

# Lutheran Tidings

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## Faith, Hope and Love

(1 Cor. 13)

Until we face to face shall know  
What now in part is hidden  
Three virtues in our life must grow  
And in our hearts be written;  
They come to us from God above,  
We call them faith, and hope, and love:  
What do they mean to Christians?

Our faith is not in thoughts and rules  
Proclaimed as Christian teaching,  
It comes not out of books or schools,  
From pious rites or preaching.—  
To God Himself, in Christ revealed,  
Our hearts in childlike trust to yield  
Is faith that moves the mountains.

Our hope is built, not on a dream,  
But on a firm foundation:  
Upon the living word of Him  
Who works out our salvation;  
He gives, not always what we wish,  
But what we need, and all that is  
Prepared for us in Heaven.

Our love is not consuming flame,  
A thoughtless, blind emotion,  
But, as to us in Christ it came,  
A thoughtful, deep devotion  
Desiring not to gain but give,  
Give life itself that we might live  
And follow Him to Heaven.

At Christmastide of faith we sing  
In tune with angel-chorus;  
At Easter hope is on the wing  
On golden skies before us;  
And love, like growing summer days  
At Pentecost is rich in grace,  
Refreshing, fruitful, endless.

N. F. S. Grundtvig, 1853-1856.

By S. D. Rodholm.

"Til klart Guds Ansigt vi skal se".

## Rejoicing In The Lord

SUNDAY AFTER CHRISTMAS

By James N. Lund

Pastor of Immanuel Lutheran Church, Troy, N. Y.

"And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said, Now lettest thou thy servant depart, Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou has prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel." Luke 2:25-32.

In the sanctity of his heart old Simeon had kept the fires of faith burning steadily while all about him the world was dark and cold. His name is in the book of life, the beginning of which is given in the 11th chapter of the Epistle to the Hebrews. He is among the heroes of faith, the pioneers and adventurers who

are far ahead of us on all the pathways of the Kingdom of God. These are the men and women to whom the world owes its greatest debt. While we are the children of the times, creatures of the moment, they because of their greater faith in God, are the children of eternity, and their lives have those moral and spiritual qualities which Jesus includes in the term "Eternal Life." While we interpret, or misinterpret, life in terms of the physical and temporal, they see the moral and spiritual forces that determine human conduct and destiny. Because God has become their strength they come closest to living a life as He planned it, and through them the world understands a little better the tremendous possibilities of faith.

Through the years old Simeon, like other faithful Israelites, through many centuries, had waited for God to fulfill His promises of a Savior, the Messiah. Luke says of him that he was "looking for the consola-



tion of Israel." In his heart there lived a great hope and a holy expectation. Some day God would redeem His promises. Living in that promise kept old Simeon young, in spite of his years, and made his heart rejoice.

And then one day in the Temple a young Jewish mother lays her infant Son in Simeon's arms, and he is told that this is the son of God, the promised Savior. Had he, like other Jews of his time, expected the Messiah to come with the pomp and power of earthly kings? But here was a helpless little Hebrew child, apparently no different from other baby boys. And he is asked to believe that this is the one for whom the centuries had been waiting, and that this constituted the "fulness of the times," the turning point of the centuries. Here was no miracle of healing, no word of divine wisdom, no superb example of self-sacrifice for Simeon's faith to lean upon. Here was no risen Christ to show him the print of the nails, and no voice saying, "I and the Father are one"; no voice of authority preaching a "Sermon on the Mount." Only a helpless child in its mother's arms. How could he know that this was the King to be revealed? How could he know, as Paul wrote many years later, that "in him dwelleth all the fulness of the Godhead bodily"?

Faith needs no proof, for it is its own proof. Simeon's faith knows that he holds in his arms the son of God, the promised Savior. This is the glorious moment for which he had waited and prayed. His old heart overflows in a beautiful song, his "Nunc Dimittis," "Now lettest thou thy servant depart, Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the gentiles, and the glory of thy people Israel."

Years later the Apostle Paul writes from his prison cell to his friends in Philippi, "Rejoice in the Lord always." Perhaps he thought of old Simeon as an example of those who had learned to do that. He could hardly have found a better example. In the fullest and purest sense, only they are truly happy souls whose source of greatest joy is God. "Behold God is my salvation; I will trust, and will not be afraid; for Jehovah, even Jehovah, is my strength and song; and he is become my salvation." That which makes us sing is a pretty good index of our character. Simeon lived through years of great calamity, when his people were brought under the yoke of a foreign power. Many things happen to us and around us about which we cannot be happy. Simeon's happiness did not depend upon outer circumstances. To him the Lord had become life's supreme treasure.

How can we learn to sing like Simeon and "rejoice in the Lord"? Out in Wyoming recently someone discovered that the dull green boulders lying here and there among the sage brush were genuine jade, worth, in some cases, \$100 a pound. Like the jade, "the unsearchable riches of Christ" are there always, but we have not discovered how rich and wonderful He is, how great is His love, what wealth of truth and beauty there is in His personality. He has said, "Seek and ye shall find." To vast numbers of church members He is virtually unknown, and for that reason they know so little of true Christian joy. It takes time

## Christmas Night

Christmas night, wondrous night,  
Holy song, heavens bright,  
'Tis the angels the shepherds saw  
With Lord Jesus asleep on the straw:  
|: Joy of Eternity :|

Peace on earth, joy on earth,  
'Tis the night of Christ's birth,  
Angels sing of the holy child,  
Heaven's door is opened wide:  
|: Bliss of Eternity :|

Blessed peace, heavenly peace,  
Christmas tunes joy's release,  
Angels bringing to everyone  
Word of God's beloved Son:

|: Christ, your Saviour is born! :|

Svend Holm.

freely from B. S. Ingeman.

## Count Upon God

A gentleman and his little son went out to work in a garden. The boy was given a pile of stones to throw into a ditch. After a while he cried out: "There's one I can't lift. I've tried with all my might but I can't lift it." "No my boy, you have not tried with all your might, for I am here as a part of your might, and you didn't ask me to help you." If we are doing the work God wants us to do, we are not only responsible for what we can do in our own strength, but also for what we can do in his. There are strength and resources beyond those of man, and they belong to us.  
—Selected.

to discover Him—time spent in prayer, time for study of His Word. We may discover Him in the fellowship of worship in His house, or in the still small voice of conscience, or in the beauties of nature, or in the great events of history. As he begins to mean everything to us, our only Savior from sin, our great Physician, our Shepherd, our Teacher, our King, our hearts will begin to rejoice. We will rejoice in what He is, the beauty and holiness of His character, and we will rejoice in what He has done, and is doing for us. "He makes our sorrowing spirit sing."

In a picture from World War II showing the Hitler regime in Norway, we see a group of patriots led out to face the German firing squad. One of the men starts singing, "A Mighty Fortress Is Our God," and the crowd joins in. When the shots are fired that take the lives of their patriot friends, they can barely be heard for the great hymn rises in volume as a confession of their faith, and a shout of victory. When Jesus, our Savior, becomes the theme song in our hearts it will be heard and understood by those about us, and it may also become their song.

Amen.



## New Year—Anno Domini

It is now about twenty years ago I told a class at Grand View College that I hoped I would not have the same ideas twenty years from then as I had at that time. I remember the incident, because one of the students reacted strongly against my words and criticized me for them. Looking back, I know that many of my ideas have changed and my emphases have changed even more. (Emphases are often more important than ideas. Tell me what you emphasize and I will tell you what you are). I am not, however, going to write an article about "How my mind has changed in the last two decades." But I know that in one respect my mind has not changed. I still believe that it is of utmost importance to change one's mind and one's ideas in order to be alive, or at least to evaluate and revise one's ideas in the face of constantly changing situations. For each year that comes along is a NEW year.

History—and this term includes our own immediate past—is filled with evidence of forms, institutions, movements, and even men who are ruined, because they failed to adjust themselves to change. Constantly we meet older folks who bitterly revile the times. They blame others, but they should blame themselves for not making adjustments to new years. It is sad to see the old things go, but it is sadder still to cling to them so long that they become a curse.

One of the handicaps of great men is that they create imitators who preserve the ideas and the forms of their leader in a static way. Olfert Ricard was greatly admired and it is said that his followers even placed their hands on the small of their back in imitation of him when they were speaking. They were not aware that his reason for the peculiar posture was kidney pains. This may be an extreme example but it illustrates a weakness which often turns a heritage into a curse. The advantage of contemporary Luther and Grundtvig research is that it shows both of these men to be much more vital and forward looking than their followers who encrusted their ideas.

We are again confronted with a new year and we must face it with new ideas, new courage, new adjustments. If we do not, the year will go to its grave with old problems unsolved and new problems constantly arriving. Christian living means the courageous facing of new problems in the spirit of Him who revealed God the Father to us.

Yet, we not only proclaim a new year. We give it a new number, but we say ANNO DOMINI, which means IN THE YEAR OF OUR LORD. This indicates that we believe that there is something which does not change, something which we must not give up. A new era and a new realm began with Christ and although we must adjust our practical living to changing times, the kingdom of God does not change.

It is a matter of great dispute among Christians what belongs to the unchangeable realm of God. We are all apt to include our interpretations and our adjustments with the essentials of the faith and to

build barriers where barriers should not exist. Thus we create intolerance and self-righteousness. But a recognition of the fact that we should not be intolerant and exclusive does not make Christianity a fluid and relative affair. The Christian faith includes an unchangeable truth which is historic and objective and which must not be compromised.

The doctrines of our church are important to me and I would not want them abandoned, but only one confession is absolutely essential. It is the confession of faith in God, our Father, through Jesus Christ who is the Son of God and our Savior. The ancient Christians had a symbol for this in the word FISH. In Greek this is "ichthys" and the letters were formed by the initials of Jesus Christ, God's Son, Savior. To me this is the Rule of Faith, a confession which must never be compromised. When we say Anno Domini we make this confession.

I can not, without comprising this confession, accept any faith as essential which denies the confession or which considers it insufficient. A faith which does not maintain that God once and for all "became flesh and dwelt among us," and which therefore denies the divinity of Christ, is insufficient. On the other hand, a faith which declares that the revelation through Christ is insufficient and that we must have an additional revelation, denies the absolute character of Christianity.

Some of the students of Grand View College criticized me in a recent petition, which was printed in Grand View Echo, for not permitting the college choir to participate officially in a rendering of the "Messiah" in the local auditorium of the Church of Jesus Christ of the Latter Day Saints (Reorganized). They called it intolerance. While I deplore the apparent unfriendliness of the refusal, which was caused by a situation in which I found myself unwillingly and without initiative on my part, I justify my stand by unwillingness to admit that another revelation is needed than the one given to us through Jesus Christ.

It is my New Year's wish that we in our church and in our college may face the coming days with the realization that we are entering a year which at the same time is a NEW YEAR and a YEAR OF OUR LORD.

Johannes Knudsen.

Grand View College, Dec. 28, 1949.

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By  
**BUNDY**

**THERE ARE ALWAYS POSSIBILITIES** that America will end up as a land of confusion because we have no symbolic head of our nation and because there are "religions" in this nation but not enough of the religion of Jesus Christ. There is no definite direction unless we recognize **one truth**—and partial truth only is "religious" but Christian religion is the truth.

If there is only one true religion, and there must be according to Christ, then that one religion must bring everything else into focus.

Why were certain writings from the past commanded to be kept closed, "As a secret till the crisis at the end." Have we ever seen present truth accepted? Usually we must by-pass truth before we can accept it; some things can only be seen after we have left them behind.—Hence most prophetic voices are listened to with skepticism, and few have the boldness to be prophets, and none can be unless they are sure that "thus said the Lord."

Lately an outstanding Lutheran Bible scholar, and former high official in the church, now retired from active ministry on account of age, has been delivering a series of lectures in the city of Copenhagen, on the subject of the last times; the audience averaged 2,000; where could we do something similar here in the United States?

Could we gather 75 per cent of our congregations for public Bible lectures?—There are a few fanatical cults in the United States who have made continuous mistakes about predicting the exact time for the last day. The scholars of the historic churches have never made that mistake, but this should not lead us to believe that scholars in the church are not making continuous studies of what the Bible has to teach about "the last times"—but real scholars are usually guided by the teaching of Christ and not that part of the Bible which belongs to a past age.

There is to be "A new Heaven and a new Earth in which dwelled righteousness." What will we expect in that new world? We can only give the general answer that the Bible gives: "Where God is all in all."

Russian youth have been saying, "We are building a new world," note that the word **better** is left out. The Christian would like to build a "better world," and we think that would also be a new world. The history of mankind has been pretty much the kind of braggart which always has said: **We** are building!—But there is a parallel in history which shows that humanity has built in vain where the Lord has been left out of our building plans. Inventions have never built a better world, but they could be our noble

servants in the better world. The better kind of world always begins with the better man.—But it may be that present time humanity has become too sensitive—touchy—about its own self to be changed. It is not a very good sign that there seems to be so few sinners in some of our churches. Preachers are being told again and again, "Go easy—make us like you, and don't be personal from the pulpit."—

Here is a nasty word from Christ: "You hypocrites—you blind guides—straining out a gnat and swallowing a camel—you clean the outside of the cup and of the plate but inside they are full of extortion and rapacity, you serpents, you brood of vipers how are you to escape being sentenced to hell."—It may be that we are not as bad as The Pharisees in Christ's time; but I have noted that it is very easy for even a Christian to become self-righteous, and certainly those who preach to others are not free from that temptation, and we may even sound like self-righteous persons from the pulpit, and personally I have often been aware that I might easily fall into the ditch of self-righteousness. — —

But if truth touches me it will do me no good to get angry at it, our anger can only prove that we are reacting against that which is untruth within us. We would all do well to take Stanley Jones' book, "The Christ of the American Road" and ponder it until we knew it by heart, for that which today is so visible as corporate sin began in the individual, and then we should take his next book, "The Way" and analyze our own hearts—if possible to get rid of our extreme sensitiveness toward our sins. And our meanest sin is that we cannot tolerate hearing about truth, and if we can hear it then often we do nothing about it—except to get mad at it. (1948).

**REASON IN ITS MOST EXALTED MOOD**, is what Wordsworth called imagination, but how often in history the person with imagination has been fired, exiled, and persecuted with slander, inhospitable attitudes, bigoted assertions and threats. And not least has the church been guilty. There are always people who could not get to first base in a logical discussion, who put up their bigotry and pigeonholed opinions against the message of their church, their teacher, or their community teachers. Many times the level of tradition becomes their criteria for everything they do or say and by which the present is maintained.

People have ideas about the "centrality" of the gospel, and that centrality is usually focused upon their own limited likes or dislikes. They failed to see that the centrality is a person who gave us not a message limited by what you or I might call "central." There is a central objective but the message leading us to it varies with the days and hours in accordance with our needs. The person central in the Christian message gave us not a centrality, but He gave us an infinity expressed in the words, "I have yet many things to say unto you, but you cannot bear to hear them now."

Wordsworth spoke of imagination and Jesus spoke of a spirit as a spokesman; these two persons will not be strangers to each other.



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Happy New Year

I want to thank all those who have contributed to this page during the past years, thus helping to make it worthwhile reading.

Let us keep up the good work doing our "bit" to help the church on its important and far-reaching work.

I am indeed thankful for the excellent articles and reports I have received from all parts of our synod.

A Happy New Year to all.

Johanne Lillehøj.

## Greetings From Canada

Your editor of "Our Women's Work" is a very persistent person. So I am finally taking my pen in hand to try to tell you something of our women's work in this far-off corner of our synod. I've just been reading all the articles of our page in a couple of years' copies of "Lutheran Tidings" to get some idea of the sort of thing usually written. I've come to the same conclusion as Valborg Eve, that it is indeed good for us to be challenged to do a bit of concentrating and thinking once in a while. I also decided that the topics written about are many and varied and all interesting.

The Dalum Ladies Aid has been busy these many years, about 23 I believe, since we organized, mostly looking after our own needs. We have been progressing slowly but surely. First we moved from the assembly hall into the church basement; at that time with our homemade benches up into the church proper. This fall we got our real church pews and our electric light fixtures. We need a new organ and we hope to make it an electric one. So that is our main project just now. We have not very often gone outside our own colony for help; but this time we have ventured out. I hope all you Ladies' Aids respond favorably.

It has been very interesting to read about all the different projects sponsored by the Aids and Leagues and how they provide entertainment and funds. We hold the usual bazaars and chicken suppers—we have made untold numbers of quilts and aprons for sales. Once we had a concert in the church. All the children in the colony who had been taking music lessons took part and people were quite interested. The charge was 50 cents and we served coffee in the church basement afterward. The money all went to the church organ fund.

We have had a source of income that I haven't seen mentioned anywhere else. We have served lunches at public auctions several times and it was quite remunerative. I should also mention another source of income we had these first lean years. It was our bachelors. They had no family to look after so they became our best customers at our bazaars and sales. A loaf of rye bread auctioned off has gone up to

\$10.00 more than once. Baby dresses and ladies' aprons were right in their line! They made good Christmas presents for relatives and friends in Denmark.

The Ladies' Aid has also put on a few plays and they were received very enthusiastically. When we put on plays we do not cater to the men! We take all the parts ourselves! We even did so when we played Johannes Knudsen's and Rev. Pedersen's play about "Bachelors" written many years ago in "Ungdom." People really enjoy it.

We still have "Fastelavnsgilder" when the weather and roads permit, and we "slaar Katten af Tønden." We have a small one for the girls and boys and a big one for the grown-ups. That was after we had started our organ fund. Gudrun Hansen from Askov, we are taking up your suggestion regarding "Æble-skiver." We are serving them at our bazaar November 4, also "hot dogs."

Our men folks laughingly tell us that we are mercenary. For fear you people think so too I want to enumerate a few of the things we have outside our own immediate circle. During the war we sent parcels and "The Reader's Digest" to all our boys overseas. We also sewed for the Red Cross and donated money to that organization. We met in the church basement with four sewing machines and made quilts for refugees. When our boys came back from the war we helped sponsor a homecoming for them. We have also been sending baby clothes and other necessities to a hospital in Austria. We also donate to the Santal Mission every year.

We have our own Old People's Home in Calgary to which we donated \$100.00 when it was first started and we send them a sum for Christmas every year. To an old lady in the colony we give a present every year and also one to Rev. Rasmussen for his talks at our Ladies' Aid meetings. We also take care of the weekly cleaning of the church, and a couple of times a year we all meet there and bring our lunch and have a real house cleaning party. We have just recently sponsored the remodeling of our church kitchen and the moving of the old Assembly hall from Rev. Rasmussen's place to the church grounds.

For our members we have the rule that if anybody is sick at the hospital she is sent a bouquet of flowers or a plant. Also at silver or golden weddings our members receive a lovely bouquet. In a couple of years our Ladies' Aid will itself celebrate its silver anniversary. We are beginning to speak of a big celebration for the occasion. We had a big banquet for our 15th anniversary and invited all the women in the colony. At our annual "Sommerfest" we take care of the physical needs of our guests and ourselves. And now rumor has it that we are going to try something bigger and better. We are going to have the



district convention next summer in July here in Dalum. It seems too good to be true. It is our very first convention and we hope to see a big response to our invitation and we will do our best to make it a happy event in your lives.

And now I had better bring this to a close or our editor will think that once she gets me started there is no stopping me again!

Some other time I might tell you something about our big open spaces and the extreme weather conditions we have to contend with in our work. Once we had only about three Ladies' Aid meetings during a whole year because of rain and mud in summer and snow-blocked roads in winter.

Greetings from the Dalum Ladies' Aid to all the Aids "down there." Also my personal greetings to all my old friends.

Ada Steenberg Petersen.

## Evangelism Directors Meet In Chicago

The Lutheran Commission on Evangelism has completed the first year of its cooperative program. Although much ground remains to be covered in 1950, effective work has been done in many sections of the United States and Canada, according to reports received from Regional Directors Dale Lechleitner, Royal Leshner, Roswell Peterson and E. C. Reinertson at a meeting with the Executive Secretary, the Rev. C. P. Rasmussen, and the Publicity Director, Dr. Alfred L. Grewe, held in Chicago on December 15.

At the time when this program of personal evangelism first was launched, and ever since, the Commission has specifically emphasized that it is a program of a spiritual nature which must be carried on to the end of time. And it is rather difficult to weigh, measure, analyze and interpret the fruitage of such a God-willed effort. Some of the blessings have already been revealed; others will become known to us in the immediate or more distant future; but still others will remain hidden from our view until we see God face to face and are at home with Him and the saints in heaven.

The Lutheran church is daily becoming more conscious of the fact that, since few immigrants now cross the Atlantic, her future lies in the direction of personal evangelism. More ministers and laymen, in hundreds of communities, rural and urban, in Canada and the United States, have expressed themselves along these lines. "This program has opened my eyes. I see that this emphasis must be basic to the whole future program of my congregation." "Visitors love it. Like to feel they've had a part in bringing in others." "Wonderful program. The lay visitors were very enthusiastic." "The lay visitors have been blessed in their work. Their concern for the indifferent has been awakened remarkably. We believe it will effect the program of the church all year long. Apparently the town is awake to the program."

FROM HANS CHRISTIAN ANDERSEN'S

### "THE DYING CHILD"

Mother, I am tired,  
Let me close my eyes in sleep,  
Let me by your bosom slumber.  
Hold me close—and  
Mother, do not weep!

I am falling, mother!  
Hear the wind so cold out there.  
In my dreams I hear the angels sing:  
Mother see—with me  
They wish to play!

Mother, see the angel!  
He is standing by my side,  
And now I hear the music sweet,  
See his face so bright  
And his pinions strong.

Pretty colors all around:  
Flowers he has brought to me.  
Mother, will he also bring me wings?  
Surely his a gift  
From God must be.

Why hold my hand so tight,  
Why do you put your face to mine?  
Your tears are cold, your face so warm.  
Mother, dear,  
I am always yours!

But do not weep for me,  
When you cry, I cry with you.  
Oh, I am so tired!  
Mother—I will sleep—  
See—the angel holds me now.

—From Danish by QED.

Although we shall never know how many additional family altars have been established or to what extent the spiritual life of our present membership has been deepened by this cooperative evangelism effort, exceedingly interesting reports were received from our Regional Directors at the Chicago meeting. In the state of New York 354 congregations cooperated in the program. Partial reports have thus far been received from 105, showing that 7,601 interviews were completed; 225 children are to be brought to the Lord Jesus in Holy Baptism; 302 have been enrolled in Sunday School; 1,895 are becoming identified with the local congregation either by letter of transfer, reaffirmation of faith or have stated they will first attend the Adult Class Lectures and then be received by Adult Baptism or Confirmation.

Sixty-six scattered reports from Minnesota, Wisconsin, North and South Dakota reveal that 4,571 families were interviewed; 171 children were reported for baptism; 387 were enrolled in Sunday School; and between 1700 and 1800 are either transferring their membership by letter, reaffirming their faith, or will be received, after attending a course of lectures by baptism or confirmation.

A tremendous task has been enjoined upon our Regional Directors, including in addition to those who attended the Chicago meeting, the Rev. Wm. Nehrenz,



of Canada. It is incumbent upon them to lead Christian men and women everywhere to see clearly that the day is practically past when a Lutheran congregation can be greatly strengthened by assimilating Lutheran immigrants. On the other hand, it becomes the duty of these directors to point out what Jesus Himself commanded many long years ago: "Ye shall be witnesses unto Me." To this task they have dedicated themselves in order that PERSONAL EVANGELISM might become THE PRIMARY program of every congregation affiliated with the National Lutheran Council.

## Christmas In Denmark\*

One of the most cherished memories that immigrants brought with them from the old country was the remembrance of Christmas, its spirit and the manner it was celebrated there. Other memories may have faded with the passing of the years but the memories of Christmas have remained fresh with most immigrants, and one of their perennial hopes has been that they might at least once more celebrate the festival in the old home. For although many immigrants both in their homes and churches did their best to celebrate the season in the old traditional manner, it seemed somehow to lack the sentiment, the deeply moving spirit of the festival as they remembered it from the old country.

One of the reasons for this was, perhaps, that years ago when the older immigrants settled here, native Americans gave little attention to the festival. American churches had no special Christmas services; in most towns stores were open Christmas day, at least in the forenoon, and people went about their business much as usual. Only Catholics, Lutherans and, sometimes, Episcopalians honored the day with special services. Other churches would at most have a program for the children on Christmas eve. The Puritans looked upon the celebration as a Popish custom, not to be perpetuated by honest Protestants. And the present elaborate celebration of the "season," as it is commonly spoken of, is something which America has learned from its immigrants and, to some extent perhaps, been induced to adopt by the realization of its business possibilities.

But this absence of a general celebration of the festival made the memories of it as it was celebrated in the old home all the more potent. It was well enough to have one's own celebration of the day, but it detracted something from it to observe neighbors and fellow citizens go about their business as usual. For in the old country it had not been the individual celebration alone but the wholehearted participation in it by all which had helped to make it such a joyful and unforgettable event.

Then, too, Christmas there was a definite event, beginning for all at a definite hour, and not as here

weeks before when this or that group felt like celebrating. For Christmas as all knew was a celebration of the Savior's birth and could begin only when the chiming church bells had announced the hour of the great event. Hence in Denmark, the Christmas season always began after and not as here before the coming of the holy night. It began at the same hour for all the people, a fact which heightened the feeling of a common joy.

But although the festival could begin only with Christmas eve, the preparation for it usually began a long time before. These preparations, of course, varied greatly in the country and in the city where many of the things used for the celebration could be bought and were not as in the country prepared at home. But in the rural community, where my childhood was spent, preparation for Yule began sometimes as much as a month before the festival. Homes had to be cleaned from garret to cellar, meat for the festival had to be butchered, the head-cheeses, sausages and other delicacies had to be made, the ducks or geese for the Christmas dinner had to be killed, and the bread, cakes, cookies and the indispensable gingerbread-nuts (Pebernødder) had to be baked. I can remember mother being busy for days baking great loaves of rye bread, white bread, coffee bread, cakes and cookies while we children watched hungrily for just a tiny taste of the wonderful things which we well knew belonged to Christmas only, and not for the very day.

In between all this, the Christmas presents had to be provided and the trimmings for the Christmas tree to be made. In my childhood these things were seldom bought but were homemade. A boughten Christmas present was not nearly as highly appreciated as something the donor had made. The women knitted, tatted, sewed and embroidered. A pair of socks, a pair of mittens, a shirt, a tatted centerpiece, an embroidered tablecloth, belt or pair of suspenders were gifts always appreciated, and doubly so if made by the hands of a loved one. Most men were able to make things of wood and leather nicely carved or embossed. But all this work had to be done in secret, and when the great evening came, to be sneaked in under the Christmas tree. No one must know what the other was doing, and so the home was for weeks filled with secrets, or at least supposed secrets. Every one was tense with expectations.

And this tension naturally increased as the great hour drew nearer. Then the women would be busy putting a last hand to weeks of preparations, and the men folks would finish their final task in barns and stables. Horses and kine had to have an extra feed, for they, too, had to know that it was Christmas, and a bundle of grain had to be put out on a pole for the birds.

In my childhood, the setting aside of a bowl of porridge for the Christmas Brownie (Julenissen) was only a tradition. But stories about him were an important part of our Christmas lore. Santa Claus was then unknown to us. But stories and pictures of Julenissen were as common on cards, in books and magazines as

\*This article was written for the Christmas issue of Lutheran Tidings, but was delayed in the heavy Christmas mail and reached the editor too late for the Dec. 20 issue.—Editor.



those of Santa Claus now are with us. But Julenissen was a very different fellow from the fat, ruddy-cheeked, bumptious and good-natured Santa Claus. Julenissen was a peaked-face, bow-legged dwarf, clad in long hose, jersey pants, a red coat and a red knitted cap with a long tassel. Usually making his home on a hay loft, he could be jolly, generous and helpful when the mood struck him, but he could also be tricky, mean and annoying when ill pleased. And so one had to be good to him to assure his good favor at Christmas time.

As dusk settled over the land, every one would be listening for the chiming of the church bells. When the booming ding, dong of the bells came through the air all knew that Christmas had come and would turn to each other with the wish for a merry Christmas. In a little while the call would come for dinner, and all would gather around the festive board.

The appointments of the table and the food served would vary, of course, with the spirit and affluence of the household. But every family as a matter of course would provide the best it could. The finest linen, the family silver, the best porcelain, the costliest candlesticks would be brought forth from chests and drawers and used in honor of the evening. The traditional Christmas goose and rice pudding with an almond hidden in one of the bowls, for which the lucky finder was rewarded with a gift, constituted a traditional part of every such dinner. If families were too poor to provide such a dinner with all the requisite trimmings, they would at least strive to imitate it as closely as they could.

In most homes, the serving would begin with a glass of wine which would be drunk to a brief speech of welcome by the man of the house. Then would follow course after course of the finely prepared food. There was no hurry. Conversation was usually lively, and toasts were in order, so a meal might well last for a couple of hours or more.

In my childhood, there were usually no church services in rural communities on Christmas eve. In the cities, however, such services were beginning to be common. And the Christmas eve services have now to a large extent taken the place of the crowded Christmas morning services of my childhood. Everyone it seems, must now attend church Christmas night, even those who seldom if ever attend church at other times. The churches are beautifully trimmed with evergreens and lighted candles, and the services are said to be very beautiful. In the community where I grew up, however, Christmas night was devoted to the family circle.

When dinner was over the men of the household and the guest of the family would sit around and visit with one another while the women disposed of the dishes, and others, usually the young people of the family, lighted the Christmas tree. Then the doors of the parlor (Storstuen) were thrown open and everyone would be invited in to the beautifully trimmed and lighted tree, about which all the Christmas gifts were piled.

The program for this part of the celebration naturally varied according to the attitude of the family. But in many homes at least, the activities would begin with the singing of a number of Christmas hymns, and the reading of the Christmas Gospel followed by a brief prayer and, perhaps, a short meditation on the meaning of the evening. Then every one would join hands and march around the tree singing some of the more popular songs belonging to the season. And only then would come the distribution of the Christmas gifts, of which every one, even the stranger present, would be sure to receive at least one.

At the conclusion of this part of the celebration, the remainder of the evening might be spent in playing games of various kinds in which the "pebernødder" often played a large part. The final part of the evening was the serving, perhaps of a light meal, but always of coffee with all kinds of cakes and cookies the women had been so busy making before the season began.

On Christmas morning, people were usually allowed to sleep a little later than usual, but not too late for everyone who could possibly be spared from necessary homework to attend church service. And these Christmas services in the finely adorned old sanctuaries, the hearty singing of the beloved Christmas hymns, the festive altar service, the reading of the Christmas Gospel, and the proclamation of the Christmas message constituted for many at least the height of the festival, the core from which the whole celebration grew like branches of a tree. They understood Grundtvig who sang of Christmas morning as his "heaven on earth." For people in Denmark had not forgotten, at least then, that Christmas was in its essence a church festival in memory of our Savior's birth.

After the Christmas church service, the real social activities of what in this country is usually called the Christmas season, began. Although it was not quite true as a popular song had it that Christmas lasted until Easter, in the country at least it did last until after New Year's. During that time only the absolutely necessary work was done. Servants were then allowed to visit their families and friends, neighbors and friends visited and gave Christmas parties for one another, and groups and societies celebrated their Christmas programs. The spirit of Christmas remained and seemed to enfold the land.

And it was probably this community of spirit, this unity of joy, this feeling that all were celebrating and rejoicing together more than the special activities themselves that lent a Danish Christmas the moving appeal which those who once have experienced it have never forgotten.

Some of the forms may have changed, although there is a strong urge to hold on to old traditions. But from all I could learn, the spirit has not really changed. Christmas is still the greatest and most beloved festival of all the people. And I ardently hope that we over here will continue, as far as we possibly can, to celebrate it in the traditional manner and spirit.

J. C. Aaberg.



# Streaks of Dawn in the Night

By Reinhold Niebuhr

In almost every discussion of the present international situation some one asks a plaintive question which paraphrases the old question, "Watchman, what of the night?" Are we nearer or farther from a possible atomic conflict? What has been the effect of the discovery that the Russians have the atomic bomb? What shall we say of the news, which has recently leaked out, that bombs a thousand times as effective as those thrown upon Japan have either been perfected, or will be in the foreseeable future? Are we involved in an armament race which must inevitably lead to disaster? These are some of the questions which people ask within the general meaning of the one question, "Watchman, what of the night?"

It would be a ridiculous presumption on the part of the present writer to pose as the watchman who could answer these questions. Some peripheral knowledge of international affairs, nevertheless, emboldens him to suggest that the night is not quite as dark as it seems to some. There are streaks of dawn in the darkness.

Let us enumerate some of the favorable elements in the present situation:

1. The success of the European Recovery Program has been quite remarkable, even though the original achievements in restoring Europe's productive power are now overshadowed by the new difficulties in finding markets for the goods produced. Whatever the failures of American foreign policy, we have a right to congratulate ourselves for a moment (though it must not be for more than a moment) that a nation so little experienced in international responsibility should have accepted these wide responsibilities commensurate with our new power. Let us, incidentally, not congratulate ourselves on our generosity. Nations are, on the whole, not generous. A wise self-interest is usually the limit of their moral achievements; though it is worth noting that nations do not achieve a wise self-interest if generous impulses do not help to drive them beyond the limits of a too narrow self-interest. The European Recovery Program is as necessary for the health of America as for the recovery of the Western world. We should refrain from making undue moral claims for it. We would be well advised, in fact, to strive for modesty in the years to come, and not to expect gratitude from our supposed beneficiaries. Gratitude is a grace beyond the moral competence of nations. It is in any event not as deserved as the supposedly generous nations imagine.

The mood of self-congratulation must not last for more than a moment; for it is already apparent that the "sterling-dollar" gap will not be closed at the conclusion of the Marshall Plan, and that American statecraft must invent new devices for easing the tension between a rich nation and a poor world. These devices undoubtedly must take other forms than direct grants. The great need of the non-Communist world

is a higher measure of currency convertibility. Perhaps the next step will have to be some scheme which will bring American power behind a plan which will overcome the bilateral restrictions upon trade, which desperate nations devise to save themselves from bankruptcy, and which impede the progress toward the economic recovery of all the nations.

2. Real progress has been made in coordinating Western Germany, both politically and economically, into the European world. This necessary step has long been impeded by French hatred and fears and, to a lesser degree, by British fears of German competition. It is significant that the desire to counteract the propaganda value of the Russian establishment of an Eastern German government has had something to do with overcoming the reluctance of the European nations to take this step. For the same reason the ridiculous dismantling program has finally been stopped. We were on the whole more virtuous, at least in recent years, on these issues than the European nations, partly because we do not fear either the economic competition or the strategic strength of a restored Germany as much as they; and partly because Germany is costing us about a billion dollars a year. We would like to get out from under that burden. The attitude of Britain toward these problems has not been as intransigent as that of France. It has, nevertheless, not been too cooperative for the understandable reason that the British export problem is desperate; and Germany is a dangerous competitor. Nevertheless the British policy might well prompt a challenge to the dogma, held by many, that Socialist nations are inevitably more "international" in their outlook than Capitalist ones. Pressing necessities play havoc with ideologies.

3. Developments in Asia are on the whole negative. They cannot be interpreted as conducive to world peace. On the other hand, a Communist China is not as immediate a strategic threat as imagined by some. The Communism of Asia is primarily an expression of nationalism of subject peoples and impoverished nations. We still have a chance to espouse their cause and help them to achieve independence and health. The settlement of the Indonesian problem, in which by the way we played a creative part, will be of tremendous value to our cause in the East. We have fortunately rid ourselves of the handicap of seeming to support a moribund Chinese Nationalist government. We must not pretend that the Chinese Communists are anything but Communists. But we are evidently, and fortunately, not going to make the mistake either of treating China as merely an aspect of the Russian problem and thus we will not dissipate the value of a hundred years of friendship between China and our nation. It may take a long time to prove that we are better friends of China than Russia is. But if Russia should prove as heavy-handed in dealing with China as she has been with



the Eastern European nations it may not take as long as it now seems.

4. The Russian empire in Eastern Europe may not yet be crumbling but it is in a rather desperate plight. The Russians cannot easily liquidate Tito. Should they fail to do so the temper of nationalist revolt against their repressive economic and political measures will spread. The Rajk trial in Hungary, in which they destroyed the second ranking Communist of the country because of his supposed "nationalist deviations," proves not only the danger to Russia of nationalist sentiments among even loyal Communists, but also the inability of Russia to deal with the moral problems of international cooperation in any but the most tyrannical terms. From the religious viewpoint it is interesting that the Russians are driven to their extreme measures, not only by desperate economic necessities, but also by the inability of a political religion with ostensible internationalist goals to understand its own nationalist corruption of these international ideals. The satellite nations are, therefore, forced to deal with a dominant power which is perpetually clad in the mantle of a perfect self-righteousness. Nothing in human relations is more difficult to bear than this.

It is important to note that Poland, which has enjoyed a larger measure of freedom than any of the other satellite nations, has recently had a Russian field marshal forced upon it as its minister of defense. This can only mean that the withdrawal of Russian troops from Germany, and the Polish dissatisfaction with the new German policy, have made Russia more nervous about its position in Poland. The purges in Czechoslovakia, meanwhile, reach a new pitch of fury, revealing the degree of discontent in that unhappy nation. In the light of these developments it is silly to speak as if time were altogether on the side of Russia. We can afford to continue a policy of firmness without provocation and hope that ultimately the Russian tide in Europe will recede.

5. There are, furthermore, real evidences that our policy will contain less and less provocation. The peace of the world will have to be maintained for years to come, primarily by the preponderance of power in the Western world. But let no one imagine that this "power" is, or can be, primarily military. Overt force is like the fist of a hand. But "power," in the moral and political sense of the word, is like the total strength of a body plus the psychic vitality of the soul which is in the body. The preponderance of power in the Western world is constituted primarily of the moral and economic health of that world. We cannot relax our military defenses. But it is obvious that Russia will defeat us or we will defeat Russia in political and moral terms long before a sword is drawn or a bomb is dropped. And if we should be victors in that moral struggle no overt conflict need follow. It is always possible, of course, that a desperate dictatorship might become hysterical and start an overt conflict without too

much chance of success. No peace can, therefore, be guaranteed. But the chances of avoiding a conflict are brighter than they have been for a long time. Our own State Department is much more in charge of foreign affairs, and less under the pressure of the defense departments, than at any time since the close of the war. Let those who insist that we are in an armament race, consider the President's rejection of the congressional plan for a seventy-group air force.

Much remains to be done. But what has to be done must be done primarily in functional terms moving from point to point and from case to case, primarily with the end of strengthening the economy of the non-Communist world. Ambitious plans for constitutional changes, to which a certain type of both secular and religious idealism is prone, are a hindrance rather than a help. The United Nations must be strengthened. But its new strength must come primarily in its own experience. That is how, even now, the General Assembly has gained a prestige and a power not originally intended in the charter or only obliquely intended.

There are two sets of plans for solving the problems of the world by constitutional changes. One set of plans calls for a world government with Russia included. The other calls for a federation of all democratic peoples. The plans for world government are almost completely irrelevant. They presuppose the possibility of beguiling Russia into a world government by guaranteeing the absolute justice of its constitutional instruments. But no democratic constitution can operate except by majority rule. Russia would be in a minority in such a world order. Even if she were not driven by her Communist mania she would not accept such a minority status, certainly not as long as she believed in the possibility of becoming the majority in the world by means which she would lose in a constitutional order. We need not judge Russia too harshly on this particular issue, since it is quite obvious that we would not enter a world government in which a Communist majority were assured. Furthermore, all world government proposals, despite their "idealism," have a much too military conception of the "force" which would wield authority over nations. The conception is bound to be too military because the power of an integral community, which is the real force behind law, is lacking in a global order. Thus the world government proponents assure us that it would be possible to disarm the nations and turn military power into the sole hands of a world government. When the danger of tyranny in this procedure is called to their attention; they assure us that nations would of course always have the "right" to revolt against tyranny. Presumably a "civil" war would have a different moral standing than an ordinary war.

The proponents of a world government, limited to the non-Communist world are even less realistic, though they boast of their realism. They would freeze the present polarity in the international situation and destroy the last bridge or bargaining counter



between ourselves and Russia. (Incidentally one of the really dangerous hazards in the present situation is the possibility of Russia's withdrawal from the United Nations). They would subject the working partnership between the nations, now allied in mutual defense and economic cooperation, to endless debate about the constitutional power of small and large nations in a federation. This is as if Washington's armies could not have moved in our revolutionary war until the question between large and small colonies had been settled in our constitutional convention, giving all states an equal vote in the Senate and unequal votes in the Congress. They would set up tests of democracy to determine who is worthy to enter into such a democratic federation which would sow strategic confusion into the cooperative arrangements of the moment.

Both projects of constitutional change are, in other words, abstract and irrelevant answers to our present situation. They can be regarded as more "Christian" only if we believe that it is Christian to worship "ideals," however irrelevant, rather than assume responsibilities however urgent.

From the standpoint of the Christian faith we ought to have some understanding of both the limits of human power in history and of the responsibilities we have within the limits of our power. The final issue is never in our hands. The forces of history are too complex to be easily coerced into the molds which proud men seek to press upon them. The hard recalcitrance of the human heart will be borne with the greater patience if we recognize that it is the recalcitrance of all our hearts, and not merely of this foe or that fanatic zealot. While the final issue is not in our hands (nor for that matter, subject to our prescience), there are always particular duties to perform and particular hazards to face. Christians in America will serve their Lord best by mitigating the inevitable pride of a very powerful nation, and helping it to assume responsibilities proportioned to its strength.

The greatest peril to world peace lies not in our possible failure to achieve perfect constitutional forms, but in the possible failure of our own nation to bear continuing responsibilities. If we should be tempted to retreat once more from the world, either because we imagined ourselves too generous, or because we found the uncertainties of the world situation unbearable, or because we failed to keep our own economic life healthy, a world conflict would almost certainly result from our failure. We are not the "weary and unyielding Atlas" who bears all the world's burdens, but we are by God's grace, the most powerful of the world's free nations.

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## Across the Editor's Desk

As we go into the New Year of 1950 and look back through the year which now has passed, there are certain general trends that stand out for us as individuals and as a church group. One of these will undoubtedly be the efforts set forth through the past year among Lutheran church groups in America toward closer union. Many meetings have been held by representatives from the various Lutheran synods, and annual conferences have given considerable time for a general discussion of same.

Another meeting by the "Committee of Thirty-Four" is scheduled to be held in Chicago on January 5, the date of publication of this issue. Representatives from our synod will be present, and a report on said meeting can soon be expected. We do not expect that this meeting nor any other similar conference in the near future will effect any note-worthy change in the constitutional relationship of the eight or more Lutheran synods in America. But we share with many others the hope that we consistently will endeavor to seek closer and more workable relationships with other Lutheran church groups, yes with all Protestant church bodies.

It was a privilege to listen again recently to Dr. Charles Clayton Morrison, former editor of "The Christian Century," as he spoke at a Pastor's State Convocation in Des Moines. He presented again the challenge to the Protestant churches of America of standing together, as we are facing in our present age a threat of the forces of secularization and also the threat of the Roman Catholic Church as it endeavors to gain complete control in America.

In view of this awakening consciousness of Protestant leaders for more concentrated efforts for Protestant Union, it was gratifying to read the Report sent out recently by The Federal Council of Churches:

"The greatest and most widespread observance of Reformation Day in the history of American Protestantism was held this year under the impetus of the United Evangelistic Advance. Never before have so many churches in so many cities and towns participated in united observances to pledge anew their devotion to Christ and the unifying spirit of Protestantism.

"Huge crowds attended the services in metropolitan centers such as Detroit, Kansas City, Cincinnati, St. Louis, New York, Atlanta, Louisville and others. In several, including Detroit and Cincinnati the halls were inadequate to accommodate the crowds. More than 3,000 were turned away in Detroit and hundreds in Cincinnati."

It seems that Protestantism everywhere is alerted to a new and formidable threat especially in America



where as in no other (and never in any other land) were there such absolute religious freedom.

Here are a few instances of what happened over the country.

"The largest crowds were reported by cities where a united Reformation Day service has become a tradition," says the Bulletin.

"In Cincinnati's Garden the fourth annual Reformation Sunday Festival was held under the joint auspices of the Council of Churches of Greater Cincinnati and the Centennial Communion Committee of the International Convention of the Disciples of Christ. The chief usher estimated more than 15,000. Several hundred Disciples who came by buses and cars from other cities for the climatic session of the Centennial Convention were unable to gain admission.

"In Kansas City, Dr. Ralph W. Sockman, minister, Christ Church, New York appealed for a closer relationship between Protestants and Roman Catholics in addressing 12,500 persons in the Municipal Auditorium. In Detroit Dr. E. Stanley Jones, famous missionary and evangelist, stressed the open Bible and the "rediscovery of Christ" as the central gifts of the Reformation.

At McKeesport, Pa., Bishop John S. Stamm of Harrisburg, Pa., president of the Federal Council of Churches said a great responsibility rests upon Protestantism to release the spiritual redemptive power at home, in schools, in industry and business. He termed unity of the spirit more important than unity of churches. Basic unity, he declared, lies in the spirit, in the loyalty and exaltation of Christ.

"Protestantism is the world's 'greatest bulwark against totalitarianism' Rev. Dr. Frederick Meek of Old South Church, Boston, told 1,200 who attended a united service at Central Congregational Church in Providence, R. I. It was the largest Reformation Day service since it became an annual event three years ago under the sponsorship of the Rhode Island Council of Churches."

## Greetings From The Old People's Home In Des Moines

As the New Year draws near our thoughts go out to the many homes in our nation where the interest of the Old People's Home and its residents is at heart. We are happy that so many people have in word and deed shown that they are concerned about the welfare of our aged. We are grateful and thankful for all the gifts that have been given during the past year and we hope that people will keep us in mind, especially now, that we are building a \$65,000 addition to the Home. The building is coming along nicely. The basement and first floor are completed and if the weather remains favorable another two weeks the building should be "under roof" and completion in sight. Then in the near future the new rooms will have to be furnished, and we should like to appeal to individuals, organizations and Ladies' Aids to make this one of their projects.

To those who plan to enter the Home we urge that they contact us very soon. We shall be glad to send any information about admittance.

New Year's greetings from "Valborgsminde."

Sincerely,

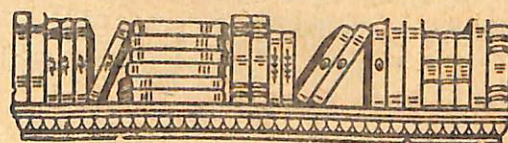
Theo. J. Ellgaard.

## A Little More Clarification

I, too, was a little perplexed when I read Axel Lindvang's article in Dannevirke No. 49. He states that during my recent visit to Los Angeles I made the announcement that the Synod Board had changed its mind concerning the location of the proposed old people's home in Southern California so that it would be built in Solvang instead of in Los Angeles. That assertion is not correct. In the first place, I had no knowledge that the Board had made up its mind as to any location for the O. P. home. And secondly, I was very careful about my statements so that I pointed them to make it clear that I was not authorized to speak in behalf of either the Synod Board or the Welfare Board.

In regard to Holger Jorgensen's reaction to the plan for a home in Solvang which I presented in the same issue of Dvk. I shall readily admit that it is idealistic; but, when he infers that my contribution to the discussion is devoid of facts, I object. Evidently he does not recognize the facts when he reads about them. I am confident that when the Welfare Board begins to study the possibilities for an old people's home in Solvang it will find that my presentation is freighted with many and very pertinent facts.

Marius Krog.



BOOKS

BY THE OBEDIENCE OF ONE—Pre-Lenten and Lenten Sermons, by Pastors of The Evangelical Lutheran Church. Published by Augsburg Publishing House, 425 South 4th Street, Minneapolis 15, Minn. 340 pages. Price \$2.75.

This is a collection of thirty-four sermons, all based on Gospel texts, prepared by pastors and leaders of The Evangelical Lutheran Church. There are three sermons each for Septuagesima, Sexagesima and Quinquagesima Sundays, for the Five Sundays in Lent, for Palm Sunday, Holy Thursday and Easter Sunday. There is one sermon for Good Friday.

Quoting from one of the first sermons in the book, entitled "God's Grace and My Life" we may give a general picture of the content of the book: "Yet in this vivid likeness-story His concern is with a theme far more important. Because it brackets time with eternity, it levels all classes and touches every life, generation and nation. This kingdom of God, this sphere of divine activity within which God shapes human history and reaches into your life and mine—what is it like? What of its plan, its principles, and its operation?"

We recommend the book for laymen and pastors.

H. S.



## Grand View College And Our Youth

### Grand View's December News

The time between Thanksgiving and Christmas is incredibly short, and yet many things have happened. We started out after the holidays by welcoming seven Winter School students, two from Dagmar, one from Nebraska, one from California, one from Iowa, one from Michigan, and one from Chicago. They have classes in English language and literature, history, biology, economics, bookkeeping and Bible. Mrs. A. C. Kildegaard has a class with them every day and the rest of the teachers are from the Junior College staff. In addition they go to lectures, gym, and some of them to choir.

December 8-9 we had invited Pres. Theodore P. Stephens of Aurora College to be our consultant in preparation for application to the North Central Association. This proved to be an exceedingly profitable as well as pleasant visit. Pres. Stephens gave us a very complete going over. His analysis was thorough and understanding and he made us realize even more the importance of many improvements. I cannot here and now go into details, but I can say that he did not bring out any needs of which we were not aware, although he deepened our understanding of those needs. We were relieved to find out that there were not any unknown or insurmountable obstacles to our eventual application, but we have a more profound understanding of the responsibilities that are ours and a more practical grasp of the things we have to do.

Our basketball team is doing very well. We have a starting lineup intact from last year and better reserves. So far we have won six games and lost none. We have defeated Muscatine, Ellsworth, Marshalltown, Red Oak, Webster City and Creston. The average score is 63-44.

Christmas preparations were traditional but good. The decoration committee had done a fine job with relatively small means in the college and in the church they had done a bangup job for the concert. It was a thrill to hear the choir go through their cantata under the direction of Oluf Lund, and the soloists were unusually good. As usual we gathered in the living room for Christmas readings the last days from five to six, and Saturday night we danced around the Christmas tree in the gym hall as a feature of the Christmas dance.

Then suddenly it was vacation time. In a twinkling the students had disappeared and the old building was the same calm and quiet place that we enjoy during the summertime. But a handful of students remained and careful efforts were made to assure them all a Christmas Eve in a home. We were quite a number in our home, and it was a thrill to sing the old carols, Danish and English, with a group of older folks, young people, and children. With the Nielsen family present we could sing "Glade Jul," "Silent Night," and "Stille Nacht" at one time.

An extra special Christmas thrill came to us when the pre-Christmas mail revealed an entirely unexpected and anonymous gift of \$10,000.00 for the college building fund. If it is true, that it is more blessed to give than to receive, then someone has enjoyed a blessed Christmas. I know that we are deeply grateful.

Professor Peter Jorgensen underwent a gall bladder operation shortly before Christmas, but to the joy of his family and his friends he was well on the way to recovery by Christmas Eve.

I am sending a New Year's greeting elsewhere in the paper, but I do want to express sincere gratitude to all friends of the college for friendship and support during the past year. I hope that we may be able to live up to all the trust that is placed in us and that we may grow in wisdom and stature and favor with God and man.

Happy New Year!

Johannes Knudsen.

Grand View College,  
December 28, 1949.

## OUR CHURCH

The St. Stephen's Church in Chicago will observe its 75th anniversary January 10-15. Guest speakers will be Rev. Alfred Jensen, synodical president; Rev. Enoch Mortensen and Rev. Marius Krog, former pastors; Rev. John Christensen and Rev. Ernest D. Nielsen. Services will be held Tuesday, Thursday and Friday evenings, Jan. 10, 12 and 13, and all day Sunday, Jan. 15. Former members and friends of the congregation are invited to attend.

Clinton, Iowa—A Leadership Training School will be held by the Protestant churches of Clinton through an eight week period, January 16 to March 6, classes being held each Monday evening. The following courses of study will be offered: "Personal Religious Living," "My Community and the Christian Ideal," "The Old Testament, Its Content and Value," and "How Christ Developed Leaders." Rev. John Enselmann, pastor of St. John's Lutheran Church, is one of the instructors, and Mrs. Dagmar Mag-

nussen is in charge of registrations from the St. John's church.

Brooklyn, N. Y.—Rev. Alfred Jensen, synodical president, and Rev. Holger O. Nielsen, synodical secretary, were guest speakers in Our Saviour's Lutheran Church Sunday evening, December 4. Both had attended a meeting on Lutheran Unity which was held the previous week in New York, and consequently both speakers spoke on some phase of closer Unity of the Lutheran churches in America.

Salinas, Calif.—A Christmas concert was given in the Salinas church on Sunday evening, December 18, under the direction of Mrs. Svend Kjaer.

Dalum, Canada—The Dalum Ladies' Aid sends greetings to all the various women's groups in our synod that responded to the appeal for help for the organ fund of the Dalum church. Numbers will be drawn at the annual Winter Meeting which is scheduled to be held in the month of February, and the prize winner will then be announced.

Arne Sorensen, former Minister of Church Affairs in Denmark, who is scheduled for a speaking tour throughout the U. S. in the early spring, will arrive in America on or about February 1. He is scheduled to attend a meeting in Washington, D. C., February 2-5. During the last weeks before Christmas he served as Press secretary for the East Asia Conference of the World Council of Churches at Bangkok, Siam, but planned to be back in Denmark with his family for Christmas.

Dr. Johannes Knudsen, president of Grand View College, has scheduled Arne Sorensen to be one of the guest speakers at the Annual Pastor's Institute in Des Moines during the week, April 11-13. Dr. Knudsen is also arranging a speaking tour for Arne Sorensen in our congregations, and according to latest reports a number of speaking engagements have been arranged in various Danish communities. Arne Sorensen speaks English as well as Danish, and is known as a challenging and well informed lecturer. Further invitations should be sent to Dr. Johannes Knudsen, Grand View College.

Augustana Hospital, Chicago, is offering a five-day pastoral care seminar, Jan. 23 through Jan. 27. This course, directed by Chaplain Granger E. Westberg, is open to all ordained pastors. It serves as an introduction to pastoral counseling and ministry to the sick in light of present-day developments in the field of psychiatry and psychosomatic medicine. A more advanced course of six weeks' duration is offered, beginning April 17. Pastors interested in either course are asked to write to Augustana Hospital, Chaplains' Department, 411 W. Dickens Ave., Chicago 14, Ill. The number of students in each course is limited.



## From Racine, Wisconsin

Our pastor, Robert C. Schmidt, and his wife observed their fifth wedding anniversary on December 23. The evening before a large group of members of Bethania Church came to surprise their pastor and his wife. The evening was spent in singing and visiting, and a large package containing a beautiful table lamp was presented to the honored couple. Before leaving, the guests presented another package, which was labeled "For Christmas." It contained another table lamp matching the anniversary gift. Both gifts were from the Bethania Guild and the Danish Ladies' Aid of the Bethania Church.—The evening of fellowship and the gifts was just another expression of appreciation to our pastor and his wife for their faithful service in our church.

One of the Party,

## Anniversary

St. Stephen's Ev. Lutheran Church  
85th and Maryland Ave.,  
Organized 1875 A. D.  
Chicago 19, Ill.  
1875 — 1950

Theme: "Built on the Rock"

In the observance of the 75th anniversary of the founding of this congregation a period of meetings will be conducted in which former pastors of the congregation will participate.

The following program outline has been adopted; you are cordially invited to participate whenever it is possible for you to attend.

Guests arriving from out of the city will be provided with hospitality. We would of course appreciate advance notice of arrival.

Tickets for meals on Sunday will be sold in advance in order to make adequate preparation for those who come. We suggest you secure your reservation well in advance.

May God bless our anniversary.

## PROGRAM

### Tuesday, January 10:

8:00 p. m.—Worship (Danish). Rev. Alfred Jensen, Synod president, will give the message of the founding. Communion will be administered by the pastor.

### Thursday, January 12:

8:00 p. m.—Rev. John Christensen, worship (English); Rev. Marius Krog, lecture (English).

### Friday, January 13:

8:00 p. m.—Rev. Enok Mortensen, lecture (English); Rev. Alfred E. Sorensen.

### Sunday, January 15:

9:30 a. m.—Sunday school period.  
10:45 a. m.—Worship, Rev. E. Mortensen, sermon (English). Communion service, the pastor.  
—Lunch in homes. (Invitations to visitors).

3:30 p. m.—Lectures: Rev. Krog and Rev. E. Nielsen.  
6:00 p. m.—Supper served by Ladies' Aid.  
7:30 p. m.—Evening program, choir, greetings.  
All are welcome to attend.

## Acknowledgment Of Receipts From the Synod Treasurer

From Nov. 24 to Dec. 24, 1949, Inclusive  
Toward the Budget:

Previously acknowledged ----\$ 8,543.48

### Congregations—

Nysted, Nebr. ....	142.75
White, S. D. ....	63.00
Tyler, Minn. ....	1,456.00
Brooklyn, N. Y. ....	19.00
Seattle, Wash. ....	315.00
Exira, Iowa ....	80.15
St. Stephen's, Chicago ....	160.00
Askov, Minn. ....	70.18
Cozad, Nebr. ....	348.31
Moorhead, Iowa ....	27.00
Rosenborg, Lindsay, Nebr. ....	200.00
Bone Lake, Wis. ....	88.15
Bridgeport, Conn. ....	25.00
Denmark, Kans. ....	165.59
Fredsville, Iowa ....	525.00
Moorhead Ladies' Aid, Moorhead, Iowa ....	40.00
Alden, Minn. ....	430.00
Cordova, Nebr. ....	285.00
Seattle, Wash. ....	120.48
Withee, Wis. ....	390.00
Watsonville, Calif. ....	50.00
Ringsted, Iowa ....	80.00
Minneapolis, Minn. ....	86.19
Askov, Minn. ....	77.30
Bridgeport, Conn. ....	25.00
Granly, Miss. ....	34.26
Newell, Iowa ....	930.00
Danavang, Texas ....	220.00
St. John's Ladies' Aid, Exira, Iowa ....	5.00
Flaxton, N. D. ....	55.00
Manistee, Mich. ....	172.70
Bridgeport, Conn. ....	29.85
Viborg, S. D. ....	369.00
West Denmark-Luck, Wis. ....	288.75
Oak Hill, Iowa ....	259.69
Hampton, Iowa ....	349.00
Portland, Me. ....	101.00
Dagmar-Reserve, Mont. ....	430.00
Marquette, Nebr. ....	574.87
Cedar Falls, Iowa ....	957.00
Waterloo, Iowa ....	200.00
Lake Benton, Minn. ....	169.00
Dwight, Ill. ....	717.52
Gayville, S. D. ....	232.00
Ruthton, Minn. ....	112.00
Easton, Calif. ....	90.00
Brush, Colo. ....	126.96

### Pension Fund:

Wilbur, Wash., from 19 friends	25.00
Hope Ladies' Aid, Ruthton, Minn. ....	15.00
Congregation, Brooklyn, N. Y. ....	2.00
Kronborg Ladies' Aid, Marquette, Nebr. ....	25.00
Kristen Paulsen, Chicago ....	5.00
Congregation, Danavang, Tex. ....	100.00
Danish and English Ladies'	

Aid, Brooklyn, N. Y. ....	30.00
Congregation, St. Stephen's, Chicago ....	60.00
Congregation, Fredsville, Iowa ....	35.00
Congregation, Kimballton, Iowa ....	66.00
Trinity Ladies' Aid, Chicago ....	25.00
Rosenborg Ladies' Aid, Lindsay, Nebr. ....	5.00
Bone Lake, Wis. ....	6.85
Seattle, Wash. ....	75.00
Ringsted, Iowa ....	43.50
Minneapolis, Minn. ....	20.22
Marinette, Wis. ....	41.00
Waterloo, Iowa ....	15.00
Mr. and Mrs. S. Dixon Sorensen, Dwight, Ill. ....	10.00
Manistee, Mich. ....	3.50
Bridgeport, Conn. ....	26.50
Verkelyst, Minneapolis, Minn. ....	25.00
St. Peter's Danish Ladies' Aid, Detroit, Mich. ....	15.00
Portland, Me. ....	13.00
Cedar Falls, Iowa ....	8.00
Marquette Danish Ladies' Aid, Marquette, Nebr. ....	10.00
Dwight congregation ....	104.00
Rev. Gorden Miller, Brush, Colo. ....	24.00
Mrs. Niels Gade, Brush, Colo. ....	5.00
L. P. Logensen, Brush, Colo. ....	3.00
Mr. and Mrs. C. Johansen, Brush, Colo. ....	2.00
Hans Steen, Brush, Colo. ....	1.00
Mr. and Mrs. V. W. Hammers, Brush, Colo. ....	1.00
Christina Madsen, Brush, Colo. ....	1.00
Olena Mitchell, Brush, Colo. ....	10.00
Mrs. N. Christensen, Brush, Colo. ....	.50

### Old People's Home, Tyler:

Hope Ladies' Aid, Ruthton, Minn. ....	10.00
Women's Circle, Omaha, Nebr. ....	10.00
Immanuel Ladies' Aid, Kimballton, Iowa ....	15.00
St. John's Lutheran Ladies' Aid, Cordova, Nebr. ....	10.00
St. John's Danish Ladies' Aid, Hampton, Iowa ....	10.00
Our Saviour's Lutheran Ladies' Aid, Manistee, Mich. ....	10.00
Fredsville Ladies' Aid, Fredsville, Iowa ....	20.00
Danish Lutheran Congregation, Junction City, Ore. ....	20.00
Bethania Ladies' Aid, Ringsted, Iowa ....	5.00
St. John's Ladies' Aid, Exira, Iowa ....	10.00
Congregation, Bone Lake, Wis. ....	5.00
Children's Home, Chicago, Ill.: Women's Circle, Omaha, Nebr. ....	10.00
Kronborg Ladies' Aid, Marquette, Nebr. ....	15.00
St. Stephen's Chicago ....	10.00
Immanuel Lutheran Sunday School, Kimballton, Iowa ....	15.00
Danish Ladies' Aid, Grayling, Mich. ....	5.00
Bethania Guild, Solvang, Calif. ....	10.00
Rosenborg Ladies' Aid, Lindsay, Nebr. ....	10.00
West Denmark Ladies' Aid, Luck, Wis. ....	10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa ....	20.00



St. John's Danish Ladies' Aid, Hampton, Iowa	10.00
Congregation, Minneapolis, Minn.	10.00
Our Saviour's Lutheran Ladies' Aid, Manistee, Mich.	10.00
Fredsville Ladies' Aid, Fredsville, Iowa	30.00
Danish Ladies' Aid, Sheffield, Ill.	5.00
Junction City, Ore.	20.00
Bethania Ladies' Aid, Racine, Wis.	10.00
Bethania Ladies' Aid, Ringsted, Iowa	5.00
Mr. and Mrs. S. Dixen Sorensen, Dwight, Ill.	10.00
Ladies' Aid, Parlier, Calif.	25.00
Dwight, Ill.	5.00
Mrs. Johanna Jacobsen, St. Edwards, Nebr.	5.00
<b>Seamen's Mission:</b>	
Wilbur, Wash, 19 friends	10.00
Kronborg Ladies' Aid, Marquette, Nebr.	25.00
Immanuel Ladies' Aid, Kimballton, Iowa	15.00
Rosenborg Ladies' Aid, Lindsay, Nebr.	5.00
West Denmark Ladies' Aid, Luck, Wis.	10.00
Diamond Lake Ladies' Aid, Minn.	10.00
St. John's Danish Ladies' Aid, Hampton, Iowa	10.00
Minneapolis, Minn.	15.00
Willing Workers Society, Dwight, Ill.	10.00
Danebod Danish Ladies' Aid, Tyler, Minn.	25.00
Our Saviour's Ladies' Aid, Manistee, Mich.	10.00
St. Stephen's Danish Ladies' Aid, Perth Amboy, N. J.	10.00
Trinity Mission Group, Chicago, Ill.	5.00
Bethania Ladies' Aid, Racine, Wis.	10.00
St. John's Ladies' Aid, Exira, Iowa	5.00
Ladies' Aid, Bridgeport, Conn.	10.00
St. Peter's Danish Ladies' Aid, Detroit, Mich.	15.00
Bone Lake, Wis.	5.00
<b>Publications:</b>	
Bethlehem Ladies' Aid, Cedar Falls, Iowa	10.00
Svend Petersen, subs., Lutheran Tidings	2.50
<b>Annual Reports:</b>	
Cordova, Nebr.	2.50
Brush, Colo.	5.00
Minneapolis, Minn.	12.50
Nysted, Nebr.	1.00
E. O. Buhl, Des Moines, Iowa	.50
Granly, Miss.	3.00
Rev. John Enselman, Clinton, Iowa	5.00
<b>Home Mission:</b>	
Kimballton, Iowa	48.91
Trinity Ladies' Aid, Chicago, for Canada Mission	10.00
Mr. and Mrs. S. Dixon Sorensen, Dwight, Ill.	10.00
Nysted, Nebr.	33.33

Dwight, Ill.	11.50
	21,823.99
Bethania Ladies' Aid for Grand View College	10.00
Total to date	\$21,833.99
<b>Received for Items Outside of Budget:</b>	
<b>For Lutheran World Action and Relief:</b>	
Previously acknowledged	\$12,320.32
Hope Ladies' Aid, Ruthton, Minn.	50.00
Cedar Falls, Iowa	15.00
Brooklyn, N. Y.	12.00
Moorhead, Iowa	35.00
St. Stephen's Sunday School, Chicago, for Fritz	57.63
Marquette, Nebr.	224.50
Moorhead, Iowa	3.00
Grayling, Mich.	71.50
Fredsville, Iowa	30.00
Cordova, Nebr.	40.20
St. John's Ladies' Aid, Seattle, Wash.	100.00
Bone Lake, Wis.	57.00
Hay Springs, Nebr.	58.90
In memory of Brother and Uncle Anton Christensen, Whitla, Alta., Can., by Mr. and Mrs. Chris Hansen	6.50
Mr. and Mrs. William T. Petersen, Mr. and Mrs. Arthur Madsen, Mr. and Mrs. Wm. Foost, each	1.00
Mrs. Hans Madsen and Clarence	2.00
Mrs. Thea Christensen, all from Ruthton, Minn.	.50
Seattle, Wash.	23.15
Hartford, Conn.	110.00
Ladies' Aid, Easton, Calif.	20.00
Minneapolis, Minn.	83.53
Marinette, Wis.	5.50
Willing Workers Society, Dwight, Ill.	15.00
Danebod Danish Ladies' Aid, Tyler, Minn.	50.00
Alden, Minn.	267.00
Waterloo, Iowa	50.00
Omaha, Nebr.	78.00
Danevang, Texas	225.50
Des Moines Congregation	207.71
Ringsted, Iowa	12.00
Mrs. Ferdinand Jensen, Flaxton, N. D., to feed the hungry	5.00
Muskegon, Mich.	12.00
Mr. and Mrs. S. Dixon Sorensen, Dwight, Ill.	20.00
Flaxton, N. D.	48.00
Newark, N. J.	69.00
Viborg, S. D.	88.37
Oak Hill, Iowa	10.00
Hampton, Iowa	19.70
Cordova, Nebr.	146.00
Nysted, Nebr.	96.00
Cedar Falls, Iowa	151.70
Rev. H. O. Nielsen, Cedar Falls, Iowa	25.00
Waterloo, Iowa	10.00
Dalum, Wayne, Alberta, Can.	10.00
Mr. and Mrs. Andrew Petersen, Alden, Minn.	5.00
White, S. D.	79.00
West Denmark-Luck, Wis.	244.50
Raymond Madsen, in memory	

of Carl C. Madsen, Ruthton, Minn.	5.00
Wilbur, Wash.	39.00
Walter Croy, Moorhead, Iowa	1.00
Hampton, Iowa	1.00
Brush, Colo.	88.50

Total to date \$15,580.01

#### Women's Home Mission:

Kronborg Ladies' Aid, Marquette, Nebr.	\$ 25.00
Bethania Ladies' Aid, Racine, Wis.	10.00
St. John's Ladies Aid, Exira, Iowa	5.00
Ladies' Aid, Bridgeport, Conn.	10.00
Santal Mission will be acknowledged by Miss Dagmar Miller.	

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

Hope Ladies' Aid, Ruthton, Minn.	10.00
Women's Circle, Omaha, Nebr.	10.00
Our Saviour's and Salem Danish Lutheran Churches, Brooklyn, N. Y.	58.00
St. Stephen's, Chicago, Ill.	10.00
Ladies' Aid, Solvang, Calif., for Old People's Home in memory of Mrs. N. C. Hansen, Brush, Colo.	17.75
Fredsville, Iowa	25.00
Ladies' Aid, West Denmark, Wis.	5.00
Fredsville Ladies' Aid, Fredsville, Iowa, for hospital	15.00
Trinity Mission Group, in memory of Rev. A. W. Andersen	10.00
<b>To Madsen Memorial, Chicago, Ill.:</b>	
Trinity Ladies' Aid, Chicago, Ill.	15.00
	\$ 175.75

#### Church Extension:

Brooklyn, N. Y.	\$ 17.00
Seattle, Wash.	67.00
Luther Memorial, Des Moines, Iowa	131.25
Rev. Alfred Jensen, Des Moines, Iowa	5.00
	\$ 220.25

#### G.V.C. Debt Retirement:

Brooklyn, N. Y.	\$ 2.00
Wilbur, Wash., 19 friends	19.00
Omaha, Nebr.	100.00
Des Moines, Iowa	107.50
Bone Lake, Wis.	25.00
Nysted, Nebr.	28.00
Rev. Alfred Jensen, Des Moines, Iowa	5.00
	\$ 286.50

#### G.V.C. Building Fund:

Trinity Ladies' Aid, Chicago, Ill.	\$ 10.00
Anonymous	10,000.00

#### Old People's Home, Des Moines, Iowa:

Rosenborg Ladies' Aid, Lindsay, Nebr.	5.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa	10.00
Fredsville Ladies' Aid, Freds-	



ville, Iowa -----	15.00
St. John's Ladies' Aid, Exira, Iowa -----	10.00
	\$ 40.00

Anonymous for a gift to a child in the Danish Lutheran Children's Home in Chicago, Ill. This was given toward a pair of shoes which were badly needed by Margrete Rasmussen ----- \$ 2.00

Correction in last report: Under unassigned receipts and Lutheran World Action, listed as Ludington and should be Victory.

There is still time for those who have not completed their quotas. Your support is needed. May we count on you?

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

## Santal Mission

### General Budget:

Miss Alice Jensen, Minneapolis, Minn. -----	\$ 5.00
Bethlehem Church, Askov, Minn. -----	41.09
Mrs. J. P. Christensen and Ida, Cedar Falls, Iowa -----	5.00
Bethania Guild, Solvang, Calif. -----	10.00
Bethlehem Danish Ladies' Aid, Askov, Minn. -----	12.35
Mrs. Sara Madsen, Palo Alto, Calif. -----	5.00
Bethany Lutheran Sunday School, Ludington, Mich. -----	10.00
St. John's Danish Ladies' Aid, Seattle, Wash. -----	24.75
C. W. Bidstrups, Des Moines, Iowa -----	5.00
Danish Ladies' Aid, Hutchinson, Minn. -----	10.00
Guiding Circle, Ringsted, Iowa -----	10.00

West Denmark Ladies' Aid, Luck, Wis. -----	10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa -----	15.00
Friendship Circle, Los Angeles, Calif. -----	25.00
Bethlehem Ladies' Aid, Brush, Colo. -----	20.00
St. Stephen's Ladies' Aid, Chicago, Ill. -----	10.00
Mrs. Anna Christensen, Tacoma, Wash. -----	5.00
Danebod Lutheran Church, Tyler, Minn. -----	70.00
Oak Hill Ladies' Aid, Brayton, Iowa -----	10.00
Fredsville Sunday School, Cedar Falls, Iowa -----	125.00
Anonymous -----	2.00
Trinity Luth. Sunday School, Ludington, Mich. -----	3.35
Danish Lutheran Ladies' Aid, Alden, Minn. -----	10.00
The Happy Hour Circle, Ruth-ton, Minn. -----	9.00
Nain Ladies' Aid, Newell, Iowa -----	50.00
St. John's Ladies' Aid, Easton, Calif. -----	10.00
Trinity Lutheran Church, Chicago, Ill. -----	31.28
Mrs. Rasmie Eskelsen, Fresno, Calif. -----	5.00
Alfred and Ellids Jensen, Bridgeport, Conn. -----	2.00
Danish Ladies' Aid, Marinette, Wis. -----	5.00
Trinity Mission Group, Chicago, Ill. -----	10.00
Our Savior's Ladies' Aid, Omaha, Nebr. -----	10.00
St. John's Church, Hampton, Iowa -----	200.00
St. Peter's Ladies' Aid, Detroit, Mich. -----	10.00
Mrs. Jens Sinding, Tyler, Minn. -----	10.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa -----	25.00
Danish Ev. Lutheran Church, Junction City, Ore. -----	10.00
Fredsville Junior Ladies' Aid, Cedar Falls, Iowa -----	25.00
Bethlehem Study Group, Cedar Falls, Iowa -----	25.00
Andrew Henriksen, Askov, Minn. -----	100.00
Marquette Danish Ladies' Aid, Marquette, Nebr. -----	40.00
St. Ansgar's Danish Ladies' Aid, Pasadena, Calif. -----	10.00
Our Savior's Church, Brooklyn, N. Y. -----	5.00
Kronborg Ladies' Aid, Marquette, Nebr. -----	25.00
St. Stephen's Church, Chicago, Ill. -----	47.25
Rosenborg Ladies' Aid, Lindsay, Nebr. -----	5.00
Johannes Olsens, Tyler, Minn. -----	2.00
Juhl Sunday School, Marlette, Mich. -----	15.00
Oak Hill Sunday School, Exira, Iowa -----	8.35
S. H. Sorensens, Solvang, Calif. -----	5.00
Betty, Alice, Carol and Helen Olsen, Ruth-ton, Minn. -----	21.11
Albert Olsens, Ruth-ton, Minn. -----	10.00

Erna and Alfred Petersen, Solvang, Calif. -----	10.05
Danish Ladies' Aid, Gardner, Ill. -----	25.00
Immanuel Sunday School, Kimballton, Iowa -----	15.00
Rev. L. C. Bundgaards, Tacoma, Wash. -----	3.00
Bone Lake Danish Ladies' Aid, Luck, Wis. -----	13.90
Bethania Ladies' Aid, Solvang, Calif. -----	15.00
Immanuel Danish Lutheran Church, Troy, N. Y. -----	50.00
Central Lutheran Sunday School, Muskegon, Mich. -----	40.81

### For Relocation of Hospital:

In memory of Mrs. Thyra Dorf of Brooklyn, N. Y., the following: Peter Osterlunds, John Torsleffs, Mrs. Thiel, Mrs. C. Honore', Mrs. H. Siversen, Mrs. Gine Jensen, Mrs. Alfred Sorensen, Walter Friis, D. Colemanns, P. Petersens, Miss M. Hee Andersen, Chris Winthers, Karl Hansens, Mr. and Mrs. Leth, Mrs. O. Lund, Mrs. Tycho Christensen, Mrs. M. Andersen, Mrs. Th. Jensen, Mrs. P. C. Petersen, Mrs. Pontoppidan, Miss Helga M. Nielsen, Mr. and Mrs. Bertelsen, Mrs. Sharf, Mrs. Els Jensen, L. Lauridsens, Aage Jorgensens, Mrs. Anna Fast, Mrs. Seidelmann, Mrs. G. Buck, Mrs. Chr. Rasmussen, Marie Torsleff, Marius Andersens, Mrs. Eva Riis, Mrs. Schuldt, Mrs. Malmstrom, Mrs. Hansen, Mrs. Jacobsen, Clausen, Emanuel, Oskar and Jens Olsen, Mrs. N. Andersen, Ejner Rasmussens, the Jacobsen family, Jensine Andersen, all of Brooklyn -----	104.00
In memory of S. Chr. Diken, Askov, Minn., Mrs. Anna Diken -----	1.00
In memory of Jacob C. Jacobsen, Granly, Miss., Paul, Ruth and Mrs. Jacobsen -----	5.00
In memory of Peter Sorensen, Cedar Falls, Iowa, Rev. H. Juhls, Grayling, Mich., Miss Anna Miller, Chicago, Mrs. Bertha Jensen, Ringsted, Iowa, Arnold Buhls, Tyler, Minn., and Martin Thom-sens, Ringsted, Iowa -----	13.00

(To be continued)

### "VALBORGSMINDE"

The Old People's Home of the Danish Church, Des Moines, Iowa  
For information concerning admittance, write to:

Theo. J. Ellgaard  
1312 Boyd Ave.,  
Des Moines, 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, 1950

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

Name -----

New Address -----

City -----

State -----

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