

# Lutheran Tidings

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## Baptismal Hymn

Oh, let thy Spirit with us tarry,  
Dear Lord and Savior, Jesus Christ  
As on thy word to thee we carry  
Our little ones to be baptized!

We to thy name now consecrate them  
To walk as God's dear children here;  
If trials on their path await them  
And they should stumble, be thou near!

If long the road that they shall wander,  
Be thou their never-failing friend!  
But long or short, with thee shall yonder  
In Paradise the journey end.

Deep in their hearts thy name be written,  
Beloved, as theirs in thy right hand  
And send them, when thy hand is hidden,  
Thy Spirit, so they understand.

What angels sing where babes are sleeping  
May they still hear when death draws near,  
And let them see, when shadows deepen,  
The crown beyond the cross appear!

—N. F. S. Grundtvig.

By S. D. Rodholm.

"O lad din Aand nu med os være".

(Revised version).

## CHRIST'S COLLEGE

New Year's Day, 1949

By Rev. Ernest D. Nielsen, Ph. D.

Pastor of Trinity Lutheran Church, Chicago

It is not unusual to hear people speak of Jesus as a teacher. Our modern unparalleled opportunities for education have also intensified our quest for educational improvement. There is an interest in Jesus as a teacher from the standpoint of methods and techniques as much as from the standpoint of the content of His teaching. A first glance may give the erroneous impression that this interest is the result of a new discovery, which, however, merely tends to indicate the inherent peril of modernizing Jesus. Teaching is as inseparable from historic Christianity as baptism. Both are inseparable from the name, Jesus, which the gospel for New Year's Day inscribes upon the portal of the new year. The two are corollaries: To baptize and to teach. They go hand in hand, reminding us that we are both believers and learners. Personally, I would like to place the resolve, worthy of all our reasoned consideration, that we, so to speak, begin the new year by deciding to be learners in the school of Christ.

I

There is no dearth of schools, but education, science—theoretical and applied—commerce and industry, and every other modern device to which we may pin our hope for a better society will prove to be false messiahs unless each one of them is set in the framework of Christian perspective.

It would be a great untruth if one were to say that the year of 1948 did not result in some forward steps toward such realization.

Moreover, as a people we did decide that we are

our brother's keeper. Let it be asserted in an unequivocal voice that the conscience of the Christian people of America contributed toward our decision, as a people, not to abandon the helpless peoples of the world. Forward strides were made in the field of science, not the least as applied to the conquest of disease. Yet, it was also a year which the *Time* magazine described as "a fitful year in a nervous century."

Viewing the year in retrospect, one realizes that the poet was right who said, "To live is to wage war with the demoniacal powers within heart and mind." Man must control these powers, or else they will overpower him. They lurk everywhere; they are not rooted out by investigating committees. They contribute a negative potent which can only be neutralized by the renewal of our hearts and minds.

We are witnessing a resurgent interest in fundamentals which finds expression, for example, in the Great Books courses which are drawing increased attention. To preserve the democratic way of life we must guard ourselves against the type of life which Plato characterized as the democratic man, who according to Sir Richard Livingstone, "has no ruling principle, no clear end, no standard by which he approves or rejects except the impulse of the moment; and his disease is that he does not know what goodness is, has no real hold on it, and so drifts to and fro (and then he adds these significant words). It is almost worse to have no principle than to have a wrong one."

In all sincerity I ask you whether it is possible



for Western man to find the way to that spiritual foundation which he needs without the guidance afforded by Him who speaks of Himself as the way, the truth, and the life? It does not suffice to limit ourselves to the heritage of Rome and Greece in our concern for the fundamental problems of mankind. Western civilization has its spiritual and cultural roots in three centers—Rome, Greece, and Israel.

Paul, the Apostle, sees the same inevitable need. The school of Moses must bring the learner to the school of Christ. The legacy of Israel is a great good, but it ceases to be instrumental and becomes an end in itself whenever it fails to bring men to the school of Christ. It is a danger which threatens every system that pretends to completeness. Instead of actually developing human life as God intends, life is stunted wherever it becomes subservient to other ends than God. The Apostle puts it this way: "Before the faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto (and I insert)—the school—of Christ."

## II

When I stress that it ought to be our firm resolve today to become learners in the school of Christ, it is because I know of no other place in which the one need for which modern man yearns is more fully met. Modern man wants freedom. He trembles and fears that he might lose it. Man wants freedom, but freedom is not created by the fiat of high resolutions or governmental acts. Freedom presupposes faith; the two are corollaries. I no more limit faith to religion than I would limit freedom to political independence. In the widest possible usage of both terms, it is true that freedom cannot exist apart from faith. The epistle for the day speaks about freedom; it speaks of other freedoms in addition to the freedom from law. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female: For ye all are one man in Christ Jesus." Yes, I challenge any one to find any principle of liberty which rests upon a more noble and dynamic foundation than man's sonship with God in Christ Jesus. There is still something for modern man to learn in the school of Christ. We shall neither establish liberty nor Christianize the world order by anything less than the full orb'd message of the meaning of Christian freedom.

In the school of Christ it is not the lesson which is the chief object, but the life which the lesson is to serve. Such words as faith and freedom are weighted with profound meaning in the same proportion in which they are related to life. In fact they really mean nothing except as they are placed in juxtaposition of life. Placed side by side of life, however, they give to life that Christian life-concept which demands nothing less than faith in that which the Scripture speaks of as "life eternal" and a recognition of the claim of the faith upon the Christian. "For as many of you as were baptized into Christ did put on Christ."

I think that the modern Christian is sufficiently humble and contrite in mind and heart not to boast

of his Christian life. He is aware, I believe, of a number of incongruities which are disturbing. Let us beware of making a prententious show of what we are not. However, there lies a real danger, too, in becoming satisfied with less than that which the faith in the creative Word is able to effect in us. Is not that the blot upon us? Is not that the charge against us that altogether too frequently there is no difference between the Christians and the non-Christians? The solemn reference to baptism reminds us that Christian baptism implies a real entry of the believer into Christ and His kingdom. Moreover, it is the beginning of a life which spiritual potentiality lies in filling the spirit of man with the Spirit of Christ.

Indeed, there is need for an emphasis upon the school of Christ in a day in which the churches are thinking in terms of an evangelism that will not be satisfied with religious jargon of one type or another, but which will require that we learn to know what constitutes the "evangel" before we begin to carry on a program of evangelism.

To a world which may spurn the teachings of Christ we have but the example of Jesus to guide us. Let us say to them, as He said to His generation: "Go ye and learn."

But what shall we say to those Christians who take Christianity lightly and think that there are no commitments? To those who forget what is truly involved when we say that Christianity is a way of freedom and not of slavery, of faith and not of unbelief, of life and not of death? I wonder if we ought not point out the error of such a view of Christianity and imprint upon their minds the applicable words: "Ye did not so learn Christ."

To the faithful there comes the constant reminder: "Learn of me." In a day in which the life of the church and the world in so many ways is crucial, it is well to remind ourselves that Jesus addressed Himself to the mature adult; a fact of great spiritual and educational significance, which we have almost forgotten because of the impact of modern education upon the life of the church. This does not imply any disparagement of the church's educational work with children or youth, nor does it imply any minimization whatsoever of the significance of childhood and youth for tomorrow. But the problem of the day is the problem of educating the adult for the responsibilities which are his today.

There are problems in the world today which can only be solved as men and women gain those experiences which only come with the maturing years, but which, nevertheless, are indispensable to that growth of appreciative understanding and creative insight which is necessary for the solution of the problems which face mankind today. Hence, it is of utmost importance that the church reaches the mature adult.

To speak of the urgency of being learners in the school of Christ is not to speak in a frivolous analogy, but to challenge the mature Christian to give serious consideration to the full implications of Christian freedom, faith and life.

As we enter the New Year with the determina-



# That Christ May Be Glorified

By The Rev. Carl P. Rasmussen, Executive Secretary  
Lutheran Commission on Evangelism

After months of careful preparation, the Lutheran Commission on Evangelism is ready to launch its program. Original plans were to put the program into operation in the fall of 1949. The urgency of this cooperative endeavor in evangelism, however, has made it necessary to begin earlier.

There has been a great deal of painstaking preparation. The scope of the program is great. It will include all of the United States and Canada, with over 10,000 congregations of the National Lutheran Council participating. Each one of the general bodies has its own program of evangelism. It has been necessary to coordinate these several programs and to prepare materials that would be satisfactory to all. The commission has taken all these things into consideration.

## Materials for Campaign

The pastors' manual, "That They May Hear His Voice," is now off the press and has been mailed to all the pastors. The laymen's manual, "Approved Unto God," should be ready for mailing the first days of January. Then there are other materials, such as tracts and reports, which we hope to have ready at an early date.

Geographically, the United States has been divided into four regions with a regional director in charge of each. The division of Canada into regions has not been completed but will be by January 12. The regions are divided according to states in the United States and according to provinces in Canada. Each state or province will have a planning board. The size of the planning board will be determined by the size of the state or province and the density of the Lutheran population. As far as possible, each National Lutheran Council body with parishes in the state or province shall be represented on the planning board.

The state or province shall be divided into areas of workable size. The size of the area shall be determined by the number of parishes. An area director will supervise the work in his assigned area.

## Parish Is Unit

This program of evangelism is definitely a parish-missionary program. The unit of operation is the parish. The program will include preaching evangelism and visitation. Humanly speaking, its success will depend upon how earnestly and energetically it is applied on the parish level. The parish pastor, therefore, by virtue of his office, is a most important person in this whole program.

On the educational level the program of evangelism begins with the seminars. The regional directors together with the executive secretary will determine the

number of and the places of these meetings. At the present time we are planning to hold from 15 to 20 seminars. The pastors invited to these two-day courses in evangelism will be asked to train others in the program.

## Pastors' Conferences

There will be pastors' conferences about two months prior to the launching of the program in the state or province. The conferences will be held on an area level. The purpose will be to analyze, study and plan the cooperative evangelism program for that area. Institutes will then be conducted on a city or community basis. These institutes will be attended by the pastors and the selected lay visitors. It is our hope and prayer that by this method we shall be able to train some 300,000 consecrated lay visitors for the gigantic task of witnessing of the love of Christ to the more than 70 million unchurched in our land. This will require and promote a deepening of the spiritual life of each congregation. Evangelism is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

We are all living on borrowed time and our credit is running low. "We must work the works of him that sent me, while it is day; the night cometh when no man can work." With this thought in mind may we permit the constraining love of Christ to spur us on with a divine urgency to witness of Christ, our Lord and Savior.

## Seventy Million Plus

Submitted by Dr. Alfred L. Grewe, a member of the Editorial Committee of the Lutheran Commission on Evangelism and pastor of St. John's Church, Sterling, Illinois.

The Lutheran Commission on Evangelism, which is now launching its great program, heartily and enthusiastically endorsed by the presidents of the eight general bodies constituting the National Lutheran Council, is interested primarily not in numbers but in souls, the immortal souls of men and women and children, whom Jesus redeemed by the shedding of His holy blood. "To bring people to a consciousness of their sins and to an acceptance of Jesus Christ as their personal Saviour" is the great cause which is

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tion to be learners in the school of Christ let this commendation follow us each day: "The Lord be with our going out and our coming in from this time forth for evermore." Amen.

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to be championed in more than ten thousand Lutheran churches of the United States and Canada.

Latest estimates reveal that the population of our country today is about 147,000,000. Of these some 70,000,000 are unchurched. This is a staggering total! Ten times as many people as live in New York City! Eighteen times as many as call Chicago their home! Men and women and youth of all ages! Bankers and bakers! Farmers and factory workers! Professional people and politicians! Teachers and truckers! Learned and illiterate! The army of the unsaved! Souls for whom Jesus lived, suffered, bled and died! You are personally, even intimately acquainted with many of these people. They live in your own community, probably in the house next door or across the street. There is a real possibility that one or more of your immediate relatives may belong to this vast army of the unsaved.

Although these fellow-citizens have no church home, being neither Protestant nor Catholic, neither Lutheran nor Methodist nor Presbyterian nor anything else, they would not hesitate for one moment to answer the question, "Are you a Christian?" in the affirmative. However, we know from the Word of God that, if they were really on the Lord's side, if they really had accepted Jesus as their personal Saviour, looking to Him as their only hope for everlasting salvation, they would be actively affiliated with that

divine institution to which Jesus referred when He met with the disciples in Caesarea Philippi: "I will build my church and the gates of hell shall not prevail against it." (Matthew 16:18). These are the people, 70,000,000 strong, who must be reached in every state and province of the United States and Canada.

Seventy million PLUS! This PLUS also must be our great concern if the cooperative evangelism effort is to accomplish what God Himself wants to see done. The PLUS? The confession must be made that "approximately one-third are only nominal church members." The startling, shocking fact confronts us that every third member whose name appears on the records of a Lutheran Church has in actuality forgotten the solemn promises and the sacred vows of Baptism and confirmation. All who belong to this huge army are in imminent danger of becoming allies of those who constitute the still larger army of 70,000,000. This danger is clearly recognized and fully understood by the Lutheran Commission on Evangelism. And that is why the first of its cardinal points is the "deepening of the spiritual life of the congregation through teaching and preaching missions; establishing the family altar; reviving the indifferent." Can or dare we translate into deeds what we have been singing through the years: "Like a mighty army moves the church of God?"

## Man Without God

By Hanns Lilje

**The modern world has drifted far along the road of believing man can live without God. Our present situation of chaos is the direct result of this loss of faith**

Hans Lilje is bishop of Hannover in Germany. He impressed Americans very strongly by addresses he made during his visit here last year. This article is a condensation from several of these addresses.

We people in some of the European countries may have one advantage over you in America. Perhaps we see a bit more clearly where the road leads which our generation seems to have been traveling for such a long time.

That long road started with the idea that man is independent. He is no longer in need of God. All the main problems of life are best handled without any reference to religion.

All of us—the whole western world—started with that declaration of independence in which man declared that he wanted to live in this world and that this world is the important one. We traveled far along that road.

It is one of the dramatic laws of the spiritual history of the world that at the very moment man loses sight of the image of God, he also loses sight of the image of man. He cannot know what man is, once he tries to overlook who God is. Nothing can sum up the troubles of this troublesome world so clearly as the fact that this generation no longer knows what man is and what man has to do in this world.

There is a very moving, dramatic, terrifying application of that. At the time when man starts to forget about God, and to sever his connections with God,

other gods of this world will take the place of the living God. When man gives up serving the Father of our Lord Jesus Christ, he is bound to create gods out of his own hands or his own brain. This is why one of the most terrifying problems of modern times has been making a god of the state and the political order. And it is also one of the laws of the spiritual world that making the state into a god includes making man into a beast.

One of our German journalists wrote about an event in his life which he never will forget. It was a visit to an asylum for mentally ill people. He told how he was shocked to the foundations of his being by a young man who always waited, while all these poor people talked to one another, for a chance to tell his story, always in the same sad monotone.

It was the story of a man who had been an S. S. guard. He had been ordered one day to partake in the shooting of a number of people, perhaps Jews. He described in that toneless voice how he had done this several times. When these unfortunate creatures had dug their own graves and, with averted faces, knelt down, he had two or three times done with his machine gun what he was expected to do.

The fourth of his turns came. While all these creatures—chained—knelt down for the final thing, suddenly one of them turned around. The young man looked into that pale face and into those frightened



eyes. And then he always said the same thing: "I saw this was a human face and a human being."

That reporter goes on to say that this is a summary of the shock and the experience of a whole generation which forgot about the human face and the human being. Suddenly he was facing again what they had forgotten.

The first task of the church today is that magnificently simple task of teaching a troubled and uncertain generation what man is, who man is in this world. I know of no other place in the spiritual heritage of the world where the uniqueness of man can be rediscovered as it can be in Luther's teaching. Luther's thought about man starts curiously enough, with his ideas about the meaning of the hour of death. That hour in which man dies reveals two things. First, it exposes the fact that man is not his own master. He may live in error for a long time, for a whole lifetime, but there is one moment in his life at least when he is made aware that somebody else is master of his life.

This means that if God proves to be master of our life in the very last hour of our life, then that same thing must be true of all the hours preceding this last one. We are just mistaken if we think we are masters of our own fate. God, who proves to be the Lord of our lives in the very end, is the Lord of our lives in all preceding hours as well.

And the second important thing is this. Man realizes in the hour of his death that he must die his own death. Nobody can take his place.

If it's true of the last hour, it's true of every hour. And here you have the Reformation conception of man's existence. Man must live his own life. There is not a single hour in which he actually can ask somebody to step into his place.

Responsibility is an essential element of man's existence. I am sure that if there is to be a recovery of man it must begin with this: Man's existence in this world is a responsible existence. It is not only that we have a right to live but that God begs us, asks us, commands us to live.

I ought to add that this existence which I describe as a responsible one, also might be called a responsive existence, which means that man must lead a life in which he is answering God, every day, continuously.

And that is important because it makes the difference between modern individualism and the Christian conception of man. If man can only understand his own being in that very moment when he alone has to face God and to see eye to eye with him, that does not mean his isolation. I quote Toynbee who, in one of his very clever essays states, "Seeking God is in itself a social act." This means that man must be made aware of the fact that he is not alone, that life consists in an encounter with someone else, and that only if he knows this he may be able to know what social life really means.

There is that beautiful saying of Martin Luther, that the meaning of man's life together with others is that one ought to become the other's Christ. So much was his thought of man bound together with

social aspects that it is utterly false to think of it in any individualistic way.

Today we live in a situation in which mankind seems to have a hard time recovering all those human qualities of kindness, joy, and mercy, and charity. There have been people who asked for a life in which all the Christian standards would no longer have any meaning. The Nazis at home said this: "Mercy is just a Christian weakness."

And we travel along that road where no mercy is. And the end is that thousands and thousands have to live in a world without mercy. And whatever Christian virtue concerning man we give up, makes for a secularized world, and all of us will have to discover that the world cannot find recovery out of its own resources.

It is one of the things which modern history reveals. Man cannot be merciful out of his own resources. Man, if left alone, must fall into all sorts of brutality and inhumanities. Man cannot maintain a level of kindness, friendliness, charity, mercy in this world, because without supernatural assistance man is incapable of love. This is a mystery about which, of course, sociology usually doesn't speak. This is a point where the church must raise its voice and must insist upon the fact that if there is any supernatural meaning in this world it must also affect our everyday doings with our neighbor.

This exactly is the mission of the church today, to rediscover in all our charitable activities the human face; not to believe in organization, powerful as they are, but to help rediscover the human face, the human being. Where the image of God is, you may also rediscover the image of man. Where it is not, it really can't be rediscovered.

The alternative is this. If we are not led back to these conceptions, the world is doomed to be governed by fear and hatred, the two most powerful teachers in world history. There is no escape from fear and hatred without God's assistance. This divine assistance makes itself visible in the fact that suddenly there are people who are capable of administering the ministry of mercy. They are able to live a Christian life and to have mercy, charity, kindness, love and all these magnificent human qualities which God gives to men.

We live in a world which three years after the end of the war still is unable to settle and to come to peace. Why is it so difficult to find peace? Because without God man is bound to believe in hatred and fear and egoism and can't get rid of them.

And it is not just by chance that man is slipping into that over and over again. At home we live in a nation which had to learn that lesson. It may be different over here. I do not know. But we at home have no chance for any illusions. And we are simply fools if we go on believing that secular wisdom: Man being his own master in this world. We have to learn a hard and bitter lesson, but this can't be done. And this is the reason why people are asking for the living God.

By permission from "The Lutheran."



# IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

## EUROPE ON THE BRINK—1914

But in this boasted march of wrong and error  
Mid the vast splendor of an age that glows,  
One thing, O Jesus, fills my heart with terror;  
The echo of thy voice still feebler grows.

—Victor Hugo.

Historians now frequently speak of 1914 as the close of an epoch. It surely was that. Let us take a look at the great European powers of that year.

By unifying Germany, Bismarck had made that country a great power. She was self-conscious in that role. Her citizens liked it—goose-stepped and strutted. In diplomacy Germany was cantankerous and often hard-boiled. She had gone out for colonies after unification, and had managed to get considerable holdings in Africa, some islands in the Pacific and a foothold in China. Most of the other big powers had carved out a sphere of influence in that hapless country. Why should not she?

German success against France in the Franco-Prussian War had filled Europe with fear. It had upset the old balance of power, and had led to a mad armaments race. Europe was divided into two armed camps with France, Russia and Great Britain on one side, Germany, Austria and Italy on the other.

Inside Germany everything was not well. The Socialists were continually criticising the policies of the government, and the foreigners inside her borders had not become good Germans in spite of all attempts to forcefully Germanize them. Among these were Danes, Poles and French. What worried German patriots was that in case of war these elements might not be fully loyal.

But in spite of internal tensions, most Germans were not too worried. The country was strong and prosperous, and the German army, they believed, was the best in the world. Many visitors to Germany thought that the Germans were arrogant with their efficiency, sparkling uniforms, and their proud navy; but the Germans did not care much about foreign opinion.

Germany's most trusted friend among the nations was Austria, ruled by the ancient house of Habsburg. Austria did not have overseas colonies, but she had what might be called colonies within her own house. There were too many foreigners in it. Among them were Czechs, Slovaks, South Slavs and Italians. While it was not generally known, her house was about ready to topple over.

Austria had ambitions in the Balkans, and there her interests collided with those of Russia and Italy.

Italy was the weakest of the great powers. She had become unified about the same time as Germany, but her land did not have the natural resources nor did her people have the technical competence.

Italy had managed to get a colonial empire in Africa. It looked good on the map, but beyond that had little value.

She too had colonial ambitions in the Balkans,

and, as mentioned above, was in conflict with Austria. When the war came she proved unfaithful to Germany and Austria.

Russia territorially was the giant among the powers, but how weak and corrupt she was, was hardly known. She lost a war to Japan in 1905, and was nearly torn asunder by revolution following this defeat. She had a huge army, but the poor soldiers were to learn that they were expected to fight without ammunition. Meanwhile Czar Nicholas II sat on his shaky throne—hoping for the best.

Russia and Austria were the chief rivals in the Balkans. In 1908 Austria had annexed the provinces of Bosnia and Herzegovina. Russia, together with the people of the provinces, was angry. Many of the Balkan peoples looked to Russia for protection against Austria. Russia liked this role as protector of the Slavs.

Traditionally, France was the great power on the continent, but Germany had pushed her out of the place of honor in 1870-71. She was waiting for the day of revenge. Ever since her defeat by Germany, she had been looking for allies. She had found them in Russia and Britain.

France had a large colonial empire. She held much of north and central Africa. In Morocco she had had serious diplomatic clashes with Germany, but the latter had withdrawn and had accepted compensations elsewhere. France also had holdings in the Far East, and some scattered islands.

France too had internal troubles. The Dreyfus case had attracted world attention, and early in the century had separated church and state. The Catholic Church was accused of being hostile to the Republic. It had also become necessary to purge the army of royalist elements.

It had long been the policy of Great Britain to hold aloof from the quarrels of the continent. She liked that role. Shortly after the defeat of Napoleon in 1815, she had withdrawn from continental affairs and lived in proud isolation. Her commerce, colonies and navy covered the globe. In 1914 \$19,500,000,000 of private British capital was invested abroad. She had given the world a century of peace—Pax Britannia. Wars there had been during the century, but they had been local.

But the rise of Germany had put fear into her heart. Germany and her Kaiser were so unreasonable. Fear of Germany had driven her into a sort of a gentleman's agreement with France and Russia. Fear of Germany had changed her attitude toward the U. S. A. During the Civil War she had been ugly toward the North and Abraham Lincoln. But in the Spanish American War she had been sweet as honey.

By 1914 the greater part of the colonial world had been divided among the powers. What next?

All over Europe democracy, or at least representative government, was on the march. In 1914 every one of the big powers mentioned above had a national



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## A Letter From Esther Nissager Nissen

We have just returned from a wonderful trip to the Danish capital city, Copenhagen, and I will try to give you, my friends, a part in some of the interesting things we saw. We took the fast train over, a trip of about four hours. The first night we walked around enjoying the beautiful sights of all the colored "neon" lights. They have not been lit since before the capitulation, on account of coal shortage. The city was especially beautifully decorated in honor of the British Exhibition. Danish and British flags side by side in all the streets, and all the shop windows were decorated in British colors and all the wonderful things we cannot buy here yet, but are longing for, such as dress goods (cotton and wool), bath towels, etc. In four different places they had exhibitions—in "Forum" there was machinery of most up-to-date forms, another place there were books, writing articles; everything was represented from engines to darning needles. In the Royal Riding Hall we saw all the newest cars, very smart and interesting. When we left the hall Frede, our son, said, "Now we have seen the English cars inside, but here on the streets we can enjoy the American exhibition,"—wonderful large cars belonging to American tourists, were parked all around the building.

One night we visited our largest amusement park, Tivoli, where all the pavilions were filled with interesting things from England. It was exciting for us to see television for the first time; we are looking forward to having it in our homes. Tivoli was especially illuminated for the occasion. We enjoyed hearing The Gordon Highlanders play their old Scottish melodies on rare old instruments, dressed in their national

parliament of some kind. The right of citizens to vote had spread even to Russia. It is true that this was a highly restricted affair, but absolutism seemed to be passing away.

Schools and colleges were multiplying. It seemed to be taken for granted that an enlightened citizenry was modern necessity.

The year 1914 was a year of hope. Generally, the standard of living was rising. People on the whole were eating better food, were wearing better clothes and were traveling more. It is true that the people in Russia were backward in many respects, but it was felt that they too were on the upward trail.

The masses generally believed in progress. True, there were disturbances in the Balkans, but what more could one expect from that powder keg? It was a common opinion that modern man was becoming too civilized to resort to wholesale butchery. He had conquered nature. Surely he could and would conquer himself!

In my next article, I shall deal with the great powers following World War I.

uniforms. We saw the English jet planes making acrobatic stunts over the city. It was spectacular!

Besides the exhibition we enjoyed other sights. One day we visited the glorious monumental Grundtvig church, built as a monument to one of Denmark's most famous men, Bishop Grundtvig. The church is built of yellow brick throughout. The only wood used is for the seats. No decorations except an enormous large Danish flag hanging behind the stone altar. We enjoyed the magnificent view from the top of the tower out over the "city with many towers," as Copenhagen is often called.

We had a lovely evening in the Royal Theatre. Especially interesting was a visit in our "Rigsdag." We saw the different chambers where the government meets; they were beautiful rooms decorated with valuable paintings, also with paintings of former members of the reign. We saw the many precious gifts from other countries, such as the glorious vase from France with inlaid gold and gems, and the wonderful woven wall hanging, a gift from Norway in return for Danish aid during the war.

We also visited "Ryvangel," the cemetery where the brave young men who gave their lives for us during the war are resting side by side. It is at the very spot where many of them were killed by our enemies.

Do take a trip over here and see it all for yourself!

Best regards to all my dear friends,

Esther Nissager Nissen,

H. P. Jensensvej, 5, Højbjerg, Danmark.

## 60th Anniversary Of The "Betania Ladies' Aid"

Ringsted Iowa, August 8, 1948

By Thyra Sorensen

The history of the Betania Ladies' Aid is like most Aids organized in the 80's and 90's. It is the story of how the pioneer women met to grow in Christian fellowship and how they helped in the work of their congregation.

It is today 60 years ago since the Betania Ladies' Aid was organized. It was, as far as is known, the first organization within the community. The ladies of the Danish settlement of Denmark township were

### W.M.S. OFFICERS.

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

President: Mrs. Ida Egede, Hampton, Iowa.

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

Secretary: Miss Reeta Petersen, Gowen, Mich.

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

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



called as a group to the home of Rev. Horslund who at that time was pastor of the St. Ansgar congregation. (This congregation was later called the St. John's). Twelve ladies responded to this invitation and they organized what then was and still is called "The Betania Ladies' Aid."

The twelve charter members were Mrs. Andrew Larsen, Mrs. Morten Pedersen, Mrs. Th. Horslund, Mrs. E. Neve, Mrs. Christen Petersen, Mrs. Peter Kyhl, Mrs. Nikolaj Hansen, Mrs. Hans Jensen, Mrs. Jens Larsen, Mrs. Ane Jepsen, Mrs. Jorgen Jensen, and Mrs. Kristine Andersen.

The first officers were Mrs. Andrew Larsen, president; Mrs. Christen Pedersen, secretary; and Mrs. Th. Horslund, treasurer.

The main object of this organization according to the minutes of their first meeting, was to meet once a month in true fellowship to promote Christian living through song, prayer and God's Holy Word, remembering always Paul's warning to seek peace and mutual understanding in whatever they took upon themselves to do. Secondly, their monthly dues and other money they might have in the treasury, should be used for interior decorating of their church or other beneficial objects decided upon by its members.

The Aid earned money besides its monthly dues by evening entertainments in the Assembly hall and by holding bazaars, suppers, etc.

Our local pastors have always been asked to take part in the entertainment at our meetings. This they have willingly done. Some have lectured on Biblical characters, others have entertained with good readings. On this, our anniversary, we send forth our thanks to all our former pastors and their wives for the helping hand they have given our Aid. To those who have been laid to rest, we ask God to bless their memory.

During those early pioneer days the Aid often helped where it was needed in the form of food, clothing, money, etc. When the prairie fire swept through the colony in 1889, the Aid helped the stricken families. The hardest hit was the Gaarde home; the pioneer mother of this home perished in the fire. As the years have rolled by, the Aid has continued to give where they could be of help.

(To be continued)

## From New York to Denmark Via London

By J. C. Aaberg

### XI

Lemvig is a small city of no great fame located on the south shore of a narrow bay extending inland from the Limfiord.

During an examination in Danish geography a number of years ago, the teacher asked the children if they could name anything "peculiar" that had come from Lemvig. Receiving no answer, she herself answered the question by saying that, of course, Pastor Aaberg had come from there.

I was not born in Lemvig, however, but in the neighboring parish of Møborg. Yet as the city of Lemvig was their nearest civic and trading center, people of my native community usually considered themselves as belonging to it. And although no great fame is connected with its name, it is a pretty enough place, lying peacefully on a narrow strip of land between the pretty bay and a row of steeply towering bluffs. The only drawback to its location is that it has now quite outgrown its original and natural bounds and spreads itself out on the table-land above the bluffs, a fact which makes it hard work to ambulate from one part of it to another.

Although a number of my nearer relatives still live in the city, my main object in going there was not to visit there but to bring a greeting from a good friend in Minneapolis to his mother, Fru Gammelgaard Jensen, and his sister and two brothers, who live with their mother while operating a sizeable shoe store close to the home.

A greeting from a relative in America is usually the same as an open sesame to almost any home in Denmark. Yet the welcome I received from Mrs. Gammelgaard and her children exceeded anything I had so far experienced in Denmark. They not only welcomed me but insisted that I must remain with them as long as I intended to remain in the city. Even when I objected that I had relatives in the city who might expect me to make my home with them, they still persisted in their plea that I should remain where I was. And I must admit that I made no strenuous objections. I had not seen my relatives for so many years that they were practically strangers to me. Besides, some of them were rather big shots who, since I belonged with their poorer relations, had never paid much attention to me, even when I did know them. When I did visit them, however, they received me with all possible kindness, proving that my feeling of inferiority, as frequently happens, may have been as much in myself as in them.

The Gammelgaards occupied a beautiful apartment right beside the bay. And I was given a room with a splendid view over the harbor and the sparkling bay with its rugged shores and the fine countryside beyond. With my never sated love of the sea, it was an unabated delight to sit by my window and look out over the busy harbor, the glittering bay and the blue fiord, and to observe the smallish but sturdy fishing vessels with a certain saucy air about them surging or coming in from their tussle with the deep, sometimes as far away as England, Iceland, and even Greenland.

But the most pleasant part of my room, perhaps, was a real bed with a sure enough mattress, spring and American quilts. Oh, for the comfort of once again easing weary limbs in the softness of such a bed instead of lying down on a thin tick laid down on boards that must have been sawed from iron-wood. It is likely that the latter kind are the best for our health, but who cares when health has to be bought at the cost of nightly comfort.

The Gammelgaards constantly urged me to sleep as long and as late as I could, a proposition which really needed no great amount of urging with me.



And when I did arise, a luxurious breakfast was always ready and waiting for me. Mrs. Gammelgaard was a sprightly old lady in the middle seventies and managed the household herself with the help of a young servant girl. She was also one of those excellent cooks who make every meal a delight. At mealtime she would rather slyly fish around to find out what things I particularly liked. And at my next meal I would be sure to find just that dish on the table, no matter how costly it might be. So I learned to be a little wary in naming my preferences. I did not want to wreck the family.

The family owned a small but very nice car of an English make which Mrs. Gammelgaard had won on a raffle shortly before the outbreak of the war and somehow managed to hide away from the Germans. And most evenings, and sometimes in the daytime if business permitted, we would get into the car and set out for a long ride through the countryside. We drove through parts of the large government forest which I had helped to plant as a child, rode along the rolling shores of the Limfjord with its beautiful bays, visited Bowbjerg, a high clay bank rising steeply out of the sea, and Harboore, a fishing community, well known both for the many tragedies it has suffered from the furies of the ocean, and by its stern but vital Christianity. I saw more of my home community during these rides than I had seen throughout my childhood and youth.

Among the things of especial interest that I saw on our tours was a large German refugee camp located

in the edge of the forest. The camp consisted of a large number of weatherbeaten barracks, surrounded by barbed wire and closely guarded by soldiers. The grounds of the camp was very poor and sandy and, as the weather was unusually dry, it looked especially barren and desolate. And so did the refugees who wandered listlessly about their narrow domain. In a neighboring church yard, long rows of graves, sheltering their dead, bore silent testimony to the hardships and trial of their lot. The graves were bare and wind-blown, just small mounds of gray earth, marked by an occasional wreath of evergreen, wild flowers, and a crude cross made roughly of whatever material had been at hand. Most of the crosses bore inscriptions in German, giving the name, age and birthplace of the deceased, and frequently adding an expression of homely sentiments, such as "loved and missed," "rest in peace" and "safe with God." The majority of the graves were of old people and especially of children. There were whole rows of children's graves. And who could look at these small, pathetic mounds with their homely inscriptions over the innocent victims of evil men's dreams without feeling something tug at one's heartstrings, or bowing one's head in shame of what man has done. They are enemy graves, yes! But they are also graves of human beings alike unto ourselves. How provoking, both of sorrow and comfort, that these innocent victims should rest in the shade of the old, old church where the word of Him who Himself died for man's sin has been preached for a thousand years.

## "Let Them Pass, Please"

By Dr. Clarence E. Krumbholz, Executive Secretary  
Division of Welfare, National Lutheran Council

It was at the airport in Munich, Germany. Some of us were awaiting a plane for the long journey home to America. The time for the scheduled flight had arrived. One of us stepped up to the gate to ask if our plane was ready. "In a few minutes," the attendant said, "but first let these people pass, please."

Then we noticed them. Men, women, youths, and even babies. They had shabby clothes, and carried a queer assortment of battered suitcases, boxes and handbags. As their names were called by the immigration officer, they pressed anxiously forward.

We looked at them more closely. Pale-faced children with the obvious marks of undernourishment, hollow-cheeked mothers, a few tired older men and women, husbands and fathers with worn clothing. But their steps were firm and their eyes bright and eager.

Who were they? Displaced persons, Hungarians, Czechs, Germans, Poles, Ukrainians and Yugoslavs. Some fifty all together. They were setting forth on their long journey to South America. None of them looked back. Instead they pressed forward to a new land of freedom, new homes, and new opportunities to start life anew. Brave people, knowing not what experiences awaited them, but eager to enter even a strange land. Surely, we thought as we stepped back, let them pass first!

I, for one, cannot forget that scene, nor the signi-

ficant words of the attendant. One wanted to help them. I held my breath until the last name had been called. What if, at this last moment, something was wrong, a name not on the list, an irregularity about passports? Happily, it was not so. The whole company was accounted for. A silent prayer of thanksgiving was in my heart.

What about these other thousands of brave souls to whom legal doors have now been opened by the DP legislation of the United States? Will we step back and let them pass?

It is estimated that there are 35 to 40 thousand Lutherans among the displaced persons who are eligible to come to the United States. They want to come. They have filed applications. But they must await jobs and housing assurances from our Lutheran people in this blessed land of ours.

Here is the most challenging opportunity we have yet had in our postwar reconstruction work. We have sent relief to them to meet their spiritual and physical needs. Now they ask us for a chance to start life over again in our midst.

The Lutheran Resettlement Service of the National Lutheran Council must send at least 800 job and housing assurances a month. Lutheran Resettlement Committees are being set up in more than 25 states as quickly as possible. Congregational Committees are

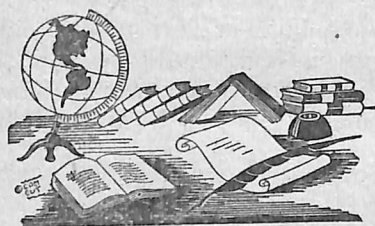


being formed to cooperate with these state-wide groups to find jobs and housing. Haste is required. All kinds of employment is sought. Among these Lutheran displaced persons are people with skills, professions and abilities of every kind. Mechanics, artisans, cabinet makers, carpenters, masons, engineers, housekeepers, nurses, farmers, teachers.

Overseas transportation is furnished by the International Refugee Organization. Inland transportation is advanced to the displaced person and his family by the National Lutheran Council. Employers are not legally or financially obligated. But moral, Christian obligations to help them become adjusted are necessary.

Assurances have already been sent abroad for about 2,000 people. But more are needed quickly! Are you willing to help? Then speak to your pastor about an opportunity you can make available. Details will soon be in his hands as to the procedures to be followed. Or write directly to your State Lutheran Resettlement Committee or the National Lutheran Council.

Step aside a minute from your own interests and let them pass, please.



## Across the Editor's Desk

**Representatives of The Eight Lutheran Synods** of the National Lutheran Council met in Minneapolis on January 4 to consider prospects and possibilities of closer Lutheran Unity Move. We are privileged to be able to bring the following report submitted from the meeting by Dr. E. E. Ryden, editor of The Lutheran Companion and appointed secretary of the meeting:

Dr. Ryden reports the following:

Lutheran unity is definitely on the march. In what may prove to be one of the most significant moves ever taken in the direction of unifying the Lutheran forces of America, thirty-four representatives of the eight general bodies participating in the National Lutheran Council voted unanimously on January 4 in favor of "a closer organization affiliation of their respective bodies." The historic meeting was held in the headquarters of the Augustana Lutheran Church in Minneapolis and was attended by outstanding Lutheran leaders from all sections of the country, including the eight presidents of the National Lutheran Council groups.

Whether the action will result in the formation of a federation or if it will move still farther in the direction of organic union will be determined by subsequent decisions of the participating bodies. Another meeting of the representatives of the eight groups is scheduled to be held next September, at which time more definite plans will be presented by a special committee of fifteen appointed at the Minneapolis meeting.

### Involves Four Million Lutherans

The eight general bodies involved in the unity move embrace a total of four million baptized Lutherans, or two-thirds of all Lutherans in America. The groups are:

- United Lutheran Church in America.
- Evangelical Lutheran Church.
- American Lutheran Church.
- Augustana Lutheran Church.
- Lutheran Free Church.
- United Evangelical Lutheran Church.
- Danish Evangelical Lutheran Church.
- Suomi Synod.

The meeting was held under the sponsorship of the Augustana Lutheran Church and was the result of a resolution adopted by that body at its annual convention last June when it went on record in favor of organic union of the National Lutheran Council groups, with federation as an intermediate step if necessary. Presiding at the Minneapolis conference was Dr. P. O. Bersell, president of the Augustana Lutheran Church, who set forth in a preliminary statement the motives and purposes of his group in initiating the discussions.

### Governor Youngdahl Participates

The debate over the proposal to unite the forces of American Lutheranism occupied an entire day. Participating in the discussions was the Hon. Luther Youngdahl, governor of Minnesota, a member of the Augustana delegation. In a strong plea to the assembled group, the Minnesota chief executive urged the Lutherans of America to close their ranks to meet the urgent problems confronting the Church today. He insisted that "time is of the essence" and declared that the Church is facing a more serious situation in the world than most people realize.

The decisive resolution was presented by Dr. Emanuel Poppen, president of the American Lutheran Church. It reads:

"Resolved, that it is the sense of this group that a closer organizational affiliation of the participating bodies in the National Lutheran Council is desirable and should be sought by all proper means."

When a ballot was taken, it was found that not a single dissenting vote had been cast against the resolution.

### Shall It be a Federation?

Following the adoption of this resolution, there was an extended discussion relative to the nature of the contemplated organization. While some favored a federation as a preliminary step, others expressed a strong desire that it might go farther in the direction of organic union. Dr. Franklin Clark Fry, president of the United Lutheran Church, argued forcefully for "a federated Church."

By motion of Dr. Oscar F. Blackwelder of Washington, D. C., a member of the United Lutheran Church delegation, it was finally decided to authorize the appointment of a committee of fifteen "to prepare a structural plan" for the new organization. The members of this committee, which is to report its proposals to a second meeting of the representatives of the eight general bodies in September, are:

- American Lutheran Church—Dr. Julius Bodensieck, Du-
- buque, Iowa, Dr. William L. Young, Columbus, Ohio.
- United Lutheran Church—Dr. H. H. Bagger, Lancaster, Pa.;
- Dr. R. E. Tulloss, Springfield, Ohio; Judge James F.



Henninger, Allentown, Pa.; Mr. Edward Rinderknecht, Toledo, Ohio; Dr. Paul H. Kraus, Fort Wayne, Ind. Augustana Lutheran Church—Dr. Oscar A. Benson, Chicago, Ill.; Dr. E. E. Ryden, Rock Island, Ill. United Evangelical Lutheran Church—Dr. N. C. Carlsen, Blair, Nebr. Danish Evangelical Lutheran Church—The Rev. Holger Nielsen, Cedar Falls, Iowa. Suomi Synod—Dr. John Wargelin, Negaunee, Mich. Evangelical Lutheran Church—to be determined later. Lutheran Free Church—to be determined later.

### Termed Significant Step

Lutheran leaders who attended the conference hailed the Minneapolis action as one of utmost significance in the strivings for Lutheran unity, the real significance of which is not yet apparent. In a statement given to the press at the conclusion of the meeting Dr. Bersell stated:

"The meeting held today will undoubtedly mark an epoch in American Lutheranism. The meeting of minds and hearts demonstrated a remarkable unanimity in a sincere desire for Lutheran unity. It is now my well-founded hope that at least a strong federation will be effected within a few years. The committee will meet again in the fall of this year to consider the subcommittee's report as to the structure of the new organization, and when finally formulated and adopted it will be submitted to the eight general bodies for action at their conventions next year."

### Those Who Participated

Those who participated in the Minneapolis discussions as representatives of the eight general bodies were the following:

American Lutheran Church—Dr. Emanuel Poppen and Dr. H. F. Schuh.  
Augustana Lutheran Church—Dr. P. O. Bersell, Dr. O. A. Benson, Dr. E. E. Ryden, Dr. Emil Swenson and Governor Luther Youngdahl.  
Evangelical Lutheran Church—Dr. J. A. Aasgaard, Dr. T. F. Gullixson, Dr. Martin Anderson, Dr. N. Westby and Mr. S. H. Holstad.  
Lutheran Free Church—Dr. T. O. Burntvedt and the Rev. C. J. Carlsen.  
Suomi Synod—Dr. A. Haapanen, the Rev. E. J. Isaac, Dr. John Wargelin, the Rev. Onni A. Koski, and the Rev. Carl J. Tamminen.  
United Evangelical Lutheran Church—Dr. N. C. Carlsen, the Rev. Hans C. Jersild, the Rev. Theo. M. Hansen, Dr. Silas Andersen, and Mr. N. T. Lund.  
Danish Evangelical Lutheran Church—The Rev. Alfred Jensen, the Rev. E. K. Moeller, the Rev. Holger Nielsen and the Rev. O. S. Jorgensen.  
United Lutheran Church in America—Dr. Franklin Clark Fry, Dr. Henry H. Bagger, Dr. Oscar F. Blackwelder, Mr. J. K. Jensen, Mr. Edward Rinderknecht and Dr. Paul H. Roth.

**THE 1949 MARCH OF DIMES**—It is only human, once danger seems past, to forget fear we felt at the time. Now that mid-winter is at hand, the memory of last-summer's dreadful infantile paralysis epidemic may also have dimmed.

But we don't believe so. Right now thousands upon thousands of Americans will recall vividly, and personally, the way polio struck down boys and girls in community after community, in state after state. They will also recall the all-out fight waged against the disease by the National Foundation for Infantile

Paralysis and its chapters throughout the nation. They will remember, too, how professional personnel, equipment, and millions of dollars to meet the bills were rushed to epidemic sectors.

Yes, the 1948 polio epidemic is past. But it lives on in hospitals, in clinics, in homes—wherever youngsters stricken last summer are staging a courageous comeback in a fight for life and health.

Because of the unprecedented cost of the 1948 polio epidemic, the National Foundation for Infantile Paralysis exhausted its funds. It now estimates its epidemic emergency aid fund will face a \$1,250,000 deficit, and expenditures of all types will have exceeded income by more than \$2,500,000 for the year just past.

This great polio-fighting organization is not endowed. It depends solely upon its annual appeal—the March of Dimes—for funds to carry on its work. Let us all recall this fact, too, during the 1949 March of Dimes, January 14–31. Let us recall what has been done, can be done, will be done for polio victims—and GIVE, GIVE GENEROUSLY.

## Greetings and Comments From Our Readers

### DANISH GYMNASTS TO VISIT AMERICAN UNIVERSITIES AND COLLEGES IN 1949

A great deal has been said and written about Flensted Jensen and his gym team since they toured this country in 1947. Much of it has been praise and some of it has been severe criticism. Like many other Danish Americans I have always been interested in having Danish gymnastics introduced into the American program of physical education. It was therefore that we welcomed Flensted Jensen and his gym team with great expectation in 1947. Denmark and all Danish Americans can be proud of the fine impression made by them. Through them many new ties with the old country were established, and as guests in our home they gave memories which many of us will long remember. To the American public and to institutions they were true ambassadors of "Good Will." Viewed by some of us engaged in physical education, the tour did not quite accomplish what we had hoped. Those who attended the banquet in behalf of the group in Dania Hall in Chicago will remember I voiced my opinion that if the purpose of such tours was to create an interest and a better understanding of Danish gymnastics among American physical educators, exhibitions were not sufficient. When it became known that Flensted Jensen was contemplating another tour in 1949 some of us voiced our opinion against it openly both in the Danish newspapers in this country and in Denmark, if the tour would consist merely of exhibitions.

Flensted Jensen is now in this country to lay plans for a new tour in 1949. I have had the opportunity to talk to him at great length during his one week stay in Chicago, about his proposed tour, purpose and plans. In the meantime I have discussed and corresponded with a number of American physical educators about their point of view on Danish gymnastics. The response is encouraging, and the majority believe that Denmark has something to contribute to the American program of physical education. They feel, however, that in order to understand Danish gymnastics fully it must be studied at close range and that the 1947 tour did not make that possible—(with a few exceptions).

Flensted Jensen, in planning his 1949 tour has taken into full consideration the American point of view. He is direct-



ing his tour mainly toward American universities and colleges with a longer stay at each institution wherever possible. There will be lectures and short courses, discussions and game activities between Danish gymnasts and American students wherever it can be arranged, with the possible exchange of students in the future. I can fully subscribe to such a plan and there can be no doubt that such a tour will be a success. Flensted Jensen has already received numerous invitations from universities and colleges. One college in Chicago has invited the group for a full week's stay. There will of course be many a Danish colony which will want to invite Flensted Jensen and the group to give an exhibition, and it is certain that they will accept if time permits. Flensted Jensen can be reached through the Danish Embassy, Washington, D. C., while in this country. His stay lasts until about March.

In our days when there is such a need for a better understanding and good will among people and nations we should all support causes directed toward that end, be it in the field of religion, social studies or physical education. I firmly believe Flensted Jensen's 1949 tour will make a real contribution in the right direction. The tour is a great responsibility and undertaking. American institutions are welcoming the group, let us Danish Americans give them our welcome and support. If well conducted it serves a purpose greater than any individual, the people of our two countries are the benefactors.

Peter Sorensen,  
Y.M.C.A. Chicago.

## Grand View College And Our Youth

### Grand View College Starts The New Year

It was just one minute before eight o'clock when Harry remembered that the class bells had been silenced during vacation. He made a mad leap for the automatic bell-ringer, and when the zero hour struck a merry new year's bell called bright and happy students back to their classes. That is some of them. Some weren't bright and some weren't happy, for who can be bright and happy at eight o'clock on the day after vacation? And some just weren't there. The Big Snow had them in its clutches in Nebraska and Wyoming.

But classes got started. Vacation-numb brains started to function again as the blood returned from vacation-heavy stomachs. Smiles thawed out as the normal nine o'clock hilarity rose and was augmented by genuine happiness at seeing one another and at being back at good old Grand View. But those who weren't there still weren't there. Some of them will probably never be all there, but there were hopes for those who were in the clutches of the Big Snow in Nebraska and Wyoming.

The weatherman had promised snow in Iowa, but he must have been reading a popular novel of a few years ago, "Take All to Nebraska," and gotten his orders mixed. He even dumped a few million tons of snow across Highway 30 and the U. P. railroad tracks in Wyoming. As a result everything was soon snafu in those regions, and Grand View students from Nebraska, Kansas, Washington, Oregon and California just disappeared in the Big Snow. Some of them managed to get next to Western Union and the telegrams came through: Train snowbound in Green River.—Car snowbound in Laramie.—Plane grounded in Salt Lake City. The smart ones who had been home or vacationed

in Hay Springs started early enough, and after a delay and a minor smash-up in Grand Island they managed to come through a day late, being escorted in part by the sturdy lads from Marquette.

Spirits were generally high, for wasn't Grand View near the top of the heap as far as basketball was concerned? That spine-thriller at Drake fieldhouse just before Christmas had done it, for Grand View's Vikings had edged out one of their main rivals 47-46 when Neil Gribskov sank a free throw just ten seconds before the gun. New Year's day found them third in the standings with seven won and one lost. Only two teams were better with five won and none lost, but on Tuesday the news spread that both of these teams had been beaten, and this automatically placed the Vikings at the very top of the Iowa Junior College conference. Usually Grand View gets but scant recognition in the sports pages. We must be on the wrong side of the railroad tracks. But January 5, the Des Moines Tribune carried a very nice feature article about Coach Harold Knudsen and his boys, and the team responded by winning two more games that week, despite the fact that Neil Gribskov was still marooned in the Big Snow. So now the Vikings have won nine games and lost only one—and that one to a school almost three times its size.

There are other nice things to remember. The Christmas concert was a fine success, and the choir will be ready for Oluf Lund's return the second semester in order to repeat the successes of last year. January 6, Dr. Erling Jensen came down to lecture about atomic energy, and the following day most of the eskimos came struggling out of the Big Snow to bring the enrollment up to normal. January 15, the Drake University choir is scheduled to sing at the college assembly, but with this the good news again fades out. For the week after that is exam week. There will probably be some who wished they were marooned in the Big Snow when the exam schedule takes effect, but we confidently expect that they will eventually emerge to a happy and successful second semester.

And oh, yes, there is some more good news. The six winter students of before Christmas have found four more comrades, one from Newell and three

from Marquette, so we have a very fine and active little winter school. You will hear more from it later on. Until then, au revoir!

John Henry.

### Grand View Alumni

A New Year—another "Studenterfest" in the near future! Let your donations be able to present the Station Wagon to our college at that time.

Acknowledging the following contributions toward the Grand View Station Wagon Fund:

Previously acknowledged	-----	\$1,605.50
Mr. and Mrs. Arnold Farstrup,		
Exira, Iowa	-----	10.00
Mr. and Mrs. S. C. Andersen		
and Margaret Andersen, Des		
Moines, Iowa	-----	50.00
Miss Cora E. Sorensen, Spencer,		
Iowa	-----	10.00

Total to date ----- \$1,675.50  
Thank you.

But we still need considerable more gifts.

Cora E. Sorensen,  
105 E. Second Street, Spencer, Iowa.



Infantile paralysis again has dealt the nation a heavy blow. Indications are that the 1948 toll of the disease may approach the 1946 total of 25,191 cases—second worst year in the history of polio in the United States.

In the last six years to date, approximately 100,000 persons—little children for the most part—have been stricken by this crippling disease. The March of Dimes, which finances the care and treatment programs of the National Foundation for Infantile Paralysis, and its research projects aimed at finding a preventive or cure for polio, affords the only hope of recovery for many of these boys and girls.



## OUR CHURCH

The Lutheran World Action quota for our synod was reached in our synod treasurer's office by the January 1 deadline, as was also the goal of \$4,000,000 for the eight Lutheran synods comprising the National Lutheran Council of America.—Unfortunately there were some congregations, and in many congregations some individuals that did not respond to the appeal. But fortunately there were congregations and individuals that had the spirit of love and good will and who also had the financial ability to give extra gifts.

**Seattle, Wash.**—A Sunday School Institute for the teachers of District IX will be held in the Seattle church during the week-end, February 5-6. The first session will be held Saturday, Feb. 5, 10 o'clock in the parsonage hall.—All young people and adults interested in Sunday school work are cordially invited to attend.

**Pastor L. C. Bundgaard** has resigned from his pastorate in Withee, Wis., his resignation to be effective June 1. He has served the Withee congregation since July 1, 1942; and due to his efforts and interest in a group of church people at Wolters Corner, near Withee, and these being unaffiliated with a church or synod, a new congregation was organized and was officially accepted into our synod at the annual convention in June. Pastor Bundgaard is a regular contributor to our various church publications as well as active in District and synodical work.

**Danevang, Texas.**—The Danevang congregation has experienced a fine spirit of cooperation this past year. The new church, secured from one of the U. S. Army Camps nearby, has been completed. A fine electric organ, a new pulpit and altar has been installed. Considerable improvement was done on the cemetery by filling in low spots and adding considerable surface gravel. A new parsonage is planned and will, according to plans, be a reality this coming year. Thus this comparatively small congregation has contributed a sum of about \$20,000 this past year. Well done!

The Annual Pastor's Institute will be held at Grand View College during the mid-week of April 19-21. Guest speakers will be Dr. Joseph Sittler, Jr., from the Chicago Lutheran Theological Seminary in Maywood, Ill., Dr. Ernest D. Nielsen, pastor of Trinity Church, Chicago, and the former Minister of Church Affairs in Denmark, Hr. Arne Sorensen. These Institutes have been quite well attended, and this year's Institute deserves a large attendance.

**Dagmar, Mont.**—The Dagmar congregation, at an extra meeting held New Year's Day, voted to sponsor the bring-

ing of a family from the Displaced Persons of Europe to the Dagmar community as soon as it can be arranged. The church council will act as a committee, and the former parsonage will be made available for living quarters when the family arrives.

**Hartford, Conn.**—The Sunday School of Our Savior's Church presented the Christmas pageant, "The Star of Promise" on December 22.

**Brooklyn, N. Y.**—Dr. Johannes Knudsen, president of Grand View College, was scheduled as the guest speaker in Our Savior's Church on Sunday, January 9.

The Young People's Society of the Brooklyn Church recently sponsored a redecoration of the church hall. A very thorough job was done, replacing certain underfloor beams, etc., resanding of walls, painting of the entire interior. A total of 969½ hours of work were donated; and a total of \$205 was spent on material.

**Omaha, Nebr.**—The Men's Club had invited as the guest speaker for the January 12 meeting Dr. Otto Hoiberg, associate professor of Sociology at University of Nebraska.

**Los Angeles, Calif.**—Mr. Georg Strandvold, editor of "Decorah Posten," was the guest speaker in the Emanuel Church hall at a Fellowship meeting held Sunday evening, January 9.

**St. Stephen's, Chicago**—The "TENTH ANNIVERSARY" of the completion of the present church edifice and parsonage was observed Sunday, December 19. Pastor Viggo M. Hansen of Marinette, Wis., District president, was the guest speaker. Pastor Hansen was the pastor of the St. Stephen's Church when the new and spacious church edifice was erected in 1938. It is considered as one of the most complete and well arranged church plants in our synod.

## GREETINGS

In behalf of my wife and myself I wish to express a sincere THANK YOU to everyone who in one way or another sent greetings to our festive Golden Wedding which we observed on Sunday, Dec. 26.

We had a very festive day here in our Parish Hall in the afternoon and in our home throughout the entire day. And the many telegrams and greeting cards received throughout the day made us feel that we have a large host of friends.

Again a sincere THANK YOU!

P. J. Agerskov Petersen,  
Danevang, Texas.

## 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.



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## Acknowledgment Of Receipts From the Synod Treasurer

For the Period, Dec. 10 to Dec. 31, 1948,  
Inclusive

### Towards the Budget:

Previously acknowledged ----\$ 6,865.69

### Unassigned Receipts to the Budget:

Congregations—	
Hartford, Conn. ....	280.00
Troy, N. Y. ....	360.00
Bridgeport, Conn. ....	100.00
Muskegon, Mich. ....	89.50
St. Stephan's, Chicago, Ill. ....	175.00
Racine, Wis. ....	250.81
Hampton, Iowa ....	150.00
Flaxton, N. D. ....	50.00
Askov, Minn. ....	130.60
Gayville, S. D. ....	341.00
Dalum, Alberta, Canada ....	175.00
Omaha, Nebr. ....	40.00
Los Angeles, Calif. ....	67.75
Seattle, Wash. ....	119.20

### To Pension Fund:

Congregations—	
Bridgeport, Conn. ....	66.35
St. Stephan's, Chicago, Ill. ....	60.00
Racine, Wis. ....	31.00
Dwight, Ill. ....	86.00
Fredsville, Iowa ....	10.00
Oak Hill, Iowa ....	7.00
Hampton, Iowa ....	60.00
Ringsted, Iowa ....	47.50
Kimballton, Iowa ....	1.00
Exira, Iowa ....	29.00
Dalum, Canada ....	47.00
Marquette, Nebr. ....	37.90
Easton, Calif. ....	28.00
Solvang, Calif. ....	23.50
Los Angeles, Calif. ....	81.20
Tacoma, Wash. ....	15.00
Seattle, Wash. ....	121.56
Ladies' Aid and Junior Ladies' Aid, Brooklyn, N. Y. ....	30.00
Ladies' Aid, Detroit, Mich. ....	15.00
Kronborg Ladies' Aid, Marquette, Nebr. ....	25.00
Danish Ladies' Aid, Omaha, Nebr. ....	5.00

### Home Mission:

Congregation, Hetland-Badger, S. D. ....		1.00
Mr. and Mrs. S. Dixen-Sorensen, Dwight, Ill. ....		10.00
"In memory of Niels Thompson, Arlington, S. D.," Chris Stensgaard, Mr. and Mrs. Peter Damm, Martin Kjellsen family and Otto Kjellsen family ....		4.00
"In memory of Mrs. George Madsen, White, S. D.," by Danish Lutheran Aid, White, S. D. ....		25.00
Congregations—		
Greenville, Mich. (President's travel) ....	17.75	
Detroit, Mich. (President's travel) ....	23.22	
Ringsted, Iowa, (Lutheran Tidings) ....	2.50	

### For Annual Reports:

Congregations—

Bridgeport, Conn. ....	2.50
St. Stephan's, Chicago, Ill. ....	5.00
Newell, Iowa ....	7.50
Luck, Wis. ....	3.25
Bone Lake, Wis. ....	1.00
Cordova, Nebr. ....	1.25
Tacoma, Wash. ....	2.50

### Tyler Old People's Home:

Congregation, Junction City, Ore. ....	20.00
Danish Ladies' Aid, Grayling, Mich. ....	5.00
Willing Workers Society, Dwight, Ill. ....	17.94
Ladies' Aid, Fredsville, Iowa ....	10.00
Ladies' Aid, Bone Lake, Wis. ....	5.00
Danish Ladies' Aid, Omaha, Nebr. ....	5.00
Danish Ladies' Aid, Solvang, Calif. ....	10.00

Total to budget to date ----\$10,200.97

### Received for Items Outside the Budget:

#### To Church Extension Fund:

Congregations—	
Waterloo, Iowa ....	\$ 243.00
Newell, Iowa ....	300.00
Luck, Wis. ....	95.50
Omaha, Nebr. ....	9.75

#### To the Student Loan Fund:

"In memory of S. N. Nielsen, Chicago, Ill.," Mr. and Mrs. Ehms Eskildsen, Red-dick, Ill. ....		10.00
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#### Children's Home, Chicago, Ill.:

Congregations—	
Diamond Lake, Minn. ....	26.50
Ringsted, Iowa ....	10.00
St. Stephan's, Chicago, Ill. ....	38.75
Racine, Wis. ....	10.00
Junction City, Ore. ....	10.00
Danish Ladies' Aid, Grayling, Mich. ....	5.00
Danish Ladies' Aid, Gardner, Ill. ....	10.00
Bethania Ladies' Aid, Ringsted, Iowa ....	10.00
Ingemann's Sunday School, Moorhead, Iowa ....	5.00
Anton Fredricksen, Moorhead, Iowa ....	1.00
Sunday School, Oak Hill, Iowa ....	5.00
Ladies' Aid, Luck, Wis. ....	10.00
Katrine Jensen, Brookings, S. D. ....	5.00
Danish Ladies' Aid, Omaha, Nebr. ....	5.00
Kronborg Ladies' Aid, Marquette, Nebr. ....	15.00
"In memory of Mrs. George Madsen, White, S. D." by Danish Lutheran Aid, White, S. D. ....	10.00

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

Ladies' Aid, Luck, Wis. ....	5.00
Congregations—	
Dalum, Canada ....	21.25
Solvang, Calif. ....	12.30
Seattle, Wash. ....	4.00

#### To Danish Seaman's Mission:

Congregation, Racine, Wis. ....	25.00
Ladies' Aid Society, Perth Amboy, N. J. ....	10.00

Ladies' Aid, Detroit, Mich. ....	15.00
Danish Ladies' Aid, Bone Lake, Wis. ....	10.00
Ladies' Aid, Luck, Wis. ....	10.00
Danish Ladies' Aid, Diamond Lake, Minn. ....	10.00
Danish Ladies' Aid, Omaha, Nebr. ....	15.00
Kronborg Ladies' Aid, Marquette, Nebr. ....	25.00
Danish Ladies' Aid, Solvang, Calif. ....	10.00

#### To Women's Mission Society:

Kronborg Ladies' Aid, Marquette, Nebr. ....	25.00
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#### To Lutheran World Action, (1948) Quota:

Previously acknowledged, congregations, Ladies' Aids and miscellaneous ....	\$13,308.43
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#### Congregations—

Hartford, Conn. ....	300.00
Troy, N. Y. ....	442.50
E. Port Chester, N. Y. ....	2.00
Grayling, Mich. ....	56.00
Bridgeport, Conn. ....	220.00
Muskegon, Mich. ....	108.25
Manistee, Mich. ....	33.50
Greenville, Mich. ....	144.50
Germania, Mich. ....	103.00
Marinette, Wis. ....	131.50
Dwight, Ill. ....	187.50
Trinity, Chicago, Ill. ....	198.50
St. Stephan's, Chicago, Ill. ....	78.50
Racine, Wis. ....	175.50
Ringsted, Iowa ....	11.00
Waterloo, Iowa, ....	87.65
Waterloo, Iowa, L. W. Relief ....	10.00
Hampton, Iowa ....	248.25
Newell, Iowa ....	525.00
Moorhead, Iowa ....	29.00
Des Moines, Iowa ....	292.91
Oak Hill, Iowa ....	46.30
Cedar Falls, Iowa ....	394.51
Flaxton, N. D. ....	31.50
Askov, Minn. ....	123.80
Bone Lake, Wis. ....	32.00
Dagmar, Mont. ....	231.50
Volmer, Mont. ....	34.00
Dalum, Canada ....	114.00
Gayville, S. D. ....	188.50
Viborg, S. D. ....	29.35
Tyler, Minn. ....	1,235.25
Diamond Lake, Minn. ....	344.00
Hetland-Badger, S. D. ....	248.00
White, S. D. ....	104.00
Ruthton, Minn. ....	281.00
Hay Springs, Nebr. ....	54.36
Omaha, Nebr. ....	6.50
Cordova, Nebr. ....	100.00
Davey, Nebr. ....	10.00
Danevang, Texas ....	184.00
Parlier, Calif. ....	10.00
Solvang, Calif. ....	280.05
Los Angeles, Calif. ....	18.00
Los Angeles, Calif., L. W. Relief ....	6.00
Junction City, Ore. ....	50.00
Tacoma, Wash. ....	15.00
Wilbur, Wash. ....	8.00
Seattle, Wash. ....	8.00
Congregation and Ladies' Aid, Easton, Calif. ....	98.00
"In memory of Aage T. Larsen, Antelope, Mont.," Mr. and Mrs. Thomas Sundsted and Erik Sundsted ....	5.00



"In memory of Niels Thompson, Arlington, S. D.," Mr. and Mrs. Louis Horstad, Mr. and Mrs. Tony Sand, Mr. and Mrs. A. B. Matteson, Mr. and Mrs. A. S. Pedersen, Mr. and Mrs. Walter Jensen	5.00
Mr. and Mrs. Lyle Jacobsen, Mr. and Mrs. Lorany Severson, Mr. and Mrs. Axel Severson, Mr. and Mrs. Niels Severson	4.00
Mrs. N. P. Nielsen, Askov, Minn.	1.00
"In memory of Jim Jensen," from Hope Lutheran Ladies' Aid, Ruthton, Minn.	3.00
"In memory of Carl C. Madsen," by Hope Lutheran Ladies' Aid, Ruthton, Minn.	3.00
Einar V. Pedersen and family, Luck, Wis.	100.00
S. Diken-Sorensen, Dwight, Ill.	100.00
"In memory of Carl Madsen, Ruthton, Minn.," Danish Brotherhood Lodge	5.00
From Friends	18.00
	<u>\$ 7,914.68</u>
Previously acknowledged, Sunday schools	296.95
Sunday School, Grayling, Mich.	14.50
	<u>\$ 311.45</u>

Total to 1948 LWA Quota \$21,534.56

#### Towards G.V.C. Building Fund Debt Retirement\* (The \$3.78 Fund):

Previously acknowledged	\$ 423.00
Congregation, Gayville, S. D.	64.00
"Memory of Bernhardt Hansen, Wilbur, Wash.," Mr. and Mrs. Peter B. Petersen, Mr. and Mrs. Valdemar Rasmussen, Mr. and Mrs. Georg Jensen, Mr. and Mrs. Thomas Williamsen, Mr. and Mrs. Niels Wodder, Mr. and Mrs. Christian Jacobsen, Mr. and Mrs. Herluf Bollesen, Mr. and Mrs. Karl Thomsen, Marie and Maren Williamsen and Peter Thomsen, Kronborg, Nebr.	10.00
Mr. and Mrs. L. P. Lund, Newell, Iowa	10.00
Elker R. Nielsen, Chicago, Ill.	500.00
Mrs. Margaret N. Mose, Chicago, Ill.	500.00
Congregations—	
Luck, Wis.	73.00
Bone Lake, Wis.	19.00
Tacoma, Wash.	15.00
Racine, Wis.	618.50
Mrs. Sara S. Madsen, Palo Alto, Calif.	5.00
Mrs. Anna Christensen, Tacoma, Wash.	5.00
Jens S. Bollesen, Tyler, Minn.	10.00
Thomas Therkildsen, San Mateo, Calif.	50.00
Rev. Alfred Sorensen, Chicago, Ill.	5.00

"In memory of Friends who have passed away this year," Rev. and Mrs. Holger Strandskov, Dwight, Ill.	10.00
Rev. and Mrs. Ottar Jorgensen, Minneapolis, Minn.	5.00
Total to date	<u>\$ 2,322.50</u>

You will note from the above that we reached a total of \$21,534.56 for Lutheran World Action for 1948. Our quota was \$21,372.00 and was thus over-subscribed by \$162.56. This is indeed gratifying—especially in view of the fact that such old congregations as Brooklyn, Detroit and Menominee failed us. On behalf of the synod I wish to thank all those who responded so generously—not only for Lutheran World Action but also for many other good causes during the month of December—yes, all through the year 1948.

\*This was formerly reported as the "\$3.87 Fund." By \$3.87 is meant the daily cost of carrying the debt created by our building program. We were able to reduce this debt by \$2,000 during December and the balance is now \$33,000. This reduction brought the daily interest down to \$3.78 for the month of December. The fund will therefore now be called "the \$3.78 Fund" until we are in position to reduce the debt further. I wonder, how soon shall we be able to bring the figure 3.78 down to zero?

Sincerely yours,

Olaf R. Juhl,

Synod Treasurer.

4752 Oakland Ave., Minneapolis 7, Minn.

### Santal Mission

#### General Budget

Mrs. J. P. Christensen and Ida, Cedar Falls, Iowa	\$ 6.00
Hope Ladies' Aid, Ruthton, Minn.	10.00
Nazareth Sunday School, Withee, Wis.	14.00
Sina and Clara Petersen, Withee, Wis.	20.00
Friendship Circle, Los Angeles, Calif.	25.00
Hans Hansens, Tyler, Minn.	4.50
Mrs. O. Jacobsen, Ithaca, N. Y.	5.00
Mrs. M. Mathisen, Minneapolis, Minn.	5.00
Chr. Petersen, Des Moines, Iowa	7.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa	25.00
Chris. Korsgaards, Chicago, Ill.	5.00
Bethlehem Ladies' Aid, Brush, Colo.	20.00
St. John's Sunday School, Seattle, Wash.	30.00
Danebod Sunday School, Tyler, Minn.	25.00
Jens Jensens, Tyler, Minn.	5.00
Friends at Danebo, Minneapolis, Minn.	10.00
Mission Circle, Muskegon, Mich.	30.00
Danish Ladies' Aid, Hartford,	

Conn.	25.00
Rev. Wm. Garred, Hartford, Conn.	1.00
Danish Ladies' Aid, Marquette, Nebr.	40.00
Bethania Ladies' Aid, Ringsted, Iowa	10.00
St. Stephen's Ladies' Aid, Chicago, Ill.	10.00
Immanuel's Sunday School, Kimballton, Iowa	15.00
Marie Nielsen, Metuchen, N. J.	10.00
Bethania Danish Ladies' Aid, Racine, Wis.	10.00
Volmer Jensens, Ruthton, Minn.	10.00
Alfred Olsen, Ruthton, Minn.	10.00
Mr. and Mrs. Bidstrup, Des Moines, Iowa	5.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa	15.00
Mrs. Katrine Jensen, Brookings, S. D.	5.00
Danish Ladies' Aid, Hutchinson, Minn.	10.00
Danevang Sunday School, Danevang, Texas	20.00
Diamond Lake Ladies' Aid, Lake Benton, Minn.	30.71
Mrs. Johanne Lundsted, Westwood, N. J.	2.00
Bethlehem Church, Askov, Minn.	39.22
Guiding Circle Ladies' Aid, Ringsted, Iowa	10.00
Our Savior's Lutheran Church, Omaha, Nebr.	15.39
Immanuel Church, Troy, N. Y.	50.00
Danish Ladies' Aid, Marinette, Wis.	5.00
W. P. Schmidt, Marinette, Wis.	5.00
Danebod English Ladies' Aid, Tyler, Minn.	25.00
Danish Ladies' Aid, Parlier, Calif.	25.00
Danish Reading Circle, Grayling, Mich.	12.00
St. John's Danish Ladies' Aid, Seattle, Wash.	25.00
Sigurd Pedersens, Ruthton, Minn.	5.00
Danebod Church (additional), Tyler, Minn.	4.00
Our Savior's Lutheran Sunday School, Omaha, Nebr.	10.00
Hope Church, Ruthton, Minn.	15.37
St. John's Church, Clinton, Iowa	18.00
St. John's Ladies' Aid, Exira, Iowa	10.00
St. Paul's Ladies' Aid, Tacoma, Wash.	15.00
"Virkelyst," Minneapolis, Minn.	5.00
Rosenborg Ladies' Aid, Lindsay, Nebr.	5.00
Danish Ladies' Aid, Alden, Minn.	10.00
Nain Ladies' Aid, Newell, Iowa	50.00
Bethania Guild, Racine, Wis.	50.00
Anna Jacobsen, Hartford, Conn.	200.00
St. John's Ladies' Aid, Easton, Calif.	10.00
West Denmark Ladies' Aid,	



Luck, Wis. -----	10.00
P. J. Petersen, Hutchinson, Minn. -----	5.00
J. Haue, Minneapolis, Minn. --	10.00
Peter Millers, Dagmar, Mont. --	11.00
Alfred Jensens, Bridgeport, Conn. -----	2.00
Trinity Ladies' Aid, Victory, Mich. -----	15.00
Mrs. Christine Christensen, Hartford, Conn. -----	1.50
A Friend, Kimballton, Iowa --	10.00
Danish Ladies' Aid, Pasadena, Calif. -----	10.00
Trinity Ladies' Aid, Chicago, Ill. -----	25.00
Mrs. Anna Christensen, Tacoma, Wash. -----	5.00
Poul Mouritsen, Dagmar, Mont. --	10.00
Willie Jacobsens, Kimballton, Iowa -----	5.00
Senior and Junior Ladies' Aid of Our Savior's, Brooklyn, N. Y. -----	25.00
Mrs. A. Haugaard, Portland, Maine -----	5.00
Danish Lutheran Church, Marinette, Wis. -----	25.00
St. John's Church, Hampton, Iowa -----	188.00
In memory of Mrs. Niels Jensen, Bone Lake, Wis.: Shafer Credit Co. -----	10.00
Andrew Nielsens, Gordon Andersens and John Nielsens, all of Bone Lake, Wis. -----	2.50
Cushing friends -----	4.00
In memory of "Uncle Jimmie," Ruthton, Minn., Victor Jensens -----	1.00
In memory of Peter Mathiasen, Alden, Minn., Mrs. H. C. Strandskov, Elna and Mrs. L. C. Pedersen, Askov -----	3.00

In memory of S. N. Nielsen, Chicago, Mrs. Margaret Nielsen Mose, Oak Park, Ill. -----	100.00
In memory of Leon M. Utoft and Augustine Sorensen, Tyler, Mrs. Ida Larsen, Tyler, Minn. -----	10.00
In memory of Anton Simonson, Hayward, Minn., Arnold Petersens, Harold Hansens, Scott Wights, Niels C. Stephensen and Niels Simonsons, all of Alden, Minn. -----	10.00
In memory of Mrs. Thyra Dorf, Anders Paulsen, Brooklyn, N. Y. -----	20.00
In memory of Aage T. Larsen, Dagmar, Mont.: Olaf Millers and Peter Millers, Dagmar, Mont. -----	10.00
Mrs. Carrie Bratsberg, Portland, N. D. -----	5.00
Andreas Groskurth, Vernon Rasmussen, Arlo Sampsons, Mrs. Minnie Sampson, Uffe Nielsens, Mrs. C. A. Foster, P. R. Waller, A. F. Lipscombs, Nels Jorgersens, Theodore Jorgersens, and Wilbur Damstroms, all of Dagmar, Mont. -----	10.50
In memory of Bernhardt Hansen, Wilbur, Wash, Hans Hoeghs and Vernal, Emelie Larsen, Jerry Bensons, Lars Larsens, Myrtle and P. C. Williamsen, Harald Nissens, Albert Hoeghs, Otto, Else and Marie Nissen of Kronborg, Nebr. -----	8.00
In memory of Mrs. Chris Johansen, Dagmar, Mont., and Peter Mathiasen, Alden, Minn., Mads Strandskovs, Dagmar, Mont. -----	5.00
In memory of Aage Larsen, Dagmar, Mont., Alexander Mouritsens, Culbertson, Mont. -----	4.00
In memory of Ole Bruhn, Enumclaw, Wash., Hope Lutheran Mission Circle, Enumclaw, Wash. -----	5.00
In memory of Mrs. Anna Juhl, Hutchinson, Minn., St. Peder's Ladies' Aid, Minneapolis, Minn. -----	10.00
Iver Petersens, Preston Williams, Nels Andersens, Andrew Nielsens, Joseph Dynesens and Nels Petersens, all of Minneapolis -----	7.00
In memory of Jacob C. Jacobsen by Paul, Ruth and Anna Jacobsen, Chicago -----	5.00
In memory of Mrs. Hanne Lykke, Kimballton, Iowa, Charlie Sorensens, Ed Esbecks, Nels Johansens, Jens	

West, H. C. Nordbys, Peter Lillehois and a Friend, all of Kimballton, Iowa -----	7.00
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**For Leper Work:**

Peter Nielsens, Tyler, Minn. -----	5.00
Mrs. Johanne Lundsted, Westwood, N. J. -----	3.00

**For the Ribers' Work:**

Friends at Danebo, Minneapolis, Minn. -----	10.00
Mission Group of Bethania, Racine, Wis. -----	50.00
Juhl Sunday School, Marlette, Mich. -----	25.00

Total for December -----	\$ 1,670.19
Total for the year -----	\$10,579.17

Acknowledged with gratitude.

**Dagmar Miller,**

Tyler, Minn.

**Dear Friends:**

Please do remember, when sending money order remittance, **MAKE IT PAYABLE AT HAMPTON, IOWA,** not Tyler. Thank you.

Furthermore let us remember it was the generous legacies in 1947, made by Mrs. Sine Hansen, Council Bluffs, Iowa, and Mads Nielsen, Manistee, Mich., that made our contribution list so much better last year than in 1948.

Let us consider that procedure while we faithfully take up the task before us today. "Night cometh when no man can work." Do we find true joy in supporting this work?

It has indeed been blessed by Our Heavenly Father. Let us rejoice and be exceedingly glad for having a share in the glorious endeavor which proclaiming the glad tidings shall ever be.

May God, our Father, sustain those on the field, and all His children everywhere that His "Kingdom come."

Sincere Christmas greetings to one and all.

**Dagmar Miller.**

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

**NEW ADDRESS—** If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minn.

January 20, 1949

I am a member of the congregation at -----

Name -----

New Address -----

City -----

State -----