

Lutheran Tidings

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A Prayer Of Peace

By Loring Dubois Chase

GREAT KING OF PEACE, whose will it is that the bow should be broken, the spear be cut in sunder, and the chariot be burned in the fire; age upon age thou hast sent prophets and apostles to proclaim the brotherhood of man; thou hast given thy holy Son to turn the hearts of men to Thee and to one another. The mighty have fallen, and weapons of war have perished, yet men have not forsworn their foolish ways.

The secret weapons we have brandished, are now in other hands, rendering useless all the armour wherein we have trusted; thus we learn in fear what we would not learn in love: That all men are indeed one family.

Send to us still the messengers of peace and the ambassadors of good will, so that our brotherhood may be one, not of forced promimity, but of mutual trust, affection and help.

Make us valiant for the warfare that is not carnal. Put in our hands the heavenly weapons of truth and justice, of knowledge and love, that we may be mighty to pull down the strongholds of pride and envy, of poverty and fear, of misunderstanding, hate and greed.

We pray in the name of the Prince of Peace, Jesus Christ our Lord.

—Amen.

A New Year - A New Age

By Dr. Johannes Knudsen,

President of Grand View College, Des Moines, Iowa

Christmas has come and by the time this is read Christmas will be gone. Again it has been a great and wonderful experience for which we are all grateful. We have relaxed during a busy and tense season; we have visited with friends and relatives; we have even, many of us, had the thrill of a real white Christmas. All this is important to us mortals but it has added significance, because it is but the outer circumstances of a greater joy, the joy of the Christmas gospel. God has again lifted his countenance upon us and given us peace. We have peace with God and peace on earth among men who have God's peace.

All through the days of festivity there was, however, a deep anxiety and concern. It was a concern which enhanced the Christmas joy, for the light shines more brightly in the darkness, and it was a concern which pointed up the character of the Christian hope. But it is also a concern which calls for analysis and consideration, as we face a new year. For peace is not a reality among the nations of the earth, and 1951 may see the fires of war spread and become a world wide conflagration.

We shall not in this article concern ourselves with analysis of the immediate situation. First of all, we are not in possession of the political information and insight which is a necessity for such an analysis, and an attempt could only be based on writings of political analysts which are readily accessible to all. Secondly, statements of the Christian attitude toward war in general and toward the present situation in particular

have recently and very ably been made by spokesmen of the National Council of Churches. These are also readily available and to them nothing of importance can be added. I hope that the editor will reprint the statements and that pastors will acquaint their congregations with them.

It may help us, however, in our understanding of what is going on, to take a long-range view of things and to seek the perspective of centuries. For the cold war, the war in Korea, and the threat of a world war are not the outgrowths only of immediate situations. They are elements of development in a great critical period of history where one great era is closing out and another is emerging. Ours is an age of transition like the one which the historians call the Renaissance-Reformation period. At that time the Middle Ages came to an end and a new age, which has tentatively been called the Modern Age, began. This "Modern Age" lasted, roughly speaking, five hundred years and now its time has run out. It was a great age, rich in accomplishment but it contained elements that made it inevitable that it should be succeeded by another age with somewhat different characteristics.

The fact that an age has come to an end does not necessarily mean that our western civilization is dying. It may, of course, be fatally affected by another world war and it may commit atomic suicide. No one knows. But the arrival of a new era can also mean that our way of living is adjusting itself to

changing circumstances in such a way as to demonstrate its inherent soundness and strength. If we fail to make this adjustment, we will undoubtedly be in for very trying times, and at best the period of transition will be a difficult one, but there is no reason for the extreme pessimism which claims doom for western civilization. Such claims reveal a lack of faith in the Christian ways which, despite all their shortcomings in practice, nevertheless have become an integral part of our total way of life.

The "Modern Age" was a complex age. It was an age of physical expansion from a peninsular preoccupation to a global involvement. It was a time of national development and of the creation of new ideals and forms of society. All this was coupled with a tremendous technical advance and an increase in knowledge which have enabled men progressively to live on a scale which even preceding generations had considered beyond reach. As a motivating force for this development, and as a result of successive achievements, new philosophies were created, the one more brilliant and more tentative than the other.

This complexity can not be ignored, and many of the general features of the "Modern Age" will be continued in the new age which is arriving. It is a dangerous over-simplification to single out one particular characteristic and emphasize it at the expense of others. Yet this must be done, if we are truly to understand what has been going on and what is going on in the great tensions and conflicts of today. We shall therefore attempt it.

We might justifiably call the period from 1450 to 1950 the Age of Freedom, but there are serious objections in the way. While the modern period has been an age in which political and economic freedom has been attained to a greater degree than in any preceding era, it has as yet only been attained by a limited number of people, and it is the great hope and aspiration of mankind that we may constantly progress toward a greater and greater realization of the ideals of freedom. For freedom wars have been fought and for freedom we will fight again. Totalitarianism may threaten freedom today, but its burning light is no less sacred in our day than it has always been. The word freedom cannot be monopolized in a name given to past centuries.—For the same reasons The Age of Expansion is not apt in naming the past age. We will undoubtedly expand in the future in a way in which we cannot even dream about today. Nor does the Age of National States seem to be the exclusive handle for past times.

The Age of Individualism seems to be the best and most characteristic name for the 4-500 years that have ended. This name fits first of all in relation to the preceding age which we call the Middle Age. During that time, and largely as an inheritance from the whole ancient world, the individual did not count. He was important only as a member of a group. Politically he was not a citizen; he was a subject of a feudal lord or of a king. Economically he was controlled by the guilds, if he was a craftsman or a merchant, and by the village fellowship, if he was a peasant. Religiously he was bound by the authority of the

organized church, and this bondage was especially severe in regard to theology and philosophy. Even artistically the individual was contained by the ideas and the wishes of the authorities.

In the Renaissance-Reformation period the first great break with the authority of the group came. It started in Italy where artists and poets went their own way in a jubilant and exuberant display of individual initiative. They were followed by thinkers who criticized the old authorities and by scientists who promoted new views of nature and the universe. The church tried hard to oppress the new revolt, but its authority was broken by Martin Luther who said, "Here I stand." He was guided by scripture and by his conscience and he stood staunchly against all pressure.

A new philosophy of man and of society was not completed at once. The old authorities threw their tentacles into the new age, and in many ways the forms that were created were dominated by old ideas. Thus the Lutheran church of the late sixteenth and early seventeenth century reflected too many characteristics of the world with which Luther had broken. But the seventeenth century gave the world radical thinkers who drew the full consequences of the new freedom, and the eighteenth century saw the general theories put into practical doctrines about man and his place in society. On the basis of these great theories new forms of government were developed, the greatest being the democracy in the republic of the United States of America. Our country is built on the idea that the individual is a citizen, not a subject, and that government shall be by the people. Therefore the individual has rights and freedoms which cannot be denied him.

The development of these political ideas were happily accompanied by the great physical expansion that grew out of man's liberated yearning for exploration and his ability to create. New continents were conquered, new resources were discovered and employed, new ways of doing things were invented, all the results of individual efforts. Standards of living were raised to undreamed of heights, and the idea grew, was expressed and accepted, that the greatest good would come when man was given a free and untrammelled opportunity to expand and develop as he desired.

The nineteenth century was the flowering of this great age. It was a productive century, by and large a peaceful century, and it was a happy century. Individualism was in full flower and the highest expression of this was the almost complete identification of the great human goal of freedom with individualism. Freedom was the right and the goal of the individual and out of this freedom perfect conditions for living would inevitably be the result. Many of us have had the happy privilege of living in this wonderful world.

The driving force for this expansion and growth, for this great ideal of realization of the possibilities of the individual, undoubtedly lies in a God-given urge or yearning within man which, after being shackled for centuries, finally came into its own. But we would be entirely onesided and shortsighted, if we did not immediately add that the emphasis upon the individual is also a direct outgrowth of the teach-

True Christmas Joy

Among the many Christmas seasons filled with one crisis or another the present one is perhaps the most distressing. Although the word peace is being uttered by all parties to the present struggle it sounds flat and futile. One is tempted to doubt the sincerity of the peace protestations heard, even when uttered by our own leaders.

The thought of the thousands of homes in our own country and in that of the unhappy country of Korea made sad by the loss or threatened loss of a son, father or husband adds deepening gloom and sorrow to our approaching Christmas celebration.

What is even worse, the prospect of ever increasing armaments on an international scale with its accompanying evils of preparing the minds of people as well as the bodies of our young manpower for destructive efforts of all sorts, the wastage of the substance of our nation on a gigantic scale in the defense and mobilization tasks, and most horrible of all, the threat of a global war of unknown cost as well as doubtful final result give to all a background for Christmas, that can only fill us with apprehension of the gravest sort.

It is possible that a great many people under these circumstances will welcome Christmas as a sort of escape mechanism from all this, will try to brighten the homes with the customary Christmas cheer, the presents and parties, giving to those participating a sense or semblance of well being and joy. That there should be carried on the usual Christmas activities is certainly in order, but perhaps it is possible that a deep, urgent note of the first Christmas message may be foremost and uppermost in our minds, so that the real Christmas joy will abide among all of us.

For the Christmas joy first proclaimed to us had this one cause of joy: "God and sinners reconciled." It is a line in one of our greatest Christmas hymns. Only as we find our joy this Christmas because we have found peace with God through the forgiveness of our sins for the sake of His son, Jesus Christ, the celebration of the anniversary of His birth will be a very empty act.

May it be possible for an ever increasing number of people to thank God for the true joy at Christmas: God was in Christ and reconciled us unto Him through His life and death.

God has given us a new lease on life through Christ and His resurrection. True Christmas joy brings to us a realization of such a new beginning for all of us, a beginning whose end shall be shared in heaven eternally.

May I through these lines wish a truly joyful Christmas to all the members of the Danish Lutheran Church and friends of our home everywhere. We wish to thank you for the many expressions of sympathy and love extended to us during these days of Milda's illness. A deep and abiding sense of everlasting fellowship with all of you in Christ Jesus, our Lord, has strengthened and gladdened us immeasurably. May God give us true Christmas happiness once more. Only then will we be able to face the many uncertainties and trials of these times.

December 16, 1950.

Alfred Jensen.

This Christmas greeting was delayed in the rush of Christmas mail. It now becomes a New Year's greeting also. What could be better for us than if we as Paul says "might walk in the newness of life." Christmas filled with the true joy can help us begin the new year right.

Happy New Year,

A. J.

ings of Jesus who has revealed God as the Father of all men. The Christian concern is a concern for the individual, and the Christian ideal was a driving force in this age. Democracy is in many ways an implementation in society of the ideals of Jesus.

It is a great shame that mankind could not have continued to live in a nineteenth century world and gone on to greater and greater heights of growth and perfection. But that world is gone now and it lingers only as a dream and an illusion in the present day. Its end came with the great world crisis of which we have experienced, and so far survived, two great armed conflicts and a valley of paralyzed economy. It has come to an end, because there were tyrannical and despotic powers (we call them totalitarian today) which did not respect the ideals of the nineteenth

century and rose in armed might to destroy them, devastating the world in the resultant conflicts.

The end did not come by these forces alone, however. The end came, because there was a great shortcoming in the attitude and philosophy of individualism. It came because there was evil within the system. There was a serpent in paradise which led man into temptation and caused him to be driven from a blissful and happy world into a world of concern, fear, and uncertainty. The evil was selfishness which expressed itself in many ways. It was the reverse side of the shiny medal of the nineteenth century. The reverse side tarnished and the tarnish spread to the other side, contaminating even the wonderful word "freedom" which had been imprinted upon it.

Selfishness expressed itself in a religion from

which God was eliminated, because man thought he could handle all his own affairs. It expressed itself in human conduct and in a code of morals (or perhaps the lack of such) where the desire of the individual became paramount, thus turning freedom into licentiousness, liberty into libertinism. It expressed itself in an art that forgot consideration and content. It led to a science which made atom bombs as readily as healing drugs. It led to gambling syndicates, to commercialized cinema and radio. It produced professionalized amateurism in sports. It caused death on the highways and a hundred other misuses and evils that were not supposed to exist in an ideal world.

But worst of all, as far as our analysis is concerned, selfish individualism turned economic opportunity into exploitation, and, to cap the climax, it did so in the name of freedom. In the name of freedom our forests were denuded, our plains were made into deserts, our fair cities changed to slums, our water wasted or polluted, our resources monopolized, and our people oppressed. When we are at the end of an era, the primary reason is that individualism ran itself and all the ideals for which it stood into the ground.

The great and tragic experience of the past four decades has been that the ideals of the nineteenth century could not stand alone. They led to misuse which eventually led to wars and great depressions, which again wasted the lives and the resources of the people. Freedom must not be an unfettered permission for any and all. Freedom means responsibility, therefore freedom means control. When that control did not emerge from within through the self-control of the individual, it had to come in some other way in order to save man from himself.

We are now living in an age which we are inevitably returning to some form of control of the individual by the group. It has become a vital necessity to institute such control, because man was too evil to live without it. We may not like this, and I doubt that anyone among us likes it and wants control for control's sake, but we have no alternative. Freedom, even freedom for the individual, means today that there must be control of that which threatens our freedom. And inasmuch as our society is large and complex, the control must be large and complex. It is characteristic that those who cry the loudest about retaining the unhampered freedom of the individual are the very groups and institutions which have made use of the individualistic type of freedom to establish monopolies by which their own privileges and profits can be retained to the detriment of the people at large.

The currents and tides of history have run their course. We are in an age where group control is inevitable. The question then becomes paramount: By whom is the control to be issued and for whose benefit is it to be used? It is that struggle in which we are engaged at the present. Russia is trying to force upon the world a pagan, materialistic control by a ruthless group of power-mad men. Despite all ideals which it professes it represents the most evil

and destructive form of social control. And we are united in our resistance against this paganism.

Our trouble in this all-engaging conflict is, however, that we have not developed to a clear understanding of our own situation. We are torn between philosophies and suggested solutions at home which vary from extreme reactionaries who theoretically concede no form of control while practicing a nineteenth century exploitative control themselves, to communistic fellow-travelers and beaurocratic theorists who want control for the sake of control. We are trying to fight an international war against aggressors while we are struggling with domestic confusion in regard to the type of control we wish to establish in our own society.

The ideal form of control and the basis for any decent method of control in society is the control which comes from within. It arises from a sense of decency and from commitment to the principles of living which have been revealed to us through the teachings of Christ. It expresses itself primarily in a concern and consideration for others. It is a sense of the brotherhood of man which recognizes and respects the worth of the individual and his right to life, liberty, and the pursuit of happiness. Thus it perpetuates and safeguards the values of preceding centuries while it corrects their abuses. Ideally it is best expressed through voluntary control, but practically, due to the disrespect and selfishness which is all too apparent, it must be expressed also through law. By law a land must be built. The extent of the law depends upon the cooperation and consideration of the citizens, but control must be established both for the individual and for the large impersonal business enterprises. It must be in force for labor as well as for management, and it must be effective, if we are to continue to live in society. Finally, it must be effective among the nations which no longer can carry on individualistic national policies.

The new age can become an age of slavery, if the control is permitted to become totalitarian either through communism or through fascism. But it can also become an age of great promise in which mankind can unfold his God-given possibilities. The choice depends upon the manner and extent to which we recognize the power of evil and commit ourselves to the ideals of freedom and brotherhood. In other words, the future depends on the way in which we, individually and together, practice our Christian beliefs.

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Twentieth Anniversary At Granly, Mississippi

It is a long, long trail which winds down through Missouri on the way to Granly, no matter which road you choose.

Having conducted the first service among the settlers there on November 4, 1930, out in the open as the sun was setting beyond the evergreen, apparently I was their first choice as speaker for this jubilee. I had also served the congregation there while residing in Danevang and know almost all the people there from other congregations which I have served. So it required very little coaxing to make up our minds to accept the invitation, although it came in a very busy season at home. We have always deemed it a privilege to visit with the good people there and share the best we had with them in home and church.

We have made the trip to the south a number of times but formerly with our children. This time we realized that they had grown up. Instead of them we had our daughter's in-laws, Mr. and Mrs. Erhardt Petersen, from Denmark and my brother-in-law, Thorvald Jacobsen, Askov, Minn., with us. Needless to say, the 2,200 mile trip via Gulf Port proved interesting to them.

You will not find any station called Granly on your map. Perhaps it will never be on any map. Granly is the name given to the district and the people who settled between Harleston and Hurley, Miss. It is that congregation which seeks to further the folk and church life in that community. The name comes from the location in the shelter of the evergreen wood which once covered all the land and still surrounds the farm places there. The colony was located on the cutover land of Jackson county. Although there is no town by that name, nevertheless the community is known in the neighboring towns because of the interest some of the settlers have shown in club and community affairs.

Twenty years had passed since I walked over the stump land with Hans Madsen, who at that time was agent. Greater plans for a large colony and a town were then laid and some even thought of beginning a Folk School there. Well, it is better to dream of bigger things than not to dream at all. I was not afraid of the stumps, having tackled far larger stumps in Withee. But I assured myself of the question about stones and found none anywhere; not even enough to satisfy the chickens that are so numerous there today.

It was in the depression years that the colony was started. None of the first settlers came to Granly with plenty of money. I have been surprised that so many made a go of it. Several young men and some families had purchased land when I was there but several of these never came and lived there. But the climate and long growing season made it possible for people to have gardens most of the year, thus growing much of their food supply. Perhaps the initial cost of the land was rather high in view of the fact that the soil had to be built up.

Today the community is in far better economic circumstances. The people have become rooted there. They have modern homes surrounded by green lawns and flowers all the year. No longer do they have to

seek employment in the neighboring cities. They live from the products of the soil or from activities begun by themselves. There is a good market for their products in Mobile or the coast cities. Some of their young people have located in the community which is a good sign of life. However, the total number of people in the community should have been greater and more could be accomplished in the congregation with increased membership. A few families not of Danish extraction were contemplating to become members.

The Granly community is now beyond the beginning stage and all the problems associated with such beginnings. People with different backgrounds and opinions had to learn to cooperate with one another. It is almost strange that harmony could be brought about in pioneering times.

Shortly after the colony was founded a Danish correspondent wrote in a Danish paper about Granly stating, that the settlers were so homesick for Denmark that they wept when they congregated; that the community was located so far from the main traveled road, and Christmas was celebrated caroling around a tree out on the field. To my knowledge that has never been the case in Granly. There is a splendid paved highway right down through the community and up to their meeting house. Many of the first settlers were born in Denmark but a number of them were born in America. It might be possible to decorate an evergreen tree for their Christmas party in the southern climate, but I have never heard of the people doing it.

For the jubilee the many busy hands had put the meeting house in ship shape. Entering the grounds I noticed a white plaque on one of the gate posts which had been placed there in memory of Mr. and Mrs. Hans Madsen and their daughter, Alma. In a small house next to the meeting house Mrs. Knudsen now has her home and can take part in the church work for which Rev. Knudsen and she labored many years. As usual on festive occasions the meeting house was arranged for worship with lots of beautiful flowers. Sunday forenoon we gathered for services with communion. I experienced as so often before that the people present were receptive to the Word which makes the service easier for the pastor. A number of the people living in the coast cities were present.

The Sunday evening festivities centered about the banquet tables where the chairman, Axel Pedersen, welcomed everybody. He also read greetings from a number of friends. The toastmaster, Andrew Christensen, then carried on with a program arranged for the occasion. Else Knudsen read a short historical sketch of Granly's past. Mrs. Dagmar Pedersen spoke in behalf of the Ladies' Aid urging the younger women to get into the work and experience the blessings derived therefrom. Mrs. Ellen Christensen spoke in behalf of the Sunday School with a word of thanks to all who had worked with the children. I then tried to say a little about the past life in Granly emphasizing the importance of such rural communities. Mrs. Marie Knudsen, whose heart and soul has been in the Granly

community and church work all the while, then spoke in kind words with high hopes for the future of Granly. Whether her prophetic words for the future will prove as correct as Drew Pearson's, only time can tell.

Attending the festive occasion were three Danes and two Norwegian servicemen from the camp at Biloxi, Miss. They were training there under the United Nations setup, revealing the cooperation among the nations. This sentiment caused us to sing a verse of their national hymn or song and then our own hymn, "My Country." The splendid evening closed with devotion and thanks to our heavenly Father for all His blessings hitherto.

Monday evening a meeting was held in Danish to which a number still love to come. As Mr. Erhardt Petersen had been active in the underground work during the years of the occupation of Denmark, we asked him to tell us about this interesting period about which we know so little. This he did in a very interesting manner, answering many questions. As we had heard enough for one evening, I closed the meeting with a few words and then all were invited to Axel and Dagmar Petersen's home for refreshments.

The festivities in Granly are now a part of history. We drove home again enriched by the fellowship we shared with our relatives and friends in that community. With the prayer on our lips from that first evening service out on the cutover land: "Lad ske paa dette sted, hvad Du kan kendes ved," (Let that be done in this place, which Thou can accept) we departed once more from Granly and Bethany congregation.

A. E. Frost.

Bethel

By Rev. P. Rasmussen, Dalum, Alberta, Canada.
At the Dedication of the Old People's Home in
Wayne, Alberta, November 11, 1950.

We have called this place Bethel. It is a great name we have given this building. It means the House of God. Let me first refer to that which happened at the place first known as Bethel as we are told in the Book of Genesis. From the story I will point out the following:

Jacob dreamed. He beheld a ladder set up on the earth, and the top of it reached to heaven. The angels of God ascended and descended on it. Above stood God and gave to Jacob the most wonderful promise. He would be his protector in days to come. He would bless him in all his doings. Then when Jacob awoke out of his sleep he spoke these words. "Surely the Lord is in this place and I knew it not . . . This is none other but the House of God and this is the gate of Heaven. And Jacob vowed a vow saying if God will be with me and keep me in the way I go, and will give me bread to eat and raiment to put on, then shall the Lord be my God. And this stone, which I have set for a pillar shall be God's house, and of all that thou shalt give me I will surely give thee the tenth."

Before I go any further I wish to mention that many of us have already had our Bethel, and others

may as yet have theirs. Many an emigrant who left the old country and came to this new land have been blessed by God and have also kept their vow to serve God and have helped in building up the land by erecting homes, churches and many institutes. Others have not succeeded in worldly affairs.

We go back to the story. Thirty years went by, Jacob succeeded, became rich, but nearly forgot his promise. Then God said unto Jacob. "Arise, go up to Bethel and dwell there, and make there an altar unto God, that appeared unto thee when thou fled from the face of Esau, thy brother. And Jacob returned to Bethel. A cleansing took place in the camp, where idolatry had taken place among the younger generation but Jacob knew well enough that idols and Bethel had nothing in common.

In connection with this promise by God to Jacob I like to mention what Jesus said to his first disciples: "Verily, verily, I say unto you, hereafter ye shall see Heaven open and the Angels of God ascending and descending upon the Son of Man."

That is another great promise given to Christians. We live under an open heaven and we are surrounded by angels as we also sing: "I walk with angels all the way."

Again I want to mention as a third promise these words from the Prophet Isaiah: "And even to your old age I am He, and even to hoar hairs will I carry you: I have made and I will bear even I will carry and will deliver you."

As a background for this promise we have a prayer: "Cast me not off in the time of old age, forsake me not when my strength faileth." There are many an old person today afraid to be cast off, be forgotten when their strength faileth.

But now listen! Here is the fourth promise. This building as you see it here today equipped in every way was given to the Lutheran Welfare Society free of charge if we would only use it as an Old People's Home. We have good Christian people faithful in every way to manage it and do their very best for any guest and I do hope that we are many behind them to assist them in every way. I for one could not reject that offer and therefore I say to the people who have given us the building a heartfelt "Thank you" and I say to the old people who need a home, "Could you think of a better place to spend your last days but at the gates of Heaven, surrounded by angels in the house of God protected even by God himself?"

I am well aware that as Jacob was called by God the second time to go back to Bethel so is it only God who can draw you back towards this place. There is one thing we can do, and we do that as heartily as we can, we encourage you, we invite you to come and share the Christian fellowship as well as kindness and friendship.

It is still a small beginning but I have seen so many times, that from a small beginning it can grow and develop into the most beautiful thing. That is what we hope and pray for.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Happy New Year

I am very happy to say that for a long time it has not been necessary to solicit for material for our Page. Many of our women realize that this is really their own page where they feel free to express themselves.

Please continue doing this so that "Our Women's Work" will give a true picture of what efforts are being put forth to further the interests of the church.

May you all have a very happy and good New Year.

Johanne Lillehøj.

Our W.M.S. Work In 1950-51

On "Our Women's Work" page in "Lutheran Tidings" for Sept. 20, is the report from W.M.S. annual meeting in Askov, Minn. I hope all our women have read this as it brings information concerning our work for the year.

As you will see, three new officers were elected: Mrs. Orville Sorensen, Dannebrog, Nebr., secretary; Mrs. Axel Kildegaard, Des Moines, Iowa, treasurer; and Mrs. Alfred Sorensen, Chicago, Ill., vice chairman. We bid the new members a hearty welcome to the board and hope that in this service they may find real joy and satisfaction as they reach out in the various endeavors and find new ways to be a help to fellow workers of our church.

At the same time I want to express a sincere "Thank You" to our three outgoing members, Miss Reeta Petersen, Mrs. Harald Petersen and Mrs. C. B. Jensen, for their untiring efforts in all our W.M.S. work, and for the understanding they have manifested as we have discussed Mission problems. Because of the many geographical miles between us, Round Robin letters are our main source of contact. Through these we have grown together in a common bond because we all nurture the desire to strive toward the goal of working for the good of our Synod in its many branches. To our retiring treasurer, Mrs. C. B. Jensen who has taken us through several large projects during her seven years of W.M.S. service, we owe a special vote of thanks for the many letters she has read, written, and answered in behalf of these projects. To all of you, again thanks for the happy experience we had working together on the W.M.S. board.

Sincere greetings with appreciation for the willing support of our W. M. S. work to go to all the women throughout the Synod who have made it possible through gifts and otherwise, that our Women's Mission Society can give a helping hand to so many causes.

It is really a joy to send out appeals for help in projects knowing they reach understanding hearts.

Our Askov annual meeting voted to have (1) Mohulpahari Hospital furnishings, (2) South Slesvig clothing and shoes, as this year's special projects.

In regard to the Mohulpahari Hospital, you will remember, it was relocated and built last year. Now it needs the equipment to make it a hospital. Let us unite our efforts and each group send a gift earmarked, "Hospital Furnishings."

Mrs. Elsie Stub will continue in her work for South Slesvig clothing. Let us send her all the clothing and shoes we can spare. Garments need not be repaired. They are happy to mend and remake it in the classes in school.

But Mrs. Stub needs funds for shipping and other expenses, so shall we send her a contribution for this? Mrs. Stub is doing a fine piece of work collecting and sending this clothing to the needy of South Slesvig, and they are truly grateful for it all. Send all packages to:

Mrs. Elsie Stub,
104 E. 126th Street,
Scandinavian Shipping,
New York City, N. Y.

We may sometimes feel that so much of our work is so far removed and takes us into foreign lands, but helping a nation in need as we have done in India, South Slesvig and other lands, is probably one of the very best ways to attain that peace between lands which we all hope for.

Lending a helping hand to someone in distress, also in foreign lands, will eventually build that bridge between nations which will lead us victoriously away from hatred and warfare.

But we will also keep in mind that one of our big aims is Home Mission work. Through the years we have by our gifts from the General fund reached out and really given substantial aid and encouragement through our Home Mission, so let us not forget our gifts to the General W.M.S. fund, also in this year of 1950-51.

So as we start out our new year's work, we are fully aware that there still are many problems to solve, much work to be done, also by the women of the church. But we also know that "we are in our Father's hand," and that He shall lead us and help us, for He does not fail.

"It fortifies my soul to know
That tho' I perish, truth is so
That howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That if I slip, Thou does not fall."

Kind greetings to all,

Ida Egede.

N. F. S. Grundtvig

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

VII.

SUMMER, INDIAN SUMMER and RECOGNITION

It must be kept in mind while Grundtvig wrote many of his great hymns and his other literary contributions, he was still without a pulpit, and what he wrote was subject to censorship. But a man with his tremendous energy could not be at leisure.

The year following the publication of the second edition of his Northern Mythology, he published the second part of his "World History." This was a medieval history. So competent a scholar as H. Begtrup says that he made several original contributions to historical research and knowledge. One contribution of special interest and importance was that he showed how great a part the Anglo-Saxon played in bringing Roman civilization with that of Scandinavia. Begtrup says that Grundtvig's contribution in this field is now generally accepted among European scholars. He maintains further that Grundtvig made new interpretations of the crusades which are most valuable. In 1843 the third part of his World History was published.

During the fall of the year 1837, a group of students in the capital came to Grundtvig and asked him to deliver a series of lectures on some phase of history. He answered the students by saying that as long as he was not free to speak from the pulpit, he did not feel that it was right to speak elsewhere. Since the young people were so disappointed, he decided to petition the king, asking him to lift the censorship. His request was granted on December 27, 1837.

So happy did Grundtvig become as a result of this that he wrote a touchingly beautiful poem in praise of his mother tongue. It is doubtful that there in a poem in any language that so beautifully praises a native language.

Grundtvig could then deliver his lectures to the students which he did in the large hall in Borch's Kollegium. He did not speak from manuscript, but from his heart. The hall had a seating capacity of about 300, but the students came in ever larger numbers. They packed the aisles and hallways. They cheered the speaker until the rafters rang. After one of his lectures, one of the listeners suggested that the audience sing one of Grundtvig's songs. This was a popular suggestion and it was sung with great enthusiasm. **This was the first time that a song was sung at such a meeting.** In later years it became a common practice in Denmark to sing appropriate folk songs before and after such lectures.

Following the last lecture of this series, there was a festival with talks and songs. The poet, H. V. Kaalund, wrote a poem for the occasion. In this he praised the speaker for having endured loneliness and misunderstanding, but had never lost sight of the goal, or surrendered his high ideals.

Students had liked his lectures very much and some time later they approached him with the sug-

gestion that such activities should be continued not only in the capital, but in the country as a whole. This pleased him very much and he helped them organize a lecture society, called **Det Danske Samfund** (The Danish Association). This was really the beginning of the wide-spread lecture activities of Denmark which have since become a most successful part of adult education.

While Grundtvig had not been a regular pastor or had a church of his own for many years, it should be mentioned that he had been permitted to hold vesper service in Frederick's Church. This he did for eight years. But this position had its draw-backs since he was not permitted to administer the sacraments or to instruct the young. This was far from a satisfactory situation for him.

However during the spring of 1839 a change was made. King Frederick VI appointed him pastor of Vartov Chapel, and institution for the aged. This made the aging man, now fifty-five, very happy. He now had a regular congregation before whom he could expound his own views of the sacraments and the creed. It gave him a chance, as never before, to make use of the "living word." He spoke to large audiences, and among his listeners were students, professional people, common workers and the Queen of Denmark. It was at Vartov that his hymns for the first time came into regular use at church services. To Vartov came young listeners with enthusiasm, and it was not long until Grundtvig had disciples in many places in Denmark. He who had suffered so much from loneliness and contumely was now gaining greater and greater recognition for each day. The mighty among the clergy could no longer ignore him as a religious fanatic.

During his many years at Vartov he continued to work for greater freedom in both religion and education. He lived to see many reforms in both of these fields.

After 1825 the ideas of the French Revolution could no longer be suppressed by reaction. There were such successful revolutions as the Greek, the French of 1830 and the one in Belgium. Even the failure of the Polish Revolution in 1830 could not stem the rising tide. All through Western Europe the ideas of nationalism and democracy were gaining ground. People everywhere were becoming more conscious of their nationality. Germans wanted to belong to Germany and Danes to Denmark. A new spirit was abroad. It manifested itself in new poetry and in a new emphasis in the writing of history.

The movement also came to Denmark. It happened that the duchies of Slesvig and Holstein were not an integral part of the Danish kingdom, but bound to it through the Danish king. As national consciousness arose in the duchies it meant trouble, as there was a mixed population consisting of both Germans and Danes. It was most confusing. Some Germans wanted

to belong to Germany and some Danes wanted to belong to Denmark. In addition to this there was a movement for complete independence of the duchies.

Many people in Denmark were deeply stirred by the new nationalism. Grundtvig was most happy at this manifestation. It was the thing he had written and talked about for years. He now saw that the spirit of present day Danes could be as great as during the distant past.

In this cultural conflict between Danes and Germans in Holstein and Slesvig, especially the latter, Grundtvig and the Danes naturally took a great interest. Danish papers and magazines were full of agitation. A series of meetings were held on the slopes of Skamlingebanken in South Jutland. On July 4, 1844, came the greatest mass meeting. It has been estimated that from ten to twelve thousand Danes were present. They came there from both South and North Jutland. Grundtvig was the chief speaker. The white-haired patriarch was most happy in this manifestation of the new Danish spirit. He urged the people of Slesvig to build a barrier against the further spread of German language and influence. One of Grundtvig's songs was sung by this enormous audience.

Then came the eventful year of 1848. The February Revolution broke out in Paris. There were uprisings too in Berlin, Vienna, Budapest and Rome. Europe was on fire. The fire spread to Slesvig and Holstein. A war broke out. It was complicated by international repercussions, but in the end Denmark won and kept the duchies.

In Denmark proper, the spirit of 1848 was also felt. There was a land clamor for democracy and a constitution. A constitutional convention was called, and Grundtvig was a member. Denmark became a limited monarch with a bi-annual parliament and a responsible ministry.

During the eventful year of 1848, Grundtvig had founded a weekly paper which he called **Dansken**, (The Dane). He did almost all the writing for it. It was his aim to promote the cause of everything that was Danish. He wanted to make his people conscious of being Danes and belonging to the Danish people. He wrote much to encourage the Danes in Slesvig in their cultural struggle with the Germans. In his paper he discussed the need of folkelig (popular) education, not alone in Slesvig, but also in Denmark. He wrote several articles about the need of a folk school.

The editing and publishing of this paper again showed the tremendous energy of the man, and the subjects discussed showed the great diversity of the man's interest.

As mentioned above, Grundtvig had hoped that the king would establish a folk school at Sorø. This never came to pass. While that was a great disappointment to him, it was surely best that the folk school did not begin as a royally founded institution. Its beginning was to be much more humble and much closer to the roots of the people.

In his Skamlingebanken address on July 4, 1844, Grundtvig had urged the establishment of a folk school in South Jutland as a barrier against further

German infiltration. Interestingly enough, this was where the first folk school in the world was founded.

Rødning Folk High School was opened on November 7, 1844, with twenty students in attendance. Its first head-master was Johan Wegener. Since this was the first folk school it should be of interest and significance to quote its stated aim: "Our aim is to found an institution where townspeople and peasants can acquire such knowledge as may be of use and pleasure, not so much with regard to their special trade and occupation as with regard to their position as sons of their country and citizens of the state. The institution is thus intended to have beneficial influences as well on their domestic and private as on their public and civil life. We call it a high school because it is not intended to be an ordinary boys' school, but an educational institution, partly for young people after the age of confirmation, partly for young full-grown youths and men, and we call it a folk high school because members of every class can obtain admittance to it, even if it is chiefly adapted to the farming class, and expects to draw its pupils from this class in particular."

The school at Rødning had many difficulties. It had to close during the war between Denmark and Germany which began in 1848. Following the war there were other difficulties and when Denmark lost Slesvig after the war of 1864 the school was closed. So the first folk school based upon Grundtvig's ideas was hardly a success.

At this time a series of events should be mentioned that had a permanent influence upon Grundtvig and the folk school.

During the year 1862, Bismarck became Prime Minister of Prussia. In politics and diplomacy he was a tough realist. He had witnessed the romantic nationalism which had swept Europe in 1848. He had been pleased to see that democratic nationalism had failed to unite Germany during that year. He had exclaimed that Germany would not be united by fine resolutions and speeches, but by blood and iron. He now set about to unify Germany.

As mentioned above, there was a cultural conflict in the two duchies of Holstein and Slesvig. The people of Holstein were predominantly German in sympathy, while those of Slesvig favored Danish ideas and ideals. The whole problem was very complicated, but as a spirit of nationalism swept through the duchies, the people wanted the problem settled by becoming either German or Danish. The result of all this unrest and agitation was that Denmark was drawn into a war with Prussia and Austria in 1864. It was just the thing that Bismarck had planned.

It seems incredible that Denmark should have thought it possible to fight two of the greater powers of Europe. However, when one reads the history of this period one is almost tempted to say that the Danes expected a miracle. They were blindly enthusiastic in their romantic nationalism. With their new patriotism they could surely not fail. And they were not alone. The young people of Norway, Sweden and Denmark had had many most inspiring meetings. Norway and Sweden would surely come to aid. Then, too, there was France where Louis Napoleon was emperor.

He was known to hate the Germans and love the Danes. Then surely England would not stand by and see Denmark defeated by two of the powers. It would upset the traditional balance of power.

But while the Danes were holding many meetings, singing new and beautiful songs, and passing many resolutions, the crafty Bismarck was preparing for war, and war did come. By very clever diplomacy he managed to keep Denmark isolated, and the Danes fought alone. As for beautiful national sentiment they had much, but of modern military equipment they were far inferior to the Germans. They lost the war and both Slesvig and Holstein. They didn't care so much about Holstein, but the loss of Slesvig was almost too much to bear. It was said frequently that the Danes of Slesvig were more Danish in spirit than the people of Denmark proper. And now these Danes were in the hands of their ancient enemies.

The Danish people were cast into the deepest gloom. They realized that their friends and neighbors had left them in the lurch, furthermore, it seemed that God had forsaken them.

A great poet has said:

Sweet are the uses of adversity
Which like a toad ugly and venomous
Wear yet a precious jewel in its crown.

The German won the war, and judging by subsequent events, lost her soul. The Danes lost the war, and it may be said that Denmark won her soul. For the Danes it was time for true greatness. Grundtvig and other national leaders stepped forward and spoke to the Danish people as perhaps never before. These words by one of the leaders became almost a national slogan, "What we have lost outwardly, we must now win inwardly." They set out to make a revolution. Not a revolution with bullets and bayonets but the greatest and most enduring of revolutions—a change in the mind and hearts of men. In this Grundtvig's ideas of popular education played a most important part.

As already mentioned the war with the Germans in 1864 had closed the Rødding Folk School. In 1865 a new school opened at Askov just north of the Slesvig frontier. Outstanding work has been done there since that day.

Now And Then, And, Here And There

From

The Cleveland Convention

Public Auditorium—Tuesday Evening

Here we are in the hall of the Municipal Auditorium, a building one block long, with a seating capacity of 16,000. We, the voting delegates, are seated on the main floor at tables, some covered with red and others with white muslin, the white ones in the center arranged in the form of a large white cross, the others either parallel or at right angles to it. Those at the back are in diagonal positions, pointing toward the foot of the cross. Our chairs are chrome with a leatherette covering.

The entire hall is in festive dress. Just below the balcony are flags in groups of three projecting out into the hall—the U.N., the American and the Christian flag.

Immediately upon entering the hall, looking across that vast expanse of tables and chairs, the eye is attracted to the stage. Over it, out in front hangs suspended in bold silvery crystalline letters, the theme of the convention—**THIS NATION UNDER GOD**—beautiful against the blue velvet back drop. The altar is simple but lovely with the large gold cross above it, the open Bible, the tall candles and the white chrysanthemums. The United Nations' flags, twenty-three at each side of the altar, add color and lend atmosphere. At the front of the stage are large baskets of mums and at the side are banks of ferns.—The meeting is about to begin.

Hotel Room—Tuesday Evening, 11 p. m.

The opening session was a service of Praise and Thanksgiving. There is something inspiring and uplifting about singing, praying and worshipping together

with three or four thousand people who at that moment seem to be of one mind.

Dr. Ralph Sockman very fittingly prefaced his speech with excerpts from Lincoln's Gettysburg Address, calling attention to the need for a resolve in our day, "that this nation under God be given a new birth of freedom." He stressed the need for renewed faith, saying, "Our founding fathers never forgot their dependence upon God in their struggle for independence. The beliefs and ideals of America stem from the common soil of dependence upon a divine spirit." He emphasized the need for becoming informed. Said he, "There is a spiritual and mental emptiness in our day. We need to give the same prestige and urgency to religious education that we give to secular education. Religious education is meant for adults as well as for children. Many adults are not beyond 6th grade in religious education."

In closing he said that maybe the tenseness of the hour will drive us to discover what Christianity has that Communism does not have.

Auditorium, Wednesday Morning, 10 a. m.

We are back at our table, after the processional. Protestants are not much given to pageantry, but this was truly impressive and significant. One chilled and thrilled as that great body of clergymen and laymen representing twenty-nine communions, led by a vested choir, came into the hall singing "God of Our Fathers" and "The Church's One Foundation," all marching toward the foot of the white cross at which place the banner bearer led each denomination to its

respective table, where they remained standing and singing until all were in. The presidents of the twenty-nine communions were all on the stage. After the processional the banner boys marched to the stage to take their places back of the president of the denomination whose banner he carried.

We have had our morning devotions, and we have accepted the constitution and by-laws for the new National Council of Churches of Christ in U. S. A., and are now ready for the climax, the signing of the document which unites us in this cooperative Christian movement.—Silence reigns in this vast hall.—One by one they come to the front of the stage to sign, all are wearing their robes. There comes Rev. Alfred Jensen, our national president. One cannot help being grateful to our national board and its president for their farsightedness in bringing our small synod into the fellowship of this greater body of Christians.

Hotel Cleveland—Wednesday Afternoon

We are in the ballroom of my hotel for this meeting, everyone interested in Christian education. Rev. Farstrup, Rev. Johannes Knudsen and Rev. Clayton Nielsen are here also. We are saying farewell to I.C.R.E. (International Council of Religious Education) and are organizing as the Division of Christian Education within the new Council. We move, second and adopt resolution after resolution. It looks as if we are rubber-stamping but all this material was submitted beforehand to the various church bodies for criticism, correction and changes. Weeks and months of preparatory work have gone before, to get this ready for adoption and acceptance.

Auditorium—Wednesday Evening, 8 p. m.

Once again we meet at our table, Rev. Alfred Jensen, Rev. Holger Nielsen, Rev. A. E. Farstrup, Dr. Johannes Knudsen, Rev. Clayton Nielsen and yours truly. This has been a busy day, but a good day. From where I am sitting I can read the names of six communions who constitute our neighbors: The Syrian Antioch Orthodox Church to my right, and the Roumanian Orthodox Episcopate of America ahead of them. To my left are the American Baptist Convention and the African Methodist Episcopal Zion Church of America, and back of us the Presbyterian Church in U. S.

The Cleveland Philharmonic orchestra is playing. People are still coming in. The leader does not like all the moving about. Just now he turned to the assembly and said, "Sit down, please. Sit down, please!" They did. In a few minutes we shall hear the Secretary of State, Dean Acheson, from Washington, D. C.

Auditorium—Thursday Morning, 9:30 a. m.

Another business session with Bishop G. Bromley Oxnam presiding. Dr. Fry presided yesterday morning.

Two important congratulatory messages were just received, one from the Synagogue Council of the American Organization of Jews, and the other from President Truman.

The devotions this morning were exceptional. The leader explained the value of silence in devotions and

prayer. He thanked God for the newly created Council and for the spiritual uplift experienced at such a meeting. He prayed that the new organization might have its roots in the souls of its individual members, not only the 4,000 present but the 31 million represented.

Hotel Statler—Thursday Afternoon

Rev. Farstrup informed me that I was assigned to this session. I would like to have attended the Visiting Delegates session this afternoon where Dr. Kagawa and Dr. Chaggo, the woman educator from India, were scheduled to speak.

This is an organizational meeting for the United Council of Church Women, previously a separate organization, now a department within the new Council. We are seated at large round dining room tables; have just introduced ourselves. The six of us from five different states.

Mrs. Sibley, the outgoing president, makes a few timely remarks, then nominates a temporary chairman.—Well, what do you know, Mrs. Norman Vincent Peale, wife of the editor of "Guideposts."

This is routine matter too, but I am glad I came. There were 310 women present. The new president takes over. She is Mrs. James D. Wyker of Mount Vernon, Ohio, delightfully charming in her simple humble manner.

Hotel Room—Thursday Evening, 11:30 p. m.

Another full day ending with a wonderful evening. I took no notes tonight—had neither time nor inclination, was so absorbed.

Dr. O. Frederick Nolde, Director of Christian Churches in International Affairs, our Christian ambassador in the United Nations organization, as a substitute speaker, delivered a powerful address entitled "The Christian's Responsibility in our International Crisis." He began by saying he had two convictions relative to the subject. One, that God makes available strength in proportion to the need of the hour, and the other that World War III is not inevitable so long as there is a margin of possibility for averting it. Then he listed day to day Christian responsibilities beginning by pointing out that every Christian should try to create a local climate of justice and good will, and he continued by offering a protective program in which he begged us to guard against hysteria, self-righteousness, hatred, false pride, face-saving tendencies, complacency, prejudice and impatience. He warned that people are disposed to cast reason and judgment to the winds when confronted by imminent danger. "In alarming proportions there is the demand by American people that we drop the atom bomb on Communist China," he said, then added, "I unhesitatingly express my personal opinion that that is one of the very things we should not do at this moment."

The applause from that audience of 8,000 people as they rose to their feet after Dr. Nolde finished expressed appreciation and gratefulness but also solidarity. His speech was masterfully handled and he was so thoroughly Christian. The only comment from the presiding officer was, "I think God sent Dr. Nolde to us tonight."

Then we heard Dr. W. A. Visser 'T Hooft, General

Secretary of the World Council of Churches, from Amsterdam, with another stirring message—his topic, "The Church in the World of Nations."—He asked the question, "What are the designs and developments as seen in the light of signs today?" His answer was briefly, 1) The Church learns to fight again; 2) It becomes the chief guardian of human values—truth, freedom, justice; 3) It re-discovers its essential unity (ecumenical). Two statements stand out clearly in my mind as I recall his closing remarks—"Any Christian church which is not a mission church is not a Christian church at all"; and "As shadows darken we can more easily see the light. Let us open our eyes to that light."

The Cleveland Singers Club, a men's chorus of fifty voices, then favored us with several appropriate selections, the music of which seemed to envelop each one of us as we sat in meditation.

Next came the greeting by radio direct from the Archbishop of York in London, and from Dr. Baiz-Camargo, secretary of the National Evangelical Council, in Mexico City. The audience stood in acknowledgment of these greetings and remained standing during the closing prayer.

Dr. Hugh Evans, presiding, said in his quiet way:

"What could be more appropriate tonight than for this audience to sing together 'The Lord's Prayer.'" Eight thousand voices with hearts and minds attuned, under the able leadership of our beloved song leader, Mrs. Rosa Page Welch, a charming colored woman and well known concert singer from Chicago, sang the prayer Christ taught us, in a spirit of unity I have not words to describe. When we came to the close—"for Thine is the Power and the Glory forever"—every inch of space in that auditorium was filled until it seemed the song penetrated walls and roof and was carried on and on into the great beyond. Graciously she brought us back for a quiet and harmonious "Amen" which left us standing right where we were, for a moment. There was no dismissal. There was no need for any.—What an evening!

Friday Morning—On the Train

What a privilege I have had, an experience I shall never forget. I wish everyone in our synod could have been present; through my notes I hope you may catch glimpses of what took place at this meeting.

Surely much good must come from a cooperative endeavor, such as is the aim of this new Council.

Agnes Holst.

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

Cleveland, Ohio

November 28-December 1, 1950

Continued

MESSAGE TO THE PEOPLE

The Spirit of the Council

The Council has nothing to fear from the times, though it has much to desire of them. Being the servant of One who holds in His hands all the nations, and the isles, as a very little thing, it is free from the apprehensions of those who, taking counsel of men alone forget that no age is isolated from God's ageless purpose. We call our fellow citizens to Christian faith: This will defend them from groundless social dreads and lift them to concerns worthy and productive.

The Council stands as a guardian of democratic freedom. The revolutionary truth that men are created free follows from the revelation of God in Jesus Christ, and no person who knows that God as Father has given him all the rights of sonship is likely to remain content under a government which deprives him of basic human rights and fundamental freedoms. The nation may expect in the National Council a sturdy ally of the forces of liberty.

The Council stands for liberty with the richest content. It stands for the freedom of men to be as the Lord God meant them to be. It stands for Christian freedom—including the freedom to pursue happiness and with justice and sympathy to create conditions of happiness for others. It therefore stands against the misuse of freedom. The nation may expect from the National Council, in the name of One who suffered death upon a cross, an unrelenting, open-eyed hostility, as studious as it is deeply passionate, to all of man's inhumanity to man.

The Council opposes materialism as an end in itself. It is the foe of every political system that is nourished on materialism, and of every way of living that follows from it. From that smug idealism which is a form of selfishness, the Council prays to be protected; but danger on this hand does not lessen the necessity it feels to fight a constant fight against all kinds of secular materialism which demolish the slowly built edifice of Christian morality and fair dealing.

Through the Council the churches, as they are dedicated to the doing of God's will, must increasingly become a source of spiritual power to the nation. The American Churches, of which the Council is one of the visible symbols, are in their true estate the soul of the nation. When those Churches take their true course, they draw their standards not from the world around but from the guiding mind of Christ. The Church is not the religious phase of the civilization in which it finds itself; it is the living center out of which lasting civilizations take life and form. In this sense the Council will be an organ through which the will of God may become effective as an animating, creative and unifying force within our national society.

The Council gives thanks to God for all those forces which make for harmony in our society. When, for example, science employs its ingenuity to knit the world together in bonds of communication, when business and industry make a like contribution through the life-bringing mutuality of commerce, when the arts depict the beauty and the tragedy of our existence which draw us into unity with one another, when the many professions and occupations recognize them-

selves as callings to human usefulness, then the Council salutes and supports them. By word and deed and in the name of Christ who gave his life for all mankind it affirms the brotherhood of men and seeks by every rightful means to arrest those forces of division which rend the nation along the lines of race and class, and stay its growth toward unity.

The Present Crisis

Because this message is sent at a moment when clouds arising from the war in Korea threaten to darken the entire sky, the time is big with peril and with opportunity.

To the leaders we have set in authority in our government is committed the solemn and momentous task of making necessary choices in the political and military spheres.

We who are the people of the country, however, have a part to play as well. The call of Christ to us all seems clear, that we play it with calmness, self-control, courage, and high purpose, as becomes those whose lives are in the hands of God. Without hysteria, without hatred, without pride, without undue impatience, without making national interest our chief end but shaping our own policies in the light of the aims of the United Nations, without relaxing our positive services to the other peoples of the world, and in complete repudiation of the lying dogma that war is inevitable, let us live and, if need be, die as loyal members of the world community to which Christ summons us and to which we of the Council are dedicated.

The Larger Significance of the Council

We of the National Council of the Churches of Christ in the U. S. A. begin our work in humility as we see the magnitude of the task ahead. We are conscious of our own short-comings. Knowing that men too often dream in marble and then build with straw, we whose very human lives are not separate from sin and ignorance can make no boast of past or future excellence.

But this we have done: By God's grace we have forged an implement for cooperation such as America has never seen before. Into it have been poured the thoughts of wise and noble men and women, the prayers and consecration of the faithful, and the longing of all the participating Churches to serve the spiritual needs of all the people. The Council is our Churches in their highest common effort for mankind.

Our hope is in Jesus Christ. In Him we see the solution of the world's ills, for as human hearts are drawn near to Him, they are drawn near in sympathy and understanding to each other. The Council itself is a demonstration of His power to unite His followers in joyous cooperation. Let nation and nation, race and race, class and class unite their aims in His broad purposes for man, and out of that unitedness there will arise new strength like that of which we ourselves already feel the first sure intimations.

In this hope we commend you, our fellow citizens, to God's mercy, grace and peace.

Holger O. Nielsen.

Greetings and Comments From Our Readers

The Shadow Of The Great

(Continued)

The editor quoted the words of Jesus at the end of my comments in L. T. of December 5: "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven."

The question arose in my mind, as it probably did in yours, am I a rich man, who will find it hard to enter the kingdom of heaven? How can I tell for sure? A man is usually called rich if he has more, or a great deal more than we have. On the other hand, the man who owns a comfortable home, a garden and a car but lives from old age pension from the state is certainly not rich. If we asked the underprivileged masses of India, China, and Russia to pass judgment on this poor American, the unanimous verdict would be, he is rich, very rich.

Jesus gave us a better standard for measuring wealth in the prayer he taught us, "Give us this day our daily bread." This had real meaning to the masses of his day as it has today in the Orient. If it has lost its meaning to you and me, we are rich whether we live on old age pension or own a million dollars. It is as easy to become earth-bound and forget seeking first the kingdom of heaven on an acre of land as on a thousand acres.

The prophets of old blamed the misfortunes of Israel on forsaking their God. There is no doubt but this is what is wrong with the world today. Toynbee, the great modern historian, believes that a mere 5 per cent increase in true Christianity can save us from disaster. Dear reader, will you dedicate one-twentieth more of your life to Christ than you have been doing? Think it over and pray about it.

B. Skou.

An Open Letter To Marius Krog

Oak Hill Parsonage,
Atlantic, Iowa,
Dec. 28, 1950.

Dear Marius Krog:

I appreciate your bringing to us, through the pages of L. T., a short sketch of the life of one who has apparently lived a life of faith and devotion.

I do, however, disagree very strongly with your parenthetical sniping at our young people. I am quite convinced that your parenthetical remark in the article on "Karen" was unfair and unjustified.

Of course it is true that "service" was a master-word for many in past generations. Of course it is true that "fun" is a master-word for many of our youth today. But, please, let us not jump to the conclusion that a former generation was devoted to service and the youth of today are devoted to fun. Such generalizations are neither fair nor, I believe, commensurate with the facts.

I doubt that there is anyone with knowledge and wisdom enough to judge, characterize or condemn a generation.

Those who would be critical of our youth should be given pause by the knowledge that the war-torn world in which youth finds itself is its heritage from a generation "in whose youth the word 'service' was a master-word."

I hope you will see nothing personal in this. I write because I fear that there are many who share your views on this matter. It is my feeling that such a view, no matter by whom it is held, is an injustice to youth and should not be allowed to stand unchallenged.

Sincerely,

Thorvald Hansen.

Grand View College And Our Youth

As The New Year Begins

It has become a tradition to welcome the new year with open house at Grand View College. This get-together is attended by neighbors and faculty members who like to spend a sociable evening together, and it usually attracts 40-60 people. We converse, we sing, we hear a story, we enjoy our coffee, and we meet the midnight hour with a short devotional period. This year we followed the tradition and there seemed to be more than the usual reason for meeting the future with scripture reading, silent meditation and prayer.

We thus enjoyed the Christmas decorations for the last time. They were unusually well done this year and most of the credit for them goes to Miss Anne Marie Jensen of Pasadena, Calif., and Margaret Larsen of Seattle, Wash. The decorations were, of course, up before the last week of school, and as usual they helped form a good atmosphere for the traditional twilight hour of carols and Christmas stories. The stories were read this year by A. C. Ammentorp, Mrs. Noyes and Mrs. Rasmussen. They were also in place for the Christmas party and the gym hall was beautifully decorated too. That party was a fine success and greatly to the credit of the committee and the student body in general. The party consisted of dancing, caroling around the Christmas tree, refreshments, and a clever Pegasus by the Nielsen sisters of Hutchinson, Minn. I challenge anyone to carry on a more well planned and more orderly conducted social dancing event. Furthermore, it was lots of fun. Lee Jensen of Junction City was a workhorse on the decorating committee.

The Christmas concert was just beautiful but was unfortunately enjoyed by all too few people. The choir, the soloists, and especially the director, Oluf Lund, deserved a large overflow crowd. Happily most of the program was also broadcast over a local station and was thus heard by many more people.

School starts the fourth of January. Its beginning will undoubtedly be featured by a happy and joyous reunion. It is quite a thrill to come back and meet your friends after a two-weeks separation. But it will also be featured by increased anxiety and uncertainty on the part of the young men. The draft is starting to breathe down the neck of even young sophomores in college, and even though they can still be deferred until the end of the school year they are nevertheless caught by the army the moment they

get their notice. Many of them prefer the navy or the air corps, and the temptation to enlist before induction is therefore great. We will probably lose more students, though we hope to offset the loss somewhat by second semester enrollment. We remind our friends that the second semester starts the 29th of January.—The draft seems to have killed off the planned-for winter school.

In January I plan to attend the annual meeting of the Association of Colleges at Atlantic City (P. S.: There are no bathing beauty contests this time of the year), and I hope to get a great deal of much needed information that will help us plan for next year. There is no doubt that college attendance will be much less next year and planning will be extremely difficult. We hope that our friends, and especially the pastors of our churches, will be very diligent in our behalf and will start working early. We remind them now that not very many of them have sent us the names of prospective students which we requested some time ago.

1951 will be tense and critical but we must work with confidence and calmness. We must not forget that critical times make it even more imperative that our young people are fortified by an education at our church college. Difficult times make a sound foundation all the more necessary. And there is, after all, only one foundation upon which we can really build.

Best wishes for a blessed New Year to all our friends.

J. Knudsen.

Grand View College,
January 1, 1951.

From Manistee, Mich.

During the past months two of our faithful members passed away. In October Magnus Petersen passed away while at work. Although he lived in Dearborn, he maintained his membership in our church. He was very interested in the synodical work of our church, attending national and district meetings whenever possible. He had looked forward to moving back to Manistee upon his retirement in November. He leaves his wife, who is now living here, a daughter, Mrs. Roger Campbell, also of Manistee and Mrs. Piete Krynen of Dearborn and several grandchildren.

Mrs. Karentine Albertsen, a lifelong member of our church, was laid to rest November 25. Rev. Wikman conducted the service. She died at the home of her niece, Rita Norden, with whom she had lived for several years. She is survived by a brother in Detroit and several nieces and nephews.

December 2, at 4 o'clock in the afternoon, Miss Ruth Davis, another member of our church, was united in marriage to August Erdman. Rev. Wickman performed the ceremony and Thora Hansen served as organist. The church was beautifully decorated with white and

yellow mums and palms. After the ceremony a reception was held in the parish hall.

On the afternoon of November 19, the annual meeting of our church was held. Election of officers took place, resulting in the election of Mrs. Harry Frederiksen as secretary, Rita Norden, treasurer, and Thora Hansen as trustee. A potluck supper followed the meeting.

In the evening we enjoyed a social gathering. Thora Hansen told of some of the sidelights of the National convention in Askov. Rev. Wikman, in his usual charming manner, read to us. This was another day of Christian fellowship together.

Thora Hansen,
Correspondent.

Tyler Old People's Home

During the Christmas season we have received many generous donations from individuals and Ladies' Aids within our synod. Thank you so much for these gifts. Lately we have made an effort to renew old and wornout furniture and several of the rooms have been completely renovated. We hope soon to be able to make all the rooms attractive and comfortable and we ask for continued support.

The Rev. and Mrs. Hans O. Jensen resigned last fall as managers and left the Home January 1. Their place was taken by Mr. and Mrs. Magnus Petersen of Arlington, S. D. We have sent in an assurance for a DP widow with one child. This woman is a practical nurse and we hope to be able to make our aged residents more comfortable.

The Home is now filled up, and we have several people on the waiting list. We wish to encourage people who are considering entering our Home to apply for admission early. When the DP family arrives there will be fifteen people at the Home.

Please remember the Home with your gifts, and when you make out your will. We are anxious to provide our aged people with a friendly and comfortable home.

Enok Mortensen.

Notice To Pastors And Institutional Treasurers

Statistical blanks covering 1949 have been forwarded to all District presidents and should be in the hands of all congregations when you read this. If they have not been received, please contact your District president AT ONCE.

Institutional treasurers for institutions reporting to annual Synodical conventions will kindly forward copy of AUDITED financial report as soon as ready to

+ B. P. Christensen
P. O. Box 65,
Brush, Colorado.

Cordially,
B. P. Christensen,
Synod Statistician-Auditor.

OUR CHURCH

The Sunday School Teachers' Institute scheduled for Sunday, Dec. 3, in the St. John's Lutheran Church near Hampton, Iowa, was called off because of icy roads.

Ringsted, Iowa—Installation services will be held in the Ringsted church on Sunday, January 21, for the new pastor, Rev. Paul Wikman. He moves to Ringsted from Manistee, Mich., where he has served since the early summer of 1948.

Rev. Vagn Duus has accepted a call from the Alden, Minn., church and will move to his new field of work next spring. He has served the Rosenberg, Nebr., church since the fall of 1947.

Withee, Wis.—Members of the Nazareth and Bethany Lutheran Churches have discovered a new way of raising money for their respective building funds. Thirty-three members recently each donated a pint of blood to the Blood Bank in Rochester, Minn., and the result was an additional \$680 for the building funds—Additional trips will be made later. Rev. W. Clayton Nielsen is the pastor of the two churches.

Rev. L. C. Bundgaard, Tacoma, Wash., served the Vancouver, B. C., church on New Year's day.

Rev. V. S. Jensen preached the sermon in the Kimballton church on New Year's day.

Happy New Year

The editor would like to extend to all readers best greetings and wishes for a most blessed New Year. Let us endeavor to make use of LUTHERAN TIDINGS through the coming year as a medium of sharing the gifts of spiritual life even more than we have during the past.

The columns of L. T. belong to all of us. We invite our readers to send contributions. A sincere Thank You to all who have helped us during the past year in making L. T. a good membership paper.

Editor.

Acknowledgment Of Receipts From The Synod Treasurer

For the Month of November, 1950

Received for Items Outside of Budget:

For American Bible Society from a Friend	\$ 25.00
For Women's Mission Society from Mission Circle, Manistee, Mich.	35.00
For Valborgsminde, from Rosenberg Ladies' Aid, Lindsay, Nebr.	10.00
For Lutheran Welfare Society of Iowa, congregations, Hampton, Iowa	75.00
Eben-Ezer Mercy Institute; Mrs. Carnaby, Omaha, Nebr.	5.00

Danish Ladies' Aid, Clinton, Iowa	10.00
Women's Circle of Omaha, Nebr.	10.00
Congregations:	
Ruthnton, Minn.	9.29
Perth Amboy, N. J.	22.05
Dwight, Ill.	53.25

G.V.C. Debt Retirement:

Congregation, Omaha, Nebr.	125.00
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Lutheran World Action and World Relief:

Previously acknowledged ----\$ 9,787.63

Congregations:

West Denmark, Wis.	196.30
Victory, Mich.	38.50
Flaxton, N. D.	1.60
Grant, Mich.	39.00
C. C. Nielsen, Omaha, Nebr.	2.00
Mr. and Mrs. Thomas Petersen, Perth Amboy, N. J.	1.00
Mrs. I. Blanchard, Perth Amboy, N. J.	2.00
Bethany Ladies' Aid, Trufant, Mich.	10.00

In memory of Fred Olsen from Arne Nielsen, Hejmdahl Madsen, Fred Andersen, Christine Ibsen, Otto Jensen, Wilbur Andersen, Alvin Petersen, Johanne Petersen, Henry Crohn, Roy Rasmussen, Carl Laursen, Carl Lodahl, Jens P. Olsen, Leonard Petersen, Lloyd Andersen, Carl Holmgard, Niels Lodahl, Pete Thuesen, Minnie Sampson, Elmer Petersen, John Sorensen, Andrew Andersen, Jim Kaae, Jens S. Nielsen, Olaf Miller, Axel Nielsen, Anton Sundsted, Leslie Andersen, Chris Brinkman, Strandskov family, Harry Olsen, Elmer Johnson, Delmar Andersen, Peter Miller, Hans Fredericksen, Olaf Petersen, Sam Sampson, Dagmar, Mont. -- 37.00

In memory of Laurits B. Lorenson from Mr. and Mrs. Wille Long and Maurice, Mr. and Mrs. Lester Benson and Ross, Mr. and Mrs. Jens G. Jensen 3.00

Mr. and Mrs. Jens P. Hansen, Mr. and Mrs. Dan Danielsen, Mr. and Mrs. Hans Christoffersen, Mr. and Mrs. Harl Holm, Mr. and Mrs. N. C. Jespersen, Mr. and Mrs. Soren Simonsen, Viborg, S. D. 6.00

In memory of Walter Howe from friends and relatives in Tyler, Minn. 89.50

Olav Pedersen, Lindsay, Nebr. 50.00

In memory of Fred Olsen, Inglewood, Calif., from Olga and Axel Christensen, Idaho Falls, Idaho 3.00

Mrs. Beatrice Andersen, Mr. and Mrs. Leslie Andersen, Mr. and Mrs. Harold Andersen. Mr. and Mrs. Dwight Andersen, Viborg, S. D. 4.00

Congregations:

Omaha, Nebr.	100.95
Des Moines, Iowa	257.20
Alden, Minn.	234.00
Withee, Wis.	40.63
Tyler, Minn.	70.00
Cordova, Nebr.	130.70

Total to date ----\$11,104.01

Received from the Testament of the late Miss Sussanna

Sorensen, Des Moines, Iowa, for the Old People's Home, Des Moines, Iowa ----\$ 911.66

Acknowledged with thanks.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

Santal Mission

November, 1950

General Budget:

St. John's Danish Ladies' Aid Mission meeting, Hampton, Iowa	\$ 9.85
Trinity Lutheran Church, Victory, Mich.	20.00
Niels Bonde, Audubon, Mich.	2.00
Jens Jensen, Tyler, Minn.	5.00
Our Savior's Danish Ladies' Aid, Hartford, Conn.	25.00
St. Peder's Church, Detroit, Mich.	20.80
Bethany Ladies' Aid, Trufant, Mich.	10.00
Chris. Frederiksen, Trufant, Mich.	10.00
Danebod Danish Ladies' Aid, Tyler, Minn.	50.00
Women's Circle, Our Savior's Lutheran Church, Omaha, Nebr.	10.00
Mrs. Sara Madsen, Palo Alto, Calif.	5.00
Michael Jorgensens, Tyler, Minn.	5.00
Volmer Ladies' Aid, Dagmar, Mont.	10.00

Women of Our Savior's Church, Omaha, Nebr., Ernest Andersen, Mrs. Louise Andersen, Chr. Bundgaards, F. Farstrups, Einar Christensen, Oswald Christensen, Carl Hansens, Karl Henriksens, Anna B. Jensen, Mrs. Herman Jensen, Jim Jensens, Mrs. J. N. Jensens, Niels Jensens, O. E. Jansens, Peter Jensens, Miss Susanne Jensen, Chr. Jepsens, Miss Melida Jorgensen, Niels Juels, the Misses Clara, Kathrine and Kristine Kieldgaard, Mrs. Chr. Kieldgaard, Peter Kroghs, Mrs. Theo. Krogh, Marinus Larsens, Tage Laursens, Miss Kathrine Nielsen, Emil Nielsen, Carl Olsens, Chr. Olsens, Oluf Olsen, Chr. Pallesen, Miss Elna Petersen, Jens Petersens, J. P. Petersens, Miss Metha Petersen, in memory of Mrs. N. P. Petersen, R. M. Petersens, Jerry Reeves, Mrs. Marie Smidt,

Geo. Smidts, Mrs. Agnes Sorensen and Mrs. Marinus Thorup, each	1.00
Chr. Frederiksen and Rev. Peter D. Thomsen, each	2.00
Mrs. C. Clausen, A. P. Grobecks and Martin Grobecks, each	3.00
O. C. Olsens, Miss Metha Petersen, each	5.00
Miss Johanne Petersen, all of Omaha, Nebr.	7.00
Total	\$ 73.00
Gardner Ladies' Aid	25.00
Mrs. O. Jacobsen, Troy, N. Y.	5.00
Good Hope Ladies' Aid, Lake Norden, S. D.	15.00
Mrs. Anna White, Ludington, Mich.	15.00
Rev. John Christensen, Ludington, Mich.	15.00
St. John's Church, Hampton, Iowa	14.05
In Memoriam Gifts:	
For Mr. and Mrs. Christoffer Jensens, Tyler, Minn., by Mrs. Einar Duus	10.00
For Mrs. Janus Jensen, Askov, Minn., by Mrs. Lena Buhl and Mrs. Jens Jensen, Tyler	3.00
For Mr. and Mrs. Fred Johnsen, Askov, Solvejg Thomsen, Kronborg and Elna Pedersen, Askov, by Rev. Harold Petersen and Dagmar Miller	8.00
For Peter L. Lund, Des Moines by Mrs. P. L. Lund	10.00
For Andy Hansen and Fred Olsen, Los Angeles, by Emmanuel's Church	10.00
For Aage T. Larsen, Missoula, Mont., by Mrs. A. T. Larsen	10.00
For Mrs. Kathrine Tambo, Diamond Lake, by friends	51.00
For Mrs. Anna Thuesen, Clin-	

ton, Iowa, by Leif Juhls and Rev. H. Ibsen	3.00
For Mrs. Marie Overgaard, Kimballton, Anker Halds, Mrs. J. C. and Anna C. Rasmussen, all of Kimballton	2.00
For Mrs. Andrew Jensen, Tyler, by friends	7.00
For Mrs. Hans Hansen, Kimballton, Mrs. Axel Faaborg, Rasmus Jacobsen and Wilhelm Larsen, by Mrs. J. C. Rasmussen and Anna C. Rasmussen	4.00
For Elna Pedersen, Askov, by following friends at Tyler, Minn.: Sigrid Ostergaard, Mrs. Gine Petersen, Sig. Martensens, Folmer Hansens, Wilhelm Holms, Johan Johansens, Rev. Enok Mortensens, Harold Billes, Louis Kulds, Jens Borresens, Roland Johansens, Victor Jensens, Jens Jessens, Mrs. Marie Sorensen, Johannes P. Johansen, Erling Jensens, Frode Petersens, Mrs. Ibsine Duus, and Andreas Sorensens, Tyler, Minn.	17.50
For Mrs. Kathrine Tambo, Diamond Lake, by Mrs. Anna Diken, Fred Jorgensens, Jacob Christensens, Chr. Frederiksen and Arnold Sorensen, Askov, and Dagmar Miller, Des Moines, Iowa	3.50
For Mohulpahari Hospital:	
For Elna Pedersen, Askov, Minn., J. P. Millers, Pine City and Mrs. P. L. Lund, Des Moines	4.00
Mrs. Marius Jensen, Mrs. A. P. Andersen, Mrs. Thyra Andersen, Mrs. Peter Hansen, Mrs. Carl Andersen, Mrs. Elizabeth Hansen, Mrs. Mary Miller and Miss Marie Miller, Withee, Wis.	4.00
For Mrs. Solvejg Thomsen, Kronborg, Nebr., Victor Trukken, T. G. Mullers, Peter Lillehojs, Charlie Sorensens, and Sigurd Lykkes, all of Kimballton, Iowa	5.00
Nussles, Chicago, and Anton Christensens, Viggo Muller, Kimballton	7.00
For Rev. Harold Riber's Work:	
For Mrs. Anna M. Nielsen, Carl Larsen, Arnold Sorensen and Chris Andersens, Viborg	5.00
For Children's Keep in School:	
St. John's Ladies' Aid, Hampton, Iowa	25.00
Danish Lutheran Guild, Withee, Wis.	25.00
Nazareth Danish Ladies' Aid, Withee, Wis.	25.00
Laura and Harold Andersen, Portland, Me.	20.00
N.B.: The \$73.00 from Women of Our Savior's Church,	

Omaha, is earmarked for Mohulpahari, Hospital.

Total for November -----\$ 603.70
Total since January -----\$9,623.51
Acknowledging every gift with most sincere thanks on behalf of the needy friends in the work for folks in our corner of India, I beg to remind us: "What wondrous things has God wrought." We would do our bit to help others into the joy of knowing "Unto us is born the Savior" and rejoice.

Sincere greetings,

Dagmar Miller,

1517 Guthrie Ave., Des Moines, Iowa.
And please, if mailing by money order, have it made payable in Hampton, Iowa. Thank you.

D. M.

NEWS BRIEFS

LUTHERAN CHOIR FEATURED ON WEST COAST BROADCAST

Los Angeles—(NLC)—The National Broadcasting Company is presenting a weekly religious broadcast known as "The Voice of the Cathedral" over its Pacific Coast Network which features the Rev. Carl W. Segerhammar, pastor of the Angelica Lutheran Church, Los Angeles, and the Angelica Cathedral Choir and Quartet under the direction of Arthur William Wolf.

"The Voice of the Cathedral" is a transcribed program and is released over stations in Los Angeles, Santa Barbara, Fresno, Sacramento, Portland, Seattle, Medford and Spokane.

"The Voice of the Cathedral" features the Angelica Cathedral Choir which sings music of the 15th, 16th and 17th century composers, and the Cathedral Quartet which sings the great hymns of the church.

Pastor Segerhammar brings a devotional message on each program, and also featured on many of the broadcasts is a well-known national figure who speaks briefly on the importance of church attendance.

The Angelica Cathedral has been under the direction of Mr. Wolf for the past nine years. He is known internationally as an authority on music of the Renaissance and Baroque periods, and he has developed in the Cathedral Choir a group which has learned to appreciate the greatness of the music of these periods. The choir numbers approximately 35, several of whom have sung under Mr. Wolf's direction for the entire nine years.

HELP WANTED

Girl or woman for laundry and general house cleaning wanted at the Danish Old People's Home, Des Moines, Iowa.

For complete information write to:
PASTOR M. MIKKELSEN,
1101 Grand View Ave.,
Des Moines 16, Iowa.

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

January 5, 1951

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

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