

# Lutheran Tidings

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## New Year 1949

### *Valiant Man and Free!*

**RING OUT**, wild bells, to the wild sky,  
The flying cloud, the frosty light:  
The year is dying in the night;  
**Ring out**, wild bells, and let him die.

**Ring out** the old, **ring in** the new,  
Ring, happy bells, across the snow:  
The year is going, let him go;  
**Ring out** the false, **ring in** the true.

**Ring out** the grief that saps the mind,  
For those that here we see no more;  
**Ring out** the feud of rich and poor,  
**Ring in** redress to all mankind.

**Ring out** a slowly dying cause,  
And ancient forms of party strife;  
**Ring in** the nobler modes of life,  
With sweeter manners, purer laws.

**Ring out** the want, the care, the sin,  
The faithless coldness of the times;  
**Ring out, ring out**, my mournful rhymes,  
But **ring** the fuller minstrel in.

**Ring out** false pride in place and blood,  
The civic slander and the spite;  
**Ring in** the love of truth and right,  
**Ring in** the common love of good.

**Ring out** old shapes of foul disease;  
**Ring out** the narrowing lust of gold;  
**Ring out** the thousand wars of old,  
**Ring in** the thousands years of peace.

**Ring in** the valiant man and free,  
The larger heart, the kindlier hand;  
**Ring out** the darkness of the land,  
**Ring in** the Christ that is to be.

(From "In Memoriam," by  
Alfred Lord Tennyson).

## At The Threshold of 1949

The following article is written in the hope that many readers of Lutheran Tidings are interested in knowing more about some of the eventful happenings of our synod and some of the events touching and influencing our synod taking place outside the immediate realm of our field of work.

It would be tempting to trace the influence world events and trends in current world affairs have upon the lives of individuals and congregations in our own midst. The task is far beyond my ability. I only want to point out as I have done on other occasions that no longer is it possible for anyone to either isolate or insulate himself from what takes place in any other part of the world. We shall never again be allowed to live our private lives without being aware of what happens to people of all other nations of the world.

At the present time we have a painful feeling that what goes on in the world, by and large is disagreeable to our desire for a life of ease and plenty. The Russians get most or all of the blame; in reality, we are only being challenged to live Christian lives without selfishness, shallowness and hypocrisy. We are asked to yield a decent and fair share of the good things

of this earth to people of a different color of skin, race and religion. Perhaps just providing an opportunity for other people will do. Too long has all this been denied the underprivileged masses of unfortunate nations. Therefore we have the excesses witnessed in totalitarian countries. It is useless to think that we can hold back the dawn. Christian churches and nations should be the most willing to see this and become the vanguard for a worldwide recognition in word and in deed of the right to life, liberty and the pursuit of happiness of all people, for they are all created equal from the hand of the Creator. Recently a prominent Danish educator pointed out to an audience at our college that in Europe, particularly continental Europe, the churches and church people and parties are invariably identified with the privileged classes, the reactionary political forces, while in this country it is often true that the churches, the leaders of Christian forces as well as laymen themselves, are directing the progressive and forward looking movements. It was not meant as a compliment to us, it is rather a challenge, for in this is the hope for a worthwhile future of our own country and thus also of the world. Now more than ever is it necessary



that the Gospel of Christ, His kingdom, His Spirit, becomes the leaven penetrating the desires, thoughts and habits of men.

We are having what is called a "cold" war. Some of the effects of this like the drafting of our young men for the army and navy are deplored by many. The 15 billion budget for our armed services seem like a huge and indefensible mockery of any Christian confession on our part. We are all aware of the combustible condition of current relations of nations despite the United Nations. We see small fires start and no fire department of a united and world wide nature is ready to deal effectively with the causes and reasons for these. What are we to do and think about all of this?

Again I would say, that it is a greater challenge than any we have so far faced. In the war we had no choice but to fight. Now we have the opportunity and the responsibility to adopt such controls of the mightiest forces for destruction ever possessed by man that we will not need to use them. What a terrifying responsibility. And on all people of good will falls this responsibility. Are we deeply kneeling before the throne of grace and power, praying for light, strength, vision, so that we may be guided in the paths of righteousness, justice, truth, fair dealing, charity, sacrifice, kindness? Upon the measure of these characteristics living in the Christian congregations and the consciousness of all good people everywhere depend the survival of not only our own nation but Christian culture and civilization, perhaps, as some would add, the entire human race.

Much justified criticism can undoubtedly be dealt the Marshall plan. We have no reason to think that American dollars or goods of any kind can save Europe or any other part of the world from going to pieces. Not all the motives back of the Marshall plan, perhaps not any of them, are philanthropic. It is doubtful if there are any statesmen capable of thinking or planning in the spirit of benevolence. But also this is a challenge to Christian people, for so much more are we called upon to think, plan, pray that we may have motives and attitudes that supersede the designs of the worldly rulers. We are not limited in our responsibility as our brothers' keepers to the amount or absence of brotherliness and neighborliness. As we send, not only our friendship trains and CROP trains, but all of the products of farms and factories, we can ask God Almighty to use all of these gifts for His purposes, in His service. And as we pray and plan and think of this we are building future goodness into our own hearts and communities. "All material aid has spiritual significance" said Dr. Michelfelder once. I would change it to read: "All material aid can have spiritual significance." For it depends on the intentions and motives back of them.

At this point I want to say that I am happy for many great men and women among the leaders of our own and other countries. Many of them are true Christians and are leaders in truth and spirit. But their planning and purposes must of necessity have material ends in view. We need not expect that the

purposes of God's kingdom are included. It is the task of the Christian church always to remember that the human heart is the aim and standard of its work and life. Christian people should furnish the affection, sympathy, understanding, tolerance, love in order that God's purposes may prosper.

During the last year our synod has again supported L. W. Action. At this writing we still need \$2,000 to reach our goal of \$21,372. It is not so much the failure to rise to the occasion and respond to the requested limit I am sorry about. It is the fact that so many give, because they can fairly easily spare the small amount, and because other churches do, etc. It is especially this that too many of our churches do not feel the need of giving at all. In other words, we fail to respond to the real need of this year of 1948 and the new year of 1949. That need is true brotherliness and neighborliness, care for others, outstretched hands, gratitude to God for His mercy on us. Have we ministers failed to preach the Sermon on the Mount? Have we only superficially shared His broken body and shed blood without being filled by His spirit of sacrifice? Have we only been baptized with water without being submerged in His spirit of a new birth? Have we not tasted what it is to walk in the newness of His resurrected life? I could ask many more questions and would not be too sure of satisfactory answers.

Those who say that money will not be of sufficient avail to cure the ills of a sick and ruined Europe, a materialistic generation, are, of course right. But when they at the same time surround themselves with all modern luxuries, comfort and riches, it is evident that they are just taking care of themselves. And today we are faced with a choice of caring also for others or losing ourselves and all we have.

I want to thank all the 38 congregations that up to now have given what they were asked to L. W. A. and I want to thank everyone in all our congregations who have given and with the gift also given himself or part of his heart and love.

Our armed might cannot carry us into a new year with security. The only security worth while are living persons whose hearts and minds are right with God and who will live as Christian people in this world of today. I hope to write some more in the next issue of Lutheran Tidings about our task in our synod.

A happy, kind, generous, brotherly new year to everybody.

Alfred Jensen.

Des Moines, Iowa, Dec. 31, 1948.





# Creative Christianity

By Johannes Knudsen, Ph. D.

President of Grand View College, Des Moines, Iowa

We confess in our Christian faith that we believe in God, the Creator. This has always been first and basic, although we do not always live as if we believed it. Sometimes we act as if we believe that the world was created by the devil, and sometimes we act as if man had made it. There have even been those who have denied God's creative act and have taught that the world came into being by accident.

A child is never in doubt that God is the creator, once it has been taught to him. In this wise we must be like children or we shall not see the kingdom of God. But a child thinks in childish ways, and therefore he quite naturally believes that God's creation is a full-blown, complete accomplishment, finished, as it were, from the hands of the creator. Much of our adult thinking about the world has been like that. The world about us has been considered as a completed whole, finished in all details, and with nothing left for us to do but to live in it and enjoy it. To put it in other words, man has thought of the world as a static world, a world standing still or in equilibrium.

The great discovery of the 19th century was the fact that the world was not standing still but developing and moving in an orderly fashion and according to principles. This was a great and wonderful discovery—or rediscovery, for the Greeks knew many things which have since been forgotten—and it has become an essential part of modern living and thinking. We must be grateful to the philosophers and scientists who gave us the vision of development, and especially to those whose patient and painstaking methods and observations have unveiled to us the principles of heredity.

Unfortunately, the new insight was usurped by some who believed that they could exclude God from the picture, and to many people development became synonymous with godlessness. A battle began between such heretics and those who upheld God's creative act. Equally unfortunate, however, many of the latter believe that they had to defend God by maintaining and defending a static world. The battle has raged ever since between two extremes, although more and more people have learned to see that it was largely a battle of false issues because the extremists on both sides worked with false assumptions. Accepting and unifying the positive beliefs of science and Christianity we have a marvelous picture of a world created by God and developing according to his created possibilities.

For many years the picture of a world developing according to God's design was considered a true one, and it matched beautifully our pride in the progress of man's accomplishment. Faith in advance and progress became the byword of 19th and early 20th century philosophy and religion. And this would have been a true picture, were it not for one factor. There is a force or power which acts contrary to the design. This force is the power of evil. We have

been compelled to recognize it, and we have painfully learned that **it acts through man**. The good, the beautiful, and the perfect world is not being developed, because man is either destroying it or preventing its unfolding. This is true in the physical world where we are rapidly destroying our resources and have not yet been sufficiently awakened to the necessity of replacement and conservation. But it is especially true in the realm of human relations where unhampered development constantly has created new and tremendous social problems.

What we are discovering is that positive development demands activity on our part. The unfolding of the possibilities of the world lies partly in our hands. If God's creative act, which consists in part of an original creation and in part of a creative unfolding, is to be fulfilled, we must be creative too. If we have been the instruments of evil, we must become the instruments of God. Even passivity cannot be tolerated. There is no neutrality for human beings in God's creation. That role is reserved for inanimate and soulless objects. The 20th century with its two great wars and its continuing social and economic crisis has taught us that *laissez-faire* cannot be tolerated. The answer to *laissez-faire* is not regimentation but creativity, but if we do not employ the latter we will have the former.

The question then immediately becomes: How can we live creatively? And the answer is: We can only live creatively by God's help, through the Christian faith. The inspiration or channel through which God influences man so that he will take part in a positive creative effort is Christianity. But if life in general must be tested by the criterion of creative effort, so must Christian living. This means that we must test whether Christianity itself is dynamic and progressive or whether it is static and satisfied with the expression it has found in preceding ages. Until we have a creative Christianity we cannot expect it to be the channel for the inspiration to live creatively in the world.

In order not to be misunderstood at this point, I must point out that this in no way means that there is nothing fixed or unchangeable in Christianity. The revelation of God through Christ is complete and is the unshakable basis for our faith. Through Christ God came into the world to do two things. The one was to win the battle against sin and death. This

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battle was won on the cross and at the resurrection. Let me put this truth in the words of Dr. Anders Nygren: "The whole situation of our race has been changed by the fact that Christ came into the world, suffered, died and rose from the dead. He entered into our condemnation, triumphed over hostile powers, and made us free. They who believe in Him no longer stand under the old powers of destruction. They are no longer "children of death," but are "children of the resurrection," for they are sharers in His resurrection. **The resurrection of Christ is the great turning point in human history.**" (Lutheran World Review. Vol. I, No. 1, p. 8). The other purpose of Christ was to reveal the nature of God and His kingdom. This revelation, which was partly given through teaching and partly by example, was not cast in terms of static directions for living. It was given to us in the form of living principles and a living example.

Revelation is not only a revealing, not merely the lifting of a veil. It is, as Dr. Nygren taught us last year, creative in itself. The creative side of revelation, or the continued creative effort of God, was given to us in the coming of the Holy Spirit. This means that God will guide our efforts and give us strength and power as we go on through the centuries with all the changing problems of human living. We are not left alone; we have the power of God to help us through the power and guidance of the Holy Spirit. Or, to put it in other words, Christ is not only the historic revelation of God and the Redeemer of the cross and Easter morning. He is the living Christ who is with us today in His church in order that we may live in Him.

To return then to the main theme—our Christian faith must be creative. We must constantly be giving it new life in terms of present day situations and problems. And we must constantly be re-thinking it in terms of the same situations and problems. Now, this does not mean that former ways or former thoughts are not good. Nor does it mean that we cannot use them today. To the contrary, it happens time and again that we must return to former ways and regain old truths. It merely means that we cannot be sure that a thought or a way is true for today, because it was right or true in a situation a few or many years ago. Such a way or a truth must be living in the world in which we live now.

Just as a culture is never static as long as it is alive, so our Christian life must never be static. We are not untrue to our fathers and to their ways of living and thinking when we try to formulate our own life. We would be doing them the greatest disservice, if we lived on the assumption that their thoughts and methods were right for us without further ado. Then we would be making them static truths rather than living truths. The first generation of our own synod formed a church in America. We have a church of America. We are facing new situations, therefore we must cast our thoughts and pave our ways so that they fit those situations. This is the only way in which we can preserve and pass on to others the values our fathers gave us. To make them static rather than living truths is the surest way of destroying them.

The Lutheran church in general has suffered from the fact that the great and living expression which was given to the Christian faith in the 16th century was cast in the form of many detailed and rigid doctrines. Rather than making the values of this great insight live in our own day, the Lutheran church has too much been prone to live in static expressions of the faith. We must learn again to live creatively in our Christian faith. We can do this in two ways—by working and by thinking.

The pressure of events—or emergencies—can cause us to act. Fortunately this has happened in American Lutheranism recently with the result that we are all much closer together. Let me use the words of Professor T. A. Kantonen to describe this. "The destructive fury of the Second World War which left most of the Lutheran world maimed and prostrate carried to American Lutherans God's call to action. It became clear that God's will was to use us as His instruments for preserving the church of the gospel both in Europe and in the far-flung mission fields now left helpless. The response was nothing less than miraculous. Not only did sacrificial giving rise to unprecedented new heights. The distance separating us from our brethren in the faith the world over seemed visibly to shrivel away as our contacts with them multiplied and deepened. And the barriers isolating Lutheran groups at home from one another began to topple down like the walls of Jericho as we marched forward together to carry out our God-appointed tasks. We discovered that we had unduly magnified our differences and that actually no Protestant body in America possessed as true and deep doctrinal unity as we have in that gospel which is 'the power of God unto salvation.'" (The Lutheran World Review. Vol. I, No. 1, p. 33).

In other ways Lutherans have been working and thinking together. It has been a thrill for me to experience this again recently, and I would like to share my experiences with my friends. Last summer I participated in two Lutheran meetings which had a creative character. The one was both a working and a thinking group, but the emphasis was on the work. The other was primarily a thinking group. I would like to tell you about both.

In August I was the guest of the Student Service Commission of the National Lutheran Council as it held its national staff meeting at the music camp at Interlochen, Mich., the week prior to the Lutheran Student Ashram at the same place. The meeting lasted three days and it was a very enjoyable experience of fellowship in beautiful surroundings. I was greatly impressed by the scope and the quality of the work and I would like to impress upon our church what excellent work is being done as a whole by this group of pastors and young women counsellors who follow our young people on the campuses of our great secular schools.

What I would like to stress, however, in this connection is the work and the thinking these men and women are doing to find ways of implementing their task. Theirs is a creative Christianity. They are working beyond the boundary lines, beyond the walls of separation of the Lutheran bodies. Life itself and the



challenge of secularism in education compel them to test and re-test their Christian values in terms of actual and contemporary problems. It is not easily done. Often they face situations that place their traditional ways and answers in the crucible. But they face their problems as honestly and sincerely as any group it has been my privilege to meet. They form in certain respects the frontier line of a growing church, working creatively beyond the static boundaries of tradition-bound bodies.

The other meeting was the fifth annual conference of Lutheran Seminary professors, held at Chicago Lutheran Seminary, Maywood, Ill. It has been my privilege to attend four of these meetings. They are well-attended, not only by the churches in the National Lutheran Council but also by the Missouri Synod. Here the spirit of devotion and purpose is also strong. Perhaps synodical ties and commitments are stronger than they were at Interlochen, and the probing is more cautious, but the probing is there nevertheless. In interchange of ideas through lectures and discussions

they try to test the old answers and to think creatively. Some of the men who have participated form the advance guard of a new and dynamic Lutheran church. And—may I add—a Lutheran with a background of Grundtvig is no longer lonesome among these men. He feels right at home.

Our Christianity must be creative. It can be nothing else—unless it wants to die. This does not mean that we throw the faith of our fathers nor the ways of our fathers overboard. It simply means that we must think and act. We must face boldly a future which will demand great things of us. All of our traditional values in home, church, society and nation are under fire and threatening to disintegrate. We can only save them by living creatively in terms of our present problems. God help us that we may do this.

(The above paper was prepared for the district convention at Hampton in October. It has been given in West Denmark, Trinity, Chicago, and Omaha).

## Danebod Vibrations

By L. C. B.

### VII

Pastor C. P. Hoibjerg spoke four evenings about Soren Kierkegaard, Grundtvig and the men they have set in motion to make them live in history. It is strange that though we know these two men by name and their greatness is definitely upward with the years, they are read by few and are really no better known than so many others who have set the men in motion that because of them keep on feeding to us the eternal dynamics of the spirit without which nations perish for lack of vision.

It is not necessary to state that Hoibjerg is dynamic and full of his subjects. That is not the important part of this article, that which I would like to say, namely that words will always remain the most powerful things in the world when spoken in spiritual conviction, is undoubtedly the thing I cannot pass on. It is the significance of schools like Danebod that they recognize no power greater than the spirit. We will not minimize the importance of knowledge, nor practical acquired skills, but we would like to say that under all of that there must and should be the glory of the rainbow. Henrik Ibsen was no unrealistic visionary when he said that "a poet is everyone in halls of legislation, school or church who sees the ideal behind his work." I have no doubt but there to Ibsen was but one ideal, the son of man, the CHRIST, who conquered every foe of humanity who thought that visions and denunciations of falsehood, could perish and be forgotten in the grave.

In a few days we shall have an election in the United States. Henry Wallace is one of the men who aspires to the presidential chair. He will not

be elected, not because he is not capable, but because people do not understand a man who is permeated by eternal dynamics. This man has seen the potentialities of the folk school and if he was president, he might want to build them in every state. Some day there may be enough people in the United States to promote, not only with money but with reawakened personalities the ideals that Grundtvig and Christian Kold set in motion in Norway, Finland, Sweden and Denmark.

America and the large part of the thinking world has discovered Soren Kierkegaard, and they seem to think that he has spoken to the ages in his monumental works; many are discovering Grundtvig. They will not find him easy to translate, they will perhaps have to learn his language, as many have in order to read Kierkegaard, and they will take the thinking of Grundtvig, of which Sir Richard Livingstone said in his book, "On Education," that "It is the only great successful experiment in educating the masses of a nation." And Livingstone has discovered three secrets about that school—it is adult, residential, and it is essentially a spiritual force.

Maybe Grundtvig got a great deal of his inspiration from Plato, but even so, we will not make a mistake in re-examining some of the tested thoughts of that thinker of ages, said Plato,

"Let our youth live in a healthful land,  
Among beautiful sights and sounds,  
And absorb good from every side;  
And beauty streaming from the fair works of art,  
Shall flow into eye and ear,  
Like an air bringing health from a world of health,  
And insensibly draw the soul into likeness and sympathy  
with the beauty to reason."

We may not teach people how to do things by attending a week at Danebod, but if we could get back to longer sessions at such a school again we might create in people a passionate desire to do things well.





## By BUNNY

**HAVE YOU READ** Charles Clayton Morrison's book, "Can Protestantism Win America?" If not you should. After you have read it you will perhaps discover that we are the true Catholic Church, (not Roman) because we have made Christ our sole authority! we point to The Scripture as "making us wise unto salvation through faith in Jesus Christ."—We accept no authority but Him; this gives us a marvelous foundation upon which we are forced to stand with all our human weight.

As for Protestants winning America I would say no. The Roman Catholics will win it. Protestants do not care. The families who have failed to think through the meaning of Protestantism have in their neglect the answer to the question why their son or daughter marries a Roman Catholic and joins that church.—I recently heard a former Roman Catholic priest speak and he said: "I found the true Catholic Church in the Lutheran Church." Such books as Kantonen, "The Resurgence of the Gospel," Bergendoff, "Christ as Authority" would be a wonderful stimulant to an indifferent age.

**THE AMERICAN MEDICAL ASSOCIATION**, is not going to endear itself to the hearts of us common people, by announcing that they are going to set up a fund of 3½ million dollars to oppose the government health insurance move. During the last year 325,000 are supposed to have died for lack of medical care. The government could have insured them for approximately \$10 a year per person. Private insurance would be about \$50 a year. A lot of people find it hard to raise all the money that is needed for various kinds of insurance, automobile, fire, life, hospitalization, accident, etc.

It's amazing how much money some of our professional associations have to spend every time our government makes an attempt to be a "government for the people."

I know a family who in eight weeks have spent \$2,000 on their ten-year old son, and one doctor charged them \$60 for a hospital visit. If that same family had lived in England, they would have paid about \$10 in taxes for public health and they would have been entitled to all the medical care and hospitalization needed in their case. I would like to advise the 140,000 members of the American Medical Association that they read Luke 4:18-19 and ponder its implications.—Former Governor Stassen was in favor of a government health program. The president is going to propose such a program. He will undoubtedly find enough support from the American people. Let us hope in the meantime that the American Medical

Association will find a better way to spend their \$25 per member than for a free, cruel enterprise.

**WE SOMETIMES HEAR STRANGE THINGS** from some of our state universities. I am definitely a defender of academic freedom in all institutions, but when an instructor stands up in a classroom to say: "Religion is a chronic disease of the imagination contracted in childhood" we wonder what kind of religion she is speaking about and where she got it. She could not have gotten it from a very intelligent Christian church. But a statement like that gets Associated Press front page publicity. A bulletin makes this comment: "The University teacher may be a great instructor, a scholar, a person worthy of admiration, from a purely academic standpoint, but what kind of influence in fundamental matters is exerted by such a teacher? By what stretch of the imagination can it be conceived that a person holding such views is to be entrusted with the training of American youth?" "Truth is never put to the worse in a free and open encounter," and I have no more use for a biased opinion in a church college than I have in a state university, but I have discovered that too often the instructor in a state institution is not able to discuss religion unbiased for he knows it only from a biased point of view, and that is a very futile place from which to begin.

**AT RANDOM**—New York City has decided to continue its released time religious instruction. Every week, 100,000 children march to their appointed classrooms in churches for instruction.—The Presbyterian Church in the state of New York has voted unanimously that the salary of its ministry is to be at least \$2,200 annually.—Japan is adopting Christianity in an increasing tempo.—Not more than 25 per cent of people in the Northwest section of the U. S. belong to Christian churches.—President Howard Lowry of Wooster college speaking at the fourth national biennial assembly of the United Council of Church Women at Milwaukee, Wis., said, "We are asking for a society that has religious values, but we blindly believe we can go on excluding from our education the religious element that produces these values. This is a silly, tragic form of national self-deception, and our churches must share the blame." Dr. Lowry called for "Christian social action to combat the secularism which has diluted ethical standards, vulgarized whole areas of living, and witnessed the greatest destruction in history."—Protestants all over the world have condemned the arrest of Bishop Ordass in Hungary and I venture that they will also voice their protest against the arrest of Cardinal Mindszenty. Communism will simply not tolerate a free voice of the Christian gospel.—The Red Dean from Canterbury is making speeches all over America and he describes Russia as a new paradise, but the majority of people do not take that more seriously than they did political polls.



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Greeting From The W. M. S. Board

Dear Friends:

In the midst of the Christmas season and the dawn of a new year we pause for a moment to say, "Thank you" to all the contributors, supporters in the Mission groups throughout our synod.

The many gifts this past year makes real the spirit of sharing which results in happiness. A. Nielsen said, "Happiness adds and multiplies when we divide it with others."

The Women's Mission board greets you with best wishes for a Happy New Year. May the spirit of the Christmas season abide with you all throughout a joyous New Year of service and sharing.

Reeta A. Petersen, Secretary.

## Silver Tea At Brush, Colo

The Women's Mission Study Group had its annual "Silver Tea" Oct. 21, 1948. The program was given in the church. The guest speaker was Sister Bertha Roose who is the Directing Sister at Eben-Ezer. She gave an interesting talk about her visit to Denmark about a year ago.

Coffee was served at the parsonage. Mrs. Gordon Miller presided at the table which was graced with fall flowers.

The collection amounted to \$32.56.

Esther Larson, Sec. Treas.

## W. M. S. Meeting, District VI

Seemingly every woman present and some men gathered on Saturday afternoon, Oct. 23, in the Hope Lutheran church at Ruthton, Minn.

Mrs. Krog, district representative, called the meeting to order to discuss some of the business connected with the W. M. S. work within our synod. Reports from the various Aids were given.

As we think of these activities and the results accomplished, there is so very real cause to be thankful. May He who giveth the increase find us in every way trustworthy.

The chairman scanned the national treasurer, Mrs. C. B. Jensen's disbursements of last year. She pointed out the items which, as was agreed, were matters women only would think to do.

Mrs. Krog introduced the matter of reorganizing on a membership dues basis as suggested in Lutheran Tidings' Women's Page. Expressions pro and con were invited.

All those asking for the floor were in favor of

continuing on the "every woman-church-member a W. M. S. member basis. One reason being to keep all our women together, working for the same cause.

The advisability of continuing to have a chairman or representative in each aid was stressed. She will present the W. M. S. cause, collect dues, keep up correspondence with the district representative, etc.

Another matter also brought up in Lutheran Tidings, regarding the need of more time at the W. M. S. business session of the synod convention was touched upon. At this point, the allotted time was up, so the meeting adjourned.

Throughout the entire district meeting at Ruthton we experienced the joy of Christian fellowship.

Dagmar Miller,

Secretary at W. M. S. meeting.

## Another Year Is Dawning

Another year is dawning!

Dear Master, let it be,  
In working or in waiting,  
Another year with Thee.  
Another year in leaning,  
Upon Thy loving breast,  
Of ever-deepening trustfulness,  
Of quiet, happy rest.

Another year of mercies,  
Of faithfulness and grace;  
Another year of gladness,  
In the shining of Thy face.  
Another year of progress,  
Another year of praise;  
Another year of proving  
Thy presence "all the days."

Another year of service,  
Of witness for Thy love;  
Another year of training  
For holier works above.  
Another year is dawning!  
Dear Master, let it be  
On earth or else in heaven,  
Another year for Thee!

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## Do My Gifts Reach Their Goal?

By Dr. Sigfrid E. Engstrom

(Representative to Finland from the U. S. A. Committee of the Lutheran World Federation)

How many times have you secretly wondered if the gifts of clothing you gave to Lutheran World Relief ever reached those who needed these gifts? In spite of the assurances of our leaders you have still wondered, I'm sure, "Do my gifts reach their goal?"

I, too, wondered about that many times as packages left our home. One time my daughter put her name in a number of things she contributed to the clothing drive. Being only thirteen at the time, it was quite a thrill when a letter came back from Germany, from a girl twelve, acknowledging the gift. Then began a most interesting and inspiring correspondence between these two girls. However, in spite of the evident sincerity of the letters, we all found ourselves still wondering at times as to what kind of people they really were, were they deserving, and all the other natural questions.

Then came the appointment for me to visit Finland as a special commissioner of the Lutheran World Federation, and to go there by way of Germany. After nearly two weeks in Germany, I realized that it would be possible for us to go to this town and visit these people. What a feeling of expectancy came over me as we pulled into town. I was going to meet "Margrit," my daughter's correspondent, and her family. Margrit had become one of us in our thoughts, and it was now going to be possible to meet her.

As we pulled up to the house the whole family was waiting, for we had let them know the day before that we were coming. Were they all that I hoped and expected? Yes, and much more. They were lovely folks, and our Margrit was all that we might have wanted her to be.

We sat in their second story rooms, three rooms for eight people, and became acquainted. Yes, I felt like an adopted "uncle," and I could have been no more happy if they had all been my own relatives.

And what a story is theirs to tell. The father is a doctor. He was with the German Red Cross, and was forced to retreat with the army, not knowing what had happened to his wife and six children. But the mother had also bravely fled before the invaders, and left the home in the East, and come to this town where they had a friend. Home, clothes, property, land, all left behind. For a year they were separated from husband and father. Imagine the joy when he too came to this town and found his family. He was then sick, but has since regained his health somewhat and is helping with the medical forces in the town.

We listened to the father's story. He had not been much of a churchman. But, in the hour when his needs were greatest, the church asked no questions, but extended help. Who was there to turn to? The pastor, and he proved that friend in need.

Now the father speaks, as mother listens with great joy. "It is simply incredible what the church and Christian friends in America have done. I can't find words to describe it, but as I have discovered all these

evidences of Christian love, I am drawn to the church."

It was a simple statement, but oh it meant so much. As I sat there next to Margrit, and looked at that family, I thought of my own daughter and of how much she would have liked to be in my place. I am waiting to get back home to tell my family all about "our Margrit" and her family. They shall be more than ever now a part of our thoughts and prayers.

No, I shall never forget that day. As I left them, tears filled my eyes. Tears of joy, that Margrit and her family had proved the worth of Lutheran World Action and Lutheran World Relief, and also because a new family had been added to our circle of friends in Christ.

Dr. Michelfelder of Geneva was with me that day, as was also his associate, Pastor Dietrich. They had known all along the answer to the question, "Do my gifts reach their goal?" I believe they enjoyed watching me as much as the family we visited. They were my "Translators," for the words, but the spirit of love which existed in that home and toward us needed no translation.

As we pulled away, Dr. Michelfelder said to me, "That experience was worth coming to Germany. You've really had everything you can ask for now." Yes, it was a glorious climax to my trip through Germany. The next day I started for Finland.

Do your gifts reach their goal? Margrit and her family, and hundreds of thousands of other families like them answer, "Thank God they do, and they have revealed to us the love of Christ."

Let us keep on giving and sending.

## News From New York

The Danish churches in New York and vicinity held a Joint Advent Service in the Chapel of the Seamen's Church Institute, 25 South Street., New York City, on Sunday, November 28, at 4 p. m. Following the Prelude by Rev. Einar Anderson, and Opening Prayer the audience joined in the singing of the well known Danish Advent Hymn, "Vær Velkommen, Herrens Aar." Rev. Baagøe of the Seamen's Mission performed the liturgical part of the service, and after the audience had sung "Lovet være du, Jesus Krist," he preached on the Text of the Day, Matthew 21:1-9. The pastor said that everything in life always has a time of preparation and anticipation preceding it. Before Christmas it is Advent, and Advent is a Latin word meaning that we are looking forward to that which shall come. We have time to prepare, not only presents, but our souls.

Rev. Videbeck of Salem church, Brooklyn, preached on the Epistle of the Day, Romans 13:11-14, and brought out that when we think about the coming of the Lord Jesus Christ, we can think of various steps in the history of the church. 1) The Promise to Abraham. 2) The Historical Appearance Christmas Day when He was born in human form. 3) He came with the Holy Ghost; The Whole Gospel, the Word of Truth. 4) Then He comes at last in His eternal glory. That will be Christ's first coming in the Household of God.



That thought also belongs to the time of Advent; the final Coming of the Lord.

The Liturgical Prayer and Blessing and the singing of "Julen har Englelyd" by the audience, followed by the Closing Prayer, and the Postlude concluded the service.

After the service we gathered in the Danish Seamen's Reading Room. There was an interesting and diversified program with speeches by travelers recently returned from Denmark and the singing of Danish national songs to the music of Rev. Anderson. There was, of course, the traditional "Kaffe og Wienerbrød" served generously by the busy ladies of the cozy Danish Seamen's Reading Room and their willing and efficient assistants. Rev. Baagøe conducted the meeting and Mrs. Baagøe added much to the occasion with her touching and appealing speech about Denmark.

The Danish Seamen's Mission is doing a great work for our seamen in the large and bustling port of New York, and it is the privilege and duty of all Danes to support it with all the means at their command. Denmark's seamen did magnificent work for their native land during the war. They are doing magnificent work now. Let us not fail them.

Ida Johnson.

## From New York to Denmark Via London

By J. C. Aaberg

X

The following day being Sunday, Chres Riber and I attended church service in the cathedral. With the exception of the cathedral at Ribe, the cathedral of Viborg is, perhaps, the oldest church in Denmark. The first church to be built on the site is thought to have been built early in the tenth century. This church was replaced by the present structure during the first half of the twelfth century. During the many centuries since then, the building, however, has undergone a large number of extensive repairs and alterations. The latest and most thorough was completed during the last quarter of the nineteenth century, and was aimed at restoring the edifice as close as possible to its original form. As it now stands, the church is built in the form of a cross with two tall square towers, one on each side of the center nave. The building is two hundred and thirty feet long and 75 feet wide. It is built in the Roman style, and the walls are of a finely cut and, in places, richly ornamented granite. But although the structure is impressive and perfectly proportioned, it conveys a somewhat cold and austere impression, a fact which may be due to the material of which it is built.

This impression is, however, at once effaced when one enters the church itself and obtains a full view of its long central nave, flanked by two outer naves, and set off on each side by a row of massive, square pillars, connected by wide Roman arches and decorated with splendid, colorful murals. These murals

cover not only the upper walls of all three naves but also the ceiling of the central nave, the arches of the transept and of the chancel. They were painted early in this century by the famous painter, Joachim Skovgaard, and present a complete pictorial history of the Bible. Many of them are exceedingly beautiful, as for instance the picture of Christ ascending from the death, and of Christ in the kingdom of the dead. But the murals as a whole present a picture of such colorful and yet devotional beauty that perhaps few if any church can show anything like it. In this sanctuary, man has indeed exerted all his art and skill to magnify the grace of God, and a more beautiful setting for a divine service is hard to image.

Yet the finest part of the service which we attended was that the church was literally crowded with people, a situation that, sad to say, was far from common in Denmark. The service was conducted by the provost of the cathedral, Pastor Baur, a fine appearing middle aged man, who delivered an eloquent and truly spiritual message in the most beautiful Danish. Seated in this beautiful sanctuary, listening to the fine service and the spirited singing of the great congregation, one truly felt the nearness of the Holy Spirit, yes, and of the spirit of Denmark too, the real but too often hidden Denmark.

But time marches on. And Monday morning, it was time for Riber and me to be on our way again. Riber, however, wanted to go west, and I had to go east. And as I could not convince him that he could get west by going east, we had to part. It was disappointing to exchange the luxury of his big car for a rattling old train and to become just another traveler instead of an envied big-shot rolling along in a luxury automobile. But life is full of disappointments, they say! And my train ride to Randers along the broad, fine valley of the Gudenaa was interesting.

I did eventually, however, go to the west coast. And as I have already given readers of these articles a glimpse of the east coast, I shall forego further descriptions of my experiences there and invite them to follow me on a tour along the western coast of Denmark from the Limfiord to the German border, that is if both they and the editor are not tired of these articles, which frankly have lengthened far beyond my original intentions.

Although Denmark is a small country, it presents a great variety of natural scenery. Thus there is an almost complete contrast between the wooded, gently rolling landscapes of the islands and east coast of Jutland and the flat, sandy and windblown region along the North Sea. The one is fertile, smiling and idyllic, the other, though impressive in its own way, is often barren, frowning and harsh, lending its characteristics from its windblown dunes, the raw wind and angry roar of the sea.

Yet the west coast of Denmark, on which I was born, had changed and progressed more in the last fifty years than any other part of the country. In my childhood the heather still predominated. Except for belts of cultivated land along the coast, fiords and streams and scattered areas in the uplands, the heather stretched brown and lonely over large sections of the region, bisected only by deep wagon-tracks and dotted by occasional hills, many of which were burial mounds



raised thousands of years ago by pre-historic generations over their honored dead. Few people lived on the heather. Barring an occasional peasant trying to wrest a precarious living from its poor soil, it was inhabited only by an abundance of wild life. Numerous hares flitted playfully about among its brown hummocks, at night foxes cried mournfully from the hillsides, great flocks of golden plovers mated and nested on its broad bosom, crested peewits cried shrilly from its marshes, ducks taught their young to swim on its ponds, the wild canary sang sweetly from its bush of heath, and the lark rose straight into the sky like a rocket and hung there like a bell, filling the air with its song.

The heather was always impressive, and at times beautiful. It was beautiful when in early summer it bloomed and unfolded millions of tender, purple blossoms, making it appear like an immense purple carpet of the most delicate hue; when on warm summer days the heat waves rolled across it like undulating waves of spun glass, producing at times fata morganas of whole landscapes in which churches and farms, too far away to be seen otherwise, appeared, but turned upside down; when in late summer the bushes gleamed with blueberries and the ground in patches was black with succulent crowberries; or when at evening the bogs and valleys were white with witches' brew, flimsy as a bridal veil. Yes, the heather had its beauties. But it had its dangers too. Playing on it, looking for bird nests or stuffing oneself with berries, one had to watch carefully for the dangerous viper which might lie curled up, ready to strike, under any bush; and for the treacherous bog which might close *silently about unwary feet and suck one down into its slimy depths.* Worst of all in my childish imagination were the witches and brownies who lived in the bog and under the hills and would, if passing through the heather at night, lead one astray, taking one either into the bog to drown or under the hill to be kept forever after. But I loved my heather. And now it is almost gone.

During the early years of my childhood, foresters succeeded in finding a shrubby evergreen, hardy enough to grow in the poorest soil and tough enough to stand the biting blasts which, especially during spring and fall, roared in from the North Sea and shriveled every tree that was not sheltered from its onslaught. A large part of the heather has since been planted with these evergreens, creating some of the largest forests now found in Denmark. About the same time, methods were discovered of neutralizing an acid produced by the heather which made its cultivation unprofitable. And a large part of that which had not been planted is now under plow, leaving only small patches of the heather in its natural state. The prophecy of Hans Christian Andersen that the heather would soon be turned into grain fields has thus come true.

And the change has greatly affected the whole nature, and even the climate of the region.

A large part of the soil in this western part of Denmark is very poor, so poor that farmers in this

country would hardly consider its cultivation. The strong, biting wind, so frequently blowing in from the sea, would quickly dry up the light soil and start it blowing. Even trees could not grow in those parts except when sheltered. Gardens had to be protected by sod walls, and the country was as open and bare as some of our own western plains. The work of forestation and the planting of lee-belts across cultivated fields have to a large extent changed that. It has made a wooded country out of a treeless plain. The uninhibited power of the wind has been broken. And this, together with improved methods of caring for the soil, has made the formerly poor country about as productive as any in Denmark. In fact, the summer of my visit, the crops were better there than in most of the supposedly much richer districts. Which simply proves that any soil can be made productive if it gets enough moisture and the right care.

And so as my train sped up along the coastal region, I could hardly believe that this was the same country I had left fifty years before. The heather had disappeared, only here and there did one see small patches of its well remembered brown. Its formerly broad bosom now nurtured green woods, fertile fields and thousands of contented families. The former waste was dotted with fine farms, flanked by fine gardens and fruitful orchards. And the grain, which in my childhood often grew so thinly that each straw wept in loneliness, now grew so thickly that there was hardly room for it to stand. Surely, Danish farmers, by coaxing this poor soil with its harsh climate into fertility, had proved their right to be named the best farmers in the world.

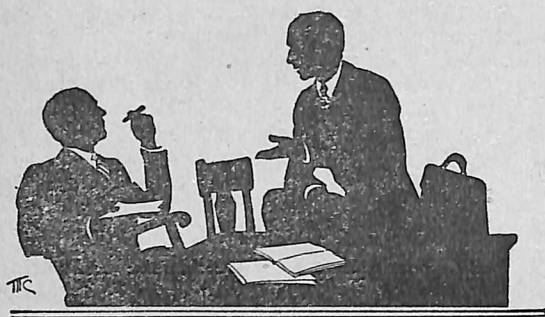
One thing remained unchanged, however; the restless sea, framed by the gray, windblown dunes which like grizzled sentinels guard the land from the frequent rages of Kræ Vester, as the Jutlanders name the sea, rolls on.

## DP Professors To Join U. S. College Staff

New York—Two professors have arrived here as the first to be brought from Displaced Persons camps in Europe to join American college and university faculties under a cooperative project of the National Lutheran Council's Division of Welfare and the National Lutheran Educational Conference.

The plan for placing of Lutheran DP professors on faculties in the United States grew out of the concern of Dr. Howard Hong, who through his work as director of the Lutheran World Federation Spiritual Service to Refugees had learned of hundreds of well qualified professionals in DP camps who could not return to their homelands and who could not stay in Germany. Ways of implementing such a program were worked out with the NLC Service to Displaced Persons.





## Uncle George Tells Us:

That he was quite impressed by the following announcement from the Bethania Lutheran Church in Racine, as it announces its **Financial Program for Building the New Church:**

**January 3, 1949**—There will be mailed to you a booklet containing full information concerning the whole undertaking.

**January 13, 1949**—The first meeting of the Captains and their assistants to familiarize them with the task.

**January 17, 1949**—The last communication will be mailed to you, telling you of the progress being made.

**January 20, 1949**—The second meeting of the Captains and their assistants for final information.

**January 23, 1949**—At the morning worship on this Sunday, there will be a Consecration of the Captains and their assistants.

**January 27, 1949**—A RALLY of the young and aged, new and old, for all members will be held in the church parlors. Dr. Armin George Weng, one of the outstanding churchmen of our day, will speak. This will be "Starting Gun" of our campaign.

**January 28 to February 10**—The canvass of members will be made.

That the pastor of the Ludington, Mich., church, the Rev. John Christensen, as the new pipe organ replaced the old reed organ on Christmas eve, Dec. 24, read the following tribute to the old, and giving it in the form of a eulogy from the organ itself:

"I am the old organ. I was bought by pennies from the Sunday school in 1893 and have served my church continuously for 55 years.

"I always enjoyed working for the organist and with the choirs. I have served all my pastors faithfully and taken an active part in all of the services. Whenever there were many people in church, my joy was great; whenever there were few, I was needed the most.

"Through my ministry of music, I have endeavored to serve all alike, by giving all my best. I shared blessed moments with all members of the congregation. I was there when you were baptized. I was there when you were confirmed; and, when you knelt in communion at the altar of God, I was there to whisper a benediction. On the day you were married, you marched with me to meet and wed the choice of your heart. And later, when a loved one was taken away by the angel of death, I was there to comfort, and console you, to strengthen and inspire you to go on.

"I am retiring, but I am never going to leave my church. I only ask for an obscure corner, back in the balcony, where I can listen with awe to the new organ and where I can continually see the dear familiar faces and welcomed visitors as they worship and sing together.

"And, if perchance powers should fail and lights go out and my modern successor should come to stop, then shall I be pleased to play for you again, as I have done through 55 years."

## The People Who Aren't You!

By Dr. Stewart W. Herman, director

Lutheran World Federation Resettlement Office

Yesterday I got a letter from a "Volga-German." This is what it said:

"We have lost our home-land and our homes, we have lost our possessions and even our professions. I was thrown out of my house in two hours. We had to leave Russia because we were German, and here we are strangers because we come from Russia.

"We went through the big famine on the Volga in 1920-1922 and again in 1933, which remains unforgettable. We would have died in the first one if Lutheran food parcels had not been received. My dear mother went to church on July 10, 1922 to fetch such a parcel and she died there. Today we get too much food to die on and too little to live on. **Please help us to emigrate!**"

These are the cousins of the Pennsylvania Dutch! They are the Volga-Dutch. About 200 years ago, while thousands of Germans crossed the Atlantic Ocean to reach the Port of Philadelphia, thousands of others trekked eastward down the Danube and into Russia. In both countries—America and Russia—their farms became garden-spots of industry and thrift. In both lands they were slow to lose their language and their customs.

If you who read this happen to be "Pennsylvania Dutch," remember with new gratitude your ancestors who turned west instead of east! Otherwise you might be roofless and jobless in Germany, too.

And now, 200 years later, maybe you will be willing to help the Lutheran World Federation find new homes for these people who **aren't you!**

## A New Leaf

He came to my desk with a quivering lip—

The lesson was done—

"Dear teacher, I want a new leaf," he said;

"I've spoiled this one."

In place of the leaf so stained and blotted,

I gave him a new one all unspotted,

And into his sad eyes smiled—

"Do better now, my child."

I went to the throne with a quivering soul—

The old year was done—

"Dear Father, hast Thou a new leaf for me?"

"I've spoiled this one."

He took the old leaf, stained and blotted,

And gave me a new one all unspotted,

And into my sad heart smiled—

"Do better now, my child."

—Kathleen R. Wheeler.





The following three books were received on the editor's desk from the publishers the last week before Christmas, too late to give a REVIEW in the Christmas issue. But we hasten to present our impression of same while Christmas is still in the air:

#### A CHRISTMAS ANTHOLOGY OF POETRY AND PAINTING,

Edited and compiled by Vivian Campbell. Published by The Woman's Press, 600 Lexington Ave., New York 22, N. Y. 100 pages, large 7½x10½ inch size; price, cloth, \$3.00.

Miss Vivian Campbell, the editor of this beautiful Anthology, is a young American poet now living in Paris. She is also a recognized student of art. Her work experience includes that of dramatic critic; research in painting at the Fogg Art Museum, Cambridge, Mass.; and assistant director at the Harry Stone Gallery of American Primitives, New York City.

This anthology of Christmas poetry and painting differs from most works in that the compiler has abandoned the old method of chronology in arranging the sequence of art and literature.—The author has emphasized uniqueness, individuality of insight and expression; and in most cases the choice of poetry as a companionpiece to a painting or a piece of sculpture is chosen on its merits of kinship in subject matter and style more than that of the period of time in which each was created. Miss Campbell in the Introduction makes this comment: "Here are the lullaby, the elegy, the narrative and the ode; and opposite each, a work of art which could have been executed expressly to illustrate it."

It is a book of beauty and inspiration. Let us mention just one of the quite different choices for this anthology. On page 17 is a poem entitled "Preparations," the last stanza reading:

"But at the coming of the King of Heaven  
All's set at six or seven;  
We wallow in our sin,  
Christ cannot find a chamber in the inn.  
We entertain Him always like a stranger,  
And, as at first, still lodge Him in a manger."

—Author Unknown.

As the companionpiece from the field of Art on the opposite page is a reproduction of a painting entitled "Spring" by Pieter Brueghel, The Elder, from the sixteenth century. Much could be said in an attempt to interpret this painting. However, one challenging thought, possibly the main theme of the picture presents a group of workers in a formal garden, so over-ambitious in making perfect paths, artistically shaped seed beds, etc., that it overshadows and probably hinders the coming of the true beauty of spring as God is ready to give it each year, as He repeats his offer of the true Christmas spirit, if man does not prevent its coming to himself by the "over-ambitious preparations."—This book can indeed be a beautiful gift at any season of the year.

H. S.

**THE AGELESS STORY—With Its Antiphons, Pictured by Laurens Ford.** Published by Dodd, Mead & Company, New York. Price \$3.00.

Every once in a while we are reminded of the strong hold tradition has upon us. That was our experience again now when looking over "THE AGELESS STORY." Most of our scriptural Christmas cards, most of the nativity illustrations on folders, calendars and in magazines portray the story of the birth of Jesus in the traditional manner of the settings and costumes of long ago.—But in this book, the settings and the costumes are of New England. The angel Gabriel and the Wise Men are familiar, but it takes a while for the other figures to move out of our somewhat shocked surprise into the area where we stop to consider, reflect and finally succumb.

There are twelve full color pictures and the texts which accompanies the pictures is taken directly from the Bible. Each picture has its corresponding text on the opposite page from the picture, with the music of the antiphons, hand drawn and with a decorative initial, also in full color and gold. (See Enok Mortensen's article "Christ Is Born—In Our Town" in the Lutheran Tidings Dec. 20 issue).

Marietta Strandskov.

**SANTA'S FOOTPRINTS and Other Christmas Stories; Illustrated by Christine Price.** Published by Alladin Books, New York, 1948; 156 pages; price, cloth, \$2.00.

This is a delightful collection of twelve new Christmas stories by some of the outstanding writers of children's books. There is probably no other period of the year that has inspired more stories and poems for children, than the Christmas season. And although many have quite an adequate library of such stories, new Christmas stories are always welcome to anyone working with children, and especially to parents.

Some of the stories in this new book have, as the title indicates, the traditional American Santa Claus edging into the scene for a few moments. Others have no suggestion of Santa, but are centered entirely on the more central Christmas theme. "The First Christmas Tree," by Katherine B. Shippen stands out as one of the best in that respect, and we quote the following from the story: "I have come back" said the little boy standing out in the cold by the woodcutter's hut, "I have come back because you are my friends. Last night you gave me food and warmth and shelter — — Now in return I bring a gift for you. And then while they watched, the tree was hung with myriads of glistening balls that sparkled like jewels, and at every tip of the tree a radiant star trembled. Soon the whole tree shone and quivered with such beauty that the woodcutter and his wife and children cried out with wonder — — and now from somewhere far off in the forest they heard sweet music that came nearer and nearer. Higher and higher the music rose, sweeter and sweeter grew the melody—the whole air was flooded with the song, 'Glory to God in the highest! Glory to God in the highest!' — — Then the boy was gone.—'Who was he?'—And the woodcutter smiled at his children with a deep understanding. 'It was the Christ,' he said."

The stories are all easy for children to read, and well adapted for parents or Sunday school teachers to tell.

H. S.

**"WHAT SEEK YE?"—Sermons for the Season after Christmas—By Pastors of The Evangelical Lutheran Church.** Published by the Augsburg Publishing House, Minneapolis; 276 pages; price, cloth, \$2.25.

This is a series of sermons covering the texts from the first Sunday after New Year and on through five Sundays after Epiphany, a total of twenty-one sermons.

The emphasis of these sermons is without exception on the Epiphany Christ, the Christ who came into the world as a Light for the world, the Christ who offers salvation.

One of the fine sermons in the collection, entitled "Light for the Little Ones," by The Rev. Oscar A. Anderson, Director of the Young People's Luther League, of the ELC opens with this introduction: "The Epiphany season tells us that when God gave Christmas, He turned on the light in a dark world. A great light!"—That can well be chosen as the central theme of the entire volume.

Those who have the opportunity of becoming familiar with earlier collections "We Beheld His Glory" and "Unto A Living Hope," will also enjoy the message of this composite message from a group of leading pastors in the Evangelical Lutheran Church.

H. S.



## From Manistee, Mich.

Since the installation of Pastor Paul Wikman last June our church has been very active. The Sunday school activities started with a parent-teacher meeting the latter part of August at the home of Mrs. Sill. Many interested mothers came to talk over the work with the teachers and the pastor. One result of our work in this field is that in the past year the membership of our Sunday school has increased about 200 per cent, and we now have a staff of five teachers.

Pastor Wikman is giving instructions to eight young people, six of whom will be confirmed this spring.

Pastor Wikman is also kept busy in the community giving lectures in various organizations on his experiences in the Underground movement in Denmark, the concentration camp he was thrown into, and the problems of Denmark and Europe as he knows them from first hand experience.

The choir organization has begun its 30th year of work and service. Last May it observed the annual birthday with a 4 o'clock Vesper service followed by a dinner, inviting all members of the congregation as guests. Rev. John Christensen of Ludington and Rev. Appel were guest speakers at the program which followed the dinner.

The choir then started its activities with a social gathering on September 1st at the parsonage, Rev. and Mrs. Wikman being hosts. Since then choir rehearsals have been held regularly at the parsonage followed by a social hour.

Our organ fund is growing from the benefits of ice cream social, a baked ham supper and also the sale of cards and stationery.

On Monday evening, Nov. 29, about 60 of our women honored Mrs. Wikman at a shower in the school hall. Games and songs were enjoyed by the group. Refreshments were served in the dining room from tables decorated in pink and blue, and a collective gift was presented to Mrs. Wikman.

Sunday, October 5 was a festive day in our church. In the afternoon the annual church meeting was held which was followed by a delicious supper. This began the festivities of our 80th anniversary. Members came dressed in the fashions of those early days; and after a delightful program supper was served to all present. The supper tables were decorated, each table representing 20 years of the entire 80 year period.

We are happy to be able to announce the installation of a new Wurlitzer electric organ in our church. It was installed during the week following our 80th anniversary. And we indeed enjoy its beautiful tones.

Thora E. Hansen.

## Grand View College And Our Youth

### Christmas At G. V. C.

Following that familiar slogan, we at G. V. C. did our Christmas plotting early. It began immediately after the Thanksgiving holiday with the appointment and planning of committees. At evening song time Christmas carols were suggested, only one or two at first, then gradually more and more, until "Joy to the World" and "I Heard the Bells" were as well known by everyone as "The Alpine Song." Choir members had an extra daily reminder as they practiced and practiced the choruses for the Christmas cantata. The standing finis was Handels "Hallelujah Chorus," and phrases of it could be heard at any time of the day or night—especially at night.

When the tree stood safely trimmed and lighted in the students' living room, with streamers and evergreen festoons evident everywhere in the lobby and in the dining hall below and mistletoe hung in every strategic location—then began the recollections of childhood Christmas joys, of home, and the real anticipations for the coming of this Christmas.

Days and weeks go by so quickly when hands and heads are busy, and hearts are happy. Time never lags for a college student. Many students set to work in earnest on those term papers and reports which were required in some courses, determined, in spite of Christmas activities, to get them done B. C. They got them done too! Then came a round of tests—history, chemistry, and what have you. With final examinations only a month or so hence, the review of material didn't hurt anyone; it was a bit difficult to concentrate on the terms of the Missouri Compromise, or the peculiar qualities of some metal, or the strong declension of neuter nouns in German, though, especially when the snow was falling softly and someone's radio down the hall sent forth "White Christmas." Somehow we got through the tests, which weren't quite as hard as were expected. At least they could have been worse!

Before supper on each of the last five days before vacation we gathered as in the years before in the living room for a Christmas songs—and—story hour. "Prof" Ammentorp, Mrs. Noyes, Rev. Kildegard, Dr. Knudsen and Rev. Farstrup provided the stories, each on successive days. After a round of carols the big lights were turned off, except those on the tree and one for the reader, and we settled back to

listen to the stories, old and new, and all good to hear.

The Christmas party was held in the gym hall on Saturday night. Everywhere, on walls and ceiling were the Christmas colors and familiar symbols of carolers and Santa. Of course, the very center of the whole scene was the big lighted Christmas tree. True to tradition, the old familiar carols were sung around the tree, ending, as you might guess, with "Nu har vi Jul igen." Coffee was served as usual in the dining hall, and as everyone sat around the festive tables, Dean Nielsen read a short selection.

Sunday night the college choir presented its cantata in Luther Memorial Church. It was good to see so many of our old friends and members of the congregation in the audience. After months of practice and planning, we were rather relieved as we doffed our robes and realized that the cantata was over.

Christmas packing and farewells echoed through the halls as group after group gaily departed on the homeward trip. Many of those who lived too far away to seriously consider going home found other homes opened to them. Then the halls no longer resounded with hurrying footsteps, snatches of songs, and clicks of suitcase locks being unlocked for the nth time to cram in some almost forgotten article. Silence reigned until the new year and the return of the natives.

What does Christmas mean to a college student? It means going home—and what does that mean! Included with that one phrase are all the happy secrets, smiles and joys of being with loved ones—of being able to tell of all the experiences that somehow couldn't be told adequately in letters and of seeing and hearing about old friends and home happenings. There are two wonderful weeks with no classes to prepare for, and time for relaxation (?), visiting and fun with a grand feeling of release from the regular study routine. But there is more. Christmas is felt so much more clearly than can be expressed in words. Young people are reluctant usually, to speak of the serious, but that does not mean that we do not have serious thoughts. We treasure the story and celebration of the birth of our Saviour. We look forward each year to the Christmases to come, as each year adds knowledge and understanding of all that life is and can be, and of what Christmas means in its truest sense.

And now, may we add our very best wishes to all our friends and readers and the hope that the Christmas joys in your hearts may remain through the whole year.

Ruth Jacobsen,  
Chicago, Ill.



# Minutes of the National D.A.Y.P.L. Board Meeting

November 11, 1948, Des Moines, Iowa

The meeting was called to order by the president, Rev. Clayton Nielsen. Minutes of the last board meeting were read, discussed and approved. Paul Jorgensen gave the treasurer's report, and it was accepted. The motion was made and carried that the treasurer order membership cards to be sent to the members upon receipt of their dues. We again discussed the importance of prompt payment of national dues by each society in order that planned activities may be carried out.

The president gave a report to the board presenting the general over-all situation of D.A.Y.P.L. at the present time and introducing the items for discussion by the board.

The workshop for district officers or representatives to be held November 12-13 was discussed. The various parts of the program as set up by the president and vice president were presented to the rest of the board and more detailed plans were made. It was hoped that much would be accomplished at the workshop, and it was decided to discuss and make plans for next year's workshop at the spring board meeting.

It was reported that Rev. A. E. Sorensen has received the manuals to be sent to each society, and it was hoped that they would soon be distributed. It was decided to include the present constitution, minutes of board meetings, national conventions, etc., starting with the 1948 national convention, in the manual. It was decided to instruct John Sorensen to get estimates on decals of the D.A.Y.P.L. seal, which could be placed on the cover of the manual.

In discussing **The Upward Trail** the motion was made and carried to appoint Mrs. Ermeline Fallgatter business manager of the publication to succeed Rev. Willard Garred, who has served efficiently in that capacity since the paper was begun. The board emphasized again that **The Upward Trail** must contain material of interest to young people, especially those of high school age, as it is a paper for them. It was explained that if the editor feels that it is worthwhile to attend workshops or other types of meetings, **The Upward Trail** staff should include such expenses in their budget.

Rev. Howard Christensen reported that **The World of Song** committee is working on two new units—Folk Songs of Other Lands and Danish translations.

In regard to **Yule**, the Christmas magazine, the board was still in some doubt as to just exactly what type of a publication it wants, and also for which age level it should be written. It was decided to wait until this year's magazine was distributed before discussing it any further.

Mrs. Ellen Knudsen, chairman of the Program Committee, gave this committee's report. They have started to work on next year's programs which

will have the general theme "The Art of Christian Living." It is planned to have each month's program distributed to the society about two months in advance so there will be ample time for preparation. It was again stressed that the manuals which include the program material must be accessible to all members of the societies at all times. All materials sent to the societies for the manual should also be sent to the board members, and ten copies should be sent to the secretary to be kept on file ready for new societies which should receive the materials. The matter of having the materials mimeographed is still a problem, and the suggestion was made that various societies mimeograph the programs for several months at a time. The suggestion was also made that the chairmanship of the committee be shifted from time to time.

The lack of names and addresses of local society and district officers, committee members, etc., still remains a big problem. It was urged that every district secretary send the national secretary a list of all society and district officers immediately after their election. Also the local secretary would note offices held on the enrollment cards sent to the national secretary in the first part of October. Upon the receipt of all names and addresses the national secretary would make a list, send it to all national and district officers, Program Committee, **Upward Trail** staff, and anyone else who would desire to have it.

It was decided at national convention to support the Ribers in their mission work in India. This would be a major service project of the year, the purpose of the project being to help pay their salary and to indicate to them that the young people are backing their work. The motion was made and carried to appoint Lenora Hede chairman of this project.

It was decided to adopt a standard procedure for payment of board and other expenses. The procedure approved was that when necessary to drive one's car the rate would be \$0.05 per mile. At all times one would be entitled to train fare, including sleeper on an overnight trip, and food and lodgings if they are necessary. All actual expenses while attending the meeting would be paid and any day's wages lost, also. The motion was made that when meetings are held just before or after such events as Studentfest, Pastor's Institute, etc., the board would pay half the traveling expenses of any member attending the other events. At all times there should be a reasonable adjustment with no profit or loss to anyone.

The motion was made and carried that **Lutheran Tidings** include an arti-

cle explaining the error made about Youth Sunday collections, making it clear that one-half of the collection go to the local society, one-fourth to the district board, and one-fourth to the national board.

The annual schedule of events was discussed. The motion was made and carried that the D.A.Y.P.L. president and national advisor attend the All-Lutheran Youth Leaders' meeting, January 12-13, at Maywood Seminary in Chicago. It was decided that the president should attend the International Council on Religious education—Young People's Work Section, to be held in the middle of February, if the budget will allow it. The same was decided for U.C.Y.M. and All-Lutheran meetings. If the budget does not allow the president to attend, the board would try to send someone in the near vicinity of the particular meeting.

The motion was made and carried that we ask for no refund of our underwriting of the Grand Rapids Conference.

No definite date was set for the spring board meeting, except to have it before or after Studentfest or Pastor's Institute, if possible.

It was decided that the president draw up proposed amendments to the constitution to be approved at the next board meeting, and then to be presented at the next national convention.

The national convention will be held the week following synodical convention in Greenville, Mich., and it will be in conjunction with a camp sponsored by District IV. John Sorensen, District IV president, was to be urged to get out publicity about this camp very soon. The resolution was passed that the board is willing to give any possible assistance to districts wishing to have a co-ordinated camp.

The idea of a D.A.Y.P.L. caravan traveling to various societies during the summer months was discussed. The budget is not sufficient to carry out such a plan on a national basis, but the board suggested that if any district would be interested to try such a project they should go ahead. It was emphasized that such a project must be very well planned in all respects.

The motion was made and carried that John Sorensen write an article for **The Upward Trail** about the workshop November 12-13.

The secretary was instructed to write "thank you" to Grand View College and the Des Moines congregation for the use of their facilities and for their hospitality.

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

Respectfully submitted,

Ellen Juhl, Secretary.



## OUR CHURCH

**Pastor V. S. Jensen**, who with his wife moved to Kimballton, Iowa, last fall to serve the Kimballton congregation temporarily for a year, is slowly regaining his health after a sudden attack of illness last November which confined him to hospital care in Des Moines for some time. He has been back in his home in Kimballton for some time, but is not yet strong enough to perform the regular pastoral duties. Prof. A. C. Ammentorp of Grand View college served the congregation through the Christmas holidays; and he with others from the Seminary will continue to give such assistance until Pastor Jensen again has regained his strength.

**Racine, Wis.**—Installation of officers and a Holy communion service was held on the first Sunday of the New Year, January 2. All the new officers of every organization of the congregation were installed in their respective offices at this service, and dedicated to their new service of responsibility.

The old parsonage in Racine has been sold for a sales price of \$12,500. The sale of the church is also in the making, but as yet we have no report on final action on this deal.

**Alden, Minn.**—The Alden congregation paid their pastor and his wife, the Rev. and Mrs. Thorvald Hansen a \$200 bonus at the end of the year of 1948.

**Ludington, Mich.**—A new Verlinden pipe organ has been installed in the Bethany church, John C. Christensen, pastor. It was ready by Dec. 20 and thus could be used and dedicated in its place of service through the Christmas holidays.

**Victory, Mich.**—The Young People of the church donated and installed electric lights in the Victory church, ready for the Christmas service.

**Mrs. Mari Stottrup**, formerly of Askov, Minn., is a patient at the St. Anthony hospital in Denver, Colo. Mrs. Stottrup had the misfortune to fall on icy footing on November 18 and fracture the right hip when sightseeing at "The Kingsley Dam" near Ogala, Nebr. She spent one week at the Eben-Ezer Mercy hospital at Brush, Colo., and was then moved to the Denver hospital to be under the care of a bone specialist there. Mrs. Stottrup in a letter to the editor, sends greetings to all her friends. Her address is; St. Anthony Hospital, Denver, Colo.

**Manistee, Mich.**—Rev. and Mrs. Paul Wikman, 300 Walnut St., Manistee, Mich., received the Christmas gift of a daughter born on December 16. Congratulations!

**Bernhard Hansen**, Wilbur, Wash., died December 6, and funeral services were held from the Wilbur church on the 12th of December. He was a victim of the terrible disease, cancer. He had several weeks before his death submitted to a surgical operation but without any results. Bernhard Hansen was

the oldest son of Mr. and Mrs. Lars Hansen, pioneers in the Kronborg, Marquette, Nebr., congregation. After he finished his college education he was for a period of time Professor at Grand View college. Here he met his wife who was from Wilbur, Wash., and through many years they lived in the Wilbur community and were members of the congregation there. However, through a number of years they were back in the Kronborg, Nebr., community but returned again to the Wilbur, Wash., home on a large farm there.

**The Women's Mission Society** of our synod, as they sent out a number of gifts for Christmas to various institutions and Missions, also sent a gift of \$50 to the treasurer of "Lutheran Tidings." In behalf of our publication we extend a "Thank You" to the women for this fine gift.

**Cedar Falls, Iowa**—A Christmas concert and worship service was given in the Bethlehem church. The choir sang an adaptation of the cantata, "The Christ Child." The choir consisting of twenty-eight members was under the direction of Herb Henry, and the choir members were adorned in their newly acquired robes.

**Salinas, Calif.**—A choir of thirty voices under the direction of Mrs. Ethel Kjaer, presented two cantatas, "The Spirit of Christmas" and "The Story of Bethlehem" on Sunday evening, Dec. 19.

A Sunday school program was given Sunday evening, December 26. The Young people of the church recently purchased and donated new light fixtures for the church.

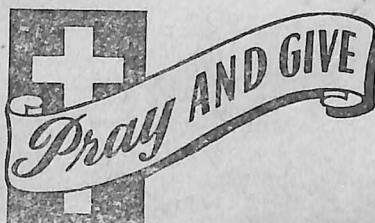
**The District I DAYPL Workshop** was held at Nysted, Nebr., November 26-27 with twenty representatives from Brush, Colo., Denmark, Kans., Cozad, Nysted and Cordova in attendance. The Workshop was held in the Nysted Folk school under the direction of the three pastors, Howard Christensen, Gordon Miller and Clayton Nielsen, and the district president, Dean Christensen of Brush, Colo. The Workshop was considered very successful in several respects.

**West Denmark, Wis.**—A special Song Service, featuring the cantata: "The World's True Light" was given in the West Denmark church on Sunday, Dec. 26 at the morning service. And a Christmas program was given Sunday evening.

**Pastor J. C. Aaberg**, who is temporarily serving the Bridgeport, Conn., church lives in two rooms of the parsonage, 512 East Washington Ave., and gets his board with the young couple who occupy the rest of the house. Many expressions of appreciation have come to the editor for the series of articles from the pen of Pastor J. C. Aaberg: "From New York to Copenhagen." We hope that the author will continue the journey yet for some time into the new year. Thank you, Aaberg, for sharing your many and interesting experiences and impressions with us.

**Dwight, Ill.**—The Sunday school of the St. Peter's church gathered on Monday evening, Dec. 27, for a "Service of Christmas Carols and Candle Lighting." It was a very impressive service.

The Young People presented on Sunday evening, Dec. 26, "The Christmas



## ...For A World In Need

### SEND NOW . . .

#### Food

Sugar, Shortening, Cocoa, Milk, Meats.

#### Clothing

Suits, Dresses, Coats, Bathrobes, Stockings, Underwear, Overalls.

#### Shoes

All sizes, Rubbers, Boots, Slippers.

#### Bedclothes

#### Sewing Materials

Food and clothing given in Christ's name bring hope and witness of love to people who live on the brink of despair. The gifts of American Lutherans saved many this past winter from desperation and sin. Yet, the task is not done—we must continue to supply food, clothing, and self-help materials. Your help is needed now!

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N. 13th Street and Bushkill Drive  
Easton, Pennsylvania

*Give through* **LUTHERAN WORLD RELIEF**



Pageant of the Holy Grail." A group of twenty-two young people enacted on a somewhat small stage the well-known story of King Arthur and his knights, and their search for the Holy Grail.

**St. Stephen's, Chicago**—The traditional Christmas programs were given in the St. Stephen's church. The Young People of the church presented on Wednesday and Thursday evenings, Dec. 28 and 29, the well know "Christmas Carol" by Charles Dickens.

## Santal Mission

### General Budget

District II Convention, Grayling, Mich. ....	\$ 45.89
District VI Convention, Ruth-ton, Minn. ....	35.00
Danebod Danish Ladies' Aid, Tyler, Minn. ....	35.00
St. John's Mission meeting, Hampton, Iowa .....	8.00
Nazareth Ladies' Aid, Withee, Wis. ....	5.00
Ingemann's Ladies' Aid, Moorhead, Iowa .....	10.00
St. John's Church, Seattle, Wash. ....	45.00
Andrew Henriksen, Askov, Minn. ....	100.00
Fredsville Church, Cedar Falls, Iowa .....	80.36
St. Stephen's Mission Circle, Chicago, Ill. ....	7.50
R. C. Mitchells, Lake Benton, Minn. ....	5.00
Luther Memorial Ladies' Aid, Des Moines, Iowa .....	20.00
Women of Our Savior's Church, Omaha, Nebr. ....	88.50
Oak Hill Ladies' Aid, Brayton, Iowa .....	10.00

Mrs. White, Ludington, Mich. ....	8.00
Rev. John Christensen, Ludington, Mich. ....	8.00
St. Ansgar's Church, Waterloo, Iowa .....	75.00
Niels Bonde, Audubon, Iowa .....	2.00
Volmer Ladies' Aid, Dagmar, Mont. ....	10.00
St. Peter's Sunday School, Hay Springs, Nebr. ....	15.00
Mission Circle, Manistee, Mich. ....	42.00
Danevang Church, Danevang, Texas .....	40.00
Alice Jensen, Minneapolis, Minn. ....	5.00
Willing Workers, Dwight, Ill. ....	50.00
St. Peter's Sunday School, Dwight, Ill. ....	101.15
Danebod Church, Tyler, Minn. ....	52.00
In memory of Mrs. Karen Bollesen, Tyler, Minn., Harold Faaborgs .....	1.00
In memory of Mr. and Mrs. Lars Rasmussen, St. Paul, Minn., Dora Rasmussen, St. Paul, Minn. ....	3.00
In memory of S. Chr. Dixon, Askov, Minn., Dora Rasmussen .....	1.00
Mr. and Mrs. Adolf Jensen, Askov, Minn. ....	2.10
In memory of S. N. Nielsen, Chicago, Clarence Petersens, Maywood, Ill. ....	2.00
In memory of Mrs. Chr. Johansen, Dagmar, Mont., Olaf Millers .....	5.00
In memory of Thomasine Jensen, Denmark, Enevold Jensen, Elk Horn, Iowa .....	5.00
In memory of Mrs. Margrethe Madsen, Des Moines, Iowa, Friends in Des Moines .....	11.00
Mrs. Marie Nielsen, Askov, Minn. ....	1.00
In memory of Stephen Norgaard, Los Angeles, Immanuel's Church, Los Angeles, Calif. ....	5.00
In memory of James E. Johnson, Lake Norden, S. D., Mrs. Kathrine Jensen, Brookings, Mrs. Anna Andersen, Mrs. Marie Johnsen and S. G. Andersens, all of Lake Norden .....	4.00
In memory of Hans Madsen, Solvang, Calif., Harksons, Solvang, Calif. ....	25.00
Karen Rowley, Va., and Mette Blair, India .....	15.00
In memory of Mrs. Olga Jorgensen, Chicago, Kirsten Poulsen, Chicago .....	5.00
In memory of Frans Andreassen, Chicago, Kirsten Poulsen ..	5.00
In memory of Peter J. Henningsen, Fredsville, Hans J. Schmidts, Hans K. Petersens, Hilmar Schmidts, Winnifred Schimmels, Jes Jepsens, Hans Petersens, Earl Christensens, Niels P. Olsens, Louie H. Olsens, Harold N. Petersens and Mrs. Hoffman .....	9.50
In memory of "Uncle" Fischer, Easton, Calif., Mrs. Trine Olsen, Easton, Calif. ....	5.00
In memory of Mrs. Preben Jor-	

gensen, Racine, Wis., Joe Kaufmans, R. Biehns, Niels Petersens, Elise Hansen, Mrs. Agnes Hansen, Mrs. Hansine Skov, Mrs. Anna Johansen, Mrs. Einer Fischer and Viggo Sorensens, Racine .....	10.00
For Children in School, Nazareth Danish Ladies' Aid, Withee, Wis. ....	25.00
Total for November .....	\$1,043.10
Total since January 1 .....	\$8,908.98

Gratefully acknowledged,

Dagmar Miller,

Tyler, Minn.

P. S.: In addition, St. Stephen's Mission Circle, Chicago, sent \$17.50 as a Christmas gift to the Ribers whose address is: Kaerabani P. O., Santal Paraganas, India.

## Rural School Life At Danebod

Danebod Folk School opens its doors again for a short session February 21-26. The program is planned primarily for rural people of the immediate community but we invite people from everywhere to join us. There will be room in the dormitory for a limited number of guests who will share with us a few days of rich rural living.

Among the staff members of this second annual Rural Life school are: Dr. E. W. Mueller of the Division of American Missions of National Lutheran Council who will discuss rural problems, Dr. Cleland, economist with the Minnesota Extension Service, Mr. Paul Moore, Rural youth and recreational leader, Lloyd Hansen, and Jeanette Hauschild of the Extension Service, and others.

More information will be forthcoming. A pamphlet will be sent to ministers of the Middle West and to others interested. Please register early so that we may may know how many to plan for.

Enok Mortensen.

## 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.

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.

January 5, 1949

I am a member of the congregation at

Name

New Address

City

State

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