

Lutheran Tidings

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No. 10

Merry
Christmas



Glaedelig
Jul

Ring Out, Ye Bells

Ring out, ye bells, in the dusk of the morning, keep ringing.

Twinkle, ye stars, while the angels the message are bringing:

Good will and love,
Peace from the heaven above,
Glory to God in the highest.

Play, little children, and sing in your heart with thanksgiving.

Born is the Christ child, the Saviour in whom we are living.

Sing and rejoice,
Blend with the angels your voice.
Glory to God in the highest.

—Free translation of "Kimer, I Klokker"
By Mrs. Kamma Moller Kristensen.

Christmas is here and the hope of salvation is founded.
Born was the Christ while the songs of the angels resounded.

Joyfully sing,
All through the world let it ring.
Glory to God in the highest.

Christmas

"For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

—2 Cor. 8, 9.

In the high-priestly prayer by Jesus the last evening he was with his disciples before his crucifixion, we are made aware of the glory that was given to him. Jesus asked in the prayer that his heavenly Father would "glorify me with the glory thou hast given me; for thou lovest me before the foundation of the world." Also in the passage where Jesus speaks of the Father's house with the many mansions do we note the certainty of Jesus' words: He is rich in God.

We are also reminded at Christmas time, that Jesus became "poor" as he entered into his earthly life. "Mary brought forth the first born son, and wrapped him in swaddling clothes and laid him in a manger,

because there was no room in the inn."—Later in life we hear him say: "The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head."

We could still with Paul take another step as he writes about Jesus' coming into the world: "He humbled himself and became obedient unto death even the death on the cross."—All this Jesus did for us, that we might be rich.

The riches bestowed upon us may be expressed in various terms. I would first refer to the words of the apostle: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—How we must feel humble, as we think of God's love for us, the grace of our Lord Jesus Christ, the communion of the Holy Ghost, the fellowship in the congregation, the means of grace,

all the blessings bestowed upon mankind as well as on each one of us. As I often pause to reflect on these riches offered me, I am humbled and must admit I am not worthy of all these gifts. Yet there is in me a desire to thank God "with heart and hand and voices." But so many times I feel the limitations of words. If I could only praise God, as did Zakarias filled with the Holy Ghost, as he said: "Blessed be the Lord of God of Israel, for he has visited and redeemed his people . . . that we should be saved from our enemies . . . that we might serve him without fear in holiness and righteousness all the days of our life." Or if I could praise God as did Mary when she greeted Elizabeth, or as Paul salutes and praises God in his letter to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath

blessed us with all spiritual blessings in heavenly places in Christ."

There are so many valuable gifts to be found in the Christmas gospel if we would only permit the Holy Spirit to guide us, so we earnestly would seek them. Having found them they would in a marvelous way enrich our lives.

Let us this coming Christmas try to find more and more of these treasures; and then as best we can raise our thanks to God for "His unspeakable gift."

Let me close with this greeting from the apostle: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation."

The very best Christmas to all,

P. Rasmussen.

National Council Of Churches Of Christ U. S. A.

Cleveland, Ohio

November 28-December 1, 1950

Those of us who were at the Constituting Convention of the National Council of Churches of Christ in the U. S. A. will long remember Cleveland for various reasons. Personally, I had not been too concerned about the meeting until I found myself on an east bound train wondering, because of wind and snow, if I would reach my destination. Once on the trains one soon noticed that there were abroad numerous convention delegates. The trains were literally stuffed with preachers. As one porter said: "No sir, never seen so many 'water drinking travelers' on this train all my life—no sir."

Cleveland was struggling with snow, nearly two feet of the stuff was dumped on the city just before the convention. Hotels were crowded with people running in and out worrying and scolding about reservations that were either lost or canceled. I soon discovered that my own reservation was gone with the storm. The prospects of a park-bench was not a cheerful thought. However, I was saved from such chilly discomforts by the presidents, one of our Synod and the other of our D.A.Y.P.L., who found the Synodical secretary walking on the icy streets and took him in.

Once located in our hotels the delegates from our Synod were soon comfortably settled. The delegation from the D.E.L.C. was composed of the following members: President Jensen, Dr. Knudsen, Mrs. Aksel Holst and the pastors—Einar Farstrup, Clayton Nielsen and Holger Nielsen.

In this article to the Lutheran Tidings I shall deal with the history, organization, purpose of the Council and impressions and information from the Cleveland meeting.

Brief History of National Council

On December 8, 1941, there met that day in Atlantic City 188 representatives of eight Protestant interdenominational agencies who, after three days in conference, were to take the decision which led, by a steady progress of events, to the formation of the National Council of the Churches of Christ in Cleve-

land on November 28, 1950. For those representatives of the Council of Church Boards of Education (as it was then named), the Federal Council of Churches, the Foreign Missions Conference of North America, the Home Missions Council, the International Council of Religious Education, the Missionary Education Movement, the United Council of Church Women and the United Stewardship Council voted to approve in principal a proposal to create an "inclusive cooperative organization which will provide for the continued, expanded and more effective co-ordination and integration of our respective councils." They also voted to form a committee to draw up plans for forming such a single, integrated body.

It should be noted as the Christian Century points out: "In Cleveland the churches did not blueprint something that must be created. They brought together the separate living elements of their common life and made them one." The approval of what was being projected had to be secured not only from the eight interdenominational agencies but from the denominations themselves. The list of Synods which signed the ratifying documents at Cleveland shows how carefully the planning was done and how widespread has been the approval given it. There are 25 Protestant and four Orthodox churches in the charter membership of the new National Council. The operations hitherto carried on by eight major and a half dozen smaller interdenominational agencies have been absorbed.

In order that our people may gain a better understanding of the National Council of Churches of Christ and the objects of the Council may I quote the Preamble: In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of the United States of America in Jesus Christ as their Divine Lord and Saviour, by the creation of an inclusive cooperative agency to continue and extend the following general agencies of the churches and to combine all their interests and function. (Agencies as mentioned above under history of National Council).

And A Little Child Shall Lead Them

By LaVerna Hassler
Fairmont, Nebraska

Come little lad, big eyes aglow, we'll sit in my big chair
While yule logs snap upon the hearth in colored fantasy
Of by gone days mellowed with age, like wine so richly
rare
We'll sip a bit of memories and dwell in ecstasy.
Our Christmas tree was not store bought, no sir, we
trudged through snow
To wooed vales where evergreens bent low their scented
limbs
And with an ax my dad would cut with swift and mighty
blows
The choicest branch that grew just right to hold our
Christmas trim.
That evening found us snug and warm around the old
cook stove
While mother popped us heaps of corn to string in
pearly chains
Cranberries too, we strung like beads and through the
boughs we wove
Their crimson flares of Christmas joy so cheery yet so
plain.
Neat little men of gingerbread swung by their heads;
what sin
But do you know by Christmas Day, they all were eaten
free?
Dear mother never really knew, and father would just
grin
I guess they sort of thought that time, the culprit, son,
was me.

Sweet Angels in disguise were we, for when our folks
would say
"Now up to bed, it's Christmas eve"—not one of us
did fret.
Young brother Bill could never wait, one night he
sneaked away
To see if Santa had been there; so sure he would forget.
He thought he saw somebody move, behind the Christ-
mas tree
The room was filled with shadows dim, but do you
know he said
Old Santa's stomach wasn't round and fat and quivery
But sort of flat and hard to see, more like our dad's
instead.
Just as the sun was coming up, we tumbled from our beds
And sure enough around the tree were presents big and
small
Wool socks and mittens, knitted caps, for Sis a shawl
bright red
Some toys and fruit and candy canes;—It was St. Nick
that's all.
What's that young lad you want to do? Pop corn, why
sure we can
And cranberries too? You ask grandma, I know she
has a few.
I'll add a log to fireplace coals, Grandma, we're young
again
Guess that's what small grandsons are for, they make
our old years new.

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The National Council sent greetings to the people of the nation. The message is an excellent expression of the aim and purpose of the Council.

Message to the People of the Nation:

This Council has been constituted by twenty-nine Churches for the glory of God and the well-being of humanity. It manifests our oneness in Jesus Christ as divine Lord and Saviour; His is one mandate we obey and His the power upon which we rely. It is designed to be an instrument of the Holy Spirit for such ministries of evangelism, education and relief as are better achieved through Christian cooperation than by the labors of separated groups. It co-ordinates and continues the work of eight interdenominational agencies ministering in as many fields of Christian usefulness.

The Council is linked with the worldwide ecumenical organizations which provide for interdenominational cooperation at the international level. It is likewise similar in purpose to the federations of churches in state, county and city through which the several communions do their common work in our land. So it becomes the national unit of a system of unified Christian enterprise which circles the inhabited earth.

For the denominations which compose it the Council opens an avenue for mutual confidence, a widening way along which potential controversy among them may be wrought into concord, and unhappy competition into emulation in pursuit of whatsoever things are true, honest, just, pure, lovely, and of good report.

The Council itself, however, is not a denomination, not a Church above the Churches. The autonomy of each communion is assured by constitutional provisions.

The Council is an agency of cooperation—not more but magnificently not less.

The Functions of the Council

In behalf of the denominations the Council continues and develops many services. It assists in the preparation of materials for the Church school, and through its scholars it is making ready for the world the Revised Standard Version of the Bible; it serves as a clearing house for full reports and statistics bearing upon church membership, denominational organizations and programs, and social trends of interest to Christians; it seeks to aid the Churches in undergirding and co-ordinating their home and foreign missions; it searches out and trains leadership for Christian undertakings; it lifts up its voice in behalf of the Christian way of life in messages to the people of the country; it provides a single inclusive agency through which, if they wish, the denominations may nominate and support chaplains and ministers to the men and women of the armed forces of the United States; it offers a means of approach to agencies governmental and civil in matters of justice and good will; it devotes itself to the presentation of Christian ideals through radio, television and motion pictures; it is an organ of evangelism both specifically and broadly conceived, standing ready to serve the cause of Christ in every area as need arises, to the end that the entire country may be permeated by the blessings of His Gospel. Through these and other means it gives help to the churches, bringing the experience of all to the service of each.

Holger O. Nielsen.

(To be continued)

Among Danish American Friends

September-October, 1950

It is now some weeks since I landed via airplane in Copenhagen and was received by my family. I relaxed two days, then the work began rushing like a wave towards me. But a pastor must not be entirely engulfed by the daily work; there must be time for the life of the soul and mind, if we shall be able to live the life necessary as a background for our sermons. To me this also means that I must send a letter of heartfelt thanks for what I received during my trip to the United States this fall.

First of all I must thank the "folk-meeting" in Tyler, because they invited me and besides the invitation, that in itself was delightful, paid my round-trip ticket, Copenhagen-Tyler. Here Enok Mortensen, Thyra Nussle, Jens Børresen and Ejnar Petersen stand in first line, but behind them are so many friends that I never have tried to count them, but I remember them in my heart as fellow laborers for our common happiness. Sometimes in Tyler I felt as if we had a huge, common task before us and it would have been a joy to work it out in fellowship.

Besides this invitation, Rev. Alfred Sorensen had arranged a speaking tour for me in many of the congregations of the Danish Ev. Luth. Church. Although he did not know me, he put a great deal of effort and time in this planning and I felt I gained a very precious friend. My itinerary, when forgotten by others, will still be a cherished memory for me. A pastor, a hospitable parsonage, a church filled with friendly light and members of the congregation, handshakes, short talks, old memories, open homes and a friendly gift leaving me free from worry—all is clearly before me.

I can see the old church in Brooklyn with its learned Pastor Anderson and memories going far back to 1890, when I as a small boy visited Rasmus Andersen with my parents. That same evening we drove to Perth Amboy, where I visited my old friends Kierkegaard-Jensens. We had a fine fall meeting through the entire Sunday sharing with pastors from neighboring communities, among them my old friend, Pastor Dorf. The work is flourishing in this place as it is in so many places. The problems are different, which makes it exciting. I had the feeling, that the pastor, who came from Slesvig, enjoyed this close contact with the future after his hard struggle with the ruins of past years in South Slesvig.

I continued to the young home of Garreds in Hartford, where I as a young student in 1907 taught the summer school. The busy young pastor taught me many American expressions, and he took me on a trip out in a country that has a longer history than most of the other places I visited. Then two days in Troy, received by Rev. Lund who did not know me but had learned a little about me from the "Christian Century" and used this knowledge kindly when introducing me. I stayed at the home of A. and L.

Larsens and they treated me wonderfully. I shall never forget our trip to Saratoga, about the only sight-seeing trip I had.

On we go to Detroit, arriving late in the evening to find my old pupil from Hartford as the pastor's wife in the home, where Svend Jorgensen entertained me in such a way, that I felt the days of my first experiences as a pastor returning. He also knew his timetables and so without incident I arrived in Greenville, Mich. Pastor Stub had just moved, but I was received in Sidney with the utmost hospitality by Bekke and Lodings. We had a beautiful Sunday in the neat and clean churches in Sidney and Trufant, surrounded by unusually fine cemeteries and filled with such a friendly audience that they together with my dear hosts gave all Michigan a kind of happy green color.

I was now directed to Chicago to see Alfred Sorensen, Nussles and Dehns before I continued to Wisconsin, Iowa and Minnesota. I am humbled when I think of how nice everyone was towards me. It was certainly much more than I deserved, but I promised myself to do whatever I could to deserve the trust those Chicago friends put in me. More and more I felt, that I was not traveling with old messages from an old world, but that I was partaking in the many problems strewn on the road of my beloved Danish Church in U. S. A.

I had not been in Racine since 1885; you may realize that much had changed! Here I met an energetic young pastor engaged in planning a new church. There is always something inspiring in building a church even if it is of brick and stone. It is nevertheless living stones that must demonstrate their willpower, and this shows the spiritual force that perhaps is a little concealed on ordinary days. I felt that Rev. Schmidt and his wife did a good work.

Then on to the places I knew so well, to the lovely home of Rev. Ottar Jorgensens in Minneapolis. I visited them several times and was in the church when the new organ was used for the first time. I met so many friends. I was taken to very interesting meetings, where I listened to Billy Graham, to Dr. Empie, Michelfelder and Herman, once even to Mount Olivet, that I had read so much about. These were new and instructive experiences and at the home I enjoyed a wonderful and much needed relaxation.

Harold Petersen and his wife received me in Askov as if I had been there very recently. Yes, I wish I had been present at the church convention because I understood it had been an especially great and important gathering. We still felt, that they needed a little relaxation after this very strenuous experience, but I met my old friends and had long talks with the pastor who is so interested in the life of the big country.

My trip in Iowa was a little too rushed. There were so many in Des Moines that I wanted to meet, both those who are active and leaders in the work, and also those who still are among the leading spiritually speaking, but who have retired from active work. It was a pleasure to meet all the pastors there, Alfred Jensen, Johannes Knudsen, Holger Jørgensen, Valdemar Jensen, S. D. Rodholm and several of the professors at the college. They all showed me the honor to attend the meeting where I spoke. But in spite of this I fear that I did not get the full impression of the headquarters of our Church; mostly because I had too little time. It was also a pleasure to make a visit at the Old People's Home. It was my impression that Rev. M. Mikkelsen and wife are doing a very fine work there.

In spite of his busy schedule Rev. Jørgensen kindly drove me to the airport to see me off for Waterloo. Here I enjoyed the day with Rev. Frost and family, and met here the young couple, Rev. Frost's daughter and her husband, whom I so recently had wedded in "Helligaandskirken" in Copenhagen. The new church in Waterloo was nearly finished. It is a beautiful church and will soon be dedicated.

In the evening we drove to Cedar Falls where a joint meeting had been arranged for the Waterloo, Fredsville and Cedar Falls people. Here I again met many old acquaintances with whom I would have liked to visit. But there was no time for this. One learns to say farewell without too much sentiment, or it would be too strenuous for mind and soul.

It was a disproportionate long trip by bus to Kimballton. But even late in the evening it was impressive to enter the new parsonage. And the following day as we could be about outside and enjoy the view out over the rolling hills, I was reminded so much of the strong resemblance with many a Danish countryside. Rev. Holger Strandkov and wife were active and new as was their house, and I received much and worthwhile information from the editor of Lutheran Tidings. Here I also met my old friend, O. C. Olsen from Omaha. And the following day Th. G. Jensen in his fine car and he spry as a youngster, drove me to Des Moines.

Next comes the meeting in Tyler, which I have already mentioned. One of the many fine cars parked daily by the Danebod Folk School took me to my beloved West Denmark. Here I nearly over-worked trying to visit everyone in the congregation. Something new is happening in West Denmark through the work of the energetic pastor. I had many long talks with Rev. F. O. Lund and wife, and I felt that his intelligent efforts have the possibility of bearing fruits in the future. I know everyone and everything in West Denmark; and as I walked about on the cemetery I could say to myself, I know everyone here.

And I love everyone and everything here in West Denmark, even the very earth I tread upon. I had the privilege to stay at the Ejnar and Augusta Petersen home—and could it be better!—And after the ten days had swiftly passed Alf Utofts drove me to Minneapolis. As so often before upon parting I felt so strongly that sometime I will have to return to this place.

My itinerary told me that I was to spend ten days in Chicago. I had felt that this would be too long time there for a visit at the two churches, Trinity and St. Stephen's. But I soon discovered that I could have made good use of even more days in this most interesting city. I had not realized to what an extent my good friends there were going to help me to see and hear so much. In spite of the great distances—as I had my home with the Nussles in the far south-side of Chicago—I was brought in a close contact with both churches, their pastors and lay-members; also with church and university life outside of our own church group. It was my impression that Rev. Alfred Sorensen and Rev. Ernest Nielsen had different but very extensive spheres of interest. And although they both spent much time on me, I realized that we found time for only a brief glimpse of the vast spiritual world that unfolds itself in this great city.

My dear hosts at 104 Place gave me all the help possible, and I treasure fine experiences from my many contacts in Chicago, but most of all the two Sundays in the Trinity and St. Stephen's churches.

Why have I written this long greeting? Because my heart and mind is filled with gratitude, not only toward the places I visited, the pastors and the hundreds of friendly people, but also because I have to confess my very strong feeling of fellowship with the entire Danish Lutheran Church and its place among the churches in U. S. A.—I not only learned much about the many problems, but I now am sharing them as part of my own life.

When I now have become settled a little more in my work here in Copenhagen, I hope that I can write something about these problems as they appear from my viewpoint, and that some space may be given me in this paper.

H. Helweg.

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N. F. S. Grundtvig

By Dean Alfred C. Nielsen,
Grand View College, Des Moines, Iowa

V. (Continued)

THE FOLK SCHOOL AND THE LIVING WORLD

Grundtvig called his school a personal school. It was this intimate, personal relationship between teacher and student that to him was so important. But it must be emphasized again that the teacher must be a living, dynamic person. He had in his school days seen the futility of letting the dead try to awaken the dead.

It was his hope that the King of Denmark would establish a folk school at Soroe, but in this he was disappointed.

While the Folk School or the People's College was undoubtedly Grundtvig's greatest contribution to education, he was also interested in primary education. He was fond of children and believed the ideal school for children was the home. His mother was a wonderful teacher, and he urged parents to teach their own children. However, he knew that public common schools were necessary, and since compulsory education was a fact, the schools should be made as good as possible. With Rousseau he was of the belief that children should be permitted to be children. Regarding this he said, "By seeking to implant in the children the order and quietness, wisdom and prudence of old age, we only graft death and the weakness of old age into their souls and bodies, and we utterly destroy the vital force in them." He urged educators to strive to prolong the years of true childhood as long as possible.

In line with his love of freedom, Grundtvig was opposed to compulsory teaching of religion. He once said, **"All forced learning of Christianity, whether the compulsion comes from parents, clergy or school teachers, is worse than none, and was the chief cause of the unbelief and indifference of the past century."**

This did not mean that he did not want parents and good teachers to instruct their pupils in Christianity, but it must be done in the free and living spirit of the Master.

In this connection it must be kept in mind how Grundtvig had come to hate the learning by rote and the examination system of his own childhood and youth. He maintained that examination in anything dear to the human heart was sacrilegious, and Christianity was the dearest thing in his life. To be examined in so personal and so precious a thing was to him blasphemy.

In the primary school too, the "living word" should be used most freely. He urged teachers to tell the children the stories of the Bible, the great stories from history and the wonderful stories from literature.

He thought that singing should also be used very much. To this end he wrote scores of songs about the

great stories of the past. He knew that the children would delight in singing these songs and while singing them would incidentally pick up much information about the Bible and history.

It should be mentioned that Grundtvig's followers did not find it so easy to reform the state school system. One result was that followers of Grundtvig organized the so-called "Friskole" (Free Schools). In these they paid their own teachers and these taught the children according to methods advocated by Grundtvig. Little by little, however, his ideas influenced primary education in the Danish public school system.

VI.

THE POET

As has been indicated above, Grundtvig was a poet in addition to being a leader in religion and education. From his very early life he had written poems. After his religious awakening in 1810, and especially after he arrived at a clear conception of the true foundation of the church did he feel the urge to write hymns. But he had been so busy with his other writings that he had not found time to do this work. Many of his friends were quite concerned about this. They were convinced that he was a great hymnwriter. Among his very good friends was a pastor whose name was Gunni Busck.

The Reverend Busck had been concerned that Grundtvig had not found the time to use his great ability to write hymns. On January 23, 1832, he wrote to him, "Do not forget our old hymns! I don't know if I am wrong, our Lord knows it—but I am of the opinion that we must have the old hymns brought into the state church, if the church is to be of any value; because the best which has either been disposed or cast lightly aside . . . must be put into its proper place again . . . Since I know of no one who can do this work—shake off the old dust from true hymns, and recast them without destroying the Spirit of them. I come to you in the name of our Lord. Dear brother, do help us . . . that we may meet on Sundays and in fellowship sing the old hymns about our Savior."

But Grundtvig was still too busy writing history. He had certain work that must be completed. However, when he had finished this historical work, the Reverend Busck wrote to him again. This was in 1835. "How much, dear friend, would you need (in money) in order that you might devote one year to writing of hymns?"

Later he sent him a thousand dollars and asked him to go to work. He told him, further, if that was not enough, he would send him more.

It was Grundtvig's, and posterity's, good fortune

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Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

"My Soul Magnifies The Lord"

Luke 1:46

Yearly we pay lip-service to one another at Christmas. Our "Merry Christmas" glibly uttered, becomes merely the proper thing to say. When this season becomes so highly commercialized, its meaning is lost. It loses the charm of childhood.

If Christmas is to assume the deepest Christian significance, the Magnificat of the Virgin Mary must become ours too. "My Soul magnifies the Lord."

He becomes great; I become insignificant. He becomes my Christ; I become His—Christ's.

May Christ penetrate into our calloused souls so that we may magnify the Lord. Then it becomes Christmas—Christ's day. Amen!

Marie M. Hald.

Greetings

Dear Readers of Our "Page":

It seems incredible that Christmas is already here again! As time flies relentlessly on, it is inevitable that the thought comes to us: "So little time to do all the things I should like to do while I am still able to do them." So many worthy causes to be supported, so many people longing for a word of kindness. But, through it all, let us not forget the work of our own W.M.S.; it is worthy of our sincere efforts.

In reading of all the strife and unhappiness in the world, a verse came to my mind:

"Happy is he who has peace in his heart,
Peace with himself, with his God, with his neighbor,
He has of happiness found the best part,
Reaps he but little reward from his labor."

Even if these is not "peace on earth," we can still strive for peace of mind.

Best wishes for a very Happy Christmas to all.

Johanne Lillehøj.

Greetings From Mrs. Knudstrup

Once more the Christmas spirit is in the air, everybody planning to make somebody happy. This is as it should be, God sent His Son to make us all happy, and in spite of so much sorrow and strife in the world it may be a joyous Christmas for all of us if we will receive the Christ Child into our hearts to share our Christmas.

I should like to take this opportunity to not only send a Christmas greeting, but also a grateful "Thank You" to the many friends who sent us such grand letters, prayers for recovery, beautiful cards, plants and flowers, even telegrams, during our stay of over

two months in the hospital. All these tokens of friendship gave us a great deal of joy and encouragement when much needed. A special "Thank You" to the Women's Mission Society who remembered us in so many ways.

It has been a real pleasure to read the articles in "Lutheran Tidings" about all the activities in the different groups, and notice the growing interest in Mission work.

Let us keep up the good work so our Mission box will not be covered with cobwebs.

Sincere good wishes for Christmas and the New Year.

Mary and Thomas Knudstrup.

Christmas 1950

Once again we are making preparations to celebrate the birth of Christ, and in a day when the hope for a free world with brotherhood and good will among men is not bright.

Oppression and fright of fearful weapons puts hatred and terror in men's hearts. There is a battle on between two forces. One is that our Western Civilization which teaches faith in God, the dignity of human personality and trust and love among men. The other is that of Communism which compels man not only to live without God but against God and has only contempt for the individual, applauds human greed and ill will among men.

The big problem facing the world today then is to convince these masses that the Christian way of life is the only way to true happiness. That seems a tremendous task, knowing how deplorable are the conditions under which they exist.

Facing this, it is encouraging to know that we are a part of the great brotherhood throughout the world who through the WORLD COUNCIL OF CHURCHES unite to fight hatred, oppression and prejudice, and instead teaches cooperation and brotherly love.

We are a part of this when we send out missionaries to teach the ignorant, help build mission schools in pagan countries and support theological centers to educate young ministers. Not least are we of Christian service when helping to heal the sick in mission hospitals in faraway lands.

How fortunate we are that we can lend a helping hand through our church to this crying need for more Christianity among men.

And we need the church for guidance to strengthen our faith, for prayer and for worship. We need it also to give us courage to face the task before us and we need it for the fellowship we through it have with Christian friends and neighbors.

As we then enter into the Christmas season, let

(Continued on page 12)



CHRISTMAS

In Denmark, people traditionally observe Christmas Eve rather than Christmas morning. It's the big event of the year. All work ceases in the afternoon. At five o'clock church bells in town and country begin to "chime," rapid beats of the hammer against the bell, summoning people to worship in candle-lit and decorated churches. Home again, families sit down to the traditional Christmas dinner. After dinner, the Christmas tree is lighted and gifts exchanged.

On Christmas Eve the children are allowed to "stay up late." Then, with their Christmas gifts stacked at the foot end, they are put to bed, a young world lost in pleasant dreams.

Where Santa Claus appears in Denmark he is called the "Yule Man" but the Danes have their own gnome-like "Nisse." They have two Christmas holidays and usually enjoy a "White Christmas."

Snow-White Christmas

"White Christmas!" Yes, the Danes often have a white Christmas. Time and again you'll see snow beginning to fall as soon as church bells begin to "kime" (chime), calling to each other from parish to parish, summoning people to worship.

Snow falls in large flakes white and soft as swan's down. When the sky clears, snow casts blue shadows. On clear nights its crystals reflect the light of stars.

Now the snow covers the countryside and droops over the roofs of houses like white frosting overflowing on cake. Birds would go hungry were it not for the thoughts which rise spontaneously in the hearts of good people, who then cut slices of bread into cubes and crumbs and drop them out of windows. No, better clear the snow off the window sill and leave the bread there lest the crumbs disappear into the soft snow out of the reach of small birds. In Denmark, the farmers put out a sheaf of grain raised on a pole. They have saved it from the harvest to feed the birds at Christmas.

"Peter's Yule"

A favorite in Danish homes is a book of verse in stiff cover called "Peter's Jul." J. Krohn wrote it in the days of our grandparents. The drawings are



"Glædelig Jul"

simple and charming and resemble those made by Vilhelm Pedersen for the first illustrated Danish edition of Hans Christian Andersen's fairy tales. Danish mothers still show "Peter's Jul" to their children and read to them the simple verses, for—as the first verse says—if mother now will read aloud the very simple song, the little verses will take wings upon her Danish tongue:

"For they are true for now and aye
The old and golden words that say,
In following one another:
Like Father only few are found
But never one like **Mother.**"

And the verses go on to tell of all the great expectations of children and the final revelation of their Christmas in faith and joy and glory.

Danish Christmas is steeped in old traditions. Christmas is the oldest of all Nordic festivals. Even in heathen times, midwinter festivals were held around the shortest day of the year. Bonfires were made, and blood offerings, to appease evil powers. But gifts and gentleness and peace belonged to Yule even in heathen times. And to this day, some Christmas customs are not altogether free from influence of both old heathen and early Christian tradition. There are old folks who still remember the times when people made the sign of the cross before the bake-oven with Yule dough, and cast omens for the coming year.

"Was I born to such glorious destiny?"

To Christmas in Denmark in our days belongs first of all the Christmas Tree. Hans Christian Andersen in his tale "The Fir Tree" has told how the tree is cut in the forest and brought into the home where it is decorated with little nets and cones and hearts cut out of colored papers and filled with sweets. And with gilded apples and walnuts hanging from its branches. And with garlands of tinsel, flags and lights and everything. "Was I really born to such glorious destiny," the fir tree wondered. The Christmas Tree is a guest in each and every Danish home, in hospitals, hotels or restaurants, and is seen in many public squares and raised on the mast of Danish ships at sea.



IN DENMARK



But the Christmas Tree as a symbol of Christmas is relatively recent in Denmark. It was known in Alsace as early as the 16th century. And Goethe in 1774 let his hero in "Leiden des jungen Werthers" tell of the Christmas Tree he had known in his childhood home. He thus established this Christmas custom in Western Europe. In Denmark, and in Sweden, the Christmas Tree was introduced at the beginning of the 19th century. So this symbol of Christmas is hardly 150 years old in the North.

In Denmark, the tree is decorated the day before Christmas, but in many homes with children paper decorations have already been cut and pasted or woven together during cozy December evenings. Then, when the tree has been dressed in all its glory, and the little paper cones and baskets have been filled with sweets, and the lights fastened, the door to the living room is closed and locked. No, the children are not allowed to see the tree before Christmas Eve when all are gathered together, the candles lit and the doors opened into the radiant tree.

Christmas baking is traditional in Denmark. It is becoming somewhat normal again, now that butter is no longer rationed. Cookies of many sorts and shapes belong to a Danish Christmas, and among them the "pepper nuts."

The Christmas Eve church service belongs to Danish Christmas observances. Some people may find their way to church only at Christmas. The service is in the late afternoon, before dinner. All work ceases, church bells peal and people flock to churches festively lighted and decorated with the fragrant green of pine.



The traditional Christmas Eve dinner is rice porridge and roast goose. The dessert is often apple cake with whipped cream. Hidden in the porridge is an almond. Whoever gets the almond receives a prize.

Dinner over, the parents light the tree, the door is thrown open and it is an old Danish custom that

all take one another by the hand and go around the tree singing some of the old Danish Christmas hymns. Among them is "Holy Night." The whole family is together Christmas Eve.

The gaily wrapped gifts stacked on tables and floor are exchanged about the tree. Sometimes the "Yule Man" enters with gifts in his bag. A member of the family may dress up as a Santa with long white beard and red cap.

"The Nisse"

But even though the Danish "Yule Man" in the likeness of our American Santa Claus is not so common in Danish homes, Denmark has a similar spirit. He is called "Nissen." The "Nisse" is so much smaller than Santa, which is perhaps not so strange considering that Denmark is so much smaller than America. For the last 100 years the Nisser have been attached to Danish homes. They represent today the many supernatural beings who in old days played a part in the Danish Yuletide. They seem to be all that's left of them now. They are given to all sorts of mischief—even as children at Halloween—but are good little sprites. They keep a friendly eye on cows and horses in the barn and on other domestic animals. They are seen most frequently on Danish Christmas cards, often in the company of the house cat. They marry and have children. The old Nisse affects a long white beard in the manner of Santa, and all, old or young, wear red caps. They remind the folks to pour milk in a saucer for the cat. But people put a platter with rice porridge outside the kitchen door on Christmas Eve for the Nisser, and the platter is always licked clean by morning. Only unimaginative people have been known to suggest that the cat must have eaten the porridge too.



Is the Danish Christmas Nisse real? Certainly, he is just as real as Santa Claus, and everybody knows that there is a Santa Claus. In fact, some philosophers tell us that it is impossible to imagine anything that does not exist.

Dedication Of St. Ansgar's

Sunday morning, Nov. 26, at 10 o'clock, we met at Waterloo, Iowa, in the new church edifice, which has been erected this past summer by the Waterloo congregation for the purpose of participating in the solemn but joyful dedication of the new church. When we entered, the church was full of expectant people, members of the church and friends come to enjoy the day with them.

The services opened with a processional of the participating pastors and the members of the Church Council carrying to the altar the vessels of the church. The dedication itself was conducted by Rev. Alfred Jensen, president of our synod, assisted by Rev. A. E. Frost, pastor of the church, Rev. Ottar S. Jorgensen, former pastor of the church, Rev. S. D. Rodholm, ordainer of the synod, and Rev. C. A. Stub, pastor of the Fredsville church. After this impressive service Rev. Frost baptized a little child. He then preached the sermon and brought greetings from various persons far and near. A well attended Communion service was led by Rev. O. S. Jorgensen, with the assistance of Rev. C. A. Stub.

The whole was a festive service. And the new church is a beautiful, practical and for its purpose adequate simplicity. Simplicity of line and coloring is the prevailing character of this house of worship; the effect is one of wholeness and unity. No single aspect of the house obtrudes itself on the attention of the worshipper. A sense of restful belonging fills the person who permits the atmosphere of this place to pervade him.

At the afternoon meeting were addresses by Rev. O. S. Jorgensen and Rev. Alfred Jensen. Greetings were brought by Rev. P. M. Gilfillan, president of the Waterloo Ministerial Association, and by Rev. Irving Tange, pastor of Nazareth Lutheran Church, Cedar Falls, Iowa.

After this meeting a social gathering and sandwich supper were prepared for all in the church dining room. Here old and new members of the church, pastors and guests mingled in joyful fellowship, reminiscing, admiring and rejoicing over the new church and the meaning of the day to the pastor and his congregation.

The evening meeting was devoted to shorter talks and greetings. Rev. H. O. Nielsen and Rev. C. A. Stub brought greetings from their congregations. Several men of the congregation spoke, giving expression to their joy on reaching this great goal in the life of their church. The architect, Mr. A. Bodholdt, whose name is the very first one on the baptismal records of the congregation, spoke briefly about his work in designing this church. "There is no structural lie in this church," he said. Everything in the church is put there for a real purpose, not just for beauty or show.

All day long Mrs. Ib H. Petersen, a daughter of Rev. Frost, had been at the organ. Her music and understanding accompaniment was a vital part of

the festivity of the day. Of interest was the solo by Donald Grau, a grandson of one of the original members of the church. Both he and Mrs. Grau sang at the afternoon meeting. At the evening meeting Mrs. R. W. Sell sang. The day ended with a short devotion led by Rev. Frost—a quiet "Our Father" and the singing of "We are in our Father's hand."

This was a happy day for Rev. Frost and his people. All summer they had worked very hard and contributed generously to reach this goal. This was the fulfillment of their dreams, the reward for their efforts. Much can indeed be done when a pastor and his people work together in harmony. May God bless the future of St. Ansgar's Church.

C. A. Stub.

In Memory Of Solvejg

There are many friends of Solvejg Thomsen who have made inquiries as to her rather unexpected death and of the funeral services, so I felt I would like to answer these through the *Lutheran Tidings*. Her life would make an interesting biography but I shall not attempt to write that now.

Solvejg celebrated her seventieth birthday last June. She had, in Biblical terms, reached the age of grace, but to those of us, who knew her, she did not seem old. True, her hair was white, but her steps were light and quick, her eyes bright and her voice still clear and strong. Her sense of humor was very keen, and in response to a little bantering, her come-backs were quick and clever.

As we grow older, we find that we must make adjustments, and that is not always easy to do. Loneliness may creep in, and even bitterness, at the thought that failing strength must cause one to make place for others. Solvejg was beginning to feel the pangs of loneliness for the things she had shared in rich fellowship with others, who have gone on, one by one. She was not, however, bitter. It was not easy for her to resign from her places of leadership, not because she resented others taking over, but because she had been so happy to serve in this manner. Neither did she sit back with folded hands to wait for death, while reminiscing about "de gode gamle dage." She still loved life and the fullness thereof. She did her own housework, cared for a large garden, and took an active interest in all community affairs. Therefore, she was very happy to be able to attend the annual September Festival at Nysted, the Sunday session of the District convention at Rosenborg, and the Church anniversary celebration at Cordova October 22. I think her supreme happiness of the year, was the trip that she and Karl took to Tyler to visit her brother, Dr. Frode, and to share with many friends the fellowship of the Danish Folk meeting at Danebod.

On Tuesday, October 24, Solvejg came up to Kronborg to help with the annual fall cleaning of the church. It seemed fitting that her last service in the church was to polish the large candelabras and the communion set for the altar, which for so many years she had decorated with flowers. Perhaps she over-

exerted herself, for she was seized with a severe pain in her chest. Not being the kind to complain, she did not say much about it, but quietly found Karl who took her home and called the doctor. The doctor diagnosed it as a heart ailment. She was up and about her home the next day. On Saturday morning she went out into her garden and picked bouquets of chrysanthemums for her home and for her friends. Saturday afternoon she went to Aurora to make an appointment for Monday for a more complete physical examination. That night she had a very severe heart attack; the doctor was there for three hours, trying to alleviate the pain.

Early Sunday afternoon when sister Rigmor and I went to see her, we found her quite calm, although we knew she was still in much pain. The doctor arrived shortly and advised hospital care. When we promised we would stay right with her, she consented to go. As sick as she was, she was able to express gratitude to the doctor and to us for coming. As she was carried out, she stretched out her hand to say goodbye to her sisters-in-law. Outside, she turned her eyes to her flowers she had loved. As she was placed into the ambulance she quietly closed her eyes. Thinking there were slight indications of revival and that oxygen might help, we rushed to the hospital, but we realized before we got there, that it was too late. She had passed away at home, where she had wanted to die—out among her flowers with Karl's arm around her.

Death can be very grim, but it can also be very beautiful. To me, Solvejg's death was beautiful—beautiful, because it symbolized the philosophy of her life. She was not the one to make an outward show of her religion; it was an innermost part of her, sacred and fine. From a conversation with sister Thyra a few days after her first attack, she expressed the desire that she would like to live a little while longer but when she said goodbye, her face seemed filled with an expression of spiritual resignation. Because of her great faith, she could talk fearlessly to Karl about the possible outcome of her illness. What a comfort to Karl to know that she could face death with a spirit of gratitude for life! I shall always associate Solvejg's philosophy of life and of death with the two hymns, "Uforsagt, Hvordan min Lykke," and "Altid Frejdig Naar du Gaar."

What an inspiration it was, when the message of Solvejg's death came back to Kronborg, to have Rev. Marius Krog stop in the midst of his lecture, ask the audience to bow their heads in silence while he offered a prayer of thanksgiving for the life of Solvejg! That, to me, was an example of Christian fellowship and Rev. Krog knew that he could continue with his lecture for that was the way Solvejg would have wanted it.

Funeral services, impressive in their simplicity, were held Thursday, November 2. Danish services were conducted at the home by Rev. Jens Holst, who chose for the scripture reading chapter thirteen, I Corinthian. The following hymns were sung: "Lær Mig O Skov At Visne Glad" and "Jeg lever, og Ved Hvorlænge Fuldtrøst." American services were con-

ducted at the church by our pastor, Harris Jespersen. Quoting Tennyson's poem, "Little Flower in the Cran-nied Wall," Rev. Jespersen used it as a theme for his memorial message. Neither pastors gave way to flowery eulogies, but each touched upon the subject of God's great love and promise of life eternal. By her love for the best in art, music and nature, by her kind hospitality, her willingness to serve and her deep gratitude for any acts of kindness toward her, Solvejg had exemplified some of that Divine Light, which guides all who are willing to accept it. The congregation sang "O Land of Our King," "O, Love That Will Not Let Me Go" and "Love From God on High." The old choir felt that they must sing once more and sang, "Syng Om Din Savn Og Din Lykke," one of her favorites. Rev. Jespersen read a beautiful tribute from Rev. Holger Strandkov. As we filed out of the church Mrs. Jespersen played softly on the organ a medley of all the evening songs that Solvejg had loved to sing.

Following the ritual service at the grave and the traditional "Klokken Slaar," Mrs. Jespersen led us in singing: "Dejlig er Jorden." This was the hymn Solvejg had taught the choir to sing so beautifully and it made a very impressive closing for our memorial service for her.

Emerson has said, "An institution is the lengthened shadow of one man." I feel that much of the good things that we are sharing in our church community today can be attributed to the influence of people like Solvejg. Perhaps her influence was, in a large measure due to the heritage she received from her parents.

Her father, himself a recent immigrant when called to serve as pastor for our church, was much taken up with the philosophy of Grundtvig. Not only was he interested in the spiritual growth of his congregation but also interested in the social welfare of his immigrant people. He realized the emptiness of material prosperity without cultural development; the dangers that the dullness of work might bring to a life without play and relaxation. So he gathered people, old and young, to read to them, to teach them to play and to sing as it was being done in the folk school of his native country. He was not privileged to serve more than four years, when death claimed him. I like to think of Solvejg as being given the talent as an answer to his prayers and the fulfillment of his dreams.

We shall miss her, but we will not grieve for her. We shall thank God for her life and for the fact that she was spared the infirmities of old age.

Many had sent flowers for the funeral as their token of sympathy, but many had chosen to contribute to the organ fund and other institutions of our synod, so her memory will live on to gladden the hearts of others.

Yrsa.



Grundtvig

(Continued from page 6)

that he had a friend such as the Reverend Busck, who had both the will and the means to help a poet in need.

For one who has known these great hymns since childhood, has learned them in the original from his mother, it is not easy to express oneself adequately. To have heard them sung, in the original, by a living congregation, is an experience always to be remembered. True, many of them have been translated into the English, and surely translated well, but to some of us, they will never be like the originals.

Grundtvig seemed to have an almost boundless capacity for work. He translated or recast Greek and Latin Hymns. He went to the English and German people and took some of their best hymns and made them available in Danish to the Danish people. With great skill he put them into the language of Danish Christians.

He did not limit his work to translations. Far from it. In scores of hymns he gave to his people his own personal experience with his Savior.

In 1837 he published a book of hymns. It contained four hundred of them and most of these were written within a year. A hymn a day! Was there ever a poet with such a productive soul?

But he did not cease creating in 1837. He went right on writing great songs of praise. It is almost unbelievable, but the fact is that Grundtvig wrote more than fourteen hundred hymns! Surely he was the greatest hymnwriter in Danish history. One is inclined to say that he was one of the greatest hymn-writers of all times.

The writing of hymns, great as it was, was only one phase of Grundtvig's activity as a poet. His interests were as broad as human life. He wrote scores of songs. It will be recalled that in his folk school, song was to have a most important place.

It is doubtful that any people on this globe have more songs, or sing more, than the Danes. In checking through a songbook used in the Danish Folk School at the turn of the present century, we found that it contained 506 songs, of these 155 were written by Grundtvig! To give the reader an idea of the man's diversity of interest, these songs of his are divided among the following fields: Morning Songs, Spiritual Songs, Home and School, Folk Life and Mother Tongue, Historical Songs, Denmark, The North, Miscellaneous Songs, Old Folk Songs, Evening Songs.

Naturally, it is impossible to measure what Grundtvig, the poet, has done for the Danish people. They have songs for all occasions and sing for all occasions. Dr. H. Foght was greatly surprised when he was in Denmark to find that farmers who had met to discuss problems of cooperative marketing opened and closed their meetings with a song. More than likely the songs he heard these farmers sing were written by Grundtvig a century ago.

Grundtvig taught his people to sing at worship, at work and at play; in days of sorrow and in days of joy. Who could have given his people more? Who could give a people a greater gift? It is the greatest need of America today. We are rich in guns and gadgets, but woefully poor in song.

Grundtvig's songs were printed and gradually they became a great treasure of the people. They took their part in awakening the people. However, his hymns ran into difficulty before they reached the masses of Denmark. It took at least twenty years till they really reached the Danish congregations.

It happened that one, J. P. Mynster, became bishop of Sjælland in 1834, and he did not like Grundtvig and his religious views. In fact he regarded Grundtvig as a fanatical imposter whose views of religion could not be trusted and should not be permitted in practice. As long as he was bishop he had the power to keep Grundtvig's hymns out of the hymnal authorized for use in the state church. It seems pitiful that a man in his position should have failed to recognize one of the greatest men of his time. But then alas, office and greatness do not always go hand in hand. It should, however, be told that some of Grundtvig's hymns did reach his friends by means of private printing long before they were included in the regular church hymnal.

Christmas 1950

(Continued from page 7)

us thank God for the church, His church on earth, our church. Let us remember that the strength of the church depends on us, and that Christians in all the lands must act as Christians, remembering the adage that actions speak louder than words.

Through our Women's Mission Society we have also this year been privileged to serve in these many branches of the church in its work at home and abroad.

We send greetings of cheer to every home in our midst, and most sincerely we wish to remember those homes among us who have loved ones in training camps and on the battlefields of faraway lands. Let us unite in prayer for divine guidance to our leaders who must point the way forward to the goal for world peace.

To those who this Christmas have a vacant chair to which a loved one no more shall return, we ask God's blessing and comfort in the hour of grief.

For the lonely, the ill and to those among us for whom the burden is heavy we shall ask:

"Oh, let Thy blessing on us be descending,
Grant us Thy perfect peace."

May this Christmas season, though dark clouds are overhanging, be filled with "The peace that passeth all understanding."

A joyous Christmas to all and a Happy New Year and sincere thanks for the fellowship throughout the year.

Greetings on behalf of the W.M.S. board,

Ida Egede.



Across the Editor's Desk

STUDENT NIGHT AT CHRISTMAS—Every pastor within the National Lutheran Council will receive this month from the Division of Student Service a folder entitled, "Student Night at Christmas."

The folder has been prepared and mailed for the second year by the Division to encourage local pastors to welcome their students home at Christmas, and to encourage and invite them to worship. It contains specific suggestions for making the welcome warm and meaningful, with a special dinner or a special service.

A suggested order of service based on the theme "Thy Word Is Truth" is included in the folder, providing an opportunity for an explanation of the work of the Division, and giving students an opportunity to express the impact of this ministry of the Church on the campus, the Christian fellowship which they enjoy, the Christian witness they are making, both through evangelism and service projects sponsored by their Lutheran student group.

The Lutheran student ministry, the folder explains, "must begin and end in the local parish. The ministry of the church on the campus is influenced by the ministry in the home parish." The home parish should, therefore, keep in contact with the students, not only at Christmas, but throughout the year, sending them occasional letters of encouragement, the church bulletins, et cetera.

LUTHERANS FILL MANY POSTS IN NEW NATIONAL COUNCIL—A lay member of the Danish Evangelical Lutheran Church will occupy one of the major staff positions in the newly-formed National Council of the Churches of Christ in the United States of America when the interdenominational agency begins its work on January 1, 1951.

He is Dr. C. Arild Olsen, who will serve as associate executive secretary of the Division of Christian Life and Work, one of the four principal units of program operation within the National Council.

Since the end of World War II, Dr. Olsen has been associated with the U. S. High Command in Germany as chief of the Religious Affairs Branch of the Education and Cultural Relations Division, first under Omgus and then under HICOG. He is a former president of Grand View College at Des Moines, Iowa.

The Division of Christian Life and Work will carry on many of the specialized program functions through which the churches worked together in the Federal Council of Churches. These will be departments of International Justice and Goodwill, Pastoral Services, Race Relations, Social Welfare, The Church and Economic Life, Worship and the Fine Arts. Dr. Roswell P. Barnes will head the division as executive secretary.

Another staff member of the Council will be Wesley Goodman, a member of the United Lutheran Church in America, who will be a production associate in the

Central Department of Broadcasting and Films, a post which he held in the Protestant Radio Commission.

The National Council was constituted at Cleveland on Nov. 29 through the merger of eight major interdenominational agencies, representing 25 Protestant and four Eastern Orthodox denominations with a combined membership of nearly 32,000,000.



CHRISTMAS ECHOES—Sponsored by The Luther League Federation of the Lutheran Free Church. Published by Messenger Press, Minneapolis, Minn. 64 pp.; Price \$1.00.

This Christmas magazine comes again this year beautifully illustrated. The front cover is not as well chosen as usual. There is a wealth of Christmas poems, meditations and several full page pictures. Two of the outstanding articles are: "Jubilate," a personality sketch of the late Dr. Walter A. Maier, who Sunday after Sunday brought the "Lutheran Hour" to an estimated radio congregation of 20,000,000 listeners. The other article we mention is entitled "Gift For A Million People," a presentation of the Laubach teaching method employed now in so many Mission fields, and the slogan introduced by this system, "Each One Teach One."

H. S.

JULEGRANEN—Volume 54; Edited and Published by August L. Bang, Cedar Falls, Iowa, and printed by Holst Printing Co., Cedar Falls, Iowa.

JULEGRANEN undoubtedly has the honor of being the oldest annual Christmas magazine in America. It appears in a festive green cover. Christian Petersen, sculptor and artist, has furnished the beautiful sketch for the frontispiece, "Shepherds Outside of Bethlehem." Other illustrations are furnished throughout the magazine by Christian Petersen; but the prize goes to the full page picture on the first page, the sculpture group by Petersen: "A Mother and Her Four Children" as found outside St. Cecelia Church, Ames, Iowa.

Christmas meditations are written by Pastor Leif Kirkegaard and Pastor Poul Nyholm. The latter deserves special mention and acknowledgment. Christmas stories appear throughout the magazine by the well known names in JULEGRANEN through many years, Chr. Bay, Enok Mortensen, Johannes Knudsen, Holger O. Nielsen, Nanna Goodhope, etc. And we find the well chosen Christmas poems throughout the book.—We heartily recommend JULEGRANEN to all who can read the Danish language.

H. S.

JUL I VESTERHEIMEN—Edited by Herman E. Jørgensen, Published by Augsburg Publishing House, Minneapolis, Minn. 60 pp.; Price \$1.00.

JUL I VESTERHEIMEN is published again this year in the Norwegian language and appears in a beautiful illustrative cover, resembling much the art work of the well known CHRISTMAS. There are several full-page pictures and full-color art reproductions. The content includes a collection of Christmas poetry, stories and meditations.

H. S.

DANSK ALMANAK—Edited by V. R. Staby; Published by Lutheran Publishing House, Blair, Nebr. Price 60 cents.

This annual DANSK ALMANAK brings again this year a varied content of poems, stories, letters, biographies, etc., by well known writers in U. S. and Denmark. It also has the traditional "Almanak" help for the entire church year calendar, and also a well prepared address list of all pastors, officers and institutions in the two Danish synods.

H. S.

Grand View College And Our Youth

Christmas Greeting From Grand View

The translation of Hostrup's Advent-Christmas song tells us that "Christmas comes in dark days, cold and trying." The days are dark this year, but Christmas comes all the same and comes perhaps more fully and more significantly than ever before. Some of all the blaring commercializing of Christmas and some of the superficial sentiments are probably out of place, but Christmas itself does not lose its character by the fact that the days are dark.

We will try again to prepare for Christmas in the traditional Grand View manner, and we are all the more intent upon this, because we know that many of our boys, if not all, will be in the service by next Christmas. For their sake, if for no other, we should try to celebrate well. As this is being written the decorations are in place and they are beautiful and festive. Plans are completed for the usual late afternoon hours with caroling and story reading, and the committee for the major Christmas party is hard at work.

The a capella chorus will this year give its Christmas concert on two occasions. Sunday, Dec. 17, at 4 p. m. the main concert will be given as a vesper service. The choir will, of course, sing and it should not be necessary to mention that it will be directed by Oluf Lund. Five soloists will also take part and there will be a short Christmas message. Thursday, December 14, an abbreviated version of the program will form the program for the weekly assembly of the college, and this program will be broadcast over station KWDM. The broadcast has not been announced outside Des Moines, inasmuch as this is a local station which cannot be heard as far away as even the closest congregations of our synod.

The first part of a very valuable Christmas gift arrived December 12. It consisted of eight fine paintings, and what is even better, they will be followed by thirteen more next June. The paintings, mostly landscapes, seascapes and still life, are by known American, English and Continental painters, and they will be a very valuable asset to the college. The donor is Einar C. Christensen of Chicago.

The Seminary students and faculty have been busy this fall and winter supplying several vacant congregations. Alden and Ringsted have been served every fortnight, and a Lutheran church in West Des Moines has been served every Sunday for the past six weeks. In addition several other pulpits have

Grand View College, November 3-4, 1950

The third annual D.A.Y.P.L. Workshop opened with a short worship service led by Rev. Charles Terrell, District I advisor. Our large enrollment was welcomed by Dr. Johannes Knudsen, president of Grand View College, and Rev. Holger Jorgensen, pastor of the Luther Memorial Church.

Extensive talks and discussions were given concerning the organization of DAYPL, its service projects and various publications. Miss Ruth Jacobsen of Chicago presented the United Christian Youth Movement and how DAYPL could benefit through participation. The guest speaker was Miss Lorraine Bergstrand of the Augustana Luther League. Many ideas and helps were given about program planning and on planning the worship service.

The report of the national president, Rev. Clayton Nielsen, covered several recommendations to the convention. The local societies are encouraged to adopt the annual schedule as recommended in 1948, specifically that October 1 be the final date for enrollment of DAYPL members, that this be the approximate date of local elections, that local "Friends of Youth" committees be elected or appointed on that date, and that the third Sunday in October wherever possible, be observed as Youth Sunday. Each society and district should be good stewards of Youth Sunday funds so that officers are enabled to attend national and district leadership workshops. It was also encouraged that the district workshops should be held as soon after national workshop as practicable.

A letter of resignation was read from the editor of *The Upward Trail*, Bob Hermansen. There was considerable discussion concerning the expense of

been filled. Rev. Einar Farstrup has been busy conducting Sunday School institutes throughout the land. During Christmas, Rev. Axel Kildegaard will serve Greenville, Carlo Petersen will be in Alden and Theo. Kjaer in Ringsted. Walter Brown, who is studying in Maywood under the direction of our Seminary, will be in Ruthton. Robert Fallgatter of Des Moines joined the Seminary at the beginning of the second quarter.

As the students are now dispersed over all the land for their Christmas vacation we send our best wishes with them for a joyous and significant Christmas. This greeting goes to all homes and all churches of our Synod. I trust that all our friends will understand that it is an impossible task for me to send individual greetings to all, so I hope that they will accept this greeting.

A BLESSED CHRISTMAS TO ALL!

J. Knudsen.

Grand View College
December 13, 1950.

National DAYPL Workshop And Convention

publishing *The Upward Trail* and the value of continuing it under the present setup. A motion was made and carried that *The Upward Trail* be dropped and application be made for a youth section in *Lutheran Tidings*, details to be worked out between the National DAYPL board and the synod publication's committee of DELC with the *Lutheran Tidings* editor.

The editor of *Yule*, Rev. Harris Jespersen, submitted a detailed report. The purpose of *Yule* is to give our people an opportunity to display their creative ability. It provides devotional and inspirational material of the right type for celebrating Christmas in our homes. We must sell *Yule* in order that it may survive. WE are the ones to see that it does.

Rev. Howard Christensen reported for the WORLD OF SONG committee. Plans are that two sections will be added soon, one of Danish translations and the second of songs from other lands.

The Program committee was given a vote of thanks for its fine work. A DAYPL insert will be added to the program annual published by the Augustana Luther League. It was recommended that all pastors and societies be encouraged to purchase additional copies of the program annual as needed and that orders be in the hands of the program committee as soon as possible. One copy will be sent to each pastor and one to each society. The number on the committee was reduced by two since there is now a somewhat lighter load of duties through use of the Augustana Program Annual. The expired terms of Mrs. Ellen Knudsen and Rev. Verner Hansen leave only four members on the committee.

Our service project, OPERATIONS INDIA, will continue through 1951. It was recommended that the national DAYPL board set up a committee to consider a new or additional project for 1952. Make checks payable to OPERATIONS INDIA and send to Mrs. Lenora Austin, treasurer, 2827 14th Ave. So., Minneapolis, Minn. Identify yourself by name, position and society and give a brief account of how the money was raised. You may even send to OPERATIONS INDIA more than once a year though the amounts are not so large.

DAYPL shall continue to work in close cooperation wherever practicable with the All-Lutheran Youth Leaders Council and the United Christian Youth Movement.

Wherever there is a conflict between DAYPL districts and synodical districts such as in the case of the Lake Michigan and Northern Lights Districts each district advisor shall report to both church districts concerned.

A motion was adopted that the national DAYPL board invite representatives of the synodical board to discuss the

philosophy and methods of our youth program by looking ahead into the coming years. Discussion concerning the practicability of holding national workshop and convention in some other locality in the future was presented for consideration to the national board.

The following district names were submitted and accepted. They shall now be known as: Dist. I, Great Plains; Dist. II, Atlantic; Dist. III, Lake Michigan; Dist. IV, Northern Lights; Dist. V, Iowa; Dist. VI, Pacific Northwest; Dist. VII, California.

Rev. Clayton Nielsen was re-elected as national president. Miss Ellen Thomsen of Minneapolis was elected treasurer.

A vote of thanks goes to Paul Jorgensen for his past services. To Luther Memorial Church and Grand View College we also extend our thanks.

Dorene Andersen,
National Secretary.

OUR CHURCH

Christmas Greetings from Muriel Nielsen written from SS Advocate, nearing Beirut, Lebanon. She has had a fine voyage, met several other missionaries, etc.—We hope to bring further greetings from her as she undoubtedly is in India now.

Rev. J. C. Kjaer, who has spent several months in Europe in post-graduate work, sailed from Southampton December 16. In a greeting to the editor sent from Copenhagen, Denmark, Dec. 1, he writes that his entire visit in Europe and especially in Denmark has been most enriching for him. Arriving in New York on or about Dec. 23 he plans to travel via airplane from New York to Seattle in order to be home by Christmas.

A Danish Radio Service will be given on Christmas Day, 9 to 9:30 a. m., on the WCAL 770 (Northfield) radio station. The pastor, Rev. O. S. Jorgensen, and choir of the St. Peder's Lutheran Church of Minneapolis will be in charge of the service.

An Old People's Home has been opened in Wayne, Alberta, Canada. Dedication service was held on November 11 with Rev. P. Rasmussen in charge of the dedication service. Many of the Danes of the Dalum-Wayne area are members of the Lutheran Welfare Society and have contributed freely to this work through several years. The Society owns an Old People's Home in Calgary. For some time this home has been in need of expansion, but it seemed quite impossible to raise funds for building at this time. A former hospital in Wayne, fully equipped, and valued at approximately \$30,000 was offered to the Society on the provision that it be used as an Old People's Home or an Orphanage. The offer was accepted, although there was some opposition. Rev. Pedersen from Calgary and Rev. Tange from Hussar assisted Rev. P. Rasmussen at the dedication

service. The Danish Ladies' Aid from Dalum served a lunch and considerable fruit was donated to the Home. The Home already has seven elderly folks that have moved in to make it their home.

Rev. Alfred Jensen, synodical president, who attended the Constituting Convention of the National Council of Churches of U. S. A. in Cleveland, later journeyed to the East where he was guest speaker in the Bridgeport & Byram, Conn., churches on Sunday, Dec. 3. He visited the Bronx, N. Y., congregation on Dec. 5, Brooklyn on Dec. 8, Portland, Me., on Dec. 10. He attended the American Bible Society Advisory Committee meeting on Dec. 5 and 6, and a meeting of the Executive Committee of the National Lutheran Council on Dec. 7, and a meeting of the U. S. A. Member Churches of the World Council on Dec. 8. He also hoped to have a meeting with the Seamen's Mission Board while in the East. Our synodical president thus carries a very busy schedule.

Mr. Thomas Knudstrup of Manistee, Mich., was honored recently by Our Saviour's Lutheran congregation for his long and faithful service as officer on the board of the church. He has held office in one capacity or another for the last 50 years, as trustee, secretary, treasurer or president. Well done, Mr. Knudstrup. May you still enjoy many happy years in your church fellowship.

Mr. B. P. Christensen, Marlette, Mich., has accepted the position of Business Administrator of the Eben-Ezer Mercy Institute of Brush, Colo., and will begin his service there on January 15. Mr. Christensen serves as Statistician in our synod and has been active through many years in his local church in Marlette, the Michigan District and in synodical work. We wish him Godspeed in this new field of work.

Marinette, Wis.—The Memorial Lutheran Church served by Rev. Harold Olsen has recently had new light fixtures installed and other improvements in the church parlors. The Ladies' Aid was the donor.

Mirage Flats, Nebr.—The St. Peder's Lutheran Community Church recently observed its annual Harvest and Lord's Acre Festival. The congregation is being served by Rev. Erik Moller, who a few years ago left a well-established church in Omaha to go out to serve this Home Mission field. A new church was secured (former army chapel) and dedicated in November, 1947. The congregation has now paid its debt on this new church. The Home Mission Council of our synod has up to the present contributed the pastor's salary for this new Mission field. The balance of the annual budget of the congregation, some over \$3,000, has been raised by the members. Last year the congregation assumed 10 per cent of the pastor's salary, and according to present plans the congregation will assume an additional 10 per cent each year until it becomes self-supporting. A parsonage is now rented in the neighboring town

of Hay Springs. Plans are being considered for the building of a parsonage in a not too distant future.

Salinas, Calif.—A Christmas Cantata, "Carols of Christmas," was given on Sunday evening, Dec. 17, in St. Ansgar's Lutheran Church. A social hour followed in the Parish hall.

Des Moines, Iowa—The church choir of the Luther Memorial Church gave its annual concert on Sunday evening, Dec. 10. An offering was taken for new music for the choir.

A number of new members were recently welcomed into the Luther Memorial Church.

Hartford, Conn.—Youth Sunday was observed in Our Savior's Lutheran Church on Sunday, Dec. 10. A number of young people assisted Rev. Willard Garred with the service.

Bridgeport, Conn.—The Bridgeport congregation at a recent quarterly meeting voted to increase the pastor's annual salary by \$240. Rev. V. M. Hansen moved to Bridgeport about a year ago.

Newark, N. J.—A number of new members were recently accepted into the membership of Bethesda Lutheran Church. Rev. Verner Hansen has served this new Home Mission field the past couple of years. In that time a new and larger church has been secured and a substantial increase in the membership of the congregation.

Rev. Eilert C. Nielsen preached his farewell sermon in the Ruthton, Diamond Lake, Minn., and the White, S. D., churches on Sunday, Nov. 26. Farewell parties were held on various dates in all the three churches that Pastor Nielsen has served since March, 1943.

On Sunday, Dec. 3, Rev. Nielsen was installed in the St. Stephen's Lutheran Church in Clinton, Iowa, Rev. Alfred E. Sorensen of Chicago, District president, officiating. A reception was held Sunday afternoon where a large number of members and friends of the church, also a number of the members of the Clinton Ministerial Ass'n were present. The Clinton parsonage has been extensively repaired and improved, another feature which helps to facilitate the work of the new pastor and his wife.

The Constituting Convention of the National Council of Churches of U. S. A. has been reported in the daily press and likewise in the many large church periodicals as one of the most outstanding conferences of its kind. Our synod was represented by Rev. Alfred Jensen, synodical president, Rev. Holger O. Nielsen, secretary, Rev. A. E. Farstrup, chairman of our Council of Religious Education, Dr. Johannes Knudsen, president of Grand View College, Rev. Clayton Nielsen, president of DAYPL, and Mrs. Agnes Holst, member of our Council of Religious Education. Lack of space prevents us from bringing the coverage of the meeting as we should like to. However, we hope to bring in each succeeding issue articles from those who participated and other coverage from an abundance of material that has come to the editor's desk.

Acknowledgment Of Receipts From the Synod Treasurer

For the Month of November, 1950

Toward the Budget:

Previously acknowledged ----\$22,046.01

Congregations:

Omaha, Nebr.	66.25
Askov, Minn.	144.06
Solvang, Calif.	200.00
Germania, Mich.	83.59
Victory, Mich.	77.16
Portland, Me.	100.00
Minneapolis, Minn.	115.45
Newell, Iowa	430.00
Byram, Conn.	81.00
Menominee, Mich.	30.10
Flaxton, N. D.	70.00
Bridgeport, Conn.	50.00
Clinton, Iowa	200.00
Grant, Mich.	86.19
Bridgeport, Conn.	30.00
Muskegon, Mich.	221.15
Detroit, Mich.	464.73
Des Moines, Iowa	213.91
Bridgeport, Conn.	50.00
Enumclaw, Wash.	309.85
Alden, Minn.	268.00
Reserve, Mont.	285.00
Tyler, Minn.	115.00
White, S. D.	60.00
Brooklyn, N. Y.	230.00
Cordova, Nebr.	355.10

Pension Fund:

In memory of Mrs. Peter Spandet	2.00
In memory of Aksel Andersen, Mr. and Mrs. Ehms Eskildsen, Dwight, Ill.	2.00
In memory of Niels C. Andersen, Mr. and Mrs. Victor Jensen, Mr. and Mrs. Alvon Andersen, Chris Nielsen,	

Miss Ruth Jacobsen, St. Stephen's, Chicago, Ill.	20.00
Rosenborg Ladies' Aid, Lindsay, Nebr.	10.00
Congregations:	
Cordova, Nebr.	23.90
Detroit, Mich.	63.00
Exira, Iowa	36.00
Canwood, Sask.	13.00
Dwight, Ill.	81.50
Exira, Iowa	2.00
Salinas, Calif.	36.10

Pastors' Dues:

Rev. Alfred Jensen	48.40
Rev. Vagn Duus	44.80
Rev. Harold Petersen	28.40
Rev. Svend Holm	15.00
Rev. John Pedersen	35.80
Rev. V. Larsen	15.00
Rev. Holger Strandskov	50.00

Home Mission:

In memory of Martin Nelsen, Mr. and Mrs. Melvin Gorsest, Mr. and Mrs. Albert Young, Mr. and Mrs. August Kryger and Martin, Gayville, S. D.	4.00
Bethany Ladies' Aid, Trufant, Mich.	10.00
A Friend	100.00

In memory of Mrs. Andrew Jensen, from friends in Tyler, Minn.	33.25
Congregation, Tyler, Minn.	62.00
Mr. and Mrs. G. O. Johnson and Wayne	2.00
Danish Ladies' Aid, South Lutheran Church, Viborg, S. D.	3.00
In memory of Chris Skover, Mr. and Mrs. W. O. Knudsen, Mr. and Mrs. Reuben Olsen, Viborg, S. D.	3.00

Annual Reports:

Congregations:	
Omaha, Nebr.	3.75
Perth Amboy, N. J.	9.00
Greenville, Mich.	5.00
Grant, Mich.	3.50
Exira, Iowa	2.50
Des Moines, Iowa	12.50

Lutheran Tidings:

Subscriptions, June through October, 1950	52.25
Bethany Ladies' Aid, Trufant, Mich.	5.00

Children's Home, Chicago, Ill.:

Congregation, Ruthton, Minn.	9.29
In memory of Mrs. Marie Smith, Mr. and Mrs. Ehms Eskildsen, Dwight, Ill.	2.00
Bethany Ladies' Aid, Trufant, Mich.	5.00
Danish Ladies' Aid, Clinton, Iowa	10.00
Women's Circle, Omaha, Nebr.	10.00
Rosenborg Ladies' Aid, Lindsay, Nebr.	10.00

Old People's Home, Tyler, Minn.:

Congregation, Ruthton, Minn.	9.30
Danish Ladies' Aid, Clinton, Iowa	10.00
Women's Circle, Omaha, Nebr.	10.00
For beds—English Society and	

Danish Ladies' Aid, Viborg, S. D.	46.10
In memory of Mrs. Anna M. Nielsen, Danish Sisterhood Lodge No. 73	5.00

Mrs. Tina Sorensen, Mrs. Ellen Christensen, Mrs. Cena Glood, Mr. and Mrs. John Matsen, Mr. and Mrs. Alfred Morgensen, Mr. and Mrs. Andrew Christophersen, Mr. and Mrs. Alfred Petersen, Mr. and Mrs. Soren Simonsen, Mr. and Mrs. Knud Knudsen, Mr. and Mrs. N. C. Jespersen, Mr. and Mrs. Hans Jensen, Mr. and Mrs. John Buck, Mr. and Mrs. Dan Danielsen, Mr. and Mrs. Harl Holm, Viborg, S. D.	14.00
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Seamen's Mission:

Congregation, Ruthton, Minn.	9.29
Bethany Ladies' Aid, Trufant, Mich.	5.00
Danish Ladies' Aid, Clinton, Iowa	10.00
Women's Circle, Omaha, Nebr.	10.00
Rosenborg Ladies' Aid, Lindsay, Nebr.	10.00

President's Travel:

Congregations:	
Greenville, Mich.	14.00
Perth Amboy, N. J.	10.35

Total to date -----\$27,429.53

(To be continued)

KAREN

Karen Johnson, nee Pedersen, was well known to many throughout our synod. She passed away on Friday, December 1, at a hospital in Brookings, S. D., after a long illness.

She was born Mar. 15, 1895, at Erwin, S. D., a daughter of Rasmus and Hansine Pedersen. The family moved to Askov, Minn., in 1906. She attended Grand View College and received nurses' training at the Iowa Lutheran Hospital in Des Moines, Iowa. In 1936 she married Rasmus Johnson at Volmer, Mont. In this community where doctors are far away, she proved a wonderful friend indeed when sickness and death brought suffering and sorrowing now to this home now to that.

Karen belonged to a generation in whose youth the word "service" was a master-word. (Nowadays it seems to be "fun.") But it was not only in her young years that Karen spent her days in service; she lived by that word always. It was as though she could never do enough for others, and many times that made her reach beyond her strength. A very beautiful gift, fifty individual silver communion cups, has been donated by her husband in her memory to the Pioneer Lutheran Church.

Marius Krog.

Lake Norden, S. D., Dec. 7, 1950.

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.

December 20, 1950

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,