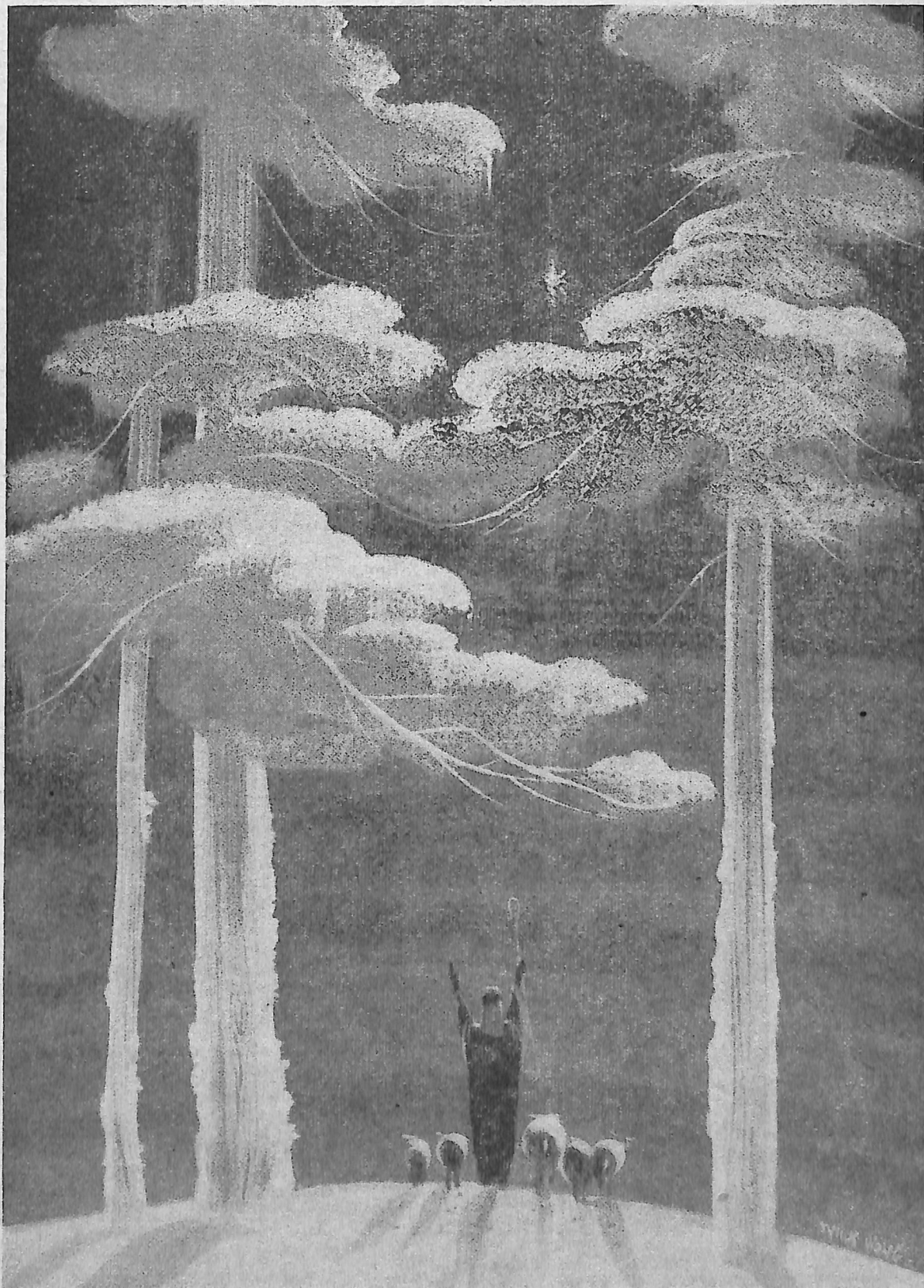


# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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# The Mountain Revisited

## "Hearing and Doing"

(Sermon on the Mount as Translated in RSV)

XXVI

When Jesus speaks of foundations, it is houses which He used for illustration. But foundations are important in many other realms. Pax Romana has always been cited as one of the features Paul had in mind when he wrote to the Galatians (4:4): "when the time had fully come, God sent forth His Son." "The Romans have given the world peace," said Irenaeus, "and we travel without fear along the roads and across the sea wherever we will."

Americans boast of their network of highways, but Romans had them, too. Acts 28:15 describes Paul's route from Puteoli (the modern Pozzuoli) to Rome: "the brethren there.....came as far as the Forum of Appius and Three Towns to meet us." The Appian Way built by Appius Claudius, extended from Rome to Capua. Roman roads stretched from Constantinople to Cadiz and from the Rhine to the Red Sea. Modern highways often follow their routes.

Roman roads endured because they had good foundations. A landmark straight ahead was selected as guide, and the road builders worked toward it. Two trenches marked the width of the road, and the surface was dug up until hard foundations were reached. Flat stones were then laid on this, smaller stones on top of them, and many-sided stones, carefully fitted together, formed the surface. Turn-pike builders of the 20th century find that a good foundation is still imperative if the road is to be smooth and safe.

Jesus spoke about the house foundations but the word house readily passes over into the word home. Homes that endure must also be firmly established. Edward Everett Hale, chaplain of the United States Senate early in the present century and author of "The Man Without a Country," tells us of his home: "I always knew God loved me, and I was always grateful to Him for the world He placed me in. To live with all my might seemed to me easy; to learn where there was so much to learn seemed pleasant.....to lend a hand, if one had a chance, natural; and if one did this he enjoyed life because he could not help it." Upon such a foundation there could be built a character that was rugged and firm.

Paul tells us that Christ is the foundation of the church: "For no other foundation can any one lay than that which is laid, which is Jesus Christ" (I Corinthians 3:11). This is why "the powers of death shall not prevail against it" (Matthew 16:18). It is not strange, then, that the Sermon is concluded with a promise of stability for every one "who hears these words of mine and does them" (Matthew 7:24).

J. Carter Swaim.

**Editor's Note:** This is the final piece in Dr. Swaim's series on the Sermon on the Mount, in the new Revised Standard translation.

# The Most Beautiful Christmas I Ever Saw

I had seen Christmas trees for well over sixty years, but never have I seen one before, nor have I since, which so moved me as did this one. It was the most touching, the most spiritually-decorated, the most beautiful Christmas tree of them all.

It had no flickering candles, no electric lights. No popcorn strings. No tinseling. No Star of Bethlehem atop that tree's tip. No holly wreaths were in the windows. And yet, no more sympathetic hands ever prepared a tree's trimmings. No childish heart ever envisioned a more resplendent array. No trimmer ever more joyously arranged for the delectation of a younger brother and a six-year-old sister than did this eleven-year-old on that Christmas morning.

I was sent as "A Bringer of Good Tidings" with a Christmas dinner to this family of four, the mother a scrub woman. My coming was wholly a surprise. The rooms were almost bare of furniture. Desolation was everywhere save in the hearts of these three fatherless children, for in one corner of the room stood a branch of a hemlock tree which that eldest child had picked up in the street. It was naked of twigs save for two or three short branches which alone proved its forest lineage. Tied about this stick for it was little more than that, were three white paper bows. **That was all!** Nothing but the almost bare hemlock branch and three white paper bows.

But, if you could have borrowed the eyes and hearts and dreams which some good fairy had lent this Cinderella for this Christmas Day.....lent to these three children living in such barrenness and squalor.....you, too, would have seen myriads of electric lights ablaze, trimmings galore, and presents piled high upon the floor beneath. But out-dazzling them all, the light in those children's eyes.

After I had stood in stark wonderment for a moment and had drunk in that abundance of Christmas spirit these children exuded.....after I saw the joy beaming in their childish eyes at something they saw, I rushed out to my car for my camera to take a picture of that tree that so touched my heart and started a tear to drop.

I came away with the feeling that of all the hundreds of Christmas trees I had seen and helped decorate, never had I seen one which was more beautifully trimmed and joyously accepted than the one these poverty-stricken little ones enjoyed that Christmas morning. To me it was the most spiritually-decorated Christmas tree of them all.

—Brigadier-General Gridley Adams, of the  
U. S. Flag Foundation, Weehawken, N. J.

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# Does Christmas Bear Witness to Christianity?

Alfred Jensen

If celebrating Christmas was done only in Christian homes or Christian congregations, there could be only an affirmative reply to the question stated in the heading of this article. But Christmas has become one of the main economic factors of our society today. A revered Churchman states it like this: "The observance of the birth of Christ has become so sub-Christian and secularized that it is in danger of losing its real meaning. The trappings of the occasion — the Santa Clauses, the Christmas trees, the advertising and the shopping, the wholesale exchange of gifts, the flood of greeting cards, the parties and the feasting — are now so all-absorbing that the historic significance of the day is almost forgotten." However, the same churchman puts his trust in the Christmas carols and songs and hymns to keep Christmas as a witness to Christianity, since everyone loves them and sings them. They express through singing the real faith in the newborn Saviour of the World, of God's love, His redemptive act, etc. This I believe we are agreed on, but it might still be well critically to question the indiscriminate mechanical presentation of the Christmas hymns which is so common during the Christmas season. What is so fitting and solemn when pictured in "the Angelus," becomes vulgar and brazen when broadcast to the market crowd. It should be remembered that only to the shepherds came the song and message of the angels and to those others whom God had given expecting and prepared hearts. Christmas is in vain and is ignoring the work of God's Spirit, if this preparatory work is not recognized.

The following is an excerpt from a National Council of Churches Information Service Sheet:

## Safety Council on Christmas Traffic Accidents

"The National Safety Council, Chicago, says its studies indicate that a high percentage of Christmas traffic accidents occur at such hours that 'many of these can be traced to the office party and its highball hilarity.'

"A press release issued by the Council says that it is making a 'practical attempt to eliminate a definite source of death and destruction on the highways...'

"In a message to 8,000 businesses, the Council stated: 'It is tragically ironic to celebrate a holiday dedicated to 'Peace on earth, good will toward men,' and then send people on the public highway in a condition to injure and destroy their fellow men.'

"The most dangerous drink ever concocted is 'One for the Road.'

"Drinking and driving are a lethal combination any time, anywhere, and not just in connection with the Christmas party."

Comments seem unnecessary as far as the above sample of keeping Christmas, all too common, yes, even the accepted way of keeping Christmas, in our country is concerned.

But I want to dig even a little deeper in our spiritually and religiously ill prepared social and political soil. In the same Information Service Sheet in which the above comments were found is a tale of one, Ammon Hennacy, who for 40 days this year fasted and picketed an office of the Atomic Energy Commission in Washington, D. C., as a protest against what he called the "atomic sins" of the United States.

How Mr. Hennacy can be both an anarchist and an associate editor of THE CATHOLIC WORKER, New York, is not explained. But it is stated by him in that paper, when he gives an account of his experience, that he was greeted courteously by the employees of the AEC and was twice talked to by Admiral Strauss, then chairman of the AEC. An unnamed employee even volunteered: "I know as much about the effect of atomic radiation as anyone in this country. Keep up your picketing. Good luck to you." There were those who joined Mr. Hennacy in his fasting and picketing for shorter periods of time. Every morning he went to 7:00 a. m., mass at the Roman Catholic Cathedral, "The priests there were .....not a bit interested in my witness."

This last situation reminds a person of the priest and the Levite, "who went by on the other side." The crushing weight of guilt is resting on all of mankind for the "atomic sins" and all sins of war and destruction, but their hideousness should be especially apparent to all Christians at Christmas time, in fact, so shocking that only the Publican's prayer: "God, be merciful to me, a sinner" seems an adequate testimony to the love, which came down at Christmas.

The difficulty of properly celebrating Christmas is not experienced in churches and Christian homes. It sometimes crops out when it is introduced into public schools or other public places and events. The observance of pageants and programs with a distinct Christian flavor, even nativity scenes, becomes offensive to those who either are of the Jewish religion or have no religion. Serious community conflicts occur and interestingly enough, it appears, that the followers of the Prince of Peace, born Christmas night, are not so peaceful when and if their superiority and priority in matters of religion is challenged. What used to be taken for granted, that is, the predominance of Christian customs and traditions, is opposed on the ground that public schools should not be used for sectarian purposes. If then the claim is made that Christmas is a sort of a national holiday season, Christmas becomes exactly what it should not be: a secularized festivity separated from its Christian context and thus a cultural or commercialized festival without spiritual purpose and meaning. This would be a very poor witness to Christianity. Dr. John C. Bennett, president of Union Theological Seminary, New York, suggests the following considerations, which I believe are worth studying in order, that we as Christians, living in a society, which increasingly is growing more diverse as far as its religious composition is concerned, may learn better to bear witness to our Lord and Saviour, in order that the celebration of His birthday may reflect the beauty and love, serenity and brotherliness of His spirit:

(1) The problem should not be neglected so that ill-feelings increase because of the indifference of the Christian majority.

(2) No one solution is applicable to all communities. It would be a mistake to inhibit all spontaneous observances of Christmas everywhere because in some communities there is serious objection to them.

(Continued on Page 16)



*Pastor's Wife Turns Storyteller*

# Come Christmas With Joy

**Kirstine Thomsen****Lester, Pennsylvania**

Somehow, things were different this year. Karen knew with all her six years experience and women's intuition that Christmas was in the air, without a doubt. The Advent Wreath had the same pungent odor that she remembered from Christmases gone by. The lit candles had sputtered and shone as always before. But it wasn't "Home." True, father and mother and brother were with her as they always had been. But "home" as she remember it was somewhere in the midwest — a very special place — where she had her good old friends, her "pretend" house under the pine trees, and her little pet squirrel that would come whenever she brought it a cookie.

Big brother Paul had taken the move like a man — in spite of the fact that Army beat Navy, and plenty. As long as he had a football to kick in a big field, and someone to kick it to and to tackle, he didn't care much whether he kicked it here or there.

Maybe women were different. Mother had said something about that they felt things more keenly; maybe she was right. Now take this flower in its Baby Jesus container, for instance, that her Sunday School teacher back home had given her last spring. She had taken such good care of it, watered it, talked to it, and loved it. It had been in the trunk of the car during the move. What a long trip it had been — through the tunnels in the mountains with the big trailer-load of furniture behind. Every ten minutes or so she and Paul had looked back to see if it was still there in one piece. When they finally had arrived at their new house, she had carefully carried the plant inside and put it on her dresser in her new room. She had taken as good care of it as ever, but try as she might, the flower just seemed to get smaller and smaller and now its green leaves were beginning to curl up and turn brown. The move had just been too hard on it. Its life had gone out. Karen looked at it a long time and tried to blink back the tears that pushed so hard.

Someone was at the back door, she knew, because "Bless this house, Oh Lord, we pray" kept playing over and over until the door was shut. A man from their new congregation, "Uncle George," as he had asked her and Paul to call him, had come one day and said to her: "Doll, I have something for you." And he had given her the box with the "Bless this house" music chime, and the very next day he had come and borrowed her little screwdriver and had put it on the kitchen door. Now every time the door opened the music would play until mother would say: "My, how good of Uncle George to have given it to you, but.....," and then she would unhook the wind-up string so it couldn't play for awhile.

"Anybody home?" Daddy's voice sounded vibrant and full of happy surprises. The big shopping bag he placed on the kitchen table was so full that mother quickly took out the cartons of eggs so we wouldn't have scrambled eggs fast. "I think I went into every grocery store from here 'till the end of my patience," Daddy smiled triumphantly and proudly pulled a box of spicy cardamom from his coat pocket and gave it to mother.

"Anything good to eat?" came through the door and was followed up by Paul, his football and kicking tee all in one heap on the floor. When he saw the newspaper, he got down on all fours on the rug and opened it to the sports page. Now mother knew she would have a few minutes grace to fix supper and have it on the table before he again would proclaim that he was absolutely famished.

Yes, it was just like it always had been at home — cozy, noisy and smells of good things to eat in the air. Karen started to play "Silent Night" on her birthday xylophone but stopped short when she came to "all is bright." She heard a scratching noise at the front door and went to investigate. It was John again! John was one of the town's pet problems. As a small child he had had polio and a lot of other things, and now, as a grown-up man, he still had the mind of a small child, and the way he walked, stiff legged and swaying from side to side would always make Karen scurry to the house for safety when she saw him coming.

"He did it again, mother, he straightened out our 'Welcome' mat. How come, mother, that John does that every time he goes by?" Karen returned to her xylophone but couldn't quite get back in the mood of "Silent Night."

How come? Mother had tried to explain to her before, that it could be that John just wanted to do something kind for the new "preacher" who had moved to town, and the only thing he knew how to do was to straighten out the Welcome mat. And he did that every time he walked by. People just wanted to be friendly to us in their own way, mother had said.

The next morning when Karen and Paul tumbled out of bed, it was to greet a new world full of soft fluffy whiteness and shimmering beauty. Snow, beautiful Christmas snow! Karen felt as close to being in the Christmas spirit as was possible — if it just wasn't for that much beloved plant from home that just wouldn't thrive here. From old habit she got out her little watering can and drizzled a few drops on the crumpled up, dying plant. She sighed, what was the use. She took the plant between her thumb and forefinger and gently pulled it out of its black



(Continued on Page 15)



# A Free Prisoner

Kommandør Kai Hammerich



HE PHONE RANG. A voice, unknown to me, asked for Hans. I answered that we were expecting him at any time and the voice repeated that it was very important that he be reached. If I could say hello from Knud. And besides, he would call again.

He did — one half hour later. I could tell him that our boy still had not come home, and Knud answered with a voice that was getting excited that if I got in touch with Hans he should at any price be stopped from visiting Bispebjerg. I promised.

Again a little time passed. Hans still didn't come, but I was now told that he had visited his brother who had called to say that Hans would be a little late for dinner because he had an errand to do at Bispebjerg. For the third time Knud called and now I could tell him that Hans was at Bispebjerg upon which remark Knud very quietly said, "Well; then it's happened!" — and hung up. Yes, something had happened, because Hans did not come home that night or the next day. Nobody knew where he was. No Danish or German authorities had any information. No hospitals knew of him. He had suddenly disappeared. That sort of thing happened every day. Some people were gone silently, others got a bullet in the back of their head in front of everybody. What had happened to Hans?

A new pressure was lying upon all of us. We did not talk much, for the speaking silence had entered, the silence that makes words obsolete, but makes the heart sigh to God for help and answer: What had happened to our boy?

On the third day the tension was finally relieved. Hans had been arrested at Bispebjerg. He had gone right into the trap without a chance for Knud and his friends to warn him against the Gestapo.

The sun was shining beautifully. The early summer of 1944 was bubbly and wonderful in its splendor and purity, but suddenly one didn't notice the spring. It had disappeared with Hans who was so appreciative of the sun, the light, the water and the beach. It had all lost its value for in a dark cell a young man was locked up, a man born of the free air and freedom. What would happen to him now?

He was the first one of the "Holger Danske" group caught by the Gestapo. Would he keep quiet or would they torture out of him what they were hunting for — hunting without regard for lives. Yes, the answer had come now, but not to its full extent. We knew where he was but not how he was being treated. We knew that the apartment at Bispebjerg where he had gone was a hiding place for guns and ammunition. We knew that there was a penalty of death for hiding weapons or practising the use of them. Hans knew this too, but he was nevertheless training week after week to become of value to Denmark's invisible army.

Hans really wasn't a soldier of the intelligence,

but he was very simply a human that, like other thousands, couldn't help voluntarily to serve his duty, now that the visible army did not exist.

Then came the first visit, the first permission to send him the most necessary things: a few clothes and toilet articles. In the clothes were a pocket almanac and in the toothpaste a little slip of paper saying that he was the only one caught. The first time he used the toothpaste this paper would come out. Maybe it would mean everything for him to know that none of his friends would be able to contradict his story.

Strange it was to look up to the windows of the prison: where was he, What had they done to him? We had read and heard too much about torture and brutality to harbor any illusions. But we could not help nourishing a tiny frail hope: Hans will come through alright!

We were in the midst of the people's strike! These strange days when the people finally said no! No to all wise compromises! No to all softness and giving in to the Nazis! This was the time when the cup was filling — a drop or two more and it would overflow. This time was so great for all of us because the people was finding itself, was waking up to understand that it possessed a heritage obligating it to more than mere words. But we also understood that these times were twice as dangerous for the prisoners. We were simultaneously pleased and worried about the significance of all this for both our country and Hans.

And now the life of the city was crippled; all stores were closed. The street cars weren't running. No milk, no bread, no newspapers!

Quietly people were walking home from offices and workshops. A strange peace — a quiet before the storm. We were sitting at home saying that it might break loose any moment and there seemed to be a Sunday feeling over the day. In the midst of our work-a-day lives we were struck by this day as something moving and strange. Had we only had Hans we could have met anything.

And as we were sitting thinking these thoughts the miracle happened: suddenly through the garden gate came Hans — alive and unharmed, a little embarrassed smile on his face. He was reproving himself, for being caught and making us worry. But shortly he was sitting there with his usual happy smile, in front of a plate of sandwiches, and was telling about the last week's happenings.

It has been an experience he wouldn't have missed

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Commander Hammerich became famous on the Danish hospital ship, "Jutlandia," sent to Korea. Formerly, he had been active in the anti-Nazi underground. The story has been translated by Arne Jensen, a medical student at the University of Southern California.

—Editor's Note.



for anything, and completely trapped he had not been. For when at Bispebjerg he had come close to the little apartment on the first floor he had seen strange faces there and had gone on by because he had become suspicious. But a moment later the Gestapo was after him and forced him, hands over his head, back into the apartment. They asked him roughly and stupidly why he wanted to go in. And he answered, sure as the card player with the ace of trump in his hand, that he had nothing to do in there. They had taken him in! He was on his way to the church tower to enjoy the view.

Then he was handcuffed. But so much did he feel himself the master of the situation that he sat down at the piano and started playing as well as he could until they pushed him away. Then he sat there enjoying himself inwardly over their confusion and rage over the disappearance of the inhabitants of the apartment; at the same time he watched their triumph over the many cases of weapons found. Soon the Gestapo's cars came racing, the area was patrolled and Hans and the ammunition were driven off as the only sure catch.

At Gestapo's headquarters long interrogations followed without stop or food. All tricks were housed: Face towards the wall for hours on end, quizzing most of the night with a pistol in the neck, threats of the ether syringe and with a rubber bludgeon on the table as a warning. But Hans did not let himself be bothered. He felt free in relation to these men, his judges.

He answered freely and he did not have anything on his person that could give him away. He even reproached them for arresting an innocent person in the middle of the street. As a law student he especially blamed them for using unlawful methods. Sure, he said, he had heard talk of the Germans using these methods, but he had never believed it. Now he was ashamed to witness such a procedure.

A wonderful picture: A young man completely at the mercy of the Germans talking to his judges so that the roles practically are reversed and the prisoner feels free and the judges accused. At five o'clock in the morning they gave up and Hans was sent to "Vestre" prison.

Here he was put in a cell with a rather sad character, a young man being used as "stikker" (literally, some one that sticks, an informer). Hans very soon saw through this danger, but at the same time felt very sorry toward one of these that sold themselves to do this low thing. Hans took it as his problem in the cell to try to bring this "fellow prisoner" to his senses and a new life, to make him an honest and spiritually healthy person. How well he succeeded he didn't know, but he told us that he for the first time realized the greatness of being a missionary; in other words, to have a mission about the good against that serving the bad.

"Have you tried believing in God," Hans asked him. That was the first time he showed this way to another person.

The hours flew, partly because he wanted to do

## CHRISTMAS GREETING TO THE EDITOR AND READERS OF LUTHERAN TIDINGS

The summer is past with all its beauty and warmth. Fall came and went with its peculiar feelings of contentment and sadness and now winter has arrived and we are moving closer to a wonderful Christmas celebration. So we have still something good in store.

I have travelled much in the past summer and visited many places in our great country, the most distant being Des Moines, Iowa; Seattle, Washington; Winnipeg and Vancouver. From Calgary to Winnipeg is 831 miles and about the same to Vancouver. The latter I have visited three times this summer and likewise Winnipeg. Then 193 miles to Edmonton and 250 to Holden and other places in between.

As means of locomotion I have used trains, buses and taxis and around home mostly the Apostle's horses. An odd time I have used the airplane, which I like best, but it is too expensive. On trains and buses I get Minister's rates, but not in the air.

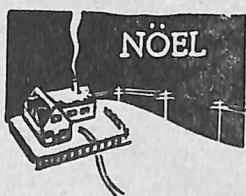
What have I experienced on these trips? Much more than I could tell, but I would mention the open ears and hearts and hands of my countrymen. It is the old Gospel that sounds, when we meet to sing hymns and folksongs and listen to sermons in preaching or lectures and in personal conversation. Should I point out special highlights, I think it would be Easter in Winnipeg and Ostenfelt, yes, and in a private home where we enjoyed some wonderful pictures, or a Sunday afternoon in Chris Sorensen's home in Holden, Alberta, where the Danes

have gathered and had so many rich hours together during the years; a couple of days at my old friend V. S. Jensen's in Des Moines; the three Sundays in July with the congregation in Vancouver which has a special place in my heart, and the evening of the annual meeting in Seattle when I had the privilege to preach in Danish from the text about the sinful woman in the house of Simon the Pharisee. Then the district meeting in Dalum and next the Sunday in Danebo church when 85 people came to the Lord's Supper. I would also mention the visit with the sick in the hospitals or in private homes. All these hours, how rich and wonderfully rewarding.

The immigrants are my people and never shall I forget what we have shared together in these more than 50 years. Oh, the many characters that pass in review before me when I sit back and remember — the many firm handclasps and eyes that spoke volumes — the memories are overwhelming.

Neither shall I forget the greatness and beauty of God's nature, the wide, out-stretched prairies that seem endless, the mighty mountains, the tumbling waterfalls, the great smiling lakes and the murmuring creeks, the flower gardens and cozy homes. The experiences I have had the privilege of partaking in despite my 81 years have been most impressive.

Therefore this is the prayer that fills my heart and soul, "Holy Spirit fill my heart with joy and praise for Salvation and peace in Jesus' blessed Name; He who let Himself be born Christmas eve to open the





Aage Moller Translates

## A Greeting

(From Højskolebladet)

Besides the regular course, the folk schools of Denmark have what they call Fourteen Days at Folk School. The attendants come from everywhere, but particularly from the cities. A teacher in one of the schools extended a poetical greeting to the guests and I have tried to translate it. It has bearing on human life wherever it is lived.

### A Greeting of Welcome to the Guests at "14 Dage paa Højskole"

Not with loud words do the folk schools bid you welcome.

We do not have them, nor do we believe in them. The folk school has no prophets nor fanfares. There is no castle here with ramparts

around culture and grand ideas.

Openly and out toward the water lies a group of houses with unbroken vista toward hills and windy clouds.

Amidst the weather—and the woods give shelter to all — do people gather here.

Not the hall of a railway station with rush and fleeting smiles;

Not a convention with banners gala and crowds.

Something common, a school, a beginning,

a cell, a potential germ,

a dream, a hope, something close and alive.

The ancient city wall was tall,

but taller the ones made in haste by machines

with rush, speed, stupidity and prejudice.

Taller is the wall we do not see

until our brows bump against it.

The world is open to the man in a Volkswagon,

the Alps, a grain harvest in France, the mounds of Mols.

So much can man visit in 14 days,

Observe color films and mechanical speed.

Yet man is more lonely.

He hides himself in thousand disguises

behind thousand etiquettes and taps on the shoulder.

We seek a refuge, a place where emblems and uniforms do not count,

a place where we do not ask who you are and wherefrom you come,

where we can come as we are and be ourselves.

Then it happens in one way or another.

Tiny spouts, beginnings.

No organizations and no clans,

but small cells growing into a newness for which we yearn.

way home to the Father's House above so that we can sing triumphantly, 'The paradise way is found'."

And I wish all my friends the best Christmas they ever had, and remember, the best is yet to come — Christmas in Heaven.

P. Rasmussen.

## Getting

There is nothing I can give you which you have not; but there is much that, while I cannot give, you can take. No heaven can come to us unless our hearts find rest in it today. Take heaven.

No peace lies in the future which is not hidden in this present instant. Take peace.

The gloom of the world is but a shadow; behind it, yet within reach, is joy. Take joy.

And so, at this Christmas time, I greet you with the prayer that for you, now and forever, the day break and the shadows flee away.

—Fra Giovanni.

Across that which separates emerges a new will like a spring flower with blue and wondering eyes: Is it thus? Is it you?

And perhaps: Is it us?

Man next to man, nothing else, same conditions, same essence, same life but in thousand nuances.

City and countryside, people and people, a wealth, a gift

and all that out of the common, the simple:

Merely man next to man.

Not a visit but a meeting.

Not uniformity and the trend of monotony.

No spiritual seduction,

but a deep understanding not contained in words:

Man, you and I.

Man, we.

That is the object of the folk school,

a refuge, a cell, a home

where man meets man so effectively

and so organically that he gets courage to be himself,

tear down the walls and corroding platitudes,

listen to the voice of oneness

and struggle for the nuances.

While I am it, I shall remind the readers of something said by Arne Sørensen: There is no chance for a folk school with young people in the U. S., but there is a wonderful opportunity for such a school with adults up in the years, and it's here now.

## Giving

A Christmas candle is a lovely thing;

It makes no noise at all,

But softly gives itself, away;

While quite unselfish, it grows small.

Eva K. Logue.





# OPINION AND COMMENT



WE HAVE COME again to the place where Jesus lay. The whole Christian world bows before Bethlehem. We do not know that December 25 is the correct day. Other days have had the honor of being called the birthday of the King: January 6, March 25, April 19, May 20. But we have settled on December 25, and on this day gladness reigns. Even non-Christians feel the festival of the times, and we are glad to share that much with them. We would like them to share more, much more. The Hero of our Christmas story is the Saviour of all the world, and God so loved the world, His creation, that He gave His Son. Other generations and other times have had their heroes. The Greeks loved their Trojan stalwarts and Jason and the golden fleece. The Romans loved the story of Aeneas. Jews rejoiced in the story of Moses leading his people out of Egypt. Hindus tell of their hero god Krishna. And what a wonderful legend Longfellow preserved for us in the story of the American Indian, Hiawatha. None of these is on the level, however, with the things we remember about One who was so humble and yet so great. Some traditions have hardened into fact; for example, the idea that there were three wise men when the Bible mentions no specific number. But the major fact for us to dwell on this Christmas is that God loves us to the point that there is nothing He would not do to rescue us from ourselves. On this hopeful fact the Christian world rests this Christmas Eve. **O God, grant us the simple trust of the truly wise. Soften us into the impulse of mercy. Let us see the joy of giving and the grace of receiving. Let love rise above hate. Join all races and nations as brothers. Let faith displace fear, let hope dispel doubt. Permit no unmeaningful suffering. And teach us to search out the difficult way of peace on earth. Amen.**

THE SYNOD HAS always struggled with the shortage of pastors. Next year the shortage will become really acute, and will approach crisis proportions. Some older men will retire, some younger men are leaving the ministry (temporarily, we hope) and some men in their prime are withdrawing. We have just learned that Pastor Paul Wikman is moving to Denmark. All these losses, plus the tragic loss of Seminary senior Ronald Hansen last year, will mean at least a dozen vacancies within a few months. One additional bad aspect of having too many vacancies is that it makes it easy and tempting for pastors to move about. When a grave difficulty is encountered in a congregation, pastors will become restless and anxious to go elsewhere. Perhaps in some cases this

is the best solution. But in others it would surely be best to stick it out, face what must be faced, resolve the difficulty in one way or another. Many vacancies will simply aggravate a temptation that every pastor confronts. Peter Marshall used to say he felt like resigning after every church council meeting. When there are too many churches looking almost desperately for pastors it becomes too easy to do just that.

Carl, sometimes called Scrooge, is our semi-cynical church custodian who usually sounds as though his sciatica is bothering him. He stopped at the office door to say goodnight. We said,

"I suppose you'll be coming over in the morning to clean up after our children's Christmas Tree tonight?"

"Yep," he said, "I'll be here bright and early."

"Don't promise too much. Just try to be here early."

"Flattery will get you nowhere, pastor...I'm going home to wrap some presents and put up our Christmas tree. Cost a fortune, this year. You know the Danish song that goes 'Julen varer længe, koster mange Penge'?"

"Yes, I know it. Christmas is extensive, and certainly expensive."

"Huh? — Say, that rhymes, don't it? I have to buy some more trimmings on the way home, something the wife ordered. I think it's not the tree, it's me who gets trimmed."

"Carl, it seems to me you ought to brighten up some at this time of year. Don't you get tired of reacting against everything?"

"Maybe I react, but people react against me, too."

"Yes, Carl, but it doesn't hurt to lean over backwards and be cheerful above and beyond the call of duty. Christmas is the time of year when all the disharmony gets blended into a miraculous compatibility. Even you can feel that, can't you? I'm sure I can. A different spirit can be felt everywhere — people are friendlier, they don't hesitate to greet you and talk to you even though you are strangers. This is one of the things I like most about Christmas."

"Pastor, I know what you mean and I guess I really ought to try harder.....I'll start off by saying that that sure was a nice little Christmas program the Ladies' Aid put on the other day. Good little play, too. Seems to me it was mostly entertainment, though."

"Can't resist finding something wrong with it, can you?"

"There I go again. But it seems to me a play ought to have some kind of thought in it, it ought to teach something, give some kind of moral."

"Sometimes you only hurt a story or a drama by making an obvious moral. The lessons that stick are not always those you have spelled out for you. The best plays are those where the lesson is in the character of the people rather than in the character of the story."

"Could be, pastor. But in a church program you expect some kind of preaching."

"Carl," we said, "that might ruin the art of a story



# The Poets In the Parlor

## BUSY HOUSEWIVES SING OF CHRISTMAS

### Welcoming The Gift

Each tree and bush or vine is robed in white;  
Besilvered carpets cover all the ground.  
Earth seems a great cathedral for tonight,  
And crystal silence waits a raptured sound.

I half expect the chanting seraphim  
To come with lyric splendor to the skies,  
And sing again about the birth of Him  
Who once descended from fair Paradise.

The lanterned stars shine with galactic power.  
Will they soon pale because of brighter glow  
Surrounding angels in this mystic hour,  
While they proclaim good news to men below?

How strange this glorious awe on Christmas Eve,  
In welcoming the Gift man will receive!

**Thelma Allinder,**  
Osceola, Nebraska.



or drama. It is possible for a story to sell its soul for a pot of message."

"I don't know just what you mean, but I'm willing to drop the subject....."

"Seriously, I think it is a wonder the way people all observe the miraculous happening each year at this time.....goodwill, cheer, friendliness, and so on..... and fail to make daily use of the thing that gives Christmas its power. Christmas is a time set apart. It shouldn't be. It is not supposed to be an island in the rest of the year. The law of giving operates all year long, but people only apply it in December."

"Well, I asked for some preaching, and I got it," he said.

"Carl, you know yourself that it is true that it is more blessed to give than to receive."

"Well, pastor, I once had an old she-dog who presented me with an unexpected litter of puppies at my house. And I found out that you are right, it is more blessed to give than to receive."

We laughed, and said, "Carl, I think when they made you they broke the mold...just before they made you.....Merry Christmas!"

He muttered something as he left. Possibly it was "Merry Christmas" but we are harrassed by doubts.

## Christmas Night

Lord, lift the skins that seal my sight,  
Reveal Thy presence to me tonight:  
Let me see the glory that is Thine  
Let me see the kingdom that is mine!

The earth and all its things are clear,  
Life, death, pleasure, sin and fear;  
It is Thy wondrous Self I'd see,  
I feel so very near to Thee.

Forgive, I ask, what cannot be:  
No human eye could compass Thee.  
Though the part I have of Thee is small,  
There are those who know Thee not at all.

When Christmas comes to us this year  
With tinsel, noise, lights, and cheer  
Let it not obscure the vision we see  
Of the First Christmas with its purity.

For all our lives, not just this night  
Let nothing obscure the Holy light.  
Remind us in all the little ways  
That Thou art with us all our days.

We know that we are near to Thee  
We need not ever lonely be  
And when the life on earth is through  
We each and all will be with You.

**Marian T. Storm,**  
Gardner, Illinois.

## NOEL!

"Behold I bring you good news of a great  
joy which will come to all the people . . ."

Noel! Noel! To those who build  
Here in the valley of death's dark shadow  
It is the light which never has failed,  
Which puts to flight the deepening gloom,  
Opens a vista up, out of the shade,  
Warms and comforts beside the tomb.

Noel! Noel! In harsh mid winter,  
'Tis the breath of Him, the Father,  
Transforming the fall of man to salvation.  
Claim once again, O heart of man,  
Noble child of God's creation,  
The right o'er any foe to win.

Noel! Noel! Out of storm and thunder  
Sounds the coming of peace on earth:  
Peace to strive onward with courage and might,  
Through height of fortune and depth of sorrow,  
Peace that patiently waits for the right,  
Peace for the yesterdays, and for the morrow.

Noel! Noel! To those who weep  
'Tis their spring of joy eternal.  
Rejoice, rejoice, O Human Soul!  
Though yet the serpent strike your heel  
Your head hold high! In trusting embrace  
Hold fast God's gift; be thankful, be thankful for life!

**Saralice Petersen,**  
Luck, Wisconsin.

(Rendering from the Danish of C. Hostrup, 1881)



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Son of God

Oh angels sweet and splendid.  
Throng in our hearts and sing  
The wonders which attended  
The coming of the King;  
Till we too, boldly pressing  
Where once the shepherds trod,  
Climb Bethlehem's Hill of Blessing.  
And find the Son of God.

Phillip Brooks.

We wish our readers a joyous and blessed Christmas. — The Editors.

## District IV WMS Meeting

The WMS held its annual meeting Saturday morning following an 8 o'clock breakfast, at the St. John's Lutheran Church of Hampton, Iowa. The district president, Mrs. Holger Jorgensen of Des Moines, called the meeting to order. We opened by singing, "From Greenland's Icy Mountains," after which Mrs. Carlo Petersen of Ringsted, gave the morning devotions.

At the business meeting, it was decided to support a second Korean War Orphan and also a Santal Child. We will also continue to work for new subscribers to the "Santal Missionary." The motion was made and carried to remind our local groups to send their \$2.00 group membership dues to our district treasurer immediately and to continue sending all contributions, earmarked, to the district treasurer. It was moved that we inform our groups that the Scholarship fund is the project voted at the National Convention.

It was decided to pay the traveling expenses for the district president to the National Board Meeting and also the expenses of the district officers to the District Board Meetings. The motion was made and carried to urge all groups who have not yet done so, to consider reorganization to include all women who are members of the congregations. The district board was given the power to plan a fellowship day to be held in the spring of 1959. The motion was made and carried to change our district's WMS year to begin and end with the calendar year: January to December.

The present officers of vice president-secretary, and treasurer were re-elected. They are Mrs. Lowell Haahr, Newell, Iowa, and Miss Margaret Michaelson, 224 East 10th Street, Cedar Falls, Iowa, respectively. After showing and explaining some of the Golden Jubilee decorations, Mrs. Holger Strandkov of Kimballton, was given a rising vote of thanks for her work as the Golden Jubilee Chairman. The meeting then adjourned.

On Saturday night, a district banquet was held to conclude the Golden Jubilee Observance. The guest speaker was Mrs. R. B. Atwater of Des Moines, Past President of the Iowa Council of United Church Women. Several musical numbers from the Hampton group were also enjoyed. The evening offering was equally divided between the national general fund and the district general fund, after banquet expenses were deducted.

Mrs. Lowell Haahr, Secretary.

## Annual Meeting of the District II WMS

Central Lutheran Church, Muskegon, Michigan

September 27, 1958

The women of District II met for their Annual WMS meeting on Saturday evening, September 27, 1958, at the Central Lutheran Church of Muskegon, Michigan. Our new President, Miss Thora Hansen, Manistee, presided.

The meeting was opened by the singing of the hymn, "From Greenland's Icy Mountains." Devotions were given by Mrs. Donald Holm, Manistee.

The Secretary's report was read by Mrs. Harry Andersen in the absence of our appointed secretary, Mrs. William Kester. Financial report for District II was given by Mrs. Paul Blinkilde. Printed financial reports were given to everyone and extra reports were given out so each group could use these at their own local WMS meetings.

Greetings were read from our National President, Miss Emilie Stockholm.

The report of the District II Women's Retreat was given by Miss Reeta Petersen. Our Retreat which was held at Bass Lake in July was greatly enjoyed. Forty-seven women were registered for the two days. The new committee for the 1959 Retreat are Mrs. Delford Henderson, Mrs. William Kester, Mrs. Harry Andersen, Mrs. Paul Blinkilde and two more to be appointed by the District President.

It was approved that we as a District women's group, pay the expenses for our District Representative when she travels to the WMS Board meeting in Des Moines, Iowa.

Special recognition was given Mrs. Mary Knudstrup of Manistee, our "honorary president," who was present for this meeting and also brought us greetings and news from the WMS meeting at Seattle this summer.

It was announced that Miss Reeta Petersen, Gowen, Michigan, was the newly elected National WMS secretary. She brought us a full report of the WMS meeting in Seattle, Washington.

Nominations were taken and election held. Three offices had to be filled. They were: vice-president,

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## Have You Ever Considered What's Behind

# The Name of Your Church

— By the Editor —

**F**ROM EARLIEST CHILDHOOD we have perhaps wondered about our names. When first told what we are named, we learned the meaning almost at once—here was something that stood for me. It was a little disappointing later on to learn that many others had the same name. Or, if our name was unusual, we may have felt a glow of pleasure in discovering that some other person was called the same as we.

At this season of the year, the word "name" has a special significance. Isaiah says of the coming Messiah, "His name shall be called Wonderful.....the Prince of Peace."

"What's in a name?" Shakespeare asks. In another church paper some months ago I saw an article dealing with the names of churches, and it occurred to me that it might be interesting to investigate how the churches of our synod are named. The results were somewhat surprising to me. In a vague way, I had always felt that many of the churches in our synod bore the same, or similar, names. My first discovery in researching this little pleasant project was the fact that in our synod of about 81 congregations, there are 39 different names in use. The chances are quite good that your church, then, bears a name shared by no other synod church, or perhaps by just one other congregation.

A few years ago our synod changed its name. We dropped out the descriptive phrase "Danish" which was objectionable in some locations. We retained the word "America" (in adjective form) and our members in Canada possibly might find this, also, to be objectionable. Canadians rather resent the U.S.'s usurpation of the word America, which ought certainly to include the entire continent, including Mexico. Now that Canada is almost surrounded by the U.S. (with Alaska added) this minor resentment may increase.

But the process reminds us that names are important, as any young couple will testify when they have tried to name their first child. Mary was raised in the Jewish tradition of reverence for the family name, and so holy was the name of God that the Jewish people were forbidden to utter it. In the Magnificat, Mary says of God "Holy is his name." This was a very liturgical expression. It was awe and not ego that led Mary to say "From henceforth all generations shall call me blessed." She knew that it mattered what one was called, and she knew of the link between nomenclature and reputation. "And when eight days were accomplished for the circumcising of the child, his name was called JESUS....."

The name of your church, then, is not something to be taken lightly. Occasionally, at least, your church's name ought to be dramatized or emphasized in your congregational life. This is not difficult to do, even in the case of churches which are identified simply

by the name of the community in which they lie. Juhl Community Church (Juhl, Michigan) for example, in recent months has made a real impact on the entire village, so that the church and the village have become united and cemented as never before. There are other churches bearing the name of their community; for example: Diamond Lake, Minnesota; Danevang, Texas; Volmer, Montana; Grayling, Michigan; Oak Hill, Iowa; North Cedar Mission, N. Cedar, Iowa; West Denmark, and Bone Lake, Wisconsin; Fredsville, Iowa; and so on. If a church is thus closely identified with its location, then perhaps effort can be made to make this identification meaningful. If not, then the name does not do all for the church that it ought to do.

The commonest name in our synod is "St. John's" which is shared by our eight congregations in Hampton, Exira and Ringsted, Iowa; Cozad, Cordova and Kronborg, Nebraska; and our West Coast churches of Seattle and Easton (Fresno, Calif.). In all Lutherdom this name is probably the most widely used. In the ALC one out of every six congregations bears this name.

A number of our churches have names with heavy Danish connotations, as in the case of Denmark Community Church, Denmark, Kansas, which shares its name with the town. (Recently, the P. O. address was changed to Vesper.) Danebod, in Tyler, Minnesota, is also such a church, and we note the Danish touch in the spelling of "St. Peder's" in a few instances. The name Bethany is spelled "Bethania" in Racine, Wisconsin, and in Solvang, California, as well as in Granly, Mississippi. Our church in Greenville, Michigan, has the unusual name of Dannebrog which does not easily suggest anything Biblical, or Divine, or Religious. No doubt the people love their church, nonetheless!

Four other churches have "Bethany" names, which makes it the second most popular among our synod congregations. These are Wolter's Corners, Wisconsin; Ludington, Michigan; Menominee, Michigan; and Badger, South Dakota. Bethany was a suburb of Jerusalem, and the home town of Mary, Martha and Lazarus. Its name has been changed in recent times to el'Azariyeh, which is obviously a form of the name Lazarus. It was a favorite resting place of Jesus, and he often retired there after a strenuous day in the great city. It was also the home of Simon, the leper. It is a particularly fine choice of name for a church, with its suggestion of "home," "peace and rest," etc.

Many other churches have Biblical names. St. Peter is the favorite Apostle of many of us, if there can be such, and he is remembered above the door of many places of worship. Our people in Byram, Connecticut; Hay Springs, Nebraska; Detroit, Michigan; Dwight, Illinois; Minneapolis, Minnesota; and Nysted, Nebraska, have so honored him. It is rather



odd that St. Paul has only two churches named after him among our Districts: Tacoma, Washington; and our mission lying between Cedar Falls and Waterloo in Iowa. In all of Lutherdom, this name would probably rank right behind St. John's.

Tied for third place among us is the non-Biblical name of Trinity. The fact that this name is doctrinal rather than Biblical does not lessen its meaning. It might, in fact, be more suggestive to the imagination than names which are directly identified with persons, such as the Apostles. It is found in such widespread places as Wilbur, Washington; Chicago, Illinois; and Gayville, South Dakota; as well as three Michigan churches, Victory, Greenville, and the new congregation in Brown City.

Location has had something to do with the names of our churches in Muskegon, Michigan, and Omaha, Nebraska, which call themselves "Central." (It is unlikely that this indicates theological position!) If it is a geographic name, then our congregation in Omaha, which is talking of relocation, might possibly be considering a name change.

Biblical names through the years have been most popular. The churches in Edison (Perth Amboy) New Jersey and in Chicago (Southside) use the name of the first of the Christian martyrs, St. Stephen, — certainly a fine choice. Our new mission in Circle Pines, Minnesota, chose the name of one of the gospel writers, St. Mark, and is the only such name we have. In Newark, New Jersey, the name is Bethesda, which is a reference to the pool, the place of healing, referred to in the New Testament. Other single names are Kedron, of Grant, Michigan, and Zion, of Germania, Michigan. Kedron is the Danish spelling of the name of the brook, Cedron, which the disciples had to cross into the Garden of Gethsemane, and is an interesting name for a church. (Most American churches would use the name Gethsemane.) The disadvantage is that it is a name which must continuously be explained. However, it is an advantage to be distinctive.

Some churches might wish they were more distinctive. It does not always help to alter the spelling of the name. There are a number of ways of spelling Immanuel, a name we see often these Christmas days. Our Los Angeles church spells it Emanuel, and is understandably reluctant to pay the bills sometimes sent to it which should have gone to the nearby Immanuel (Augustana) Lutheran Church. The confusion is especially bad on the telephone.

Our churches in Troy, New York; in Kimballton, Iowa; and in Lake Norden, South Dakota, also use the name Immanuel in one form or another. It is an excellent church name, and the confusion is no more serious than might be the confusion over whether a church is named after St. John the evangelist or after St. John the baptist. (There are also two St. James' (the Greater and the Lesser) but none of our churches bear that name.)

We have one church named after Luther, Luther Memorial of Des Moines, Iowa, but there is another Memorial Church in Marinette, Wisconsin. Other

"place names" which have been utilized are Nain, in Newell, Iowa, named after the New Testament town where lived the widow on whom Christ had compassion, and the familiar Bethlehem, which we find in Cedar Falls, Iowa; in Askov, Minnesota; Wayne, Alberta, Canada; Davey, Nebraska; and in Brush, Colorado. No one sees such names without understanding them, unless they are completely devoid of Christian knowledge.

Another name which is shared by five congregations is St. Ansgar's. This name will usually need some explanation except among Danes. Ansgar was the young French-born (801 A. D.) missionary who ventured among the wild Scandinavians to preach and teach for forty years in Denmark and Sweden. "Ansgar is usually considered the Apostle of the North.....the Roman Catholic Church has canonized him....." We find him remembered in the communities of Waterloo, Iowa; Lindsay, Nebraska; Salinas, Pasadena, and Parlier, California.

Some smaller towns have prophesied a later growth which may or may not have come. At any rate, the Lutheran churches there have envisioned the possibility of sister churches being established, and so have named themselves "First." There are First Lutheran Churches in Sidney, Michigan, in Alden, Minnesota, and in Watsonville, California. There is the suggestion of self-importance in this name which we ought not to attribute to it. But there is also an historical authenticity to it which validates it. These churches undoubtedly are also "first" in the hearts of their members.

Paul's trilogy of deep words "faith, hope and love" is familiar, but the greatest of these, love, is never used as a church name. We have two Hope Lutheran Churches, in Ruthton, Minnesota, and in Enumclaw, Washington. And we have a Faith Church in Junction City, Oregon. I like these names, personally. No one will suggest that these names make congregations more faithful or more hopeful than others. But the words are "fraught with meaning," to use a cliché, and I should think attractive to strangers.

Two other single names are of Biblical origin, Nathanael, of Dagmar, Montana, and Nazareth, of Withee, Wisconsin, names which have obvious meanings. An interesting historic note is sounded in the name of Pioneer Lutheran Church, of White, South Dakota.

There are two names left, and both have a marvelous confessional quality in them. In Roscommon, Michigan, the church is named Messiah. Four churches, Newington (Hartford), Connecticut; Bridgeport, Connecticut; Viborg, South Dakota; and Manistee, Michigan, all use the beautiful name Our Saviour's.

This completes the entire list. Some fine names are not included — names which one sees quite often. For example, we have no Good Shepherd church, no Salem church, no Peace Church, no Christ Church (!), no Grace Church, and no Redeemer church.

And there are no churches with Old Testament connotations, unless one thinks of Zion, which refers to Jerusalem and the Temple of both the Old and New

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## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,  
Des Moines 16, Iowa

### New President of AELYF

Dick Jessen is 21, happily married, and a senior at Macalaster College, St. Paul, Minn. He has served his local LYF (Luther Memorial of Des Moines) as president, has been Iowa District treasurer and president. He plans to attend Grand View Seminary next fall. His address is 1467 Ashland Ave, St. Paul, Minnesota.



### A Christmas Message from your National AELYF Board

Dan hopped out of the car, yelled, "Thanks!" and "G'nite, see you in school in the morning." A chorus of "See you, Dan" responded from within the flame red '35 Buick as it took off slowly down the snow-packed street. Dan stood there for just a minute watching it and letting the softly-falling snow flakes brush against his face. What a great bunch of kids, he thought to himself, kids with whom you have a ball, and yet you come home afterwards feeling really good inside — with no guilt-feelings at all because you are proud of the rightness of what you have been doing.

As he walked toward the house, he thought about the Christmas caroling that the LYF had done tonight, about the thrill of seeing that light of happiness creep into the eyes and faces of those little kids in the hospital beds, just because someone had taken time to share Christmas with them. Yes, he told himself, singing carols to the hospital patients instead of having a Christmas party at the church had been much more like giving a Christmas gift in true Christmas spirit. And then when Sally had mentioned in her devotions that the spirit of Christ and Christmas should rule in our lives for the entire year rather than for just the Christmas season, somehow that thought which he had heard many times before seemed to mean a great deal to him.

The more he took LYF activity and purpose to heart, the more Christian teaching seemed to mean to him. Tonight, through LYF, Christmas had taken on a new dimension of meaning. As he opened the door of his home, walked in, and saw the Christmas tree surrounded by gifts, his attention was pulled, not to what might be inside those brightly wrapped packages, but instead to the top of the tree and to the star there

with the cross in the center of it. That star with its cross seemed to reign over the tree. To Dan, that star and its cross seemed to suddenly reign over his life.

Your national AELYF board very sincerely wishes you a meaningful Christmas. We hope that it will not only be full of meaning, but also full of joy and happiness which are very important parts of Christmas too. May the star of Christmas reign over your Christmas and may the cross of Christmas reign over your heart, soul and mind throughout the coming year.

### AELYF Doin's

Salinas, California: We are having a big carnival for the major project in 1958. Booths such as squirt gun and candle, Shavatorium, Kiss-O, The Green Door and etc., will be built and in use. It will mean everyone working together which helps any fellowship.

Hartford, Connecticut: From November 24-30, the group here had a work week. We offered our services of any type to anyone for any amount. The proceeds will go to help pay for our new camp: Camp Coventry. We are planning Christmas tree decoration for December 20 and a splash and bowl party for the 27th.

Nysted, Nebraska: Way back in October, a big work week end was held here, with Cordova and Marquette joining in the fun. Also, Mr. Chris Thomson of the Camp Nysted Board was on hand to help direct and work. What with trying to heat the two buildings, the boiler gave way, but the weather turned nice, and the boiler will be repaired by the time national convention rolls around next year. Painting, cleaning and repairing was in full swing for the day climaxed by a softball game in the evening. The Cozad pastor rolled in a little late, but he got to help with most of the work. It was worthwhile and everyone in the Great Plains district is looking forward to hosting the national meeting next year.

### Over the Typewriter

If some of the copy is confusing and poorly edited this time, you can blame it on the fact that come January 1 at 4 p. m., I will no longer be single and carefree. Miss Trudy Hansen and I will become Mr. and Mrs. Nielsen in Tyler that day. So if you need someone to speak on marriage and all that goes with it, ask me. I'm an expert now with all the free advice I've been getting from all my friends!

The greeting from the board expresses Christmas wishes in a fine way, and I want to echo it: Merry Christmas to each of you!

Be certain to send your YULE stories in to me and your checks to Mrs. Paul Gantriis, the business manager. If you had parties or contests or any such thing send those stories right away.

What has your league been discussing at its meetings? Ever talk about Work Camps? You know that there is an excellent film strip in our library called "The Shadow of a Shed" that would be wonderful for any meeting. Your pastor or someone else could get some information on the subject from Rev. Harald Petersen, Luck, Wisconsin, and really do a big program around it.

Or maybe you have program planning problems.

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## OUR CHURCH

**Chicago (St. Stephen's), Ill.** Pastor Paul Wikman has resigned his call at this church effective April 1. He and his family intend to return to Denmark permanently. Pastor Wikman for a number of years has been editor of the Danish-language paper published by our synod, "Kirke og Folk."

**Waterloo, Iowa.** Work on the remodeling of the parsonage here has now been completed. The downstairs study has been changed into a large bedroom and half-bath. Pastor Richard Sorensen is under doctor's orders to cut down on nervous tension and get more rest and more exercise.

**Omaha, Nebraska.** Our "vacant" congregation here is being served this Christmas by seminary student J. Sibert, of G.V.S. Pastor Alfred Sorensen will be guest speaker on December 21. On Dec. 14, the guest pastor was student, I. Westergaard. The Annual Danish Christmas Fest will be held on the 21st, with Alfred Sorensen speaking and refreshments served, consisting of "Æbleskiver."

**Newington (Hartford), Connecticut.** On November 30 the Family and Community Night came off as scheduled, but before it began, the congregation surprised Pastor Holger Nielsen and family with a "house warming," complete with gifts. Our correspondent continues: "During the past year Our Saviour's Lutheran Church has moved out into a new location where the church plans to serve its present membership and the new community into which the church has moved. The congregation has a visitation committee including the members of the young people's society who have made many calls on new people. The pastor and his wife are also making calls, at the hundreds of new homes in the Newington and Elmwood communities."

**Ringsted, Iowa.** An interesting project being tried here deserves recognition and publicity. At the Christmas program for children (Dec. 21) children are being asked to bring a pair of warm mittens, large, medium, or small, which will be hung on the Christmas Tree as decorations. After the program, the mittens will be sent "to warm a child's freezing fingers, reaching for the physical and spiritual warmth of your heart." The Mitten Tree will background the regular program.

**Chicago (St. Stephen's), Illinois.** On December 7, the congregation here observed the 20th Anniversary of the building of its present church building and parsonage. Guest speaker was former pastor Enok Mortensen, of Tyler, Minnesota.

**Fresno, California.** A new church paper has come to the LUTHERAN TIDINGS desk this month, issued by St. John's Church of Easton, where the

## CORONET TELLS OF DENMARK'S MODERN MOSES

The January issue of Coronet Magazine carries a featured story on the amazing work done by Aage Bertelsen, a Bible teacher, who led the most successful attempt to foil the Nazi campaign to exterminate the Jews. The long story highlights the amazing exploits of rescue for refugee Jewish families fleeing the persecution by occupying German forces in the closing days of World War II. King Christian X had insisted that the Jews in

pastor is Niels Nielsen. The paper bears the interesting and appropriate name "Contact". . . Two sets of plywood dividers on rollers have been acquired for the social hall, thus making possible the dividing of the room in Sunday School classrooms.

**Cordova, Nebraska.** Teachers and children of the Sunday School here have agreed this year not to exchange gifts as usual during Christmas. Instead, each will bring a present for an orphan or a needy child.

**Kimballton, Iowa.** Pastor Holger Strandkov will travel south during the Christmas holidays to serve our congregations there. He will be in Danevang, Texas, December 28 and in Granly, Mississippi, on New Year's Day. Dr. Alfred Jensen will preach in Kimballton on New Year's Day; but services December 28 have been canceled, and the Sunday School program will be given that evening at 7:30 p. m.

**Greenville, Michigan.** Dannebrog-Trinity congregations here are being served this Christmas by an Augustana Synod layman, Mr. Arnold Johnson. Pastors of the District are also helping out during the period when there is no pastor.

## Translation of "Dejlig Er Jorden"

Time ever healing,  
Hiding, revealing;  
Kindred shall harvest each kindred wage.

Through-earth's fair regions  
Pass untold legions  
Of souls, in joyful pilgrimage.

Earth's grace is tender;  
Grand, heaven's splendor,  
Rapt is the soul in the pilgrim throng.  
Ever unending,  
Heaven's chord crescendoing,  
We pass to paradise with song.

Angels' first caroling,  
Glad tidings heralding  
O'er lowly shepherds in early morn;  
"Peace and good will to men,  
Rejoice! rejoice! Amen!  
A Saviour unto you is born!"

Evald Sorensen,  
Oak Terrace, Minnesota.

Denmark not be molested by the Nazis, but during the later days of the great war the Jews in Denmark were brought under persecution. The story in Coronet details how Bertelsen was instrumental in saving the health and lives of 6,500 Jews and aiding them in their escape to Sweden.

## 7 LUTHERANS TO APPEAR ON CBS "CHURCH OF AIR"

New York (NLC) — Seven Lutheran churchmen are scheduled to appear on the Columbia Broadcasting System's nationwide radio series "Church of the Air" during its 1958-59 season.

Miss Betty Barth, secretary of the Department of Radio and Television in the Division of Public Relations of the National Lutheran Council, announced here that the following Lutheran programs have been arranged for next year:

February 15 at 10:30 p. m. (EST) — Dr. J. C. Kjaer, pastor of St. John's Lutheran church in Seattle, Washington, a congregation of the American Evangelical Lutheran Church.

March 22 at 10:30 p. m. (EST) — Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania of the United Lutheran Church in America.

April 5 at 10:30 p. m. (EST) — Dr. Morris Wee, pastor of Bethel Lutheran church in Madison, Wisconsin, a congregation of the Evangelical Lutheran Church.

May 31 at 10:30 p. m. (EDT) — The Rev. Merton L. Lundquist, pastor of Gethsemane Lutheran church in Austin, Texas, a congregation of the Augustana Lutheran Church.

June 21 at 9:30 a. m. (EDT) — The Rev. Arthur C. Nitz, president of the California-Nevada District of the Lutheran Church—Missouri Synod.

September 13 at 9:30 a. m. (EDT) — The Rev. Martin L. Koehneke, president of Concordia College in River Forest, Ill., a school of the Missouri Synod.

Dr. Edmund Steimle, a member of the faculty of Lutheran Theological Seminary at Philadelphia, was the first Lutheran speaker on the program, appearing October 12.

## 35 FOREIGN STUDENTS DISCUSS LUTHERANISM IN AMERICA

Gettysburg, Pa. — (NLC) — Thirty-five Lutheran theological students from 11 countries met here for an Overseas Lutheran Theological Student's Conference, sponsored by the National Lutheran Council.

Purpose of the three-day session, November 28-30, held on the campus of Lutheran Theological Seminary, was to discuss the work and mission of the Lutheran Church in America.

Prior to their arrival in Gettysburg, the foreign students spent Thanksgiving in the Washington, D. C. area visiting in some 30 homes. Each member of the group was given the opportunity



to become acquainted with American family life by spending two evenings with their hosts, attending church on Thanksgiving morning; and eating a turkey dinner.

Those participating in the activities came from 17 different American seminaries, six of which are Lutheran.

Members of the group represented Germany, Africa, Indonesia, China, India, Puerto Rico, Formosa, Finland, France, Norway and Denmark. Most of them are studying in the United States through the exchange programs of the Lutheran World Federation and the World Council of Churches.

### HYMN SOCIETY TO HONOR LUTHERAN SERVICE BOOK

New York — (NLC) — The Hymn Society of America has announced plans here to honor the new Service Book and Hymnal of the Lutheran Church in America.

A Hymn Festival for that purpose will be held in St. Peter's Lutheran church here on Sunday afternoon, January 18.

Massed choirs will sing music from the Service Book and Hymnal and Dr. Luther Reed, chairman of the former Joint Commission on the Liturgy and Hymnal, which prepared the book for the eight cooperating church bodies, will give an address.

### The Name of Your Church?

(Continued from Page 12)

Testament. One might expect to see Mt. Sinai church or a Sharon church. Then, again we can perhaps be thankful none of our congregations call themselves by such names as these (which are real Lutheran church names here in America): Hoffnungstal, Neudoerfer, Glueckstal.

What's in a name? It depends on many factors. A church name ought to have meaning so that there can be something in it. It can be an asset. I have never known, for example, of a church called the Holy Spirit Lutheran Church. This seems to me to be a fine choice for a name, and the rich traditional symbolism of the Holy Spirit could be carried out throughout the church in a beautiful manner.

Bartlett lists over two hundred famous phrases and quotations involving the word "name." This testifies to the importance attached to the idea contained in the word. We recall such picturesque and meaningful phrases as "a name the world grew pale at" and "a rose by any other name shall smell as sweet" and "a name to all succeeding ages cursed" and "he who filches from me my good name," etc. Let us give names their full due.

No matter what your church is named, never forget that within its walls and beneath its roof, its worship and activities are carried on in His Name, the name of names.

### Annual Meeting of the District II WMS

(Continued from Page 10)

Mrs. Earl Appel, Marlette; Secretary, Mrs. William Kester, Sandusky; Auditors, Mrs. Rolf Wischman, Marlette, and Mrs. Edwin Hansen, Muskegon.

It was suggested that the key woman in each group should act as a pen pal and start a "round robin" letter within our district. These should be sent to our secretary. Closer contact within our district would thus be established. These letters could be read at the Mission meetings and Ladies' Aid meetings, and not kept within any one group longer than 3-4 weeks. This idea was well received.

Special projects for the coming year for the WMS of District II were announced to be The Korean Child, Home Mission Churches, and working for the Scholarship Fund.

The offering for the evening meeting was given to the Trinity Lutheran Home Mission Church at Brown City.

The meeting was adjourned with the singing of the hymn, "Lord, I Wish To Be Thy Servant." Mrs. Donald Holm gave the closing prayer. Everyone parted hoping to meet again next summer at the Women's Retreat.

Mrs. William Kester,  
Secretary Dist. II, WMS

### District VII WMS Convention

Met in Cordova, Nebraska, October 4, 1958. Mrs. Aage Paulsen, president, opened the meeting and led us in devotions. Mrs. Clifford Jensen, Rosenberg, read Mrs. Mikkelsen's secretary report. The latter has now moved away from our district. Mrs. Rigmor Nielsen gave the treasurer's report and it was filed. Disbursements had been \$495 and the treasury was left practically depleted. We were reminded that donations should go directly to the district treasurer always, in order that the district may receive credit therefor. She in turn will send the contribution on to the national treasurer of WMS. The fiscal year runs from January 1 to January 1.

A letter and greeting was read from Miss Stockholm, national WMS president.

According to a vote taken, District VII WMS does not favor a name change. It prefers to let the name stand as is, at least for the next few years.

District president's meeting was announced for Des Moines, Iowa, October 25. To help defray expenses of the president to this meeting, it was decided to assess each member of District VII WMS 15 cents. This money should go into the general treasury fund. Motion made by Mrs. Thorvald Hansen of Cozad, seconded by Mrs. Carl Olsen, Omaha. This money should be sent to the treasurer. The fee of

\$2 per year, per member group of WMS should be in the hands of the national treasurer January of each year.

Elections gave the following results: Mrs. Clifford Jensen, secretary, two years, to replace Mrs. Mikkelsen, the latter to receive a "thank you" for faithfulness in this district. Mrs. Rigmor Nielsen, treasurer, two years.

It was left to the board to make definite plans for a fellowship week end in Nysted in 1959.

The importance of the key woman was emphasized. She must give and explain all materials to the groups in her church.

Before the meeting closed with a song, Mrs. Lerager, Brush, Colo., told of her memories of the early days of WMS — fifty years ago.

The evening that followed was most pleasant with singing, a district chorus, as well as the Jubilee Pageant. A large group attended and gave an offering which went to the scholarship fund of WMS. A coffee hour and social evening followed.

Ebba Petersen,  
Convention Sec.

### Over the Typewriter

(Continued from Page 13)

Your national board is ready to help you with these problems. Make use of your national organization. It is there to help you!

Have you read any good books lately? How would you like to have some short book reviews on books for young people? If you would like to have them or have read a book and would like to share it with others, let me know and we'll get the ball rolling.

Have a merry time during vacation, and remember the real meaning behind all our celebrating: That God cared enough to send His Son for us.

### Come Christmas With Joy

(Continued from Page 4)

soil bed. She drew in her breath sharply: "Mother, mother, come quick!"

Mother brushed her hands on the sides of her apron to get off the flour. "What is it, Karen?" she asked. "My flower, mother, look!" And sure enough, way down underneath the old plant, the root had sprouted anew. A soft green tender leaf shone through as it tried to push its way up.

"It didn't really die, did it, mother?" she cried. "It's just growing a new life!" She threw her arms around her mother and laughed and cried at the same time. The red cabbage was gently simmering on the stove. The air was full of Christmas smells. She was at home with those she loved, and now her flower had started to grow again. Outside the sun was playing hide and seek with the snow flakes. It was a wonderful world again. Come Christmas with joy!



## A Free Prisoner

(Continued from Page 6)

something for this wreck of a human being, partly because he deliberately kept himself in shape with exercise and sleep. He was happy when he found the pocket almanac in the clothes sent him. In that, he wrote the names of his dear ones and also learned by heart the geography, money exchanges, weights, and measures, etc., listed here. Yes, he had lots of use for his time.

One more time he was called in for questioning and again he felt that he was the victor. He felt the truth of the old word: "You would have no power over me unless it had been given you from above!" He was there as one with an easy conscience, and he knew that he had to cover his group to the last. But he also knew that should he be found out, he had only fulfilled the simple obligation that was his by joining.

He had nothing to be sorry for, nothing to confess. He was where he should be. But one morning the prison door was opened and a guard said to him, "You are free — beat it!" Hans answered that he simply couldn't leave the cell in that manner. He must have an official cause for being imprisoned without any reason. When it wasn't forthcoming, he answered: "Very well, then, I will no longer insist upon my right!" And quietly he left, followed by the guard, who let him out through the many locked doors.

Finally when he was free and alone he started to realize how fantastically lucky he had been and how much luck he had needed to fool them. And he sat down with his back to the prison wall and laughed so the tears rolled down his cheeks — laughing with joy

and gratitude. Then he walked the long way home from the prison to Hellerup to be with us with whom he belonged.

Yes, now he was free again and the sun was shining upon a blessed family. We could not get tired looking at our happy son when a few moments later, he played in the ocean with his brothers and sisters.

\* \* \*

Two months later he was shot during another action. Again he was covering his friends — this time with his life.

## Does Christmas Bear Witness to Christianity?

(Continued from Page 3)

(3) This is not a Church-State issue as much as it is an issue involving the relation between the state and religion and even more the relation between the community and religion. It would be unfortunate if the issue became primarily a matter for the courts.

(4) The teaching about the facts, symbols and convictions associated with Christmas as a Christmas holiday should be included in the program of the school wherever possible, and provision should be made for similar teaching at other times about Jewish holidays.

(5) An honest attempt should be made to distinguish between this kind of teaching in the form of dramatic presentations and corporate worship. Many other distinctions will have to be made. One school board on Long Island has made distinctions between what is appropriate in classrooms and what is appropriate in assemblies, between what is sung by a choral group and what is sung by the school as a whole. Aspects of Christmas that are a universal part of the culture — Christmas trees, exchange of gifts, etc. — are appropriate in the school program.

What is most to be desired is a sensitive effort to find some adjustment in each community. Both majorities and minorities should realize that there is no perfect solution and they should not expect one. They should recognize that they cannot demand an uncontrolled sectarian observance of Christmas, or a completely empty space in place of Christmas, or representations of Christmas as a secular holiday.

With the above random observations concerning Christmas as we celebrate it in our day and with the hope and sincere wish for all the readers of LUTHERAN TIDINGS that Christmas may be a real witness to Christ this year in and out of home and church, in every community of our land, I send my best wishes for a truly blessed Christmas.

## Porto Novo Mission

The following Christmas gifts to the Porto Novo Mission are herewith acknowledged with sincere thanks:

For used stamps	\$ 3.00
Johannes Jepsen, 426 - 43rd St., Brooklyn, New York	10.00
St. Stephen's Women's Mission Society, Chicago, Ill.	25.00
Peter Molby, Seattle, Wash.	10.00
Mrs. Peter Rasmussen, Marquette, Nebr.	2.00
Rev. Harold Ibsen, Viborg, S. D.	2.00
Total	\$52.00

Miss Mary Chakko, superintendent of the mission, reports that the school is now promised electric light and power, for which they are all extremely thankful, although the cost will be high. They also rejoice over the fact that the memorial church fund is growing steadily, so the long cherished hope for a house of worship, where they may each day gather for a period of devotion, may soon be realized.

Gifts for the Porto Novo Mission will be gratefully received and acknowledged by undersigned.

Nanna Goodhope,  
Viborg, S. D.

## PRACTICAL NURSE WANTED

We are in need of a practical nurse at the Danish Old People's Home in Des Moines, Iowa.

Please contact the undersigned at the home.

Mrs. Alfred E. Sorensen  
1101 Grand View Avenue,  
Des Moines 16, Iowa

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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, 1958

I am a member of the congregation at

Name

New Address

City

State

PETERSEN, ANDREW K. 6-4  
TYLER, MINN.