

Lutheran Tidings

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Christmas Greetings

Peace On Earth

Our God will not be mocked. The angels' singing
Was not vain words flung on empty air,
But vital prophecy, and truth set winging
That will not be denied. Today's despair
Is pierced by golden shafts. The sunlight breaking
Its way through clouds should bid our darkness cease,
And ease our anxious hearts long numbed by aching.
There shall be peace on earth, there shall be peace.

Men will give glory to their God, and nations
Will yet turn to Him, unified at last.
Class after class of high and lowly stations
And race after race will turn, their warring past,
And brother will kneel by brother, each tongue naming
One name, and like a spring flood thus release
Their pent up praise, too long withheld, proclaiming
Him Counselor, the mighty God, the Prince of Peace.

—Grace Noll Crowell.

Glory To God

In the hopes and prayers of men Christmas has always been associated with peace. It must be admitted that in the realm of practical affairs there is no more peace at Christmas time than at any other time of the year. Wars do not cease at Christmas and hate and persecution go on just as before. The disbelieving scoffer has generally pointed to the absence of peace and asked what difference the birth of Jesus made. Longfellow somehow sensed the accusation against the church, when he wrote these verses:

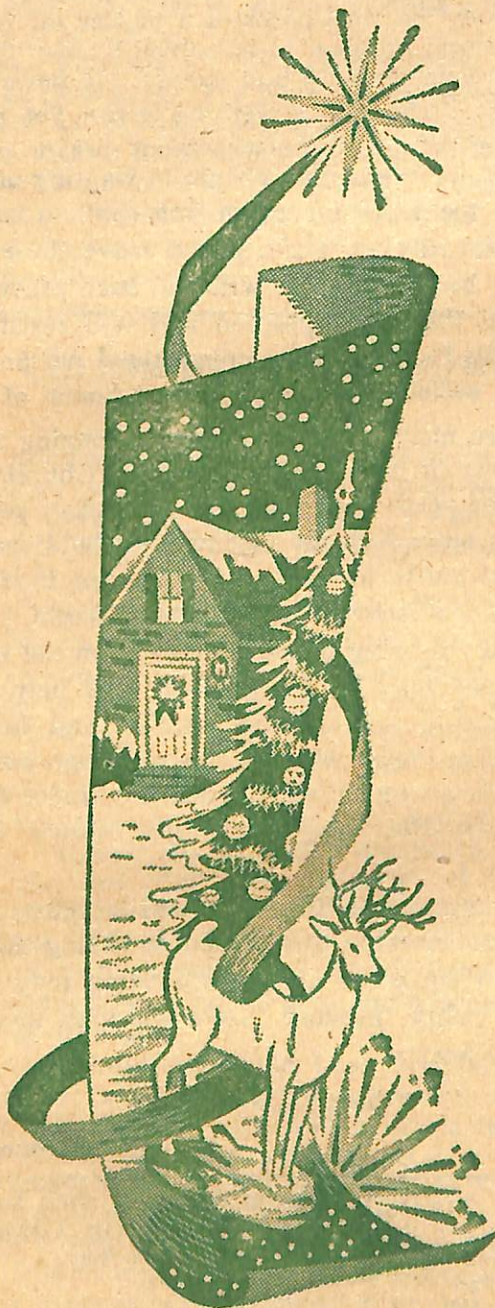
I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men.

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along th' unbroken song
Of peace on earth, good will to men.

And in despair I bowed my head:
"There is no peace on earth," I said,
"For hate is strong, and mocks the song
Of peace on earth, good will to men."

The convincing answer according to Longfellow is that God is not dead, nor doth he sleep, the wrong

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shall fail, the right prevail, with peace on earth, good will to men.

It would be well if we can all agree that the angelic host according to Luke sang the first Christmas night thus: Glory to God in the highest, and on earth peace among men with whom he is pleased. Longfellow as well as countless other Christians have labored in vain with these lines because they thought they should read: Glory to God in the highest, peace on earth, good will to men. While these lines may be regarded as more beautiful English, the former is the correct translation, and it has the advantage of making sense according to the gospel of Jesus Christ. For He came to create a people who would serve Him, believe in Him and thus be pleasing to God. Jesus Christ did not come to create peace among people who did not first obtain peace and forgiveness from God. It might be said that certainly, there will naturally be peace among people with whom God is pleased. That ought to be taken for granted, but how to create peace among the people that do not want to please God. That is the real difficulty. However, Jesus Christ never promised to help anyone who did not believe in Him and served Him. He did not scatter peace abroad in the world. Only as hearts were opened to His message and people entered His kingdom would there be any peace among them. Christ's miracles were always strictly personal. It is therefore only where His gospel has struck root, grown strong among men that peace is maintained.

In order to have this happen the church, its ministers, teachers and members are preaching and teaching and the churches gather their flocks to administer the sacraments in order better to unite these with the source of all peace, our Lord Jesus Christ. It is through these worship services that we attempt to do what the angels put first: Glory to God. We are careful usually in keeping these words close to our lips, so that they may be ready to be used in the order of service. I have a feeling sometimes that they mean little enough to the minister when said and far less to congregation as it shares in the worship service. We are thus failing to grasp the most significant part of the angelic message: That only as God is accorded glory and honor will there be any peace on earth among men with whom He is pleased. Peace is not a product flowing from the high or small regard men may have for each other. It does not come from the hearts and minds of men. It springs eternally from God, whose son is the Prince of Peace. And when men glorify and honor God in thought, word and deed, peace has already possessed them and dwells within their souls, for it is when men are still before God and fully surrender themselves to Him that He is being truly glorified and honored. Grace be unto you and Peace from God the Father, says Paul, the apostle. It is a divine attribute and obtainable only as men bow down before their God and creator confessing to their unworthiness.

The objection will be raised to the above that peace between God and men as thus described and peace among men, that is, among nations is an entirely different thing. That is correct. The peace that the human heart obtains through God's forgiving grace

is far superior to the peace that prevails among nations, for this latter is built on selfishness, possessiveness and national honor. It depends on mutual self-interest and is backed by weapons and deadly destructive armament. It can be said to be no peace at all. Our object, the goal of Christmas as of God in Christ, is to have peace at Christmas time as at any other time of the year to be spread to men because they have come to love, honor and obey Him. It is not enough to work hard for peace as some of our statesmen do. To speak eloquently about the rights of men, the dignity of human beings. Such endowments or distinctions have no meaning to people who do not have eyes with which to see the glory of God. The brotherhood of man means nothings if it is not built on the fatherhood of God and with Christ as the one who makes the sonship of all people possible. The peace we pray for thus becomes a matter of religion and not a moral problem to be solved by the wisdom of man, his own strength and energy. It flows from God to men. There is something grand yet pitiful about the efforts of those who want prayer at the U. N. They are everlastingly right in wanting prayers to be used, for peace can come from God to us only as we ask for it. Yet it is a pitiful move since those who do not believe in God, will find such prayers an attack upon their own position and will resist. No peace will be found until or unless these persons find themselves acclaiming the glory and honor of God.

There are many people in homes belonging to the congregations of the Danish Lutheran Church who will pray for peace very zealously. A son or perhaps some other close member of the household may be in the front ranks in Korea or otherwise in danger because of the lack of peace in the world. Such prayers will not bring peace to descend on the battlefield, but they may by the grace of God help bring some persons to turn humbly to God and in deep humility acknowledge Him as the sovereign ruler as well as the forgiving Father to whom we render thanks and glory for His inexpressible gift: Jesus Christ, His Son.

May we worship God in truth and in spirit, as we gather in our churches this Christmas asking that the peace which surpasses all understanding may dwell among us richly, because God's glorious love has reached our hearts.

A happy Christmas,

Alfred Jensen.

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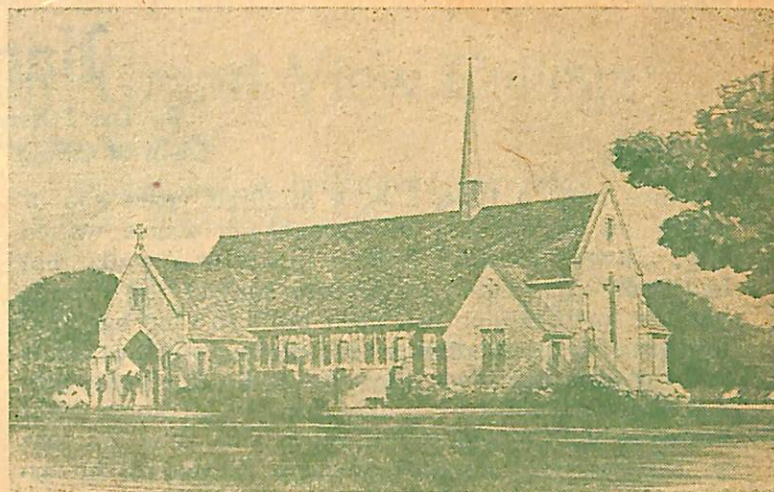
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Christmas Dedication

Close to 500 people crowded into the new Bethania for dedicatory services Sunday morning, December 7. Friends and neighbors from Racine, from the District and even beyond, were on hand for the occasion. All pastors present, members of the church council and building committee as well as the choir entered the church in a beautifully arranged procession. Dr. Alfred Jensen delivered the address and performed the act of dedication. The Rev. Edwin E. Hansen of Muskegon, Michigan, preached the morning sermon. Robert C. Schmidt, pastor of Bethania, was liturgist. In his address Dr. Jensen emphasized the dedication of members as well as of the new building. Pastor Hansen spoke on the beauty and strength that comes from God rather than of the new church. The choir did an excellent piece of work on "Bless This House" and "King of Kings."

Almost 300 people were served a grand dinner of turkey at 12:30 p. m. The young people served.

At 2:45 p. m., the congregation again assembled. The Rev. Alfred E. Sorensen, president of District III, spoke on "Tradition and Conviction." The choir again offered some inspiring anthems. Greetings were read from former pastors, sons of the congregation in the ministry, and from other pastors.



Bethlehem Lutheran Church, Racine, Wisconsin

A light supper was served in the evening. Greetings from various congregations and individuals were read. Mr. Viggo Sorensen, chairman of the Dedication Committee, called upon guests and members to say a few words.

Everyone who entered the church that day was enriched and thrilled by the beauty of it. Praise be to God!

Christmas As God's Gift

By P. Rasmussen

At Christmas time we hear the song of the heavenly host: "Glory to God in the highest, and on earth peace, good will toward men!" And also: "I will extol thee my God, O King and I will bless thy name for ever and ever."

We often sing in our churches: "My God, how wonderful thou art!" and "O Lord, how manifold are thy works! In wisdom has thou made them all: the earth is full of thy riches." How I love these lines: "All things beautiful and fair, earth and sky and balmly air; sunny fields and shady grove gently whisper: 'God is Love.'"

At Christmas time we are reminded of so many beautiful, valuable and wonderful things, so it is quite natural that we often have the wish of the child: That it could always be Christmas! The background of it all is God's love. "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness neither shadow of turning."

As soon as I open my Bible, I am reminded of God's love. As we read the story of creation we learn, that not only did God create man in his image, but he gave him a help mate for him. O, how God was good to Adam and Eve. He gave them as a home the beautiful garden of Eden as their dominion; he came to them in the evening; they had the privilege to speak to him as man speaks to his neighbor and friend. Yes, they had "daily communion" with God.

Even after they had been disobedient and sinned against God, he still loved them. He made coats of skin and clothed them. He gave them as a flashing light the wonderful promise that some day in the

distant future, a Savior of mankind would be born. Later to Abraham was given the promise that through his descendants all nations of the world should be blessed. Again and again these promises would ring out to encourage the wandering people, yes even foretelling that the birthplace of the Savior would be in Bethlehem.

We also think of Christmas as the "fullness of time." It is the "Night of all Nights." Luke tells us in a practical language how this came about. And how fascinating is that story. No wonder that many artists have chosen the various scenes of that Christmas night as the theme for their paintings. And many are the hymns that have been written on the theme of that first Christmas night. Let us mention a few: "Silent Night! Holy Night", "O Little Town of Bethlehem", "Be Welcome Again God's Angels bright."

We have sung these hymns in years gone by and we expect to sing them again this coming Christmas. Yes, we shall continue to sing them until we shall join more fully in the joyous songs in Heaven above.

More than 1900 years have passed since that first Christmas service was held. We remember from hearing the Christmas story, how it influenced those who were a part of the Christmas scene. Mary kept all these things in her heart. Quite a change took place in the shepherds. First they were "sore afraid"; but soon they returned "glorifying and praising God for all the things they had heard and seen."

Christmas still has something to teach us. We sing in one of our hymns:

"Ages are coming, roll on and vanish
Children shall follow where fathers passed;
Never our pilgrim song, joyful and heaven-born
Shall cease while time and mountains last."

Yes, it is the goal of the Christmas message, to be

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Vartov

By Dr. Johannes Knudsen,
Dean of Grand View Seminary

Once upon a time, i. e., a hundred years ago or more, the ancient city of Copenhagen was a walled city. It was confined behind moats and walls that had been constructed in defense against the enemy, but the fortifications had been built so long ago that the growing population was straining at the seams and the city was incredibly crowded. Everyone rubbed shoulders with everyone else and all knew what the other fellow was doing. It is this situation that is reflected in so many of Hans Christian Andersen's fairy tales, and Andersen knew the city, for he was one of three men, whose fame is growing today, who lived in that teeming metropolis. The other two were Søren Kierkegaard and N. F. S. Grundtvig.

Off in a corner and in a poorer section of the city was a home for old people. Its name was Vartov. The home, which also was a hospital, had a history going back to the thirteenth century, and most of the buildings were first constructed in the middle of the eighteenth century. Located up against the city wall, with the shore line on the one side and the hay market on the other, it was definitely outside the fashionable section, and although the buildings had an historic dignity from the baroque and rococo styles of the eighteenth century, it had the character of a poor house with overcrowded and unsanitary conditions. The buildings had been joined to form a rectangle with a courtyard inside, and a corner building had been built as a church to accommodate the inmates.

As pastor of this church the Danish king in 1839 appointed a fifty-six year old preacher who had gained renown as a poet and historian and who had gained a strong following of religiously awakened people but who had incurred the enmity of the Copenhagen clergy by his radical ideas so that he could not gain a parish pulpit within the city. The man was N. F. S. Grundtvig, and although it was reasonable to suppose that he would serve a limited number of years of his old age in this appointment, he defied all life-expectancy by being active for thirty three years, and the small church at Vartov became the center of a flourishing congregational life which brought renewal to the Danish church and which was the cradle of a wonderful new song within the church.

After Grundtvig's death in 1872 the congregational life of Vartov continued, and when, in the nineteenth century, the antiquity of institution made it impractical for its original purpose so that it had to be replaced by more modern accommodations elsewhere, the congregation bought the church section and modernized it structurally. It is still the home of one of the strongest semi-free congregations of the Danish church. The rest of the institution was taken over by the city of Copenhagen which used it for office space but made no effort at restoration or modernization. In the mean time the city had exploded beyond its

old limitations. The walls were razed and where once the bastions had stood a new city hall was erected. The hay market became the city hall square, and ancient Vartov, which had once been off in a corner, now found itself adjacent to the center of the city and next to its pulsing life.

After World War II a new chapter in the history of the old institution was started, however, and an exciting and significant future was opened up for it. It happened that the Church Society of 1898, which is the official Grundtvigian organization, discovered that its pre-war building, Grundtvig's Hus, which had been used by the Germans during the occupation, would require extensive and expensive repairs, so they made a deal with the city hall and traded it for Vartov to the mutual satisfaction of both parties. A national collection enabled them to repair, restore, and modernize the historic and inherently beautiful old building, and today Vartov is a religious and social center of growing significance in the middle of the city. It is in the thick of things in more ways than one and it is a delight to visit it.

The most significant single feature of the plant is still the old church auditorium which was filled with worshippers every time I attended its service during the past months. In many ways it is a shrine but it is also the home of a living congregation. The rest of the institution, save a section which is still used for municipal offices, is a center of youth work and conferences. The soldiers' home is very popular and is visited by thousands of draftees every year. It offers week-end quarters, social rooms, entertainment, and counseling. Adjacent to it are the quarters of the "Folk School Society," a young peoples' organization with a thousand members, and the student society which is comparable to our student service. A Grundtvig Library, with a marvelous collection of first editions and Grundtvig studies, offers excellent research conditions and it was my privilege to use this library for five months. Adjacent to this is a kindergarten for neighborhood children, and on the top floor is a dormitory for university students. The ground floor houses a quiet and excellent restaurant which is very popular and, of course, the offices of the institution. The director of all the work is a former folk school director and Grundtvig scholar of distinction, Ernst Borup.

Vartov was my headquarters and I am greatly indebted to its facilities, but I am even more thrilled to think that it has become so useful and important in the modern life of Denmark. There are many things in the church life of Denmark today of which I am critical, but I can only be complimentary of the work that is carried on at Vartov. A church and its functions must be in the very center of things, and I consider a little episode, which I observed, characteristic of Vartov's, and thereby Grundtvig's, modern significance. One day I crossed the lovely

Christmas Greeting From Grand View College

Dr. Ernest D. Nielsen, President

The star of Bethlehem pointed the way to the humble place where Jesus was born. The star, we are told, appeared above the sacred spot where simple shepherds stood in awe and reverence and thanked "Our Father for this thing." I often think of how the symbol has changed from a star to a cross. To think about it puts me in a reflective mood. How often have I not sought out, even in the far distance, the very tall steeple of old Trinity Church and picked it every time by spotting the cross, which towers high above the surrounding apartment houses and other tall buildings! The star and the cross are not symbols of thin veneer cheaply bought at any counter. They are heavily weighted with meaning, divine and human, which teaches us that the way on which we must travel to fulfill our mission is often through contraries. That is the lesson which the youth of the nation is being compelled to learn. It is the lesson which the late James Norman Hall also points out in the very opening of his autobiography, published serially under the title, "My Iowa Boyhood." Have you read it?

"A kind of melancholy seizes me as I travel back in thought from the grim uncertainties of today to the deep tranquility of 1899. How little war, or the threat of it, intruded upon the lives of Americans in the nineties? To boys of my day it meant the American revolution, the War of 1812, and the Civil war: battles of long ago, forever past and done with . . . War was no threat of the future but a fading memory of the past."

The paradox of our faith is the fact that the God who discloses Himself in a Shekinah, like the vision of the angels whom the shepherds beheld, discloses also Himself in the crucified One.

The problem of suffering is haunting mankind today. I thank God for the poets of faith, sensitive to our needs. At Christmas time we ought to let them speak to us and illumine our own understanding by their creativeness.

In John Masefield's beautiful and reverent drama, "The Coming of Christ," the scene of the earth is described as seen by the four angels:

"We see the world of men seizing and slaying,
Lusting for wealth, destroying and betraying,
With neither hope nor peace,
Save greed, between their darkness and decaying."

old courtyard on my way to the library and passed the majestic granite sculpture of Niels Skovgaard, showing Grundtvig in his clerical gown and kneeling on one knee. Before the statue the children of the kindergarten were at play with a game somewhat reminiscent of baseball. One of the children drove the rubber ball against the statue and a playmate cried delightedly: Hey there, you hit Grundtvig! I smiled as I went my way, reflecting that no greater joy could come to a church leader than to be in the middle of the activity of youth and children.

Against such a background the Spirit of Christ, Anima Christi, says,

"Oh you Powers,
Might not my coming light a way for men
From earth's unhappiness to very God?"

And the drama draws toward its very close when the angel named Light speaks in words, which I feel one cannot read without the deep realization that there is a close relation between our comprehension of the redemptive nature of the Christian gospel and our commitment to the incarnate word of the good news, Jesus Christ. The divine outreach of God and the need of man meet in Him whose birth we celebrate.

" . . . in his infinite far sun, our King
Broods over men and shields him with his wing,
And from his shining host
Chooses the brightest for man's bettering."

"By mercy, and by martyrdom,
And many ways, God leads us home.
And many darknesses there are."

"By darkness and by light he leads;
He gives according to our needs,
And in his darkest is a star."

I cannot close this Christmas greeting from Grand View College without reminding the readers that we, by our acts of giving at this season of the Church Year, may give concrete symbolization to what God's gift of His Son means to us. Let us not forget the needs of any of our synodical institutions. Home and foreign missions, the welfare of the infirm, the aged, and the children; and Christian education—each of these is a part of our work as a church. It is as we discharge our Christian duties in the light of the recognition that every basic belief implies an imperative ought, that we shall help to dispel the vicious slur that the Lutheran doctrine of the justification by faith alone cancels out the obligation of being active in works of love. "The good things which we have from God," says Luther, "ought to flow from one to another, and become common to all, so that every one of us may, as it were, put on his neighbor, and so behave toward him as if he himself were in his place . . . a Christian man does not live in himself, but in Christ and in his neighbor, or else he is no Christian; in Christ by faith, in his neighbor by love."

We sincerely wish that all of the readers of Lutheran Tidings may have a blessed and happy Christmas in home and church. We ask you to think of us, especially when you face the question of selecting a college for your sons and daughters.



Christmas Greetings to the Soldiers from A. S. U.

This was the title on a small pamphlet issued during the first World War by the young people's league in our church. It was Ole Nielsen of Cordova, Nebr., who suggested that D. S. U. should prepare and send such a pamphlet to each of its members in the armed forces, but it was O. C. Olsen of Omaha, who entered enthusiastically into the project.

The first page had a picture of angels ringing the Christmas bells. In the middle of the picture were three stanzas of "Det kimer nu til Julefest" (The bells are ringing Christmas in); and underneath was a church with Christ coming to the door of a thatch-roofed cottage.

The pamphlet contained contributions from Th. Knudsen, V. S. J., Christian Østergaard, C P. Højbjerg and lastly

"Greetings from Dansk Sammensluttet Ungdom to Our Soldiers"

by O. C. Olsen. This we want to read again; for though we no longer have D. S. U., we have its descendent D.A.Y.P.L.; and members of this our youth organization are still in the armed forces. Here a translation:

Dear friends:—How beautiful our land is now in October when this is being written! The hot summer has been succeeded by our wonderful Indian summer which you know so well: Mild, pure, clear air with the far view of hills and dales, field and forest where the trees stand with their great crowns of colored leaves, yellow, brown, red and green.

If we stand in a high place and look out over this treasure of color, we can hardly believe our own eyes. If it were a painting we would say that it was not true to nature because the coloring was too pronounced.

Before us lie the great fields, grayish yellow, spotted here and there with green, since the winter wheat is now sprouted and up.

Spontaneously it sings in me:

The shining plains do I love them!
With sunshine playing in gold
Where daring winds rise swiftly
O'er the fruitful mould of the fields.

And we walk the well known roads and trails. Almost every tree and shrub, every turn of the road reminds us of you who now are far away; and this gives to all an added value. We love our land—not merely because of its beauty of nature, but because we here have lived with our loved ones. For it has the value of memories; we can sing with T. P. Christensen:

I love every dale and hilltop
Every spot with a memory dear.

And then we think of you who are far away from the home regions. Far you have traveled, much you have seen—maybe sights more beautiful than here at home; but perhaps you still will join in singing the last stanza:

Where'er in the world I have wandered
I longed for the prairie and plain,
Your air, your sun has embraced me
It calls, and it calls me again.

Indeed we often think of you and we often miss you. The empty chairs and benches at meetings speak of you. We miss your voices in the singing, your contributions to the entertainments and debates, and your merry laughter in play. "We are not so many now, since many of our young men are in the armed forces" is the expression in most of the reports from the societies.

But this does not mean that we sit despondently with our hands in our laps. At local meetings as well as at annual conventions it has been enunciated that we who have to stay at home must work so much harder. We must appear regularly at church services and at young people's meetings, so that the work does not deteriorate in quality while you are away, and we have to be ashamed of ourselves when you come home.

Yes, when you come home! Of that we are thinking with joy. If you feel lonesome now and then, and letters from us are not forthcoming, then you must not think that you are forgotten. The stars in the service flags of our societies remind us of you when we are together.

You know that at the young people's meetings prayer in common is not so much in use, but you may be sure that



O. C. Olsen (1920)

from many a heart many a prayer for you rises to, our Father in heaven. It is when human beings are in need that they learn best to seek God's help. May these burdensome times train both you and us to become more fervent in prayer. This is our Christmas wish to you.

Now that our land, the United States of America, has written upon her banner: **Right and Justice Among Nations**, and has because of this ideal led us with all our might and means into the World War, now we love her more fervently than ever before. We are proud of the U. S. A. and of you who have been called to risk your lives in this battle. That it may lead to a decisive victory early in the new year, and that we may soon have you home unharmed is our fondest New Year's wish.

Dansk Sammensluttet Ungdom
Omaha, October, 1918.
(Signed) O. C. Olsen.

The above greeting has been submitted from Pastor V. S. Jensen. Many of our readers will recall the devoted interest Mr. O. C. Olsen had in the youth of our church. Through many years he was editor of our youth publication, "Ungdom." He was a cherished speaker at our Youth conventions and he had an unusual ability to captivate the attention of a youth audience.

O. C. Olsen loved to travel and he had the ability of being able to find in his travels the many contacts and to

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Our Women's Work

Editor

Mrs. Ellen Knudsen, 907 Morton St., Des Moines 16, Iowa

Bethlehem Of Judea

Author Unknown

A little Child,
A shining star.
A stable rude
The door ajar.

Yet is that place,
So crude, forlorn,
The hope of all
The world was born.

Best wishes to all the readers for a happy and
blessed Christmas!

Ellen Knudsen.

Why Don't You Try Telling Stories To Your Children?

Recently I have enjoyed the most rewarding hour of many an afternoon. It was the story hour at the Children's Convalescent Home in Des Moines. There were fourteen boys and girls, ages three to thirteen, lying about on beds in the sunny "blue" room when we arrived. Except for a few crutches about and the fact that a few looked rather pale and wan, they might have been your children and mine gathered together for an hour of stories. There was an air of expectancy as we entered and an almost audible gasp when Delores was the teller of the tales they were to hear. A personable young lady of thirty, Delores was the victim of polio at the age of twelve and she has the use of neither her hands nor her legs. But she has a pleasant speaking voice, a delightful personality and—this is what matters—a tremendous desire to do something that will prove her life of value to society. Delores tells stories to children.

For a year now she has come, once each week, to my home where she is carried to and from her taxi, to study with me the age-old but almost extinct art of telling stories. Every few weeks we go to some library or school or hospital and tell the stories she has prepared—and then back to our livingroom workshop to prepare more, for we have learned that children are hungry for stories to be TOLD to them. In an effort to convince Delores, who could not hold a book, that the children would prefer tales told to those read, I asked each audience for a vote on the matter. In every case there has been loud and unanimous vote cast in favor of the telling. It is in the hope that I may convince a few parents that they should tell stories to their children that I write this article.

There is no reason why every parent—father and mother—cannot become a teller of tales if he or she is willing to devote a few minutes daily to such an

important task—for the equipment is inexpensive and the rewards great. A pleasant speaking voice, clear diction, and that indefinable sparkle—something that shows you enjoy sharing with children—is all the personal equipment you need. Given the determination, all you need is a story and the supply, like the audience, is plentiful. I urge you to consult a good librarian who will assist you in choosing stories that will appeal to your specific age group. Some of the newer anthologies with both the old folk tales and newer stories are now graded, so even that barrier is hurdled for parents who would do something for their own or for neighborhood children.

If you would like to build your own library, I suggest that you invest in such a book as CHILDREN AND BOOKS by May Hill Arbuthnet (Scott, Foreman & Co.)—a book which is practically a complete education in children's literature. You will never invest a five dollar bill more wisely. Begin your collection with an anthology such as ANTHOLOGY OF CHILDREN'S LITERATURE by Johnson, Scott & Sickels (Houghton Mifflin Co.) and then go on to invest in collections of stories for various holidays. One collection of stories each month will provide real nourishment for your children to grow on mentally.

There is much that might be learned about the technique of story telling and I can give you but a few suggestions here. If you wish to learn more in detail about the art, read such books as Arbuthnet's which I have mentioned above, THE WAY OF THE STORY TELLER by Ruth Sawyer (Viking Press), the STORY TELLING HOUR by Carelyn S. Bailey (Dood, Mead & Co.) and—for those of you especially interested in Biblical stories, an older book THE USE OF THE STORY IN RELIGIOUS EDUCATION by Margaret W. Eggleston (Harper Bros., 1936) will be most helpful.

Always tell a story that you have enjoyed reading—one that does something to you when you read it—and then you may be sure it will not bore your youthful audience. Once you have chosen, prepare your story carefully for presentation.

If it is a well written story, you will note that it possesses four parts; an introduction, a series of events which compose the body, a climax and a conclusion (sometime the last two are simultaneous). The introduction of a story should tell you when the story takes place, where it takes place and who the most important characters are. These are the first things children want to know, so the introduction must establish these facts and gain attention by some appeal to the senses or by developing curiosity as to what is coming. The inexperienced teller may gain assurance by memorizing these details as well as the major events (there are usually three) in the body of the story.

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Paging Youth

ESPECIALLY OF OUR D. A. Y. P. L.

Editor: Thorvald Hansen, Rt. 1, Atlantic, Iowa

Christmas Greetings

On behalf of the national board of D. A. Y. P. L. I want to wish each one of you a very blessed Christmas and a glorious New Year. May your Christmas be rich with the angel's song of the Christ-child's birth. May the youth of today be the ones to fulfill the wish of the centuries—Peace on earth, Good will toward men. As you sing carols, as you decorate the Christmas tree, as you worship in your churches and celebrate Christmas in other ways in your parish hall or church basement, may the love of God revealed through his Son so fill your hearts that they overflow with that love through the whole year to follow. "God bless us, every one."

W. Clayton Nielsen, President
Withee, Wisconsin
December 13, 1952.

Is This Christmas?

Cozad, Nebr.
Dec. 6, 1952

Dear Thorvald,

I am sorry to have to write you and say that I have been unable to prepare a Christmas article for "Paging Youth." But in desperation I submit the following report hoping that you may be able to use it. I think you might be interested in knowing how it came into my hands. It is an amazing and almost unbelievable manuscript yet my part in it is commonplace. During the recent blizzard we were hosts to two men whose car was stuck in the drifted snow. They were with us the better part of two days. On the afternoon of the second day one of the men asked if he might use my typewriter to write an important business letter. He had been typing a half hour or so when the snow plow operator came to the door and said that since he now had the roads open he would be glad to help the stranded men get their car out of the drift. Our guests accepted his offer and expressing their thanks for our hospitality went on their way. It was not till the next morning that I discovered that in his haste the letter writer had left his letter in the typewriter. I of course, read it and sent it to the proper authorities first making a copy for my own files. This is an exact copy which I am sending on to you except that I have left off the names of the writer and the addressee. I wish he had completed the report before being interrupted but had he done so he no doubt would not have forgotten it.

Yours,

Charles Terrell.

Dec. 1, 1952

Cozad, Nebr., U. S. A.
Planet Earth.

From: Censored.

To: Censored

Subject: Being an objective report of the social phe-

nomena called Christmas as it is celebrated on planet earth.

Introduction: This being the Agent's second year spent in observing the forms of social life of the planet Earth he feels that he is qualified to present in an objective way a full and complete report of the season of Christmas, especially the manner of its observance on that part of the Planet called the U. S. A. The observer for the sake of brevity and clarity has divided the subject into four main parts as follows. I. The Prelude or Time of Preparation, II. The Main Event, III. The Postlude, IV. Religious Significance.

THE CHRISTMAS PHENOMENA

I: The Prelude or Time of Preparation—covers the period between Nov. 21 and 6 P. M., Dec. 24. (Although the trend is for the season to begin at an earlier date each year) This period is characterized by the following occurrences.

A. An intensification of commercial Propaganda, together with an over stocking of store shelves with an abundance of every kind of merchandise, much of which is of rather shoddy material and construction.

B. In response to the foregoing an hysterical phenomena is induced in the greater part of the populace which causes them to rush out and buy great quantities of the aforementioned merchandise. Note. Much of that which is bought is not paid for at the time of purchase but through a time payment plan. (See "Time Payment Economy as found among the inhabitants of the planet Earth" as found among the "Let the Buyer Beware." a treatise on merchandising ideals on the lesser planet.) The object of the buying seems to be to carry out a tradition called "Christmas Giving" but which should be called "Christmas Exchanging" since each individual carries with him a list of those who gave to him last year and from whom he expects gifts this year. The individual is thrown into a state of shock if someone not on his list gives him something or if he buys for someone and gets nothing in return.

C. Prior to the beginning of the season thousands of acres of seedling evergreen trees are cut down and shipped to every town and city. The trees are purchased and sprayed and painted and otherwise "decorated" until they no longer look like trees, then they are displayed in individual homes. I have been unable to find why this is done, the origin of the practice is lost in antiquity.

II. The Main Day begins about 6:00 P. M. Dec. 24 continuing and reaching its climax on Dec. 25. It is characterized by the following:

A. The exchange of gifts, either on the Eve of the 25th or early in the morning. Seemingly the tradition is that the gifts appear in a supernatural way because each in his turn secretly deposits his gifts under the tree, at the same time making sure that his name is on the package as the giver.

B. The Feast. (Typical menu enclosed) This is a time gorging in which the object seems to be to see who can eat the most. It is often preceded and sometimes followed by a rite, seemingly of religious origin, of drinking great quantities of alco-

holic beverages. Possibly it is from this practice that they have the expression, "Spirit of Christmas" since intoxicating liquors are called "Spirits."

C. The afternoon of the feast day is spent in a state bordering on stupor, induced by overindulgence and exhaustion from the hectic days of preparation.

III. Post Christmas Period, Dec. 26 to Jan. 1.

A. At this time the usual salutation of "Hello," "Hi," or "Howdy" is replaced by the greeting, "What did you get for Christmas?" The traditional response is a critical analysis of the quality of gifts received.

B. Inevitably the reaction from the overindulgence and spending sets in about Dec. 31. That evening has been set aside as an evening of forgetting. Forgetfulness is sought through reveling and drunkenness.

C. Jan. 1. Closes the Christmas season and is traditionally a time when one resolves never to celebrate Christmas again.

IV. Religious Significance.

I am reasonably certain that at one time there was some deep religious significance to the celebration of Christmas but only remnants have remained in the folkways of the people. The origin of the day is in some way tied up with the birth of a baby. There seems also to be some tradition about an elderly and jolly God who dresses in red and has snow white hair and a beard. This tradition seems to be more persistent than that of the baby. A minority of the populace seems to find some religious significance in the day since they spend a few minutes before the feast in prayer or in reading from a book which is closed the rest of the year. Some even spend an hour of the day in what they call a church. Amongst a few, and this is most interesting, the entire season is a time of quietness and prayer for

Ed. note: The report ends at this point.

Why Don't You Try Telling Stories To Your Children?

(Continued from page 7)

Many written stories must be simplified for telling and the teller must choose these events which form the simple plot and keep it building toward a climax. Very often these are events in the life of the major character and by the manner in which he responds to these events, the tale rolls along toward a high point of decision or action. The moral of a story is told within the tale itself if it is a good story. This is a very simple formula to follow, whether it is a story from the Bible which you are telling or the simplest tale for tiny tots.

Do not try to memorize your story as you prepare it for telling, but know your story so well that you cannot forget it. Practice telling it aloud (perhaps as you wash the dishes or make the beds), working the more difficult passage of dialogue separately if necessary, but be sure you work to a climax. Do not try to over-dramatize the characters by changing your voice too much and you need not employ gestures unless they come naturally as a result of the feeling

in the story. Catch the spirit of the story and let your voice reflect the mood and that will be all you need to transport your little listeners into the wonderful world you can create for them. And if you do not think this is a wonderful world, just watch the faces of your children light up the first time you say to them—"Children, would you like to hear a story..." for it is a world of magic and you will find that you will not want your eyes glued to a book when you are in this wonder land—but you will want to look into the hearts and minds of the boys and girls and see your words stir their souls as you tell your stories.

There is so much good you may accomplish. If you face problems with your children that you would like to solve—problems of manners, bad habits that should be corrected, sympathies that should be developed—tell stories. Thoughts implanted and feelings stirred by the ideas and emotions of a story may some day serve as a guidepost to your child when he must make an important decision. You may never know when you have helped your child to be a bit braver when trouble strikes, more truthful when faced by doubt, more loyal to his finer self in the face of temptation. You may never know when a story of yours may fill a need so deep within a child that he has been unable to voice a request for help or guidance or sympathetic understanding from an adult. Perhaps your story will show a child a way of life that some busy parent has neglected to teach. For you give of yourself when you tell a child a story and it is that giving of the self that makes the difference between a story read and a story told.

About a year ago I heard Mrs. Noyes, one of the instructors at Grand View College, speak on The Art of Story Telling—at our Christian Educational Meeting for Sunday School Teachers. Her talk was an inspiration to me and I would like to submit parts of this talk to our page. With greetings, Agnete Jensen.

Christmas Greetings To The Soldiers From D. S. U.

(Continued from page 6)

make observations, which he in his challenging manner made use of either in his lectures given at Youth meetings or (and) in the many articles written by O. C. O. in the youth magazine "Ungdom."

As he helped to send out the above Christmas Greeting to the youth from our churches who were in the service of our country in 1918, so O. C. Olsen through the many years inspired youth groups in various ways to go forward toward that "Victory" in life which gives to youth Faith in God and faith in the common brotherhood of man.

The picture we bring in this issue of Mr. O. C. Olsen dates back to the days when he was in his prime as one of the leading laymen in our synod. He died in July. Your editor visited him only a few weeks before his passing and although his body had grown weak he was alert and was anxious to hear about the various phases of our synodical work.—Editor.



Lutheran Home Missions Conference

The Lutheran Home Missions Conference sponsored by the Division of American Missions of the National Lutheran Council was held in the Sheraton-Cadillac Hotel in Detroit Nov. 5-6. Pastors Svend Jorgensen, Harry Andersen and the undersigned were delegated to represent our synod. About 50 inner mission leaders, representatives of the eight National Lutheran Council bodies from all over the United States and Canada, were assembled for two days to consider and discuss Lutheran Church problems of our cities, including such topics as: "The Ministry Of The Down Town Church," "The Ministry to Workers In Industry," "The Protestant Picture In Our American Cities," "The Ministry to Inter-Cultural Groups" and "Churching Our Growing Suburbs."

Dr. Ralph Tabor of Washington, D. C., gave the first address. It was mentioned that 69½ million people in our country live in cities of 100,000 or over. 66 million people in the U. S. are unchurched; 42 million of these live in urban areas. With facts such as these, the choice of topics for discussion were certainly timely. Dr. Tabor maintained that many Lutheran churches located in down town areas may find it necessary to relocate to serve a larger part of its constituency, but rather than giving up its property, it should stay and endeavor to carry out a ministry among the people living in the immediate neighborhood of the church when possible. To do so naturally presents many problems, but these need not be unsurmountable. They must however be thoroughly studied. Some of these problems were discussed.

The intensification of the Lutheran Evangelism program among industrial workers was strongly advocated by the Rev. Theodore Kurtz of South St. Paul. He said: "If the Church does not soon overcome the apathy of the vast number of American industrial workers toward the Church, what is now apathy may very well turn into antipathy." It is the Church's responsibility to demonstrate to industrial workers that it has a message relevant to their needs. Specially trained lay workers are needed to do this work, but pastors in industrial areas also need to have deeper insights into industrial workers problems than those generally expressed by the public press. Rev. Kurtz suggested that a special department within the National Lutheran Council be set up to provide leadership in this field.

At the dinner session of the conference, Dr. David W. Barry, Director of field research of the National Council of Churches of Christ in America, was the speaker. He warned that the Protestant Evangelism program among the unchurched will largely fail, unless the approach to great sections of the urban population is changed. "Protestant churches," he said, "have a splendid technique in the reaching of homes in the middle class areas, but are in full retreat in the slum areas." Also "they are scarcely aware at all of the re-development areas within the cities, replacing the slum areas in large cities, which to a large extent are being rebuilt without any consideration of church needs. Unless Protestants get organized

and equipped to take part in the planning of such developments, the church may later find itself knocking at the doors of these areas only to find there is no room for the church."

"City churches tend to become class churches, ministering to people, not so much on the faith they represent, as the social group to which they belong."

The Rev. Clarence Nelson of Washington, D. C., was the evening speaker. He contended that the church, instead of taking the lead, was actually in many places lagging behind the efforts of other human agencies and the government in fighting against racial segregation. The battle against this evil must be fought on the congregational level, for many pastors, who at heart oppose it, dare not, for fear of losing their churches. There are, however, examples of Lutheran churches which are doing a very commendable work among racial minorities within their congregations. Pastors of two such congregations, one from Augustana Synod in Chicago and another from The United Lutheran Church in Bronx, New York, reported interesting and successful experiences in this field. There are great opportunities for a church ministry among these racial minorities, but to work most effectively, it will be necessary to develop well trained leaders, both lay and clerical.

The final addresses of the conference centered around the topic: "Churching Our Growing Suburbs" with Dr. K. Koosman of San Marino, California and Rev. Herbert Hansen of New York as speakers.

Recent years have seen rapid population movements, the evidences of which are most apparent in cities. Many people have moved out into suburban areas. The church must follow them to minister to their needs. Whether the suburban area is a planned project or one that has developed rapidly and haphazardly without advance planning, because of population pressures, it is of vital importance for the future of the church and its people to watch these developments that it may be ready to start work at the proper time and be able to get located as advantageously as possible. The Division of American Missions is our agency which is best qualified to render assistance with such problems.

The closing session was devoted to the passing of definite resolutions for future guidance and action pertaining to the problems discussed.

Those of us from our synod, given the opportunity to partake in the discussions of the conference, feel privileged indeed to have shared in the contributions made by these national leaders of Lutheran Home Missions. We profited much thereby and are grateful for the experience. We hope this summary report, at least in a measure, may convey to our readers of Lutheran Tidings something of the spirit and content of the conference.

Edwin E. Hansen.



A Call to Christian Stewardship

They Begin With God

Stewardship And Evangelism

The pathway of God for the spiritual renewal of the Church and of the world will be marked out only by a newly aroused and passionately applied program of evangelism and stewardship. Taken in their fullest meaning, these terms include each other.

Evangelism is the winning of men to Jesus Christ. Its aim is so to present Jesus Christ through the power of the Holy Spirit that men shall be led, first, to accept Christ as their Savior; second, to follow and serve Him as their King; and, third, to put unlimited trust in Him as their Provider and Protector, in the fellowship of the Church.

Christian stewardship is "the practice of the Christian religion" on the part of those who have been won for Christ. It is man's response, his total response, to God's grace. It is what he does as a Christian—all that he does—once he has accepted Jesus Christ as his Lord and Redeemer. It is, therefore, the complete fruitage of his total Christian experience, the fruitage by which his whole faith is tested.

Both evangelism and stewardship may be correctly defined, therefore, as "faith in action." The difference is largely one of emphasis. In evangelism the emphasis is upon the telling of the good news; in stewardship it is upon the doing of the work of the Lord.

Evangelism is necessary because it is not enough to "come and see." The divine balance must be established so that we also "go and tell." That which we receive from Christ in and through the church must be shared with others. Truly, "... faith apart from works is dead."

Stewardship, on the other hand, includes all that man does for the Lord and His Church—the use of his time and his personal services and talents, and, of course, his money. Stewardship puts its emphasis upon the total giving of a Christian to his Lord, and it does not hesitate, therefore, to insist that this must include his money.

New Testament stewardship is rooted in the compulsion of one's gratitude to God for His redemptive love through Jesus Christ. It goes deeper than the Old Testament conception of man as the trustee and God as the sole owner of all things. It centers in Jesus Christ and in Him alone.

What we have said so far clearly indicates that evangelism and stewardship are not activities in which we engage or not at will, but they are a compulsion of our faith. Without them the church cannot live and cannot prosper.

From the American Section report to the
L.W.F., 1947.

On The Air

There are many causes on the air, the cancer cure cause, the crusade for freedom cause, the government war bond cause, the drive carefully cause, and now the go to church cause is on the air. It will stay there for a long time, and the propaganda will have effect. The cause is qualified by the fact that the religious institutions have played a role in subduing savagery and promoting respectability, in blessing the military defense of the country, in making people conscious of social evils, in stabilizing a code for the home, in awakening a crusade indignation toward the rebels in Russia, etc.

Behind the propaganda is the supposition that the pillars in society, the law and the home, are permanent, that God is in line with them and that His main job is that of sustaining them. The church, God's special agency in the world, is a beneficial and supplementary asset to the instituted world order.

The desire to engage religion in behalf of political and military powers, which presumably are custodians of the law and the home, is not new in history. In fact it is normal. From Constantine to Stalin it has been the rule during the Christian era. The powers maybe in direct opposition to a faith in God, yet they will stoop down lowly enough to tolerate such a faith, provided it will lend a mystical splendor to the powers. They are like a proud man who in his heart disdains a good girl and yet marries her, for she has a charm or a name which can augment his pride.

The gospel not only challenges this set up but its spirit refuses to cooperate. There is always a direct no to Caesar in the gospel, be he a tyrant or a grandiose benefactor.

A faith in Christ is a life in crisis, it is passover from an old and natural humanity, which must be exhausted, to a new humanity which must be increased, and the institutions of society are on the side of the old.

The first people who offer the Calvary event adroitly saw and experienced that human life now is baptismal, a leaving the old and moving into the new, could see that the institutions invariably will be dissolved. They saw that the Christ Spirit which always operates in the person and personal relationships, will here in time make man self-minded and that will break up the institutions. They also saw that man cannot become a oneness, a peace man, unless he loses his self-mindedness. He cannot lose it in powers of this world, capitalistic or communistic. It can happen only in a unity of universal and spiritual nature. To the extent that he lives in hope for the coming of such a unity, does he live in a struggling peace, and that hope is not allied to the powers.

Aage Moller.



Christmas As God's Gift

(Continued from Page 3)

told in all parts of the world; in order that man everywhere may know that the Gospel of Love from God is "a power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek." Thus the angel spoke to Mary about the coming of Jesus: "Thou shalt call his name Jesus, for he shall save his people from their sins." To the shepherds the angel said: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." Jesus himself spoke at various times of the purpose of his coming: "The son of man is come to seek and to save that which is lost." "I am come that they might have life and that they might have it more abundantly." "The son of man came not to be ministered unto but to minister and to give his life a ransom for many. If we want to know something of the "unsearchable riches in Christ" then we may also read the first part of Paul's letter to Ephesus: "We are blessed with all spiritual blessings in heavenly places in Christ. We have been chosen in him before the foundation of the world; we have been adopted as children by Jesus Christ; we have redemption through his blood; we have obtained an inheritance in him; for in him dwelleth all the fullness of the Godhead bodily."

In the well-known picture gallery in Dresden, Germany, is a collection of about 2400 famous paintings, mainly by Italian and Flemish masters. Amongst these is a painting by Raphael representing: "Madonna and the Christ Child." I have never had the opportunity of seeing the original, but have read much about it; and by some it is claimed to be the most wonderful of all paintings. It is said to radiate with: purity, truth, holiness and love. One who saw it makes this statement: One will never forget the eyes of that child. All the fulness of the masterpiece is centered in those eyes.

Because of this love we sing:

"Oh, what moved Thee so to love us,
When enthroned with God above us,
That for us Thou all wouldst offer,
And in deep compassion suffer,
Even death that we might live?

Love alone Thy heart was filling-----"

That is the spirit and the content of the Christmas message. God offers anew to us the very best in Heaven and on earth. All he asks us to do, is to accept the Christmas gift of his love with God-fearing hearts.

P. Rasmussen.



The Christmas Symbol

Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling there,
Watching a little child;
And yet that maidens arms enfold
The King of Heaven above;
And in the Christ-Child we behold
The Lord of Life and Love.

Only an altar high and fair,
Only a white-robed priest,
Only Christ's children kneeling there
Keeping the Christmas feast;
And yet beneath the outward sign
The inward grace is given,—
His Presence, who is Lord Divine
And King of earth and heaven.

—Author Unknown.

Greetings From "Valborgsminde"

As the holiday season draws near we would like to bring greetings to the readers of Lutheran Tidings from the Old People's Home in Des Moines, Iowa. I am sure that the residents join me in wishing you all a very merry Christmas and a happy New Year.

It may be of interest to mention who are making their home at Valborgsminde at this time.

Mr. Soren Andersen, Askov, Minn.; Mr. Anton Berg, Des Moines, Ia.; Mr. N. F. Christiansen, Withee, Wis.; Mrs. Elsie Petersen, Dolliver, Ia.; Mrs. Marie Jensen, Council Bluffs, Ia.; Mr. Chris Sondergaard, Parkersburg, Ia.; Mrs. Olga Boesen, Grayling, Mich.; Mrs. Marie Graham, So. Whitley, Ill.; Mrs. Johanna Pedersen, Newell, Ia.; Mrs. Caroline Nielsen, Junction City, Ore.; Miss Gerda Damgaard, Rosenborg, Neb.; Miss Anna Rasmussen, Cedar Falls, Ia.; Mrs. Karen Jensen, Exira, Ia.; Mrs. Clara Robertson, Elkhorn, Ia.; Mr. Claus P. Tostrup, Des Moines, Ia.; Mr. Hans Clausen, Askov, Minn.; Mrs. Hanna Lohman, Marquette, Neb.; Mrs. Anna Erickson, Marshalltown, Ia.; Miss Inez Bay, Marshalltown, Ia.; Mrs. Belle Knisely, Des Moines, Ia.; Mrs. Agnes Jensen, Cedar Falls, Ia.; Mrs. Marie Lund Christensen, Waterloo, Ia.; Mrs. Laura Fenger, Askov, Minn.; Mrs. Kristine Kyhl, Minneapolis, Minn.; Mrs. Marie Knudsen, Granly, Miss.; Mrs. Johanne Davidsen, Chicago, Ill.; Mrs. Kristine Ostergaard, Tyler, Minn.; Mr. Louis Hansen, Des Moines, Ia.; Mrs. Dora Skov, Cedar Falls, Ia.; Miss Jennie Geertsen, Waterloo, Ia.; Mr. Chris Rasmussen, Clinton, Ia.; Mr. Pater Seliniecks, Des Moines, Ia.

I am glad to report that all is running along very well. We have a good group of residents who are willing helpers and very cooperative and our staff is well equipped for the job. The success of a home like "Valborgsminde" depends to a large extent upon the ability of the residents and the staff to work things out together and, I believe, I can say, we have such a group. To all at the Home our sincere thanks and best wishes.

We have for several years dreamed of an elevator at the Home and now it is almost a reality. The elevator is ordered and we are ready to take bids on the hoistway preparatory to installing the elevator. It should be in use the early part of 1953.

For this and many other things, we send you our sincere thanks and we hope that the Home may deserve your support in the future.

Again our best wishes for a Merry Christmas and a Happy New Year.

Theo. J. Ellgaard
President of the Board.

Grand View College And Our Youth

Christmas At Grand View

Christmas comes early at Grand View College, and lasts a long time. With the coming of the first fine flakes of December snow we started singing our Christmas carols, and now as we see the hustle of Des Moines Christmas shoppers and glance out of the trolley bus at the lighted trees and holly wreaths that decorate many of the windows along the way, it gives us a nostalgic feeling. We think of home and the many preparations being made for our arrival there. But nevertheless, Christmas has come at G. V. C., our trees are up and lighted and the windows are decorated with large painted candles, and other Christmasy motifs.

The choir has already given a Christmas concert at one of the churches not too far from the college, and our annual Christmas concert will be given at Luther Memorial Church on the evening of December 17. It is always well attended and we are sure it will be this year, too.

A number of us attended the Drake presentation of Handel's "Messiah" at the K. R. N. T. Theatre on Dec. 14, at 3 p. m. As usual it was a thrill to hear the beautiful singing of the large group, but as one of our number said, "With such majestic music almost any group can thrill you with their singing", and doubtless there were many of the singers with ordinary singing voices, but the whole effect was startlingly beautiful. The "Hallelujah Chorus" was most effective, and the entire concert closed with the "Amen". It was something to remember for many days to come, and so much a part of our Christmas.

As usual our last week will be used for the reading of a number of Christmas stories each evening as we gather around the lighted tree in the lounge. I wonder how many years that custom has existed in G. V. C.? It is one we love and cherish.

Mrs. R. has made all plans for the annual party for the girls in the dorm, and has invited the wives of the faculty members and the faculty women as special guests. We are sorry we cannot report this event, since it has not yet transpired, but if it isn't too old a bit of news, we might at least mention a little about it in January.

The college entertained a group of business and career women on the evening of December 8th. The Ladies' Aid of Luther Memorial Church served a dinner (A mouth-watering one—turkey and all the fixin's) at 6:30, after which the women came over to the college

and were entertained by the students and faculty. Later many of them used the opportunity to look around a bit at our buildings and equipment, and Mrs. R. had a group over to see the girls' dorm. Not only did the visit of these women bring us a certain measure of good will, but we hear by way of the grapevine, that a cash gift was presented to the school. And we believe the women felt that their time was very well spent.

We wish at this time to extend to all our readers our most sincere wishes for a joyous Christmas season, and since we won't be back in this column before next year, we wish also to express our thanks for 1952, and our best wishes for a happy new year. See you next year!

P. W.

December 14.

OUR CHURCH

Waterloo, Iowa — The St. Ansgar's Evangelical Lutheran Church has adopted the new order of service as presented by the synodical Committee on Liturgy at the Omaha convention, including also the processional and recessional of the robed choir. Rev. Richard H. Sorensen is the pastor of the church.

Dwight, Ill. — Dr. Oscar C. Hanson, president of the Lutheran Bible Institute of Minneapolis was the guest speaker in St. Peter's Lutheran Church in Dwight on Sunday and Monday, Dec. 14 and 15. He spoke several times to the

congregation and Monday afternoon to a group of pastors of the city of Dwight.

Viborg, S. D. — The choir of the Viborg church presented the Christmas Cantata, "Star of the Silent Night" by Roy E. Nolte on Sunday evening, Dec. 14. The Cantata included several solo parts and duets.

Chicago — "Christmas Around the World" was presented as the "Eleventh Annual Yuletide Festival" in the Museum of Science and Industry near the University of Chicago. The Sunday school children of the St. Stephen's Lutheran Church took part again this year in presenting "Christmas in Denmark."

Chaplain Verner Hansen writes to the editor: "The response to the appeal for toys has been fantastic. I have had to have a special tent to house the huge boxes, crates and cartons that have been arriving every day—to the disgust of my mail clerk! — I have tried to write a letter to each person sending us Christmas boxes, but if I have missed some, please bring my greetings of 'Thanks' to everyone for the fine response, and acknowledge my gratitude to all our congregations for the fine way in which they seized upon this opportunity to help some of the desperate needy of God's children."

Chaplain Hansen writes that he hopes to leave for home shortly after New Year. Further help for the needy in Korea should be sent through L. W. A.

Tyler, Minn. — A Pound Party was held on the Old People's Home on Sunday, Dec. 7th. Many fine gifts were brought to the Home.



**For Good Christmas
Reading**

75 cents postpaid
Published by D.A.Y.P.L.
Harris Jespersen, Editor

Forty-eight pages filled with **GOOD CHRISTMAS READING** makes **YULE** a welcome holiday annual for every home.

It brings holiday enjoyment and inspiration to every member of the family with meditations on the Christmas Message; Christmas Stories for young and old; poems and pictures in keeping with the Christmas Spirit.

YULE IS AN IDEAL CHRISTMAS GIFT

Partial list of contents follows:

"Light from the Stars" by Rev. Thorvald Hansen.

"Christmas Everywhere" by Gerda Duus.

"Christmas Among the Santals" by H. A. Helland.

"Grammy's Special Christmas" by Dagmar Potholm Petersen.

"The Birthday" by Saralice Petersen.

"The Whole World Sings at Christmas" by Christence Jespersen and a number of other short stories and poems.

Order from your local Y. P. League or directly from YULE c/o Mrs. Gerda Duus, Alden, Minnesota.

Mrs. Nanna Mortensen returned from Denmark December 10th. Rev. Mortensen is expected on December 23rd in time for the Christmas holidays.

Knud Lund, one of the older pioneers of the Danebod church, died on Monday, Dec. 8th. Funeral services were held Friday, Dec. 12th, Rev. J. C. Aaberg officiating. Rev. Holger Strandskov, former pastor and friend of the family was guest speaker.

Kimballton, Iowa — The film, "For Good or Evil" was shown at a Stewardship meeting Sunday evening, Dec. 7th.

A Pound Party was held as a surprise on the pastor, Holger Strandskov and his wife, on Monday evening, Nov. 24th, on the pastor's birthday.

Mr. B. P. Christensen, who has served the Eben-Ezer Lutheran Home and Hospital in Brush, Colo., the past couple of years has resigned from his position there as of December 31st. He has served these last couple of years as business administrator.

Danish Radio Service

Christmas morning from 9 to 9:30, Danish services will be broadcast over WCAL, the St. Olaf Radio Station, Northfield, Minn.

This service originates from St. Peter's Church, Detroit, Michigan. Pastor Svend Jorgensen, assisted by the St. Peter's Church Choir will conduct the services. At this service we will hear J. P. E. Hartman's "Liturgical Music for the Festival of Christmas," used for the first time in "Frue Kirke" Copenhagen, 1854.

Chief Of Navy Chaplain's Christmas Message

Rear Admiral S. W. Salisbury, Chief of Chaplains, U. S. Navy, today presented the following Christmas message to Naval Personnel:

"For the third time we approach the Christmas Season, the end of another year, while our world is still involved in strife and bloodshed. How thankful we are for God's redeeming grace that once spoke to the world in the songs of angels over Bethlehem and still speaks to our hearts in the midst of conflict. Although we are sometimes far away from the tinsel and outward ornaments usually associated with this celebration we do have a fuller understanding of God's sacrificial suffering in that gift of His only begotten Son. We especially remember our men in combat at Christmas and pray that the conflict which separates them from loved ones may soon end. By their sacrifices, they are redeeming time for us, giving us another opportunity to make democracy a living force for all people. To this end we dedicate our lives as we face the challenge of a New Year."

Anker Norberg

One of the pioneers of the Danish colony in Delaware County, New York, passed to his rest on October 22. He was buried on the 25th.

Anker Norberg was born June 1, 1892, at Hvidberg, Thy, Denmark. He came to America at the age of twenty-two. After a brief stay at Winnipeg, Canada, he arrived in Delaware County in 1914 and started farming near East Meredith. In 1917 he married Margareth Jensen with whom he had seven children. The mother died in 1947. His second wife is Katherina Sloth, from the Danish colony in Chicago, who survives him.

This robust Danish Viking built up a fine farm in Delaware County and became a leader in his community. He served as supervisor of the town of Davenport and was one of the pioneers in the rural electrification movement. Mr. Norberg was a man of deep convictions. He is typical of that vanishing tide that transplanted to American soil the best of Danish culture and tradition. He took a great interest in political and educational affairs, always seeking the welfare of his community.

He is survived by his wife, the former Katherina Sloth, by two sons, Niels and Axel of East Meredith, and five daughters, Anne, Alice and Elenor at home. Mrs. Freda Brown of So. Korthright and Mrs. Robert Lee of Lake Delaware, N. Y.

—Contributed.

From Perth Amboy

A new Communion Cup was donated to the Church by friends in memory of Mrs. Kirsten Rohr. The cup was designed by Professor Kaare Klint and handmade by Goldsmith Holm, Copenhagen, Denmark.

The Church Basement has been re-decorated in beautiful colors.

Sunday School enrollment has risen to the 100 mark.

The Congregation has decided to purchase a new pipe organ.

St. Stephen's Danish Lutheran Church,

Robert Thompson, Secretary.

Acknowledgement Of Receipts From the Synod Treasurer

For the month of November, 1952
Toward the Budget:

Congregations:

St. Stephen's, Chicago, Ill.	\$ 233.61
Portland, Maine	128.50
Askov, Minn.	61.75
Alden, Minn.	243.00
Waterloo, Iowa	150.00
Ringsted, Iowa	182.06
Clinton, Iowa	100.00
Germania, Mich.	100.00
Bridgeport, Conn.	100.00
Omaha, Neb.	90.00
Pasadena, Calif.	69.00
Los Angeles, Calif.	365.84

Rosenborg, Neb.	328.00
Cedar Falls, Iowa	318.96
Fredsville, Iowa	600.00
Marinette, Wis.	120.00
Parlier, Calif.	24.60
Des Moines, Iowa	222.25
Dwight, Ill.	3.70
Perth Amboy, N. J.	143.00
Withee, Wis.	1.00
Hampton, Iowa	511.90
Manistee, Mich.	60.00
Diamond Lake, Minn.	276.66
Cordova, Neb.	457.00
Danevang, Texas	357.00

Home Mission:

In memory of Mary Weston, St. Paul, Minn., Congr., Tacoma, Wash.	5.00
In memory of Anna Christensen, Mr. and Mrs. Alfred Baker, Mr. and Mrs. Ole Eide, Tacoma, Wash.	5.00
Joint Mission Meeting, Danish Ladies' Aid, Gardner, and Willing Workers, Dwight, Ill.	40.55
Danish Ladies' Aid, Gardner, Ill.	10.00
Gertrude Guild, Clinton, Iowa	25.00
Congregation: Dwight, Ill.	10.00
In memory of Peter S. Smith, Dwight, Ill., Mr. and Mrs. Peter Reimer, Dwight, Ill.	2.00
Miss Marie Nelson, Miss Elsie Nelson, Miss Margaret Branz, Louie Klitz, Dwight, Ill.	4.00
In memory of Anker Norberg, E. Meredith, N. Y., Mr. and Mrs. Fred C. Madsen, Tacoma, Wash.	2.00
Congregation: Diamond Lake, Minn.	17.75
In memory of Miss Jessena Larsen, Dwight, Ill., Willing Workers, Dwight, Ill.	3.00
Carl Helledy, Elmhurst, Ill., Mr. and Mrs. Harold Helledy, Decatur, Ill., Mr. and Mrs. Howard Helledy, Chicago, Ill., Mr. and Mrs. Carl Helledy, Glen Ellyn, Ill., Mr. and Mrs. Myron Huhrsen, Elmhurst, Ill.	10.00
Helen and Sigurd Jensen, Ruby Jensen, Dwight, Ill., Martha and Mon Lloyd, LaGrange, Ill.	10.00
Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	3.00
In memory of Carl Jensen, Dwight, Ill., Mr. and Mrs. Peter Reimer, Dwight, Ill.	2.00
In memory of Bertha Christopher, Beverly Hills, Calif., Mr. and Mrs. Elmer Twait, Mr. and Mrs. Keith Nichol, Mr. and Mrs. Franklin Chamness, Dwight, Ill.	6.00
Annual Reports:	37.00
Kirke og Folk: Gifts and Subscriptions	405.25
Pension Fund:	
In memory of Mrs. Bertha Christopher, Beverly Hills, Calif., Clarence Petersen family, Maywood, Ill.	5.00

J. M. Sorensen, Oak Park, Ill.	10.00
Lutheran Jr. Aid, Grayling, Mich.	5.00
Rosenborg, Ladies' Aid, Neb.	10.00
Friendship Circle, Los Angeles, Calif.	25.00
St. Ansgar Ladies' Aid, Waterloo, Iowa	25.00
Hope Ladies' Aid, Ruthton, Minn.	15.00
Congregations:	
Cedar Falls, Iowa	24.50
Brooklyn, N. Y.	30.00
Bridgeport, Conn.	75.00
Marinette, Wis.	33.00
Wilbur, Wash.	25.00
Diamond Lake, Minn.	17.75
Danevang, Texas	100.00

Pastor's Dues:

Rev. Peter Thomsen	25.54
Rev. Harold Petersen	39.80

Grand View College:

Hope Ladies' Aid, Ruthton, Minn.	10.00
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Chicago Children's Home:

Bethlehem Lutheran Church Women, Cedar Falls, Iowa	30.00
Congregation: Omaha, Neb.	10.00
Danish Ladies' Aid, Gardner, Ill.	10.00
Rosenborg Ladies' Aid, Neb.	10.00
Gertrude Guild, Clinton, Iowa	10.00
Ladies' Aid, Parlier, Calif.	25.00

Tyler Old People's Home:

Bethlehem Lutheran Church Women, Cedar Falls, Iowa	15.00
Congregation: Omaha, Neb.	10.00
Lutheran Jr. Aid, Grayling, Mich.	5.00
Gertrude Guild, Clinton, Iowa	10.00
In memory of Viggo Juhl, Elizabeth Juhl, Danevang, Texas	50.00
Hope Ladies' Aid, Ruthton, Minn.	10.00

Seamen's Mission:

Bethlehem Lutheran Church Women, Cedar Falls, Iowa	35.00
Congregation: Omaha, Neb.	10.00
Lutheran Jr. Aid, Grayling, Mich.	5.00
Rosenborg Ladies' Aid, Neb.	10.00
Ladies' Aid, Perth Amboy, N. J.	10.00
Ladies' Aid, Waterloo, Iowa	10.00

President's Travel:

Congregations:	
Enumclaw, Wash.	14.25
Flaxton, N. D.	20.00
Previously acknowledged	32,387.69

\$39,017.90

Received for Items Outside of Budget:

Solvang Lutheran Home:	
Rosenborg Ladies' Aid, Neb.	25.00
Old People's Home, Des Moines, Iowa:	
Danish Ladies' Aid, Gardner, Ill.	10.00
Rosenborg Ladies' Aid, Neb.	10.00
Gertrude Guild, Clinton, Iowa	10.00
In memory of Viggo Juhl, Elizabeth Juhl, Danevang, Texas	50.00

Women's Mission:

Hope Ladies' Aid, Ruthton, Minn.	10.00
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American Bible Society:

Mr. and Mrs. Erling V. Jensen, Des Moines, Iowa	5.00
Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	5.00

Lutheran World Action & Relief:

Danish Ladies' Aid, Gardner, Ill.	10.00
A Friend in South Dakota	600.00
Bethlehem Lutheran Church Women, Cedar Falls, Iowa	120.00
Congregations:	
Waterloo, Iowa	100.00
Bone Lake, Wis.	59.85
Ringsted, Iowa	161.45
Alden, Minn.	93.90
Dalum, Canada	92.40
Germania, Mich.	66.15
Racine, Wis.	143.00
Omaha, Neb.	142.20
Cedar Falls, Iowa	345.57
Roscommon, Mich.	52.50
Parlier, Calif.	46.20
Victory, Mich.	54.25
Rosenborg, Neb.	79.80
Fredsville, Iowa	175.00
Marinette, Wis.	55.65
Des Moines, Iowa	88.85
Dwight, Ill.	10.00
Diamond Lake, Minn.	238.00
Tyler, Minn.	805.00
Cordova, Neb.	141.75
Danevang, Texas	103.95
Previously acknowledged	7,150.95
Total to date	\$10,936.42

Eben-Ezer:

Congregations:	
Askov, Minn.	30.00
Oak Hill, Iowa	22.35
Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	10.00
Hope Ladies' Aid, Ruthton, Minn.	5.00

Church Extension:

Congregation: Cedar Falls, Ia.	54.21
Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	10.00

Respectfully submitted,
The Danish Evangelical Lutheran Church of America.
Charles Lauritzen, Treas.

Santal Mission**Contributions for November, 1952****General Budget—**

Mrs. L. C. Pedersen, Circle Pines, Minn.	\$ 5.00
Nazareth Church, Withee, Wis.	25.00
St. John's Church, Seattle, Wash.	1.00
Hope Luth. Church, Ruthton, Minn.	12.40
Trinity L. Aid, Bronx, N. Y.	5.00
In memory of Chris Hansen, Gayville, S. D., Congr.	2.00
In memory of Elna Pedersen, Askov, Minn., Mrs. Kyhl, Des Moines	2.00
In memory of Martin Fischer, Easton, Calif., Hans M. Reerslev, Junction City, Oregon	2.00
In memory of Miss Jessena Larsen, Dwight, Ill., Ejner Andersens	2.00
In memory of Mrs. Bertha Christopher, Hans M. Andersens, Dwight, Ill.	5.00
Bethlehem Congregation, Askov, Minn.	31.39
Bethania Danish Ladies' Aid, Solvang, Calif.	15.00
St. John's Ladies' Aid, Cordova, Nebr.	10.00
Hope Ladies' Aid, Ruthton, Minn.	10.00
Danish Ladies' Aid, Alden, Minn.	20.00
Nain Ladies' Aid, Newell, Iowa	35.00
Women of Bethlehem Luth. Church, Cedar Falls, Iowa	40.00
Jens M. Jensens, Tyler, Minn.	6.00
Andrew Christensen, New Hartford, Iowa	2.00
Mrs. O. Jacobsen, Ithaca, N. Y.	7.00
Bethlehem Luth. Church Women, Cedar Falls, Iowa	50.00
Junior Ladies' Aid, Grayling, Mich.	5.00
Rosenborg Sunday School, Lindsay, Nebr.	3.62
Rosenborg Ladies' Aid, Lindsay, Nebr.	20.00
Perth Amboy Ladies' Aid	20.00
Danish Ladies' Aid, Parlier, Calif.	25.00
Danish Ladies' Aid, Enumclaw, Wash.	10.00

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In memory of Hans Johnsen, Fredsville, Fredsville Luth. Congregation	21.50
In memory of Roy Henington, Fredsville, Fredsville Luth. Congregation	10.00
Bethany Women's League, Menominee, Mich.	25.00
Sigrid and Mrs. Strandgaard, Des Moines, Iowa	9.00
A Friend in South Dakota	400.00
Danevang Congregation, Danevang, Texas	30.15
Danish Ladies' Aid, Marinette, Wis.	10.00
Danebod Danish Ladies' Aid, Tyler, Minn.	50.00
Mrs. Jorgen Nielsen, Tyler, Minn.	2.00
Young Women's League of St. John's, Easton, Calif.	25.00
East Badger Ladies' Aid, Badger, S. D.	10.00
St. Stephan's Ladies' Aid, Clinton, Iowa	25.00
Nazareth Ladies' Aid, Withee, Wis.	25.00
Juhl Ladies' Aid, Marlette, Mich.	25.00
Volmer Aid, Dagmar, Mont.	15.00
Immanuel Sunday School, Los Angeles, Calif.	25.00
Danish Ladies' Aid, Gardner, Ill.	25.00
St. Stephan's Sunday School, Clinton, Iowa	27.00
Bethania Ladies' Aid, Ringsted, Iowa	10.00
Our Savior's Ladies' Aid, Viborg, S. D.	35.30
Mrs. Ellen Olesen, Hartford, Conn.	2.00
Friendship Circle, Los Angeles, Calif.	25.00
N. Bonde, Audubon, Iowa	2.00
A Friend of the Mission, South Dakota	19.00
North Sidney Sunday School, Greenville, Mich.	5.00

St. Peter's Congregation, Minneapolis, Minn.	25.00
Mrs. White, Ludington, Mich.	15.00
Rev. John Christensen, Ludington, Mich.	15.00
Jens Jorgensens, Tyler, Minn.	10.00
Kronborg Jr. Guild, Marquette, Nebr.	10.00
Bethlehem Ladies' Aid, Davey, Nebr.	10.00
Mission Group, Manistee, Mich.	30.00
Good Hope Ladies' Aid, Lake Norden, S. D.	10.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa	25.00
St. Ansgar's Joint Mission meeting with Munshi Tudu, Waterloo, Iowa	55.21
St. Peter's Community Ladies' Aid, Hay Springs, Nebr.	10.00
Nysted Ladies' Aid, Danneborg, Nebr.	15.00
Diamond Lake Ladies' Aid Mission Boxes, Lake Benton, Minn.	21.90
Towards the Emergency Fund:	
Bethania Guild, Racine, Wis.	25.00
St. John's Danish Ladies' Aid Mission Meeting, Hampton, Iowa	14.41
Dagmar Ladies' Aid, Dagmar, Mont.	20.00
Anonymous	5.00
Danish Ladies' Aid, Blue Heron, Sask.	10.00
St. John's Ladies' Aid, Cozad, Nebr.	25.00
Eden Johansens, Clinton, Iowa	5.00
Axel Thomsen, Menominee, Mich.	50.00
Danish Ladies' Aid, Gayville, S. D.	10.00
Bethesda Ladies' Aid, Newark, N. J.	20.00
Trinity Mission Group, Chicago, Ill.	25.00
St. Ansgar's Ladies' Aid and Luth. Guild, Salinas, Calif.	10.00
Gertrude Guild of St. Stephan's, Clinton, Iowa	50.00
Germania Ladies' Aid, Marlette, Mich.	25.00
Danish Ladies' Aid, Danevang, Texas	15.00
Annex Club, Seattle, Wash.	25.00
St. Peter's Special Offering, Dwight, Ill.	66.20

For Muriel Nielsen's Work:
 East Badger Sunday School, Badger, S. D. 6.10
 H. P. Nielsen, Wadsworth, Kans. 50.00

For Support of a Child:
 Danish Luth. Ladies' Aid, Alden, Minn. 25.00
 St. Ansgar's Sunday School, Portland, Maine 25.00

Total for November \$2,017.38
 Total since January \$8,368.01

Acknowledging all these gifts with sincere thanks to every contributor, on behalf of the work so very much in need of our support,

I am, Yours sincerely,
Dagmar Miller.
 1517 Guthrie Ave., Des Moines, Iowa.

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,
 1232 Pennsylvania Ave.,
 Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen,
 1410 Main St., Cedar Falls, Iowa.

TREASURER: Charles Lauritzen,
 222 Pollard Ave., Dwight, Ill.

TRUSTEE: Olaf R. Juhl,
 30 W. Minnehaha Parkway
 Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen,
 1104 Boyd Street
 Des Moines 16, Iowa.

TRUSTEE: August Sorensen,
 Ringsted, Iowa.

TRUSTEE: Viggo Nielsen,
 190 Jewett Ave., Bridgeport 6, Conn.

NEWS BRIEFS

LRS PAMPHLET TELLS NEWCOMERS HOW TO GET AHEAD IN AMERICA

New York—(NLC)—Advice on how to get a job or a scholarship is contained in a 16-page pamphlet, "Getting Ahead in America," published by Lutheran Resettlement Service of the National Lutheran Council.

The pamphlet has been compiled "with the hope that it may be of help to former displaced persons and refugees" and will be distributed as "a convenient way to convey the information most often required from Lutheran Resettlement workers."

Along with information on how to look and ask for a job or for scholarships at proper places, the pamphlet includes a brief listing of books that may be most helpful to newcomers in learning English and in obtaining American citizenship.

The pamphlet, which can be useful for those who want to help new neighbors as well as for the immigrants themselves, is distributed free.

Solvang Lutheran Home

Position as manager will be open at the beginning of the year 1953. Single persons or married couples interested in making application for this position should contact

Ferdinand Sorensen,
 Solvang, Calif.

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, Astor, Minn.

I am a member of the congregation at _____ **December 20, 1952**

Name _____

New Address _____

City _____ **State** _____

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