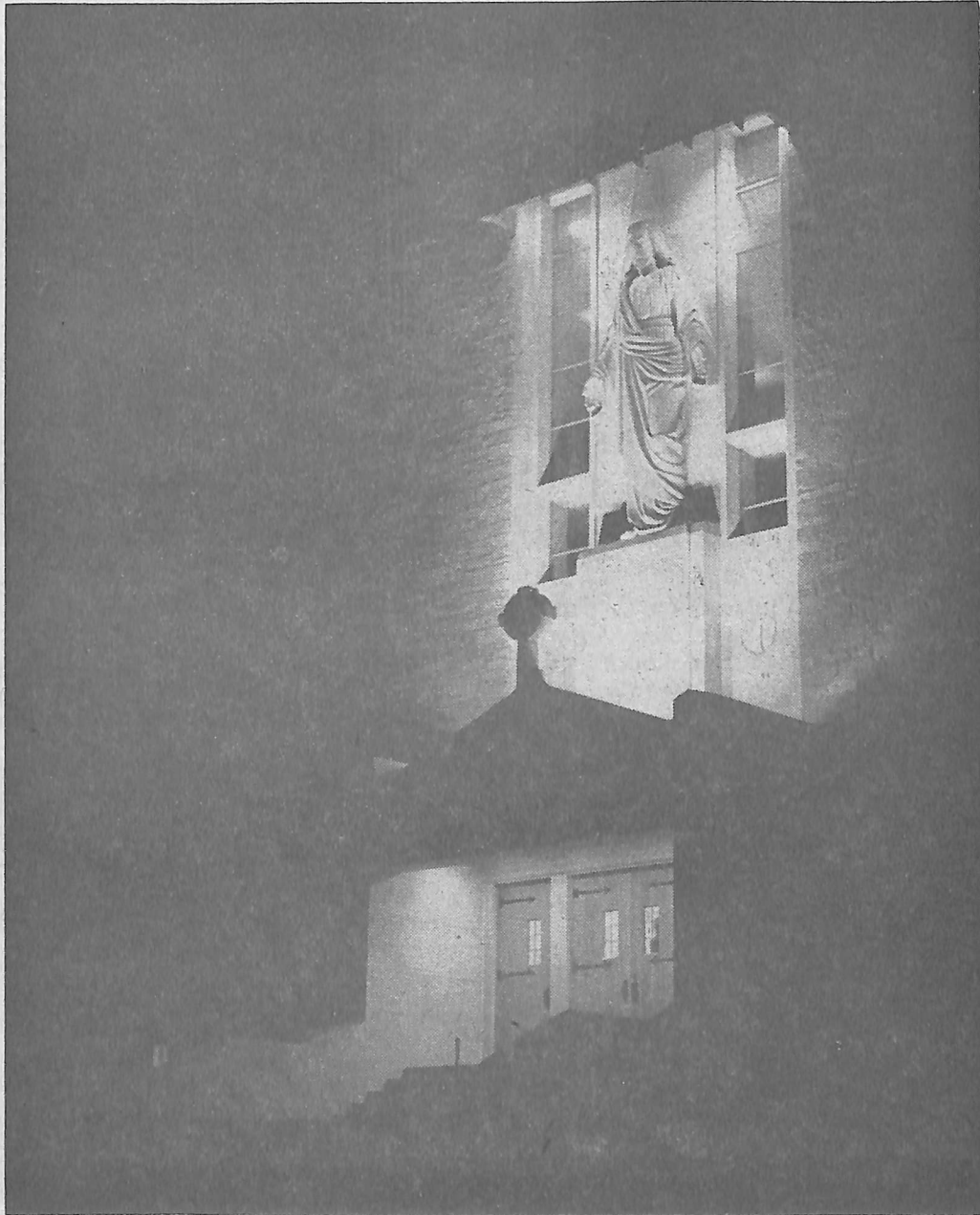


# Lutheran Tidings

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PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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—Photo Courtesy Lutheran Herald

*"Yet in thy dark streets shineeth The everlasting Light"*

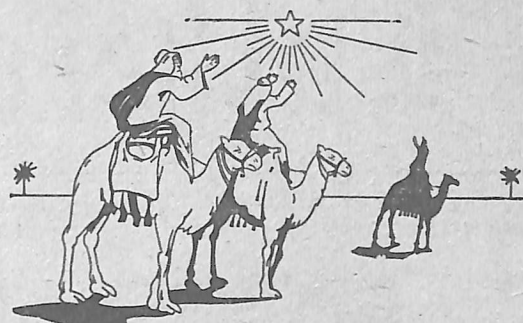
**I**T was by Him that life came into existence, and that life was the light of mankind. The light is still shining in the darkness, for the darkness has never put it out. There appeared a man by the name of John, with a message from God. He came to give testimony, to testify to the light, so that everyone might come to believe in it through him. He was not the light; he came to testify to the light. The real light, which sheds light upon everyone, was just coming into the world.

—The Gospel of John (Goodspeed)

# The Church is Our Bethlehem

by

Enok Mortensen



**F**OR most of us, there is no time when we feel closer to God than at Christmas.

I realize that this, in part, may be a result of the general mood and climate of the season. Bill boards scream at us to "put Christ back into Christmas," and well-meaning organizations such as American Legion sponsor a "Back-to-God movement." Newspaper and magazine advertisements, if not the air, are full of angels. People are urged to buy religious books and to send religious greeting cards. Sunday school attendance is on the increase and perhaps there are more people in church. Even those hardened souls who also at Christmas time defy the church by never darkening its doors, find no escape; for radios and other loud speaking devices blare Christmas carols at them with no respite. There is no time when religion, or at least sentimental piety, is more popular or prevalent than at Christmas.

Much of this has precious little to do with Christianity and the atonement which we observe with joyous hearts in the Christian church. Some of it may even be harmful in as much as it only serves as a substitute for the real thing. It fill us without nourishing and strengthening our souls.

But aside from these reservations it is true, nevertheless, that heaven and earth are not quite so far apart. It is a time when "angels are bending near the earth." We feel ourselves closer to God because God came closer to us. That is really the basic significance of Christmas.

We cannot return in time and re-live the events that took place in far-off Bethlehem. The shepherds of the Christmas story were told by the angel to go to Bethlehem and "see this thing that has happened." It would do us little good. We could presumably travel to Bethlehem in Israel and observe Christmas there. But aside from the fact that the physical surroundings would serve as forceful reminders of the time when Jesus lived on earth, we should not really be closer to God.

If we want to experience the reality and the nearness of God, we must go where he is found now, namely in his Church. That is what the poet, Grundtvig, points out in one of his most meaningful but not so well-known Christmas hymns. The Church, Grundtvig says, is our Bethlehem; and all his little ones through the Christmas Gospel shall find their Savior in the manger of the human heart!

God, Paul reminded the Athenians, has never been far from each one of us for "in him we live and move and have our being." Through that atonement he

opened the eyes of a few so that "they saw his glory." The distant God became as one of us and walked with us in the person of Jesus Christ. When he left our midst, physically speaking, he made it plain that he did so only to remain with us in his Spirit. Hence we have a right to believe that our relationship to God is not merely a matter of the future. He is with us now. Where two or three are gathered in his name there he will be in the midst of them. The discourses at the Last Supper made it clear that he has never really left us and that he will abide with his Church through all the ages to come; for he wills "that those whom Thou hast given me be with me where I am;" and "if a man loves me — my Father will love him, and we will come to him and make our home with him."

That home, here on earth, is the Church. There we become one with him. The Church is our Bethlehem. If we earnestly desire to see God and commune with him we must seek and find him where he has promised to be: in the lowly manger of the human hearts gathered together to adore and to worship and to serve him in the fellowship of the Christian Church.

I do not think that it is the mission of this age, or of any other age, to lay down a system of education which shall hold good for all ages. Let us never forget that the present century has just as good a right to its forms of thoughts and methods of culture as any former centuries had to theirs, and that the same resources of power are open to us today as were ever open to humanity in any age of the world.

Professor Tyndall.

At the close of life the question will be not how much you got, but how much have you given; not how much have you won, but how much have you done; not how much have you saved, but how much have you sacrificed; how much have you loved and served, not how much were you honored. — Nathan C. Schaeffer in "Leaves of Gold."

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## Christmas: A Feast of Faith

In a material sense, the first Christmas had very little appearance of being a feast. The main characters in the drama could contribute but little toward a feast. Joseph and Mary, the shepherds, the stable and manger as well as the circumstances in general fell below the ordinary level of that country. It was a drab even austere setting God had chosen for the greatest event in history, its turning point. The downward curve was broken and the upward curve began. Added to the immediate tediousness of the situation was the obscurity of the country and its people. Here was no focussing of a universal spotlight. As far as the world of imperial strategy and domination was concerned the event would come and go unnoticed.

As so often is the case what was of no importance in the eyes of the world had been lifted into significance by God. The lever was the faith of Mary and of Joseph. This faith had been born in a poignant moment of angelic vision and utterance. It had been kept alive and nourished on the rich diet of spiritual fellowship with Elizabeth and Zachariah. In the fullness of time was born the Son of God, born of a woman, born under the law. The great miracle was the faith of Mary in the Word of God and His promise. She believed it possible that her first born would be the Son of the Most High.

It was this faith that shed its radiance all around the stable, it awakened a responsive chord in the sincere hearts of the shepherds, whose eyes thus became opened to the appearance of the angelic host in the fields of Bethlehem and whose ears became attuned to celestial music and angelic harmonies. To them as to Mary and Joseph this was the hour of fulfillment. Their hearts feasted and their souls were filled, for in the faith they anticipated as did a little later the old Simeon, the deliverance of the people of God: the Saviour had come.

Any gift entails obligations. To Mary and Joseph this meant complete commitment to the divine being entrusted to their care. Their faith embraced the opportunities offering themselves so that Jesus could grow up into manhood. The perils of the Egyptian exile, an undertaking no less than stupendous under the existing circumstances and with the meagre means at his disposal, were unhesitatingly accepted; so finely tuned were the ears of Joseph, the faithful servant of God, that the mighty, though petty tyrant, Herod, came to naught in his attempt to destroy the kingdom of God in its earthly infancy.

The externals of Christmas have changed greatly from the first till the year of our Lord 1954. We have replaced the austere simplicity of the circumstances surrounding the first Christmas with an over abundance of efforts and activities designed to show our adoration of the Christ child. Customs and traditions have multiplied until the material feasting at Christmas in its many and varied forms far overshadow the original purpose, that of receiving and serving God's greatest gift to mankind: His own Son as Saviour.

Our intentions are perhaps sincere. We mean to do Him honor. Somehow, we often fail to hear the song of the angelic choir because we have substituted music of our own less prophetic and sublime and

challenging. We have not seen the Star of Bethlehem because we are so thrilled over our own ability to produce enlightenment. We have failed to bow our knees in worship of Him who though born in a stable sits at the right hand of God the Father, because we have become obsessed with an overpowering sense of our own progress and prosperity. And most tragic of all, we have lost the radiance and solemnity and dignity that filled to overflowing the Bethlehem stable, where the holy family that first Christmas night experienced God in their midst and on which their hearts and minds feasted for they believed. So we come away from His presence in worship and communion as well as in many other serious situations in life without being "cut to the heart" or filled with the Holy Spirit, and we radiate so precious little of His love and care for our fellowmen.

But the externals of Christmas as well as at any other season are not significant in themselves, and need not stand in the way of Christmas becoming truly a feast of faith. Behind and over and above our Christmas flood of surplus commodities as well as behind and over and above the Bethlehem stable and manger, the shepherds, their fields and flocks, the visit of the magi, the flight to Egypt, our faith in God shows us the One, Whom Brorson called the "fairest of roses." "And His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Even all our lavish externals must not be permitted to become anything but a veil or a sign, covering and hiding perhaps to mere mortal eyes, yet visible and comprehensible in joy and gratitude to the eyes of faith, the One of Whom God says: "Thou art my Son, today have I begotten Thee."

Do I make Christmas a sacrament? No, but Christmas can become sacramental. However, that should be the normal shape and substance of the lives of Christian people.

I do not know the name of the author of the following poem. It embodies to a great extent the thoughts and the witness I have attempted to make through the above paragraphs.

### 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 maiden's 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.

It is my wish and prayer that all the people who worship in our churches and homes this Christmas find it to be a feast of faith. A happy Christmas to all. And may the new year be one of peace and good-will.

December 11, 1954.

Alfred Jensen.



## From The King's Highway

*El Camino Real*

Svend Marckmann

**S**OME people have said that when the twenty-one Missions were completed, California was the happiest land the world ever knew about.

— They claim here was peace and plenty and that hospitality became a religion. They say that you could travel from San Diego to Sonoma (about 700 miles) without any money in your pocket and never fear that you should not have food or shelter. How long ago was that? Well, the last of the twenty-one Missions was founded on America's Independence day, July 4, 1824. The name of the Mission is: San Francisco de Solano, and is located in the town of Sonoma, famous as the scene of American adventure known in history as the Bear Flag Republic. You can find out more about the Sonoma Valley by reading Jack London's novel "Valley of the Moon."

The first Mission in California was begun July 16, 1769, near the mouth of the San Diego River by Junipero Serra, who had walked all the way from the City of Mexico to San Diego. It was a great day for Junipero when he celebrated the first Mass. The Indians looked on and across their faces came an expression of wonder. The Mission was called: San Diego de Alcala, after San Diego who died at Alcala in 1463, revered for miracles he was supposed to have performed.

But Junipero did not succeed in converting the Indians at first. In fact, they have never been great examples of any religion as we can learn from what is told from the Santa Barbara Mission in 1801, when an epidemic of lung fever killed many converts. An Indian prophet warned them that unless they bathed their faces in a certain water and made offerings to the pagan god, they would die. It is told that the epidemic passed after the Indians cast seeds, venison and feathers to the wind, and so they returned again to Christianity.

It was in the middle of the 18th Century that Spain, desiring to encourage colonization of its territory of Upper California, entered into an arrangement with the Order of St. Francis to establish Missions in the new country that should be the beginning of future villages and cities to which Spanish subjects were encour-

Long before the Gold Rush, the last of a chain of Missions was completed, linking the vast territories of California together in a series of picturesque and beautiful places of worship and rest. They still stand, monuments to the vision that was born out of grim necessity and missionary zeal.

aged to emigrate. It was the understanding that by this arrangement the Franciscans were to possess the Mission properties and revenues for ten years. But the Franciscans were left in undisputed possession for more than half a century. The great dream of the founders collapsed when the Mexican government confiscated them, drove the Indians away and sold the Missions. The result was that the Missions were abandoned and the buildings ruined.

All the Mission structures were more or less beautiful. The Mission of San Antonio de Padua, near King City, is said to have been the finest of the northern Missions, while San Fernando, built in 1797, is considered to have been the finest of the Missions of the south. On the slightly elevated plateau on the outskirts of Solvang (Sunny Vale), largest Danish settlement in California, stands La Mission de Santa Ynes, founded in 1804, nineteenth in the chain. This Mission is one of the most beautiful of all the Missions and a great deal of restoration work has been done. Santa Ynes Mission was the last of the Missions to be secularized in 1835.

The most famous and best known of all the Missions and perhaps the best preserved, is Mission Santa Barbara, founded in 1786. It is called the Queen of the Missions. It was rebuilt in 1815. The entire facade of the church is based on the Ionic order blended with Spanish and Morish architectural features. Within its cloister is the Sacred Garden. Admission to this garden is denied most men from the outside world and all women except visiting royalty and the wife of the President of the United States.

It may be of interest to know that in the old days in California the friars wore gray habits. But in 1897 Pope Leo XIII decreed that brown was the only official color of the Franciscan's attire. The order was founded by St. Francis of Assisi, an Italian friar who died in 1226. The friars of the order live a life of self-denial and modest simplicity patterned after the life of the founder.

It was around the old missions that the social life of early Spanish inhabitants centered. There was



Twin-towered Santa Barbara Mission high in the mountains above the resort city. The altar light has burned 170 years.



feasting and music, toil seemingly easy, and the burden of existence light. And yet there were many difficulties to overcome. When we look back upon the work the missionaries did, it is almost unbelievable that it was done. The Indians performed most of the labor under the directions of the Fathers. The Indians were tractable as a rule. Once or twice they rose against their masters, but the padres' attitude was kindness and forgiveness. The Mission properties became very valuable. You can read about it in Richard Dana's romantic, "Two Years Before The Mast."



Mission San Gabriel

The road connecting the Missions was called El Camino Real (The King's Highway). There was a day's journey from one Mission to the other.

Mission San Gabriel Arcangel was founded September 8, 1771, nine miles from the center of the City of Los Angeles. With its picturesque bell tower and its beautiful outer stairway, it came to be known as "The Pride of the Missions." The Indians were much impressed when the first military governor of California, de Neve, came marching with the banner of the Virgin in front, the chanting priests, and the procession of soldiers. The earthquake in 1812 demolished the Mission, but today the old Mission has been beautifully restored.

The motto of the founder of the Missions, Junipero Serra, the apostle of California, as he is called by his friends, was "Always go forward — never turn back!" He was born on the island of Majorca in the Mediterranean. He was 36 years old when he came to the new world and lived and worked here until his death in 1784. His headquarters was Mission San Carlos de Carmelo, six miles from the city of Monterey, at the beautiful Carmel by the Sea. This was the second of the Missions and was founded in 1770 by himself. He was buried within the sanctuary of the church that was erected there during the last of his life. He ended his laborious life at the age of seventy years, nine months and four days. His name is without a stain. He followed the paths of the martyrs and the dream of his boyhood.



Mission Santa Ynes

Mission Dolores San

Francisco de Assisi was the sixth Mission and was the beginning of the metropolis of San Francisco. It was founded October 9, 1776, and today the old structure stands by the side of a large church in the heart of San Francisco. It was in this old Mission that Bret Harte in 1868 read his poem:

### THE ANGELUS

Bells of the Past, whose long-forgotten music  
Still fills the wide expanse,  
Tingeing the sober twilight of the Present  
With color of romance.

I hear your call, and see the sun descending  
On rock and wave and sand,  
As down the coast the Mission voices blending  
Girdle the heathen land.

Within the circle of your incantation  
No blight nor mildew falls;  
Nor fierce unrest, nor lust, nor low ambition  
Passes those airy walls.

Borne on the swell of your long waves receding,  
I touch the farther Past —  
I see the dying glow of Spanish glory,  
The sunset dream and last!

Before me rise the dome-shaped Mission towers,  
The white Presidio;  
The swart commander in his leathern jerkin,  
The priest in stole of snow.

Once more I see Portala's cross uplifting  
Above the setting sun;  
And past the headland, northward, slowly drifting  
The freighted galleon.

O Solemn bells! whose consecrated masses  
Recall the faith of old —  
O tinkling bells! that lulled with twilight music  
The spiritual fold!

Your voices break and falter in the darkness —  
Break, falter, and are still;  
And veiled and mystic, like the Host descending,  
The sun sinks from the hill!

(The photos used are by courtesy of the "ALL YEAR CLUB OF SOUTHERN CALIFORNIA.")

### Little Things

What will it matter in a little while  
That for a day we met and gave a word,  
A touch, a smile upon the way?  
What will it matter whether hearts were brave,  
And lives were true, that you gave me  
The sympathy I craved, as I gave you?  
These trifles, can it be  
They make or mar a human life?  
Are souls as lightly waved as rushes  
Are by storm or strife? Yea! Yea!  
A look the failing heart may break,  
Or make it whole  
And just a word said for love's sweet sake  
May save a soul.

—Anonymous.



# Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Grand View Seminary  
Des Moines 16, Iowa

## Christmas Greetings

On behalf of the national board of AELYP, I would like to extend a most sincere Christmas greeting to all youth throughout the synod. Soon, families and friends will be united once more for the holidays. Gifts will be piled high, good things to eat will stimulate the appetite, cheerful greetings will be exchanged, and a festive atmosphere will prevail. While we are taking part in these Christmas activities, let us not forget the true meaning of Christmas. May this Spirit of Christman be born anew within us, that we may glorify this Christmas-time with open hearts, deeds of kindly service, and the spirit of good will toward all mankind; through Jesus Christ.

The best of wishes to you and yours for a Merry Christmas. May it brighten the days of the youth to come

Lavern Larkowski.  
President, AELYP.

## REMEMBER TO GET YOUR COPY OF YULE!

## The Happiest Time of the Year in India

By ANIL JHA

Editor's Note: We know that you will enjoy this interesting account of Christmas in India written by Anil Jha who is studying at Grand View College under the sponsorship of AELYP. During Christmas vacation, Anil will visit our congregations at Omaha, Kronborg, Nysted and Cozad, Nebraska; Denmark, Kansas; and Brush, Colorado.

In all the Christian countries of the world Christmas the greatest of all festivals, is observed with great interest. This is the festival when all people rejoice in the new-born Savior. The happiness of the people knows no bounds and they express their happiness in many different ways. Let me tell you about our way of observing this great festival in India.

We in India consider this festival the greatest one and we compare this period of time to an elephant. Before Christmas we clean our houses and surroundings. This is the busiest period and it finds everybody busy. Women are busy cleaning their houses; men are busy making plans; and there is nothing to say about the children except that they are in their own world busy with nothing. The Spirit of Christmas is now taking place in everyone's heart.

After the children are in bed and asleep their mother and father talk about the gifts. The most important gift is cloth. Clothes must be given to every one in the family. It has become a custom to go to the church on Christmas evening wearing the

new clothes received for Christmas. Then everybody has a chance to look at the others' new clothes. Last year a very unusual thing happened in one home. A man who had many children forgot to buy new clothes for one of his sons. The boy filled the whole house with his loud cries and I thought that someone had died in that house.

Not only do the people decorate themselves with new clothes but they decorate their homes as much as possible. In our country most people are so poor that they are not even able to buy colored paper with which to decorate. They take the green leaves and branches of leaves and tie them into a thin rope. Some people put flowers in the ropes with the leaves to make it more colorful. Then they hang them around the house just under the roof. On that special night we burn candles. Last year I remember that I used an electric light. It drew the attention of many people.

It is also our custom to decorate the church during Christmas. The church is well decorated with green leaves and colored paper. We buy the paper especially for the church. The people put candles on the altar and hang some around the church. The church bell rings at seven o'clock to remind us of the new-born King. It is surprising to see the people on that night. Last year I remember that some people had to sit beside the altar because there was not enough room. Church begins with the singing of Christmas songs and soon after the Christmas message follows. If it is possible we try to have some beautiful song with our ordinary musical instruments — the violin, flute and small organ. On that night the church service is long but we do not get tired because our hearts are filled with the new Spirit. It usually takes one and a half hours. As soon as church is over we try to meet each other to give greetings.

After church the people go home and make bread. The whole atmosphere is full of fun and the smell of bread. The children sit together in front of the house under a tree and sing songs and sometimes they go into the kitchen and bring out bread for everybody. They forget the evil things of the past and everyone is friendly at this time. The next day, early in the morning, you can see people going into houses with some bread on a brass plate and coming out with another kind of bread. Rich and poor both share their happiness during this festival.

On Christmas day every house has a good meal. They keep a big chicken or goat to kill for Christmas. Boys and girls of the homes are always looking forward to the day when they can eat the meat. In our home we generally kill a goat but last year we could not manage to buy one so we killed two big ducks and everyone had a nice meal. The whole family came to our house for dinner.

Now one of the most important things is to have guests during Christmas. During this period of time it is the custom to visit one's relatives. The hosts receive their guests with great honor. They are asked to sit on the bed placed in front of them. Then the woman of the house comes with a pot of water and she washes their legs and anoints them with oil. They



# It is Christmas Everywhere

by

Gudmund E. Petersen



**W**HILE I was a child there was a certain suspense in the afternoon before Christmas eve. Mother and father would close the door to the kitchen while they decorated the Christmas tree in the next room. Never was there a day when we children found it as necessary to go into that room for something or other as at that time. Our excuses were weak and brought very little result but we so hoped we could perhaps get one little glimpse at the tree ahead of time. Chores had to be done early because we had to get to church a little before suppertime. It was after that service that we really felt that Christmas had begun. When we returned supper was ready with all of the trimmings. How good the roast duck did taste, and there were many other good things; so when we rose from the table we felt, I am sure, the way the stuffed duck had felt earlier. But the dishes had to be done up and everything set back into place and of course that was one time when it was not hard to do because greater things were in store for us.

The next hour was spent in singing the well known, and much loved Christmas hymns. I can still see how each one of us took his accustomed place in the living room, and this too was special as the living room was only opened for company or special occasions. Grandfather and grandmother came from their room and the rest of us came from the other side. And could we sing! A certain festiveness settled over the home. Then after the singing all of the packages were brought out. Never had we realized

talk about Christmas and the past. They might kill a pork or goat and have a good meal. After the meal they sing and play instruments. One thing you will not find in the house is drinks. Not a single house is supposed to have that kind of thing, but the evil spirits still work in some houses. Thus, the guests spend a few days enjoying the hospitality of the hosts.

To have a picnic during Christmas is very common in our country. During this time the climate is very suitable for picnics. Last year about one hundred people went on a picnic together. It was a very beautiful place surrounded by hills and forest with a small river in front of us. The ladies cooked three goats and a big wild boar which some people had gotten in the forest. We had six different things to eat. But as people say when you have a lot to eat, "Your stomach becomes small and you can't eat." That same thing happened to me.

Yes, Christmas in India is really the happiest time of the year.

there were so many hiding places in one house. We danced around the tree singing, "Nu har vi Jul igen." The packages were now opened. After that came the pause for a cup of hot chocolate.

I felt that Christmas should always be like this. Surely no other way could be quite as nice. Still today we have in our own home made some alterations. My wife was used to some different customs and with each of us adding to the celebration and dropping a few other things I believe that we still have retained the festiveness. The "Nis" has been replaced with a Santa Claus on the piano. The tree is decorated a little earlier but the same secrecy, singing and happy faces shine in our home as did in mine. The early evening service has been changed to a late evening service but the feeling that it is Christmas is there. New faces replace the old ones but the memories still exist.

All of these changes indicate one thing to me. Regardless of the traditions, Christmas will be enjoyed providing that the Christ child is not left out. I am sure that if my family and I could celebrate Christmas in any European Christian home that it would still seem like Christmas. The reason behind the traditions is really what makes the festiveness. Until our eyes were opened to this we thought that the world had gone wrong, but when we understand other people a little we realize that where Christ has a place in the home there we will always find Christmas celebrated with equal joy. I love the little song by Henry Wadsworth Longfellow, "I Heard The Bells On Christmas Day," which expresses some of my feeling when we think that things have gone wrong with the people. Let me quote a couple of verses from it.

"Then pealed the bells more loud and deep:  
God is not dead, nor doth he sleep;  
The wrong shall fail, the right prevail,  
With peace on earth, good will toward men.

Till, ringing, singing on its way,  
The world revolved from night to day,  
A voice, a chime, a chant sublime,  
Of peace on earth, good will toward men!"

Christmas can be celebrated with equal amount of joy in the various traditions provided that God is allowed the top place in our homes. If we can receive Christ with humbleness and with a thanks to God for His wonderful gift to men I know that it will be Christmas anywhere.

Man is not the creature of circumstance. Circumstances are the creatures of men. — Disraeli.

## A Stark Picture of

## The World Into Which Christ Was Born

Alfred C. Nielsen

Saadan stred verden en vinter haard,  
længtes med soltrang i hjertegrunden,  
stred med en vinter paa tusind aar,  
tænkte, den skulde til vaarem vunden.  
Men da den følte, dens kraft var omme,  
da først lod Herren sin sol nedkomme,  
da først kom Jul!

Jonas Lie.

**U**R Savior said, "Suffer the little children to come unto me." He did not despise the fallen woman. A constant complaint by the self-righteous was that he associated with publicans and sinners. When he was born the angels sang, "Peace on earth, good will toward men."

It was Caesar Augustus who gave the order that a census should be taken. In obedience to this Mary and Joseph went to Bethlehem. At that time Augustus had been Roman Emperor but a few years. He was just beginning to lay the foundation for Roman peace and Roman law. It took many years to complete that structure.

It was a harsh and turbulent world. Life was cheap and morals were low. It was common practice that sickly or deformed babies were left in the woods to perish. In Sparta, at least, children were taught that it was not a sin to lie and steal, but it was a sin to be caught. Parental authority over children was absolute. Under the Roman Republic a father had the legal right to kill his son for disobedience.

The position of woman in a society is often an indication of public and private morality. Generally women are weaker physically than men. Where militarism is strong women's place is low. In both Greece and Rome at this time women were regarded as inferior beings. They were given no part in public affairs, and little or no education. Their place was in the home. Marriage was a means of producing legitimate children. Infidelity ran rife. In Sparta the relation between men and women was much like a modern stud farm. The production of healthy children was of supreme importance. Society needed many healthy soldiers.

Life was cheap. The institution of slavery was accepted as a necessity. High minded Plato took it for granted. Armies marched up and down the land, and slave traders followed the army. Prisoners by the thousands were sold into slavery. Among them were many men of high distinction.

Uprisings among the slaves were common. The leaders in Sparta lived in constant dread of their slaves. Less than three decades before Jesus was born, a slave uprising occurred in Rome which struck terror into the hearts of all true and noble Romans.

The leader of this insurrection was a man named Spartacus. He was a man of superior intelligence and education. He gathered a slave army of 120,000 men. He defeated one Roman army after the other. Senators and millionaires demanded decisive action. They trembled lest they lose all their ill-gotten wealth and luxury. A stronger army was sent out against the slaves. This was too much for Spartacus and his men. He fell while fighting fiercely, and most of his men perished with him. Some fled and were hunted like wild animals. Six thousand were crucified along the main highway out of Rome. Blue-blooded Romans could once more sip their rich wine in peace. To indicate the low state of morals at this time, the experts tell us that not one Roman protested against this treatment of unfortunate human beings. The Roman conscience was dead.

Caesar Augustus had put an end to the Roman Republic. It was good ridance. It was too corrupt to endure. Under the Republic most of the civilized world had been conquered. The Republic could conquer, but it was not able to govern. The leaders could not agree among themselves as to the division of the spoils. There were spoils to be divided both at home and abroad. Parties fought parties, the rich fought the poor, and generals fought generals for loot and power. Marius had fought Sulla, and Caesar had fought Pompey. Tax collectors and grafters rushed to the provinces to fleece the people. There was neither peace nor prosperity. Palestine, Syria, Greece and Egypt were invaded by the Roman hordes, and the Roman world groaned in anguish. Then came Caesar Augustus, and Christ was born in Bethlehem.

Christ was born in a Roman province. His people were despised by the haughty Romans. They were small and rebellious. The Romans had the best army in the world. Christ had ideas, and his heart was full of compassion. He said, "Blessed are the meek: for they shall inherit the earth." The strong laughed. Such talk was sheer idiocy — Five hundred years passed and the Roman Empire had fallen. But the church of Christ stood securely. The meek Christ had conquered mighty Caesar.

Best wish for a happy and blessed Christmas!





# Our Women's Work

Editor

Mrs. Ellen Knudsen, 1114 South Third Avenue, Maywood, Illinois

## Random Thoughts at Christmas

My Christmas preparations should be completed by now, and the holiday season planned. The third candle on the Advent wreath has been lighted, and we are reminded Christmas is near. The air is filled with music, the city has long been transformed into a spectacle of beauty and loveliness, and one is carried along in the festive mood of rushing crowds.

Why do we spend so much time on material preparations for Christmas?

I relax and quietly ask myself, "Am I prepared to let Christmas reign in my own heart? Is it attuned to receive the glad tidings?"

In the memories of my childhood I feel again the ever-present warmth and security of home as our family gathered at Christmas to share and to celebrate. To a child there are no doubts; there is a joyous faith and sincere belief in the song of the angels as they proclaimed the birth of Christ.

So much is centered about the child, the Christ Child. Is it because it is easier to appeal to emotions and sympathy through the life of a child that we must be reminded thereof year after year? Why are we apt to forget this same Christ as a man? Perhaps somewhere in the course of our life we didn't mature sufficiently to meet the demands Christ, the Savior, makes of us. We become self centered, and we are often afraid of the responsibilities He places on us.

I recall so vividly the winter of 1946 in Berlin, the most severe in years. People died by the hundreds. As Christmas approached every effort was made to make it a good Christmas, even though the material resources were limited. It seemed so out of place to sing of joy and love when around us was starvation, death, and destruction, the horrible aftermath of war. And yet!

One gloomy day as I made my way through the streets of rubble, I heard music. Out of nowhere came an organ grinder, pushing his cart and grinding his worn instrument as he moved along. He, too, had seen better days, as his shabby and tarnished uniform revealed. But he and his little monkey were undismayed as they trudged along; cheerful and happy. As if by magic they soon had an entourage of happy children; some had shoes, others had rags around their feet; some had coats, others were blue with cold. But they laughed and danced around the "Christmas Man" and his little companion. It was inspiring to hear them as they sang their familiar carols, "Ihr Kinderlein, kommet," "Stille Nacht," "O du fröhliche, o du selige"! And when the little monkey rattled his cup, they gave gladly their meager offerings.

And then, further along the street of rubble, the chimney-sweep, the jolly little fellow in black costume

and top hat, with the traditional smudge on his forehead, was making his rounds of inspection before the holidays. He is the symbol of good luck, and he comes to every household to bestow it. And, incidentally, to receive a little token in return. Families bless him, and give again of their resources. It is indeed blessed to give.

To them who walked the street heaped high with rubble, Christ was not only the source of joy; He was also, and is the Prince of Peace. In the midst of war's bleak desolation He called them to a life of love, to a new life of brotherhood, with respect for and tolerance toward those who were different. Deep in our hearts, whether we walk the streets of rubble or the streets of Manhattan, we seek to know and to experience the meaning of the birth of Christ.

And so, when the lights have burned down, and all the material things of Christmas are gone, we give thanks again, seek quietly the joys of the heart in the fellowship of Christ and pray: Thy Kingdom come, Thy will be done!

Elise H. Olsen.

## Christmas Trees

The Christmas trees of many nations are again lit in the Museum of Science and Industry. This is the thirteenth year in which the eighteen or more twenty-foot spruce have been decorated according to the country they represent. They are beautiful and impressive as they stand there side by side. The French tree is all white, the Armenian has colored lights and the decorations are strands of nuts, some gilt and some naturally brown. The Japanese has colorful lanterns and the Chinese dainty paper fans. The English is topped with a crown and hung with Christmas cards. We walk along and admire each one in turn. But we are a little restless. Where is our tree? Ah, there it is! Kræmmerhuse, flags, angel cut-outs and all! It isn't a surprise. We knew all along it would look like that. And yet we had to see it. To us it is the most beautiful tree. We have admired them all, but this particular one embodies traditions and customs which strike a chord deep within us. We don't make comparisons. Christmas trees are above that. Each one has a charm and dignity all its own. And to the two people behind us who are chatting in a strange tongue we know that there is another particularly beautiful tree. We are standing among traditions and customs the assemblage of which has made our country great. And may it never happen that it will be regarded as un-American to keep Christmas in the cherished themes of many nations. And may Silent Night, Holy Night be heard around the world as a tribute to the Christ Child in the manger!

A blessed Christmas to all!

Ellen Knudsen.

Modern Architecture No Longer Looks  
Only Into The Orthodox Past, But Is Giving Us

## BUILDINGS FOR TOMORROW

(An Editorial Feature)

**S**EVERAL thousand years ago King David stood up to make a speech to his people. "In it he directed his son, Solomon, to build the temple, after first admonishing him to serve God with a perfect heart and a willing mind. He then closed with a word of advice, and words of advice given to the famous wise man of the Old Testament ought not to be taken lightly: "Take heed now; for the Lord hath chosen thee to build a house for the sanctuary. Be strong, and do it." (I Chron. 28:10)

That verse is a very modern text. Last month, church construction in our nation set a new record with work started on an estimated \$58,000,000 worth of buildings. Over a half-billion dollars have been spent this year. Such great expenditures raise grave questions of stewardship responsibility, not only as to how the money shall be found, but as to how it can best be spent. Building committees can find excellent help in new books being published on the subject. The purpose of this article is not to try to solve local problems, but to try to create interest among lay people in the possibilities of an energetic building program. Unapologetically, it will present a modern view.

A drive by auto through most new residential areas reveals that something of a revolution is going on in church architecture. Church building has commonly been carried out along traditional lines, conforming to conventionalities as much out of respect for the past as out of concern for the needs of the present. A great steel and concrete cathedral built today in less than a year's time has no need for flying buttresses — stone supports which originally were intended to support the wood and stone frame to keep roofs from pushing out the walls. Today great stone

columns are not needed as they were six centuries ago, to support the massive weight of stone up above. Such unoriginal practices have pigeon-holed originality in favor of orthodoxy, and the result has been a long series of illogical, prosaic structures which hardly represent our civilization today. The modern trend is to make church construction as worshipful as possible, but to keep it in harmony with our times.

### Architecture is an Expression

Goethe said that architecture is "frozen music." He was referring to the noble artistic elements of great cathedrals, the principle buildings on which were lavished real artistic care in olden times. The beautiful hand-carved ornamentation of the medieval cathedrals are tremendously expressive — soaring pinnacles, whimsical gargoyles, delectable tracery. All these are meaningful as products of that handtooled age. Today they are, in this writer's opinion, out of place.

When St. Paul's Cathedral in London was completed, the king went to inspect it on a state occasion, and in his judgment, the great and beautiful building was **amusing, artificial** and **awful**. Today a builder would be dismayed by such an evaluation, but the royal architect was overjoyed by the compliment! For in his day "amusing" meant "amazing;" the word "artificial" meant "artistic;" and the word "awful" meant "awe-inspiring."\* Words have a way of changing their meanings, just as customs outside semantics also change. Words are the scaffolding in which we erect our thoughts, and when they get wobbly, it is good to renew them.

Like words, architecture is an expression. And it

\* Fosdick, *Living Under Tension*, Harper, 1941, pg. 185.

The \$300,000 Geihsemene Lutheran Church, Seattle. This structure illustrates an understanding of contemporary church needs.





must be an honest expression of its own time, and not the regurgitated result of copying the customs of the past. We have a religious and cultural heritage, and we must respect it, of course, but we ought to make room for original, creative and representative ideas of our own. Stately Gothic was once modern; simple Colonial was once modern. But the features about those styles that make them part of our Christian tradition are not the columns, nor the white-painted facades and the bell-towers.

The expressive facets of cathedral tradition which we can still maintain in modern buildings have to do with scale — height, size and proportion as they are related to the individual. They are the spiritual tradition which **can** be preserved in contemporary mode. (Zion Lutheran Church of Portland, Oregon, is an example.)

What are the essentials of "good architecture?" O. Reuben Johnson, an architect from St. Paul, says that there are three broad features which must be considered: 1) Beauty; 2) Function; 3) Expression. What he means by the first two is quite clear.

Beauty is not measurable and is quite relative, but the term "beauty" is easily understandable. A building must also "function" well; it must be useful to its purpose. The third element of "expression" includes such practical matters as "a recognition of prevalent economic factors, the relation of the Church to the entire social structure in which it functions, and a creative utilization of the available building materials, tools and methods."\*

Great preachers would be great preachers any-

\* *The Lutheran Companion*, Vol. XCIX, No. 21, May 26, 1954, pg. 9.



**ZION LUTHERAN CHURCH, PORTLAND, OREGON**

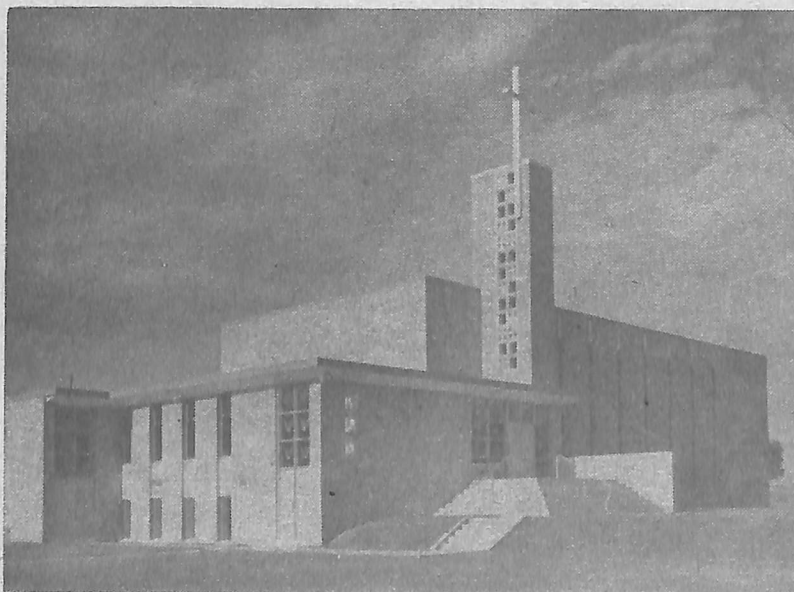
This Missouri Synod church preserves Gothic lines, but is of contemporary design. Glass blocks set in brick walls admit daylight.

where, but any study of the psychology of religion reveals how important are the contributions made by such things as acoustics, lighting, color, ventilation, etc., all of which are important parts of architecture. Many congregations have peculiarities of worship, and of other activities, which are not pleasing, but into which they are coerced by the limitations of ill-planned buildings. A sudden unanticipated need can inspire the hasty construction of an addition to a church which may turn out to be unsightly, and eventually inadequate. Successive mistakes of that kind can end up in a kind of architectural malapropism such as is illustrated nearby in this article. Careful planning can make a new church, or a remodeled church, an elevating place of inspiration where the pastor, the choirs and the organizations can carry on their great work.

#### **Evaluating the Church's Work**

Building a new church can itself be a spiritual experience for a congregation. Some will object that buildings themselves are material, and thus of minor importance. Nevertheless, the facing of a building program by a church body calls attention to numerous considerations which are largely neglected at other times. A careful evaluation of the work of a church in the light of new facilities and new potential can be the rejuvenating of the whole church program. Sometimes church and church-school practices have undergone a great change for the better long before the ground is broken simply because the congregation has suddenly taken careful stock, in planning a new building.

A quick glance at some of the churches pic-

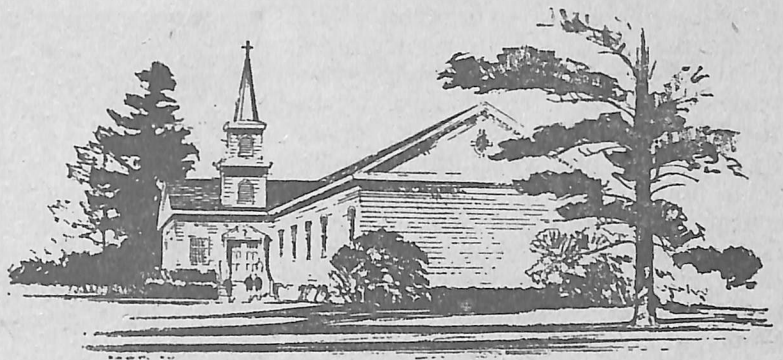


**Trinity Church of Pelican Rapids, Minnesota, was dedicated a few months ago. This modern nave seats 600.**

tured in these pages shows the revolution that is taking place in church styles. One of the most impressive and expressive examples we have seen of creative, imaginative designing has been done on Gethsemane Church in Seattle. Lutheran churches all over the nation have taken the lead in breaking the bonds of commonplaceness that characterized church construction a decade or two ago. Lutherans are strong on doctrine and orthodoxy, and so it is a little startling to see them so progressive in this respect. But Dr. Harry Atkinson, director of the National Council of Churches' Bureau of Church Building, says, "A great religious architecture can only arise out of a great religious faith." At this year's convention of the Church Architectural Guild of America, in Knoxville, the top awards were received by two Lutheran churches built in modern style, one large and the other small. Mount Zion (Missouri Synod) Church of Minneapolis won top honors for churches seating more than 300. (This church is not pictured.) For smaller churches, the award went to Christ the King (Augustana) Church, of Van Nuys, California.

It is possible to have a modern vision, and to utilize traditional lines. The Lutheran Church of the Redeemer, Atlanta, has succeeded remarkably well, in our opinion. This congregation has doubled in the last seven years, and now, under Dr. John Brokhoff, has 1,500 confirmed members, a church property valued at over a million dollars, and an annual budget of over \$140,000. Its far-ranging plans include a day school and a hospital-clinic. The easily recognizable Gothic suggestions in this design give the interior the height of ceiling, the basilican length, and the general spaciousness with which we associate our praise to almighty God.

A new church in Camp Douglas, Wisconsin, shown here in a line sketch, moves in a different direction. Its more modest construction is, however, very pleasing to the eye, with its combination of low modernity and colonial-like bell tower. More severe, but in complete harmony with our age is Trinity Church of Pelican Rapids, Minnesota. This church is built on a combination of modern materials, using reinforced



Conservative but pleasing appearance of St. Stephen's Lutheran Church in Camp Douglas, Wisconsin.

concrete, brick, tile block, steel, stone and wood, and seats 600. There are those of our readers, of course, who prefer the traditional construction which characterizes the country churches of Denmark (as in our church in Luck, Wisconsin). However, even in Denmark, in the huge and magnificent Grundtvig Church of Copenhagen, the builders have modified the traditional features in a most imaginative way.

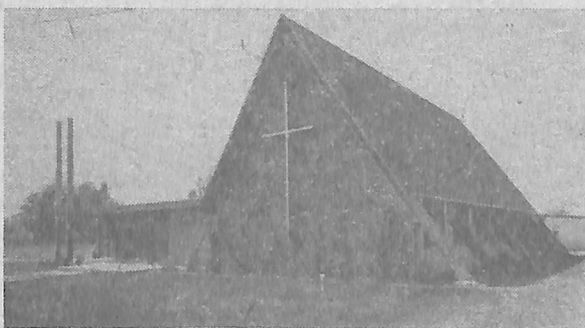
One of the commonest features of modern building is the use of a kind of "A" frame, with long, sharply sloped roof, as in the case of First Lutheran Church of Onalaska, Wisconsin. Such design results in a considerable saving in total cost. It also gives interior height, and does away with the "gymnasium" appearance of many low, flatroofed fanes. This church cost \$175,000 and has an overflow capacity of 570. Our own church in Seattle, pictured in the last issue of LUTHERAN TIDINGS, is an example



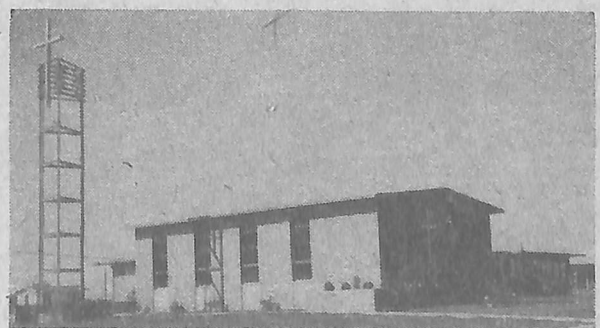
How not to build a church.

of this type of modern design, and uses in addition a high tower with a mounted cross, but no spire. The whole story of the building and financing of the Seattle church will be told in a March or April issue of LUTHERAN TIDINGS.

The use of a tall, slender tower, or simply a tall totem-like cross, is widespread, and serves to identify for the passer-by the nature of the building. In addition, it is distinctive, dignified, and represents an additional saving in costs. The open tower and cross in the Midland Lutheran Church of west Texas is an



Christ the King Lutheran Church, Reseda, Calif. You wouldn't believe how little this church cost. A church bell will hang on the frame to the left.



Midland Lutheran Church, Midland, Texas. The triangular tower provides an ecclesiastic touch and gives a much needed suggestion of height.



example of what this simple ecclesiastical device can do for new architecture.

How does a congregation start out on a building program? In many a congregation, even to suggest such a thing is to meet with shocked, closed minds, and to be termed a radical, a visionary, a spendthrift and a fool. In answer, let us tell now the true story of what happened in one of the most amazing building programs we know of.

### A Budget, Not a Miracle

The award-winning house of worship of Christ the King, in Van Nuys (see picture) is largely the result of the efforts of an architect who felt a challenge, and a pastor who is resourceful under necessity. Pastor David Sward was determined that his little mission congregation was not going to worship in a "cracker-box." Most mission churches seem much like new garages, with a sort of low-slung look, and a minimum of the extras that could add a look of dignity and quality. In the frantic effort to save money, quonsets, rectangles, squares, and all manner of inappropriate designs are used, and the short-sightedness is usually regretted before long.

Pastor Sward went to the architect firm (Culver Heaton, AIA, of Pasadena) and explained his needs. He persuaded the designer to undertake the work without revealing to him the budget. We can only conjecture what the architect felt when he learned afterward that the church was absolutely not to cost over \$25,000, and that the plant must be flexible enough to be used for worship, for Sunday School, church dinners, recreation and administration. The committee that was formed had its usual quota of preconceived ideas as to what was essential, but the architect skillfully directed its thinking along more probably and less fantastic lines, and together they eliminated much expensive theological ornamentation which usually is thought of as required in a church. The "A" design was economical, and provided the vertical motif which lifted worshipers above the squat propor-



Lutheran Church of the Redeemer, Atlanta, Ga., (see text)

tions of the usual mission church. Simplicity, scale and taste were used to obtain an atmosphere which money alone cannot buy. Seating for 150 persons is provided, with a choir and electronic organ in the rear concealed by a movable screen. Acoustical folding panels swing from the walls to provide eleven Sunday school classrooms. (The Pastor's office and the kitchen furnish adult classrooms.)

### Church Dinners? Yes!

The carpet may be rolled, providing a space 24 by 48 feet for use as a parish hall. Tables are stored in a closet next to the chancel, for use in serving church dinners. A sliding window opens between the kitchen and the parish hall, for serving cafeteria-style on a stainless steel counter. Outside a paved parking lot doubles as a recreation area for active games. A fenced grass plot behind the building restrains smaller children.

When all the bids were in, the final contract was let, and the total cost was an amazing \$24,822.

No wonder this design won top awards!

The interior is a blend of color radiating from the sanctuary with its ceiling of soft blue-gray and beams of dark blue; the wood walls of the chancel are warm redwood. The furniture is a blending of red mahogany, with the dossal curtain natural and gold; a large cross



Grundtvig Cathedral in Copenhagen uses familiar stepped roof to give pipe organ effect and still preserve characteristic feature of Danish churches.



Typical of the Danish country church is this one in West Denmark, Wisconsin.



First Lutheran Church, Onalaska, Wis. The tall recessed front door area is contemporary, as is the economical "A" construction.

suspended high on the curtain is of aluminum, and the altar candle sticks are brass. The walls of the nave are yellow ochre, and the floor is tan. A movable planter and screen divides the rear into a foyer area, while the same movable units are used at the other end of the hall to conceal the chancel when the room is used for socials.

### Facing the Challenge

In our synod in recent years several building programs have been undertaken. Some are only in planning stages. Other congregations probably should be planning, but have been uncourageous and reluctant. The church at large has a long history of cultural leadership and stimulus which has gone hand in hand with its spiritual leadership. Once the patron of the

arts, the church today does not occupy the unique position it then had, when the building of great cathedrals meant livelihood for craftsmen and artists.\* However, no community is a real American community if it has no churches. Churches are a real and lively part of community life, and they should not hesitate to assume leadership. Their members should not hesitate to take on the work of planning for the future.

And when they do, let them not be too tied to the past! Let them look on antiquity with respect, but on the future with confidence! Let them remember that they are not building monuments to memories, but that they are **building for tomorrow!**

\* The Lutheran, Vol. 36, No. 18, Feb. 3, 1954, pg. 12.

### Sewing Machine for Porto Novo

The goal has been reached. Sufficient gifts have been contributed with which to purchase a paddle sewing machine for the girls' sewing class in the Basic Training School, Seva Mandir, at Porto Novo, India. And the children of our Sunday Schools have contributed the sum of \$162.35 for another sewing machine — a specific gift to the children's home, where many, many garments have to be made every year. The children's gifts have been acknowledged in "Child's Friend" and the adult gifts in "Lutheran Tidings."

I wish herewith, in behalf of the Porto Novo mission, to thank each and every one of you who has contributed toward this worthy cause. I assure you that the much needed machines will be deeply appreciated. The check was sent out by airmail on December 1st, so as to reach Miss Chakko in time to make the purchase for Christmas.

But now that we have reached our present goal let us not forget the Porto Novo mission with our gifts in the future. Funds are always at a minimum at Seva Mandir (the name of the school), where two devoted Christian women, Miss Chakko, a native Indian, and Sister Vibeke, a Danish trained nurse, carry on a tremendous work in their effort to help some of the underprivileged children of India to rise to a higher plane of human living than would otherwise be possible for them. They carry on the work well where Anne Marie Petersen left off after a life of devoted service. And the work at Seva Mandir has now expanded to include also a girls' seminary for training teachers in Basic school teaching. Some of Anne Marie's orphans are now teachers, some have been trained as nurses and midwives. Others serve as Bible women — we would call them evangelists.

But Mary Chakko writes that they need more college-trained teachers at Seva Mandir, and would welcome a young woman, or a young married couple, to come out and help them.

Let us hope that some qualified persons will feel the urge to go out and render a service where it is so desperately needed.

I should like also to remind all who are interested in the P. N. Mission to save used stamps of all kinds and send them to Johannes Jepsen, 426-43 St., Brooklyn 32, N. Y., who collects them for the Mission.

A list of the latest donations to the Sewing Machine fund is herewith included, with the final result.

May I extend also my sincere wishes for a blessed Christmas and a happy New Year for every one of us!

Nanna Goodhope, Viborg, S. D.

### Gifts Received For Sewing Machine For Porto Novo

Andrew Christensen, New Haven, Iowa, by Johannes Jepsen	\$ 2.00
Alice Jensen, Des Moines, Iowa, by Johannes Jepsen	2.00
Mary W. Andersen, Van Nuys, Calif., by Johannes Jepsen	1.00
Signe M. Jensen, Tyler, Minn., by Johannes Jepsen	1.00
Danish Ladies' Aid, Askov, Minn., by Johannes Jepsen	10.00
Mrs. Peter Rasmussen, Marquette, Neb.	2.00
Johannes Jepsen, Brooklyn, New York	4.00
Mrs. Minnie Kilgren, Seattle, Wash.	1.00
Dalum Ladies' Aid, Dalum, Can.	5.00
Jens and Anna Jorgensen, Tyler, Minn.	5.00
Kristine Jensen, Los Angeles, Calif.	5.00
Mrs. William Due, Exeter, Neb.	5.00
Danish Ladies' Aid, Viborg, S. D.	5.00
Lutheran Rural Ladies' Aid, Flaxton, N. D.	2.25
Mrs. Hans J. Nissen, Marquette, Neb.	2.00
Danebod Ladies' Aid, Tyler, Minn.	5.00
Mission Circle, Kimballton, Iowa	10.00
Mrs. Erick Johansen, Tyler, Minn.	5.00
Agnes Nielsen, Exeter, Neb.	1.00
Mrs. Sara Madsen, Palo Alto,	

Calif.	5.00
T. P. Christensen, Iowa City, Iowa	1.00
Mrs. Harold Miller, Tyler, Minn.	2.00
St. Stephen's Mission Society, Chicago, Ill.	15.00
From one who knew and loved Anne Marie Petersen	5.00
	\$101.25
Previously acknowledged	85.00
Total	\$186.25

In behalf of the Porto Novo Mission, my sincere thanks for the donations and for all the fine letters that accompanied the gifts.

Nanna Goodhope.

### Thank You Letter

Nov. 26, 1954

Dear Editor:

Thanking you for the year gone by I wish you and your readers a very happy Christmas and a bright, blessed New Year. As both you and your readers know, we here collect any kind of material pertaining to Danes and Danish activities in the U. S. A.: books, letters, biographies, photographs, clippings, yearly reports, etc. etc.

I am sure that many Danes — especially of the older generation — have material put away in desks and cupboards, which maybe some day will be thrown away and burnt; such items ought to be saved now and sent to the Archives, where they will be kept and taken care of.

The Archives has now existed 24 years. It seems to me that the Archives is the most beautiful monument erected in honor of the Danish emigrant and that every Dane over there ought to take an interest in our work and future, remembering that what we collect here will be for the generations which will follow us.

I do hope to hear from many of my countrymen during the coming year. With kind, personal greetings, I am,

Most sincerely yours,

Sv. Waendelin, Archivist.  
Udvandrer—Arkivet.



## Grand View College And Our Youth

### Christmas Is Here With Joy Untold—

Yes, Christmas has come to Grand View College! The spirit of Christmas is in the air, it's everywhere. The plain old panes of glass in the Main building have taken on the beauty of stained glass—such is the miracle of artistic talent and a set of paints and brushes. Our master painter is Don Williams, and he has done a wonderful job. The trees are beautiful, too, and help to put us in the proper setting, so to speak.

Last week the girls' dorm was open to visitors, and we were hostess to many who came to see how we live. Is it necessary to say that our rooms were models of perfection? Well, we tried to make them so. The "inmates" had all worked very hard with the mundane cleaning jobs, but our real talent was displayed in the originality of our decorations. Our guests said we had a gracious home, and indeed we feel we do. After a tour of the rooms, we served punch and cookies to our visitors.

The annual banquet of the F. T. A. was again held in the Cloud Room at the airport. The honored guests were Miss Jessie Parker, State Supt. of Public Education, Mr. and Mrs. Norris (Mr. Norris is County Supt. of Schools), Dr. and Mrs. Nielsen, Dean and Mrs. Jorgensen, Mrs. Knehr, and Mr. Speed. The First Grade set was represented by Carol Jensen and Trudy Hurley. An excellent dinner was served, good and practical talks were given, and the Girls' Sextet sang several carols. As usual, Santa arrived by plane (From Minneapolis, do you suppose?), and the two young ladies were presented with gifts. We didn't actually see Santa, but we heard his plane! Carol, by the way, is our mascot.

The dorm party has not as yet been held (that event is scheduled for tonight), but we have no doubt that it will be as successful and as cozy as usual. There will be exchange of gifts, the lighting of the Wishing Candle, and refreshments. The Faculty women are invited as is customary.

This is the week when we have a story hour, when we listen to the telling or reading of Christmas legends or stories. There has been a suggestion that we combine this with the evening devotions, so now we shall see how that goes. Previously, the hour was set at four or five o'clock in the evening. This time has not always proven to be the best for a good

attendance. We hope that the new suggestion will be adopted, because we all attend devotions, and we personally feel that the person asked to tell or read a story to us should have a good audience.

Tomorrow night we shall give our Christmas Concert. Since it is in the future, we are unable to report it now, which might be just as well. Since your scribe sings in the choir, it might very easily be rather presumptuous to give "rave" notices about it. We can in truth report, though, that we have been working very hard on the numbers to be sung. We hope there will be a good audience, then we will do our part. After the concert, coffee will be served at the college.

By the way, did you know we lost a basketball game last Saturday? Even so, we rolled up a good score. If I remember right, the score was 75-58 in Muscatine's favor. Seems like the other team had a giant playing center (6-foot 9-inch, no less. No, sir, we really mean it.) Anyone who has ever seen or played basketball knows what a tall center can do. No excuses intended, just a few facts!

Since you won't be hearing from us until 1955, we sign off with our very best wishes for a blessed Christmas and a Very Happy New Year. See you in Lutheran Tidings in 1955. Until then, so long!

R. F.

### About Bethany Church

In LUTHERAN TIDINGS September 5, 1954, is a short article called "The Bethany Evangelical Lutheran Church of Badger, S. D., and Its Origin." I would like to add a few historical facts to the first part of the article, which may be of interest either now, or sometime when a more detailed account is written.

When the church was started in 1883, in Lake Albert and Lake Thisbed, it was called "Skandinavisk Menighed." The first church was a sod house built by Peter O. Nielsen and his neighbors at the site of the Danish Cemetery, which was dedicated the same year. There is a man still living who was confirmed in the old sod church; his name is Anders Madsen, who now lives in the Old People's Home in Arlington.

The first minister was a Pastor Cedric\* who drove over for the services from De Smith. Later they had another minister, Pastor Hinderlie. He lived half a mile north of where the parsonage later was built. In 1887 Pastor Hinderlie's home burned down. All church papers and documents were in his house, so they also were destroyed. Therefore, there is no written account of the church's first year. Also at that time, South Dakota was

\*) Spelling uncertain.

only a territory, so nothing was recorded.

Later, the congregation moved from the sod building, and then they had church services four places, in school-houses or homes.

In 1888 a man by the name of Jens Dalgaard walked from house to house urging people to get together and do more for their church. He especially worked to raise funds for a parsonage. (Jens Dalgaard was Mrs. Tony Sand's grandfather.) In 1899 an assembly hall was built at Lake Thisbed and at about the same time a church was built in Erwin.

About this time, Peter Andersen of Bryant built himself a new house and the old one he then moved over to a clump of trees on his farm. This he gave to the congregation, and it became their place of assembly.

Pastor K. Knudsen was residence pastor from 1889 to 1892. In 1892 Pastor P. H. Rawn came. He stayed at Lake Albert a year, and then moved to Erwin. The Erwin Church had separated from the Lake Albert Church and wanted its own pastor. Rawn was then in Erwin a year, while Rev. Aug. Faber was in the Lake Albert church. But Faber suffered from asthma and had to leave. Then Rev. Rawn came back to Lake Albert again. But he kept on serving the Erwin congregation until he left South Dakota in 1897. In 1898 Pastor L. Henningsen came and was pastor for all four churches.

From that time on, the history can be found in the church record.

H. P. Nielsen,  
Tyler, Minnesota.

### Acknowledgment

We are grateful to the LUTHERAN BOND for use of the picture of the old frame church, and the LUTHERAN COMPANION for pictures of Gethsemane Church, Seattle, and Zion Church, Portland. Pictures of other churches were loaned by the congregations named.

### A Monument for C. P. Højbjerg

Now that the ashes of Carl P. Højbjerg have been deposited in the Nysted, Nebraska, church yard, it has been suggested that his friends raise a monument in memory of a great teacher and preacher. To this end a committee consisting of John Johansen, Tyler, Minnesota, T. S. Hermansen, Marquette, Nebraska, and myself has been organized. Any member of the committee will accept contributions for the monument. These contributions need not be large. If you want to mail your contribution, please send it to:

Mr. T. S. Hermansen,  
Marquette, Nebraska.

Alfred C. Nielsen.



## OUR CHURCH

**Junction City, Ore.** The first step in a long range building program was taken at a special meeting of the congregation of Faith Lutheran Church last month. It was voted to construct a Sunday School unit to meet the needs of the growing Sunday School, at a cost of \$12,000. (Other facilities to be built as needed.) The new unit will be approximately 20 by 60 feet and will include four rooms and a superintendent's office. It will tie in with the present facilities and any additional future buildings.

**Circle Pines, Minn.** Pastor Harold Petersen of Askov, conducted services in this new mission field Dec. 12. The embryo congregation is served by District Pastors and by a student pastor.

**Chicago, Ill.** Children of St. Stephen's church here have undertaken an unusual project. They are trimming a Christmas tree with mittens to be given to freezing children in foreign lands.

**Alden, Minn.** The temporary building to be used for Sunday School and youth work is almost completed. Donated time and labor has erected this new addition. Pastor Vagn Duus was guest speaker in Dagmar, Mont., on Dec. 5.

**Greenville, Mich.** The debt on Trinity Church here has been paid off, and the mortgage was burned in special ceremonies Dec. 5.

**Tyler, Minn.** A large number of people will unite in membership in Danebod Church here on Christmas Day. The Danish Christmas service recorded last year will be broadcast in Denmark next week.

REV. CLAYTON NIELSEN  
WITHEE, WIS.  
5-1

Name \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
New Address \_\_\_\_\_

I am a member of  
the congregation at \_\_\_\_\_

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, Minnesota.  
December 20, 1954

**Detroit, Mich.** Dedication services for the new church of St. Peter's congregation will be held January 9, 1955.

**Racine, Wis.** Midweek Advent Vesper services are being held here during December. The custom, paralleling that of Lenten services, is getting wide-spread, and according to reports people are finding the innovation a good one. "Somehow or other, I had a much happier feeling from this service than from our Lenten midweek services."

**Newark, N. J.** Nine new members were welcomed into Bethesda congregation at services on Reformation Day. On Dec. 5, a "Danish Evening" was held with Miss Johanne Theill, of Denmark, speaking about her experiences with the United Nations International Children's Emergency Fund.

**Waterloo, Iowa.** A large number of new members also have recently united with St. Ansgar's congregation here. At the special services Dec. 5, three choirs sang, and a reception was held in the evening.

**Askov, Minn.** A local radio station, WCAL of Northfield, will broadcast Danish Christmas services Christmas morning from 9 to 9:30. The radio dial number is 770. The service originates from Bethlehem Church of Askov, with Pastor Harold Petersen in charge.

## Holding the World Together

What the soul is in the body, that Christians are in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, but does belong to the body, and Christians dwell in the world, but do not belong to the world. The soul, which is invisible, is kept under guard in the visible body; in the same way, Christians are recognized when they are in the world, but their religion remains unseen. The flesh hates the soul and treats it as an enemy, even though it has suffered no wrong, because it is prevented from enjoying its pleasures; so too the world hates Christians, even though it suffers no wrong at their hands, because they range themselves against its pleasures. The soul loves the flesh that hates it and its members; in the same way, Christians love those who hate them. The soul is shut up in the body, and yet itself holds the body together; while Christians are restrained in the world as in a prison, and yet themselves hold the world together. The soul, which is immortal, is housed in a mortal dwelling; while Christians are settled among corruptible things, to wait for the incorruptibility that will be theirs in heaven. The soul, when faring badly as to food and drink, grows better; so to Christians, when punished, day by day increase more and more. It is to no less a post than this that God has ordered them, and they must try to evade it.

—Epistle to Diognetus, 180 A. D.

## Notice

The Editor of LUTHERAN TIDINGS will be in California during the next two weeks. All contributions for the Jan. 5 issue should be sent to him, at 1775 Mentone, Pasadena, California, by Jan. 1st.

## From the Ordainor

We wish everyone in our Church a joyous Christmas. May we in the New Year rise in the power of the Spirit to do the work God has set aside for us to do as a Church.

Valdemar and Elline Jensen.

## Our Cover

Our cover shows the 15-foot figure of Christ which greets members of Our Savior's Church, Milwaukee, from above the front entrance to the new church. It's white stone carving is the work of Dick Wiken, sculptor, and Adolph Roegner, stonecutter.



for

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