sing at the regular Sunday services. A song-service was planned for Sunday evening, Dec. 19th, to be held in the Congregational church in Badger, the choirs of the two churches to join in a fellowship of singing of Christmas anthems and carols.

Los Angeles, Calif.—A Christmas concert was given Sunday evening, Dec. 12, in the Emanuel church by the choir of the church. The concert was given under the direction of Mr. William van Steenhoven. Miss Carla Petersen, Mr. Hans Lynning and Mr. Carl Damkilde were the soloists.

Tyler, Minn.—The Danebod church building which has been on the move during the summer has now been replaced on the new foundation located only a short distance further east and north of its former location. A new highway past the church which would lower that street more than three feet necessitated the moving of the church edifice. A full basement has now been built under the entire building giving room for heating plant, rest rooms, etc. The main entrance and vestibule is being enlarged, as are also the two side entrances. A re-dedication service was held Sunday, November 14. Twenty-two were present that had attended the dedication service of the church in 1895.

The Tyler congregation voted a \$500 bonus to its pastor, Enok Mortensen, at the annual meeting held in October.

Brooklyn, N. Y.—A Danish Evening was held in the Brooklyn church on Friday evening, Dec. 3. Pastor C. P. Højbjerg from Denmark was the guest speaker. Pastor Højbjerg sailed for Denmark on Saturday, Dec. 4, returning to his home after visiting a large number of our congregations of our synod during the three months in this country.

The Tacoma, Wash., Ladies' Aid is quite active, and revealed this fact also by sending a special Christmas gift of \$5 to "Lutheran Tidings." A sincere "Thank You" from the editor and business manager. It helped us to "dress up" the Christmas issue a little more.

Ringsted, Iowa—YOUTH SUNDAY was observed in the Ringsted church Sunday, Dec. 12. Several of the young people took a part in the service. Arne

Sorensen, the Iowa DAPYL president, delivered the "youth sermon." An offering was taken for the youth work, locally, in the district, and for the national DAYPL.

Hay Springs, Nebr.—A special service was held Sunday, Dec. 12, where a number were received into full membership of the church by adult baptism and otherwise.

Dwight, Ill.—A special "Welcome Party" was held Sunday evening, Dec. 5, at the monthly Sunday evening sandwich supper in the church parlors of the St. Peder's Lutheran church where sixty-four adults that had joined the church during the past two years were bid a special welcome. An evening of program and getting acquainted was enjoyed.

Muskegon, Mich.—A number of new members were accepted into the Central Lutheran church Sunday, November 21, some by adult confirmation and others by letter of transfer.

Plans are in the making for a final decision on the erection of the upper story of the new church. The estimated cost of the structure has been given as between \$50,000 and \$60,000. The congregation has now for several years worshipped in the basement story of the proposed church. Fire destroyed the Muskegon church in December, 1942. The first unit of the new church was then erected during the summer of 1943. This is as fine and well planned basement sanctuary that one could wish to have; but it is natural that the congregation is looking forward to the completion of the entire church edifice.

Sunday, Dec. 12, was observed in the Muskegon church as "Annual Victory Sunday" in which all members of the congregation were visited for pledges for the 1949 congregational budget that had been planned in advance by the church council.

Des Moines, Iowa—YOUTH SUNDAY was observed at the Luther Memorial church on Sunday, November 21. On this day the Young People's Society presented a Memorial gift to the church in memory of two of the young men of the church, Carl H. Jorgensen and Wayne Andersen, who gave their lives in the World War. The gift consisted of a Host Box for the altar of the church.

A number of new members were welcomed into the Luther Memorial church during November.

Omaha, Nebr.—The "Every-Member-Canvass" was held in the Omaha church on Sunday afternoon, December 5. On this afternoon every home in the congregation was visited by two representatives from the church council or membership committee.

Greetings to Mr. and Mrs. P. J. Ager-skov Petersen, Danevang, Texas, on their Golden Wedding Day, Sunday, December 26.

Christian Rural Overseas Program (CROP) has been active sponsoring Christmas trains for overseas relief in at least twenty-three different states. It is expected that between 2000 and 2500

carloads of grain, beans, meat, dairy products, cotton, rice and other products will be collected across America's rural states. It is probably the largest voluntary effort of its kind ever undertaken, and it will symbolize the true Christmas spirit in a very tangible way. Many of our people have had an opportunity to give their small contributions also here.

The Lutheran World Action Quota for our synod has not been reached yet. However, concentrated efforts in many of our congregations the last weeks has raised it now to 67% of our goal. It is hoped that every congregation will raise that last % of their quota, and will have the funds in the hands of Olaf Juhl, our synod treasurer, by January 1.

Perth Amboy, N. J.—Pastor Kirkegaard Jensen was installed as pastor of the St. Stephen's church Sunday, Dec. 12. Rev. Willard Garred, District president, officiating. Pastor Kirkegaard Jensen and family had been expected earlier, but they were delayed in England due to present traffic curtailments.

Acknowledgement Of Receipts From The Synod Treasurer

For the Period Nov. 1 to Dec. 9, 1948
Inclusive

Toward the Budget:

Previously acknowledged\$ 4,678.32
Unassigned Receipts to the

Budget:

Congregations—	
Brooklyn, N. Y.	10.00
Hartford, Conn.	280.00
Perth Amboy, N. J.	140.36
Ludington, Mich.	214.40
Muskegon, Mich.	147.84
Racine, Wis.	330.46
Clinton, Iowa	50.00
Des Moines, Iowa	70.00
Askov, Minn.	37.70
Omaha, Nebr.	40.00
St. John's Ladies' Aid, Exira, Iowa	5.00

To Pension Fund:

Congregations—	
Perth Amboy, N. J.	57.00
Grayling, Mich.	7.65
Newell, Iowa	44.45
Fredsville, Iowa	25.00
Kimballton, Iowa	79.50
Oak Hill, Iowa	70.20
Danevang, Texas	100.00
Salinas, Calif.	47.20
Parlier, Calif.	12.00
Miss Dora Rasmussen, St. Paul, Minn.	3.00
N. J. Nielsen, Los Angeles, Calif.	5.00
Ladies' Aid, Rosenborg, Nebr.	5.00
Hope Ladies' Aid, Ruthton, Minn.	15.00
St. Ansgar's Ladies' Aid Society, Waterloo, Iowa	15.00
Danish Ladies' Aid, Marquette, Nebr.	10.00

Ladies' Aid, Wilbur, Wash. --	25.00	"In memory of S. N. Nielsen, Chicago, Ill.":		Ringsted, Iowa," Mr. and Mrs. Peter Thorson, Mr. and Mrs. Louis Maas, Mr. and Mrs. Paul Glassnap, Mr. and Mrs. Nels Flint, Mr. and Mrs. Carl Bonnicksen, Mr. and Mrs. Forest Christensen, Mr. and Mrs. J. J. Ravn	4.50
Home Mission:		Herman Hettler Lumber Co., Chicago, Ill. -----	50.00	St. John's Ladies' Aid, Exira, Iowa -----	5.00
Congregations—		Anna Krystal and Edith Liewehr, Chicago, Ill. --	15.00	Danish Lutheran Ladies' Aid, Alden, Minn. -----	10.00
Kimballton, Iowa -----	33.00	Edlar Bolin, Chicago, Ill. --	10.00	Danish Old People's Home, Des Moines, Iowa:	
Oak Hill, Iowa -----	18.23	Rev. L. C. Bundgaard, Withee, Wis. -----	5.00	St. John's Ladies' Aid, Exira, Iowa -----	10.00
Sunday School Institute, Newell, Iowa, for the Council of Elementary Religious Education -----	20.00	Ivar R. Johnson, Chicago, Ill. -----	10.00	Ladies' Aid, Rosenborg, Nebr. -----	5.00
Immanuel Lutheran Sunday School, Kimballton, Iowa --	15.00	Children's Home, Chicago, Ill.:		Bethlehem Ladies' Aid, Cedar Falls, Iowa -----	10.00
"In memory of Wilmar Mikkelsen, Viborg, S. D.":		"In Memory of Anton C. Dahl, Ringsted, Iowa," Mr. and Mrs. Ernest Meyer, Lizzie, Grace and Fred Meyer	3.00	To Vartov Building Fund:	
Mr. and Mrs. Clarence Bak and Mr. and Mrs. Richard Bak -----	2.00	Oak Hill Y. P. Society, Brayton, Iowa -----	10.00	Mr. and Mrs. C. W. Bidstrup, Des Moines, Iowa -----	100.00
Danish Ladies' Aid and South Lutheran Society --	60.00	Danish Ladies' Aid, Clinton Iowa -----	10.00	To Lutheran World Action: (1948 Quota)	
President's Travel:		Danish Ladies' Aid, Bone Lake, Wis. -----	5.00	Previously acknowledged, congregations, Ladies' Aids and miscellaneous -----	\$ 9,124.77
Congregations—		Ladies' Aid, Ludington, Mich. -----	10.00	Congregations—	
Flaxton, N. D. -----	10.00	Y. P. Society, Ludington, Mich. -----	5.00	Brooklyn, N. Y. -----	2.00
Minneapolis, Minn. -----	25.00	Bethania Guild, Racine, Wis. -----	25.00	Portland, Me. -----	258.55
Canwood, Sask., Canada --	27.00	Ladies' Aid, Rosenborg, Nebr. -----	10.00	Juhl, Mich. -----	100.00
To Lutheran Tidings:		Danish Lutheran Ladies' Aid, Alden, Minn. -----	20.00	Muskegon, Mich. -----	184.25
Miscellaneous gifts and subscriptions -----	13.00	St. John's Ladies' Aid, Hampton, Iowa -----	10.00	Racine, Wis. -----	492.00
Bethany Ladies' Aid, Cedar Falls, Iowa -----	10.00	Immanuel Lutheran Sunday School, Kimballton, Iowa --	15.00	Clinton, Iowa -----	10.00
"Memory of Margie Chamberlain," from friends in Trinity Congregation, Vermillion, S. D. -----	2.00	Danish Ladies' Aid, Sheffield, Ill. -----	10.00	Cedar Falls, Iowa -----	345.49
To Annual Reports:		Congregation, Ruthton, Minn. -----	15.38	Fredsville, Iowa -----	60.00
Congregations—		Eben-Ezer Mercy Institute, Brush, Colo.:		Oak Hill, Iowa -----	7.00
Grayling, Mich. -----	1.25	"In Memory of Mrs. Stina Thompson, Gayville, S. D.," Mr. and Mrs. Clarence Burwitz, \$2.00; Mr. and Mrs. Martin Jorgensen, \$1.00; Mr. and Mrs. John Kaufman, Sr., \$2.00 -----	5.00	West Denmark, Wis. -----	232.50
Racine, Wis. -----	1.75	Congregations—		Minneapolis, Minn. -----	30.00
Kimballton, Iowa -----	3.00	Grayling, Mich. -----	15.98	Alden, Minn. -----	275.00
Rosenborg, Nebr. -----	1.00	Ruthton, Minn. -----	15.37	Walter's Corners, Wis. -----	22.50
Marquette, Nebr. -----	5.00	Albert V. Olsen, Ruthton, Minn. -----	5.00	Canwood, Sask., Canada --	100.00
Tyler Old People's Home:		Danish Ladies' Aid, Clinton, Iowa -----	10.00	Viborg, S. D. -----	78.00
Congregation, Ruthton, Minn. -----	15.38	Hope Ladies' Aid, Ruthton, Minn. -----	5.00	Nysted, Nebr. -----	90.00
Danish Ladies' Aid, Clinton, Iowa -----	10.00	To Grand View College:		Cordova, Nebr. -----	37.00
St. John's Ladies' Aid, Exira, Iowa -----	10.00	Danish Lutheran Ladies' Aid, Alden, Minn. -----	10.00	Omaha, Nebr. -----	92.00
Danish Lutheran Ladies' Aid, Alden, Minn. -----	10.00	Danish Seaman's Mission:		Brush, Colo. -----	23.50
St. John's Ladies' Aid, Hampton, Iowa -----	10.00	Congregation, Clinton, Iowa --	10.00	Solvang, Calif. -----	84.87
Immanuel Lutheran Sunday School, Kimballton, Iowa --	15.00	Willing Workers Society, Dwight, Ill. -----	15.00	Salinas, Calif. -----	64.25
The Women's Circle, Omaha, Nebr. -----	5.00	Danish Ladies' Aid, Clinton, Iowa -----	10.00	Parlier, Calif. -----	90.00
Bethany Ladies' Aid, Cedar Falls, Iowa -----	10.00	St. John's Ladies' Aid, Exira, Iowa -----	5.00	Seattle, Wash. -----	93.25
"In Memory of Wilmar Mikkelsen, Viborg, S. D.":		"Virkeyst," Minneapolis, Minn. -----	10.00	District VI Convention, Ruthton, Minn. -----	35.00
Mr. and Mrs. E. C. Lund --	5.00	Ladies' Aid, Rosenborg, Nebr. -----	5.00	"In memory of James E. Johnson," Mr. and Mrs. Walter Jensen, Lake Norden, S. D. -----	1.00
Donald and Harold Christensen -----	3.00	Danish Lutheran Ladies' Aid, Alden, Minn. -----	15.00	Ingemann's Ladies' Aid, Moorhead, Iowa -----	10.00
Total towards budget to date..\$ 6,865.69		Ladies' Aid, Wilbur, Wash. --	10.00	Danebod Danish Ladies' Aid, Tyler, Minn. -----	50.00
Received for Items Outside the Budget:		St. John's Ladies' Aid, Hampton, Iowa -----	10.00	Mrs. Mary W. Andersen, Van Nuys, Calif. -----	25.00
To the Pension Endowment Fund:		Bethany Ladies' Aid, Cedar Falls, Iowa -----	15.00	Mr. and Mrs. Nels J. Nelson, Moorhead, Iowa -----	5.00
Mrs. Adam Dan Estate -----	\$- 86.82	Danish Ladies' Aid, Viborg, S. D. -----	14.00	St. Paul's Lutheran Ladies' Aid, Tacoma, Wash. -----	25.00
To Church Extension Fund:		Women's Mission Society:		Hope Ladies' Aid, Ruthton, Minn. -----	50.00
Congregations—		"In memory of Anton C. Dahl,		St. Ansgar's Ladies' Aid, Waterloo, Iowa -----	50.00
Racine, Wis. -----	336.50			Mrs. Holger Jorgensen, Wilbur, Wash. -----	10.00
Fredsville, Iowa -----	25.00			Jens Petersen, Wilbur, Wash. -----	1.00
Alden, Minn. -----	178.50				
Omaha, Nebr. -----	63.00				
Salinas, Calif. -----	92.00				
To the Student Loan Fund:					

J. H. Christensen	3.50
Mrs. Else Petersen, Des Moines, Iowa, LWR	5.00
"In memory of Mrs. B. R. Petersen, Solvang, Calif., Rev. and Mrs. Harold Petersen, Askov, Minn."	1.00
Bethany Ladies' Aid, Cedar Falls, Iowa	10.00
"Memory of Alfred M. Christensen, Viborg, S. D.": Mr. and Mrs. John Henriksen	1.00
Mr. and Mrs. Niels C. Jespersen	2.00
Mr. and Mrs. Stephan Nelson and Mr. and Mrs. Maurice Nelsen	2.00
Danish Ladies' Aid	2.00
"Memory of Wilmar Mikkelsen, Viborg, S. D.": Mr. and Mrs. M. P. Andersen	1.00
Mr. and Mrs. Marius Petersen	1.00
Mr. and Mrs. John Buck	2.00
Mr. and Mrs. G. O. Johnson	2.00
"A Friend in South Dakota" First Lutheran Church, Greenville, Mich.	1,000.00
	117.00
	\$13,308.43

Previously acknowledged, Sunday Schools	\$ 251.95
Ingemann's Lutheran Sunday School, Moorhead, Iowa	7.00
St. John's Sunday School, Seattle, Wash.	35.00
"Memory of Alfred M. Christensen," Our Saviour's Lutheran Sunday School, Viborg, S. D.	3.00
	\$ 296.95

Total towards 1948 quota...\$13,605.38

Toward G. V. C. Dorm Room Furnishings:	
St. John's Ladies' Aid, Exira, Iowa	\$ 25.00
To G. V. C. Jubilee Fund, Cash and Bond Contributions:	
Previously acknowledged	\$99,971.09
"In memory of S. N. Nielsen, Chicago, Ill., Miss Kirsten Poulsen, Chicago, Ill."	5.00
Interest earned	1.25
Wm. M. Ingemann, St. Paul, Minn.	1,500.00

Total to G. V. C. Jubilee Fund to date\$101,477.34

Toward G. V. C. Building Fund Debt Retirement (The 3.87 Fund*):	
Previously acknowledged	\$ 4.00
Ernest and Anna Madsen, Tyler, Minn.	10.00
Chris Korsgaard, Chicago, Ill.	10.00
T. G. Jensen, Kimballton, Iowa	10.00
Einar and Andrew Pedersen, Luck, Wis.	20.00
Congregation, Salinas, Calif.	119.00
Rev. and Mrs. M. Mikkelsen, Des Moines, Iowa	5.00
Mr. and Mrs. Walter Pedersen, Dallas Center, Iowa	10.00
Mr. and Mrs. Olaf R. Juhl, Minneapolis, Minn.	10.00
Mr. and Mrs. Emil Hansen, Askov, Minn.	10.00
Alfred C. Nielsen, Des Moines, Iowa	10.00
Victor O. Nielsen, Seattle, Wash.	5.00
Mr. and Mrs. N. C. Skalborg Nielsen, Perth Amboy, N. J.	5.00
Mrs. C. A. Stub, Greenville, Mich.	5.00
Olav Pedersen, Lindsay, Nebr.	100.00
"Anonymous," Seattle, Wash.	5.00
Mr. and Mrs. Andrew Pedersen, Alden, Minn.	10.00
Miss Thora Strandkov, Des Moines, Iowa	10.00
Miss Ragnhild Strandkov, Chicago, Ill.	5.00
Congregation, Ludington, Mich.	60.00
Total to date	\$ 423.00

*Those of you who read my article in Lutheran Tidings for November 20, will know what I mean by the term: 3.87. You will also note from the above receipts that nearly 2,000 dollars has come in since November 1 for the Jubilee Fund and for debt retirement. We have just recently paid the final bills on our building program. The accounts are in the process of being audited and I hope in January to be able to give you a complete figure on all costs and also to report some reduction of our debts which will mean that the figure 3.87 also will have been reduced. I greatly appreciate the response my appeal for help has brought so far, but we still have a long way to go before 3.87 will have been reduced to zero. Shall we continue to carry this burden for several years or can we find a program which will elim-

inate the debt during 1949? I am looking for constructive ideas and suggestions.

May I also take this opportunity now that 1948 is drawing to its close to wish you all a Happy and Blessed Christmas and to thank you for your cooperation and support during the past year. May peace reign and good will among men increase during 1949—and forever after.

Sincerely,
Olaf R. Juhl,
Your Synod Treasurer.

NEWS BRIEFS

CROP TRAINS TO START ROLLING CHRISTMAS DAY

Chicago—Christmas Trains sponsored by the Christian Rural Overseas Program will roll out of 22 states during late December, with hundreds of carloads of food for the needy of Europe and Asia.

Services to dedicate the relief shipments are being planned for Christmas Day in the ten ports in the south, east and west to which the various trains are assigned for unloading. Efforts are being made to arrange a nation-wide broadcast of the ceremonies.

States which will have food trains include Alabama, California, Colorado, Georgia, Illinois, Indiana, Iowa, Kansas, Louisiana, Minnesota, Missouri, Montana, Nebraska, North Carolina, North Dakota, Ohio, Oregon, South Carolina, South Dakota, Texas, Wisconsin and Wyoming.

DEDICATION PROGRAM

After an extensive remodeling program, the Lutheran Church Center, 736 Jackson Place, N. W., Washington 6, D. C., was dedicated by Dr. Paul C. Empie. Speakers were Dr. P. O. Bersell, chairman of the advisory committee of the Bureau of Service to Military Personnel, which also serves as a special committee for the operation of the Washington Center; and Rev. O. A. Sauer, secretary of the Armed Services Commission of the Missouri Synod.

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pen. Ave., Des Moines 16, Iowa
SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa
TREASURER: Olaf R. Juhl, 4752 Oakland Ave., Minneapolis 7, Minnesota
TRUSTEE: Charles Lauritzen, 222 Pollard, Dwight, Ill.
TRUSTEE: Erling V. Jensen, 1104 Boyd Ave., Des Moines 16, Iowa.

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

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 _____

Name _____

New Address _____

City _____ State _____

December 20, 1948