

# Lutheran Tidings

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## A Prayer For The Evangelism Conference

By The Rev. Odd Gornitzka

We thank The God, the Father of our Lord Jesus Christ, that is Thy will that all men shall be saved and come to the knowledge of the truth. We thank Thee that this good news has come to us through others to whom it has become a living reality. We confess that we in turn have not been burdened as we ought for the unsaved around us. We have been snug and selfsatisfied in possessing the knowledge without the passion to share it with others. Lord, forgive us this sin. Grant, in this day of world crisis, to all members of Thy church a heart of sacrificial compassion for the lost that we may go forth as flaming witnesses for the Cross.

Grant also these days to all who shall have a part in the coming Evangelism Conference the wisdom and power of the Holy Spirit. May we all sense deeply the truth of Thy Word: "Not my might, nor my power, but by my Spirit, saith Jehovah of Hosts." And may we be channels cleansed from all pride of accomplishments and external glory and be given, what in Thy sight is the acceptable sacrifice, a broken and a contrite heart.

We pray in Jesus' name.

Amen.

Pastor Gornitzka is a Pastor of the ELC, and presently Bible Teacher at The Lutheran Bible Institute, Minneapolis.

## The Christian At His Daily Work

A nationwide observance on the application of Christian principles to daily work will be held Jan. 20 to 26, under the sponsorship of the National Council of the Churches of Christ in the U. S. A.

During Church and Economic Life Week, the Council will call on Christian laymen everywhere to consider how they best can relate the teachings of Christianity to their own occupations.

In a statement issued in connection with the observance, National Council official Rev. Cameron P. Hall declared, "recent government investigations have highlighted the urgent need for Christian ethics in business and professional life."

He said that "the well-being of any nation depends in large part upon the character and measure of responsibility which its citizens bring to their work."

Mr. Hall is director of the Council's Department of the Church and Economic Life.

Now in its fourth year, Church and Economic Life Week has as its theme for 1952, "The Christian at His Daily Work."



A booklet, "The Christian at His Daily Work," by Mr. Hall, recommended for study in local churches, notes that "the areas in daily work that require decisions of ethical importance are limitless." It states that the Christian must "steadily and earnestly seek to live his faith in relation to the practical, concrete and challenging situations in his daily work."

Leaflets being sent to denominational headquarters will encourage sermons, church group discussions, councils of churches' special meetings and Christian social relations sessions dealing with the problem of Christian ethics in economic life.

A special conference being convened by the National Council of Churches and the Canadian Council of Churches, in Buffalo, N. Y., Feb. 21-24, will explore the Christian meaning of work. Known as the North American Lay Conference on the Christian and His Daily Work, it is part of a world-wide study of the relation of Christian ethics to work, being conducted by the World Council of Churches.



# The Importance Of The Individual

By Rev. Edwin E. Hansen

(Morning Devotion given at Home Mission Council  
Meeting, Des Moines, Iowa, Nov. 15, 1951)

Read: John 1:35-51

Since this meditation is meant to introduce a day's discussion on the topic of Evangelism, I have tried to center my thoughts in that direction. The text I have chosen is from the personal worker's chapter of St. John's gospel. It is personal evangelism that is emphasized. This is indicated by such statements as the following:

"Behold the Lamb of God," spoken by John the Baptist to Andrew and John, who then decided to become better acquainted with Him.

"Andrew found his brother Simon and said to him, 'We have found the Messiah.' He brought him to Jesus."

"The next day Jesus . . . . found Philip and said to him, 'Follow me'."

"Philip found Nathanael and said to him, 'We have found Him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph'."

These are personal testimonies of John the Baptist, of Jesus and of early disciples, who had met the Master on life's way. The personal contacts they made with others brought results.

Evangelism is the entire work of making Christ known to people and persuading them to receive Him as Saviour and Lord. It is the work of the entire church, of pastor and people alike, to carry out the solemn responsibility of reaching others with the gospel.

Evangelism from the pulpit is often quite ineffective. The pastor's appeal often leaves the listeners cold and indifferent, because it lacks the personal touch. The majority of people outside the church have never had a personal invitation to come to the Christ. Thousands of people in our homes, in the shops, folks we meet in the streets, drift into eternity unwarned and without the knowledge of salvation. This ought not so to be. Christ Himself invited His followers and His disciples invited others.

Evangelism from the pulpit aims to make Christ real and the way of salvation plain, so that the hearers may be aware of life's danger, but evangelism in the pew is putting into practice what the minister preaches, not being fanatical, not "pious," in the objectionable use of the word, nor tactless in approach, but true to Christ and those who do not know Him. (Wilbur Chapman)

Let me remind you of the importance and worth of the individual.

A young Sunday school teacher came to her pastor one Sunday morning and said: "I am through. Get someone else for my class! I am not teaching this morning." The pastor wanted to know why. With voice all a tremor she said: "I have only one boy today, just one. With all my visitation and writing—I am through." The pastor told her to go back to her class room and teach that boy—to believe in that

boy. After all that boy might become another Cromwell, a Beethoven, a Moody. Reluctantly she returned, bitterly disappointed, to her one boy. What pastors and teachers have not met similar disappointments now and then, and become so disheartened, that we failed to feed the souls that did come!

History gives us many examples of how important one person can be. John Knox freed Scotland from ecclesiastical and political enemies. He was the dynamic leader bringing it about. Prisons were purified and dark dungeons given light and air, by the heroic effort of one man, John Howard. A proper nursing ministry was given to the ill, not by the cooperation of groups of women, but by one—Florence Nightingale. When the French revolutionists in 1793 tore the cross from Notre Dame Cathedral, and smashed it in the streets and ridiculed and derided Christianity, the lamp of the gospel was lit in a foreign land and a new continent was claimed for Jesus Christ—not by a band of men, but by one man—William Carey.

Think again of the one boy in the Sunday school class. He is not everybody, but he is somebody and he is important, not less so because he is the only one. Andrew brought Simon Peter to Jesus. He was just one, but the time came when Peter became many, for he later preached a sermon that brought three thousand to Christ.

Jesus called Philip; he was only one, but he evangelized a part of Samaria and brought to many there the light of the gospel of Jesus Christ. Later he guided an Ethiopian eunuch into the light of the scriptures, which probably had much to do with the establishment of the Ethiopian church later.

It was Henry Kimball, a Sunday School teacher who led Dwight Moody to the Master. He was just one, but he became many, when in the course of time Moody touched the lives of thousands of people on two continents.

We should remember, however, that in the cases pointed out it was John Knox plus God, John Howard plus God, Florence Nightingale plus God, William Carey plus God and Dwight Moody plus God. We could select many other illustrations. Nor would they need to be outstanding personalities. It applies to you and me also, wherever we are, no matter what endowments we have been given, if faithfully dedicated and used in the Lord's service.

Jesus Himself was aware of the power of one plus

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God. He states it clearly in John 15. "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." This personal power in individual lives is illustrated all through the Bible. Think of it as connected with Noah, Abraham, Jacob, Joseph, Moses, David, Samuel, Isaiah, Ezekiel, Jeremiah, St. Paul, the Apostles. It was each one, plus God that made their lives count. The same is true throughout history, wherever men and women of spiritual stature and faith have identified themselves with God and the spiritual and physical needs of mankind.

The individual, whether we think of a person to be helped, or the person who is to serve as God's helper, is important. No wonder then that the task of Evangelism must be considered highly significant, for it involves the touch and influence of one life upon another for God. Andrew brought Peter to Jesus, and Philip brought Nathanael.

Jesus was a personal worker. Take a few instances from the New Testament: He was dealing with the individual when He healed the paralytic, (Mark 2); the Syrophenician woman, (Mark 7); the Adulteress, (John 8); the blind Bartimaeus, (Mark 10); Mary Magdalene, (John 20); Zaccheus, (Luke 19), just to mention a few cases. Someone has said that out of about forty specific cases of healing recorded in the gospels, only six came to Jesus themselves. Most of them then were brought to Jesus by others and many were healed, not primarily because of their own faith, but also because of the faith of those who brought them.

The appeal to Evangelism then is an appeal to personal work. Just as the finest pottery still is made by hand, because it requires the personal touch, so also the finest work of evangelism is done by means of the personal touch. By a personal interest in the spiritual welfare of others, by personal invitation, by personal guidance, by personal witnessing in word and in deed, we convince others what we are and what we believe.

No one needs to worry about not being able to do personal work for the Kingdom of God. Keep in mind it will always be YOU PLUS GOD, and not you alone.

Edwin Hansen.

## A Letter From Jerusalem

Mr. and Mrs. Carl Johnson are members of St. Ansgar's Lutheran Church in Waterloo, Iowa. Mr. Johnson is the Superintendent of the Sunday School and both are active in the general church work. Mr. Johnson is in the Hotel business.

Your editor and wife had the privilege of being guests in the Johnson home during the District Convention in Waterloo last fall. Plans were then in the making for the proposed trip to the Holy Land, and we induced Mr. Johnson to promise to write an article (or more) from their experiences there.—Editor.

Hashemite Kingdom of Jordan  
(old City) Jerusalem, Jordan.  
December 9, 1951

Dear Friends,

I promised to write you from the Holy Land. We flew in from Beirut, Lebanon—viewed the city of Damascus from the air. The plane then directed its course due south, thus avoiding flight over forbidden Israel territory. The terrain appears desolate, with rocky clefts and then sand dunes and void of any

signs of vegetation. This is in contrast with the mental picture a traveler has before he enters upon the area. In brief, the journey took us over the southern tip of the Sea of Galilee and the ever winding Jordan River to the Dead Sea. This is 1300 ft. below sea level. The mountains of Moab were to the east and hills of Judea to the west. Jerusalem (old city) is over 2300 ft. above the sea. In a few minutes we saw in large letters the name JERUSALEM. We set foot on Holy Ground at 3:15 November 24th.

No traveler loves the Customs Inspectors. We were partially prepared for every bag and every garment to be thoroughly inspected. We received a surprise. Upon learning that we were going to see Dr. Moll, Lutheran World Federation Director, our luggage was immediately O. K'd and stamped "Jerusalem" and we moved on. There surely must be some reason for this gracious gesture. Though we were in the Holy City the rule of the land is in the hands of the Moslem Arabs. We were soon to learn the true answer. It is most gratifying to learn of the huge Lutheran Relief Organization that is in operation here. Will speak more on this subject later. I can only touch upon the most important matters in this letter, and then only in glimpses.

The physical appearance of (old city) Jerusalem was first to attract our attention. The old city walls are sixty to eighty feet high. There is Herod's Gate to the north and a little farther west, the huge Damascus Gate. Its 28 ft. steel doors swing closed at 9:00 each evening and open again at 5 o'clock in the morning. This is the same now as in ages past and is done for security reasons—looting from within as well as from without. Only a stone's throw further west is "No Man's Land." The Arabs of Jordan have no natural boundary with the Jews of Israel. The enmity between the two peoples is so very great. Nationalism is very strong, is their first concern, their heart and soul.

We live at the Y. M. C. A. about two blocks north of the Damascus Gate and only 100 yards from the forbidden area. On each side Jewish and Arab guards keep this area barren of life and it is exceedingly dangerous to enter. As a result, there we see the ugly scars and ruins of the recent war. Yes—one is ever mindful that this is the Holy City, Jerusalem, over which Jesus wept when he stood upon the Mount of Olives. Its people rejected Jesus Christ. Its destruction was foretold, and innumerable times has this city been laid in ruins.

Conditions here today are said to be much the same as at the time of Jesus. Suffering is intense. The blind, crippled, afflicted and hungry are so numerous the people pass them by unnoticed. Those same people only eke out a living. At first I gave coins to the throng of begging children only to learn that it is better to give through organized channels. Am sorry to say, the first Arab word I learned was "Imshoy" or "Go Away."

In brief I want to mention some of the Holy Shrines we visited. The Church of the Holy Sepulchre, Via Dolorosa or "Road of Sorrow," Pool of Bethesda which is deep in the ruins of the city, Mt. Moriah or "The Rock" over which is built the Mosque of Omar. This is the very spot Abraham was about to sacrifice his



son Isaac; saw Elisha's Fountain, near Jericho, where Elisha, the Prophet, made the bitter water sweet. It remains so to this day, and hundreds of women dressed in native garb, they can be seen balancing five gallon earthen jars on their heads bringing fresh water to their humble living quarters. Near by, is a small banana field, olive grove, pepper trees, and an occasional, ages old olive tree that stands as sturdy as the rock wall built beside it. We saw the tombs of Abraham, Isaac and Jacob at Hebron, Saints of the Old Testament. We visited numerous other shrines, The Garden Tomb, The Church of the Nativity, wherein is found "the manger of Jesus Christ." A little to the south of Bethlehem is Shepherd's Field where the Angels proclaimed the birth of the Savior to the Shepherds nineteen-hundred and fifty-one years ago. On this field Christian groups will gather on Christmas Eve to sing Christmas carols, "Good Tidings of Great Joy."

I am trying to make this letter compact and short, but have failed. I must tell you of the plight of the little country. The people have always been poor. The struggle of war made the situation worse. There are 467,000 refugee Arabs in Jordan. They left their homes, business, property, personal belongings, and are therefor now destitute. Add another 100,000 non-refugees who have been made destitute by the prevailing situation. They live in refugee camps, in ruins of the city, and unseen thousands find shelter in caves. I am sorry the truth is such a sordid picture. Words I dislike to utter are mild compared to the reality they suffer. We in America need to observe "Thanksgiving every day of the year."

The U. N. R. W. A. gives some relief. Many U. N. member nations are quick to pledge aid and just as quick to completely forget the pledge. The prevailing question people ask is, "The Christian Nations (meaning America and England) brought this condition upon us, and now those same Christian nations are giving temporary relief. What is the meaning of it?" What should one answer? My answer has been specific: "I am not versed on the foreign policy of nations, but the relief that comes to you from American Christians hearts, is the love of Jesus Christ for his suffering fellow-men, because it is the love of Christ that constrained us."

The greatest relief organization (Christian) here is the Lutheran World Federation. Varied other agencies dispense relief through this efficient organization. I have viewed the unloading of huge trucks just in from the docks at Beirut. They are loaded with large bundles of clothing. A survey has been made among the people where need is greatest. Individual bundles are made according to the needs of each member of the family. Last Tuesday, Wednesday and Thursday, 24,000 bundles were handed out. An announcer called out on the streets of Jerusalem, and the morning bulletin informed the people to gather at The Golden Gate with their card and package number.

The first thousand gathered at The Sacred Gate at 6:30 a. m. for the first distribution—the second thousand

and the second hour, etc. They came in humility, they came in want, they came in dire need. They were people who were not only poor, but now utterly destitute. Sad to say, in another few months this operation needs to be repeated. The perplexed individual is dejected, mournful, and completely surrendered because of his mental agony for himself and family. The situation is more tolerable than the emptiness that tomorrow holds for him. That is his anguish. Let us not forget the starving. This is daily, and children are too weak to frolic about and play. Yes, they are sweet little ones, with a forced but ready smile for us. They all know we are from the far away land, America. Listening to their twangled language we hear the word "Amerikana." They label us correctly.

Dr. Moll says 200,000 people have been clothed by American Lutherans, and on hand and on the way is clothing for 125,000—150,000 more. Now we know why the word "Lutheran" has become magic here. How gratifying to know this. How fitting and proper that the principles Jesus taught on the streets of Jerusalem are, in a measure, carried out by Lutheran hearts in America in the name of Jesus Christ. Be assured my friends, whatever garments you give, or wish to give, will be received with tearful eyes and bleeding hearts here at the Golden Gate in poor Jerusalem.

Mrs. Johnson joins me in saying, "A Merry Christmas to you from the Holy Land."

Sincerely,

Carl B. Johnson.

### Pastor Girtz To Speak January 27 On CBS' "Church Of The Air"

New York—(NLC)—The Rev. Joseph M. Girtz of Albert Lea, Minn., vice president of the United Evangelical Lutheran Church, will be heard on the Columbia Broadcasting Company's coast-to-coast "Church of the Air" program on Sunday, Jan. 27, from 10:30 to 11 a. m. (EST).

The broadcast originating from Station WCCO in Minneapolis, is scheduled for the final day of the five-day evangelism conference which is being held in Minneapolis from Jan. 23 to 27 by the church bodies of the National Lutheran Council. Special music will be furnished by the choir of Trinity Lutheran Church of Albert Lea, of which Mr. Girtz is pastor.

A native of Fresno, Calif., Pastor Girtz was graduated from Dana College and from Luther Seminary at St. Paul, Minn. He was ordained in 1924 and served two terms as missionary in the Santal Mission in India. He was elected vice president of the UELC in 1950 and is former president of its Minnesota District.



# Kristen Kold

The Little Schoolmaster Who Helped Revive a Nation

By Nanna Goodhope

## VIII

### In Smyrna

After two months of almost continuous travel, Kold and his party arrived by boat at Smyrna, on December 1st, 1841. The weather was mild, almost like summer in Denmark. And to Kold the scenery was awe inspiring. It seemed to him as if the mountains reached up into the sky; for clouds of fog enveloped the lofty crests. The peculiar speech of the people, their strange ways and dress made it seem as if he were in another world.

The missionary family took temporary lodging at an inn. Here they were soon met and bid welcome by other missionaries of the locality. They were advised to establish their home at Budscha, a nearby village, which they did soon afterwards. At Budscha they set up housekeeping in true European fashion, with modern furniture and up-to-date equipments. Kold, who had never been used to much luxury or extravagance, was surprised that a missionary who had dedicated his life to serving the poor and underprivileged, should want to live in such style and comfort. He spoke his mind frankly about it to Pastor Hass. And he wrote his friend, Niels Andersen at Faarballum at length about it. He said that he had always thought that a Christian missionary in a foreign land should live on an equal footing with those whom he was sent to serve. And like Jesus and the Apostles, he should go out on the highways and byways, into the field and the market places to preach the Gospel. Wherever there were people who would listen to him, he should go. But the missionaries whom Kold had met in Smyrna—and there were quite a few—were all learned gentlemen, he said, who gave the impression that they were more concerned about their own comfort and well-being than they were about spreading the Kingdom. There were in Smyrna a few select converts for whom services were held on Sundays, he said. But the rest of the week the missionaries sat in their comfortable studies reading and making reports. Or they were taking their families to the shops and the market places to seek out the choicest bits of food for their own table. And for this service they received a fat salary, free house, free medical service, free books and free travel expenses plus a considerable bonus for each child they were fortunate enough to bring into the world. In a final burst of indignation, Kold wrote to his friend: "I am amazed that God will allow so many good men to waste their time in this manner!"

When Kold had been with Pastor Hass and his family one and one-half years, tutoring the children and serving as housemaid, he felt that his obligation to them had been fulfilled and he resigned his post. He was anxious now to set up a shop where he could practice his newly learned trade of book-binding. He bought the necessary tools from a British

firm at Malta for about twelve dollars, leased a small one-room house at Smyrna, and advertised his business in the local papers. But, although he was sure that he could do better work and do it cheaper than either of the ten book-binders in Smyrna, no work was brought to him.

Kold waited and hoped, but all in vain. His scanty resources were fast disappearing and he had scarcely eaten any food for days. One day when there was nothing left in the house to eat and only a few pennies left in his purse, a Greek came into his shop. Kold asked the man if he would, please, go out and buy him some food with the money he had left, as he feared that a customer might come if he left the shop. The man took the money and left, but he never returned.

When Kold had been without food for two days, he was near despair. He would not beg nor would he ask his friends for help; for he had been very certain of his ability to do for himself when he left them to set up his own business. As he felt himself weakening from the gnawing pain of hunger, he thought there was now only one way out for him: death. He closed his shop door and wandered down to the beach, where he sat down on a rock. The blue Mediterranean made him think of home and the dear ones he had left there. Then his thoughts turned to God. He remembered that once he had been given the assurance that God loved him. It had inspired him then to a new life; made him feel happy and secure. Did he still believe that God loved him, now that he was at death's door? The answer was "yes, I do believe." He thought he would pray. He would implore God to hear him; for now he was in greater need of Him than he had ever been before. But try as he may, he could not utter a word. All around him was in a haze. It must be death, he thought.

Kold did not know how long he had been sitting there; but suddenly he was startled as from a sleep by a voice speaking in Swedish. He looked up and saw a ship's captain. The man asked if he knew of anyone in Smyrna who could bind books. "I can," said Kold, and hurriedly rose to his feet. It was as if new life had suddenly been injected into his veins. "I would never have awakened of myself," he later told a friend, and added: "In Denmark no one would be allowed to die of hunger; but in Smyrna it is not an uncommon occurrence."

He bound several volumes of ship's records for the Swedish captain, who thereupon recommended him to the British councillor. He in turn recommended him to others, with the result that Kold never again lacked work. In fact, his business grew so rapidly that ere long he had to engage help, first one man then three and four. He worked for both Turks and Greeks. And as he was neither a member of the Greek Orthodox or the Roman church—which groups were constantly feuding against each other—he obtained work



from both these factions. Kold gives a humorous illustration of the extent to which these ecclesiastical opponents would carry their hostilities. One day he watched a religious procession in which a high-ranking prelate was being honored. He was carried through the street on a dais borne on the shoulders of a number of men. When the procession reached a certain place in the street, the opposing faction released a pig on which pinchers had been placed. The wildly squealing pig ran between the feet of the men carrying the dais, tripping some, so that they released their hold and dropped the much frightened ecclesiastic to the ground, to the amusement of many onlookers. Kold, who was not averse to a joke, thought this was carrying a grudge too far.

Kold lived very frugally despite his growing business. His one-room house was without windows, but there was a large door or portal which was always open in the daytime. The furniture consisted of a huge table, which served his business activities throughout the day, but at night it was made into a bed. Then there were two chairs, a chest and a Danish grandfather clock. The latter was a constant source of interest to the Turkish watchman who was stationed nearby. He found it convenient to come to the shop often to ascertain the time of day.

Kold was now able to save some of his earnings. One day when he obtained his first goldpiece, he looked at it long with pride and wonderment. He said later that he had never before known the "power of gold." It was now his purpose to lay by as much of his earnings as he was able before he returned to his homeland, which he intended to do in the summer of 1847.

Though he wasted not a penny on himself, Kold was often moved to help other people who were in need. One day a destitute and very ill Danish hatter's apprentice came to his shop to ask for help. Kold began by chiding the man for having squandered his means recklessly. But then he suddenly remembered his own ill luck; that only by a miracle had he been saved from a pauper's death. He gave the man both shelter and food until he regained sufficient strength to return to his homeland; and then he helped him with money for his passage. Many years later, when Kold had almost forgotten the incident, a prosperous looking man came to visit him at the Dalum Folk School. It was the hatter who came to thank Kold for helping him when he had been in desperate need.

Kold was kind even to animals. Once a scabby, half-starved cat came into his shop begging for sympathy. He did not have the heart to turn it out, but fed it with milk and otherwise cared for it. Soon the cat had a litter of kittens. This was more than Kold had bargained for. He put the kittens into a sack and took them to the beach to drown them. He had just completed the act when a group of Maltese sailors came out of a nearby inn. When they saw the dead kittens, they were filled with rage. They jumped onto Kold, beat and kicked him, and would undoubtedly have killed him had not the innkeeper come to his rescue. Kold was unable to understand the strange attitude of his unknown assailants, until he learned that the Maltesians believed in transmigration of souls.

—And who would know if there might not be human souls incarnated in the new-born kittens?

Now that Kold was fast becoming a prosperous business man, he was being sought by mothers of marriageable daughters as a suitable husband. He said later that he might easily have been tempted to select a Grecian maid for a wife, for the women were beautiful while young, but aged early, had it not been that he was determined to return to his native land. In December of 1845, Kold received the sad news of the death of the Pastor Hass's wife. She was buried in an obscure corner of the Greek Orthodox cemetery at Budscha.

Kold's longing for Denmark became more and more intent as the years passed. He said that he had learned to love his native land more through his absence from it than he would had he remained there. As soon as he heard there was a Danish ship in the harbor, he hastened down to meet the captain and the crew, so as to obtain the latest news from his homeland and to send messages back to his dear ones. He was usually moved to tears at the sight of a Danish flag.

He was also beginning to long for his former vocation as a teacher. He believed that he had learned much throughout his long exile that would be of use to him as a schoolmaster. He wondered if any of his longed for reforms had been attained. Every time he passed by a Turkish school, where the pupils were repeating the long Moslem prayers by rote, he thought of the Danish children, who were taught in the same way. And he felt sorry for them.

By Jan. 1st, 1847, Kold had saved a sum amounting to nearly two hundred dollars, and his business was steadily growing. But he felt that the time had now come when he must prepare to return to his homeland. He was now 31 years old. He had been four and one half years in Asia Minor, where he had proved himself a successful business man. But his heart was not wholly in it. He felt that he had a greater mission to perform, but this was, as yet not entirely clear to him. He received at this time a letter written in German from a missionary friend, J. T. Walters, which commended Kold as a man of honor and integrity, and of good Christian character. He thought it would aid him in his journey through Europe.

## It's Today That Counts

By Henry H. Graham

Yesterday is gone forever. Today is the day that counts. Yesterday is history. Whether it is the kind of personal history you like to leave behind, the fact remains that it is personal history of your own making. You chronicled it with your own activities, good or bad. But today is different. It brings new opportunities, new problems, new irritations, new joys, and perhaps new sorrows. These things make personal history. And you can make today the kind of personal history you like to leave behind; or you can make it quite the reverse. The whole thing is up to you.



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa

Editor

## Annual Meeting Of WMS District VI

By Erma Junker

The annual meeting of the Women's Mission Society of District VI was held Saturday evening, October 20, 1951, in the Gayville Danish Church at 8 p. m. The opening hymn was "O Zion, Haste Thy Mission High Fulfilling."

Our district chairman, Mrs. Harald Ibsen, read a letter from our national president, Mrs. Ida Egede, extending greetings to all the women of District VI, stressing that this year's project is to support Home Missions; also reminding us that we would be notified by Mrs. Elsie Stub when the next shipment of clothing would be sent to South Slesvig.

A short report was given by each of the following Ladies' Aids: Badger, Diamond Lake, Gayville, Lake Norden, Ruthton, Tyler (2 Aids) and Viborg (2 Aids). These reports were of the various ways the Aids have of raising funds and what this money is used for. Judging by the reports, District VI has benefited greatly from the faithful work of its ladies in Home and Foreign Missions, as also has each Aid's own local church.

After singing the hymn, "Hark, the Voice of Jesus Calling," the highlight of our meeting was a most interesting and informative lecture by Rev. Alfred Jensen. Stressing this year's project, "Home Missions," he gave a resume of the following places where our synod is doing Home Mission work:

1. Canwood, Canada, under the leadership of Rev. Larsen. Since 1927 Canwood has been a growing Christian community striving under many adverse conditions. Now they are much in need of an English-speaking pastor.

2. Hay Springs, Nebraska, where in 1946 Home Missions had placed Rev. Erik Moller. In this community of all denominations he has built our church up to a membership of 150.

3. Newark, New Jersey, St. Peter's Lutheran Church. Their pastor, Verner Hansen, has been called back into the army to act as chaplain, but this church has kept its doors open every Sunday without a regular pastor.

4. Nysted, Nebraska, with Rev. Howard Christensen as its pastor has also needed some help.

5. Wilbur, Wash. Rev. Alfred Jensen told of the good work Rev. Holger Andersen has done for this congregation. This was particularly interesting to Viborg and Gayville, Holger Andersen having been our pastor a few years ago.

6. Tacoma, Wash., likewise has done so well under the capable leadership of Rev. Bundgaard.

7. Enumclaw, Wash. The Home Mission Board has pledged to help Enumclaw for four years, \$400 the first year, \$300 the second year, \$200 the third year and \$100 the fourth year.

8. Manistee, Mich. The Home Mission Board is also helping this hard working group.

Rev. Jensen concluded his lecture with these words: "We are in the biggest business of all—the Lord's business. The basic need in every home and church is that living fellowship derived from working together."

With the closing hymn, "Now Rest Beneath Night's Shadows," a collection was taken which amounted to \$40.00.

Our meeting closed with prayer by Rev. Alfred Jensen.

## Elna Pedersen

By Ruth M. Støvring

On Oct. 30, 1950, a message sounded over the radio. "Miss Elna Pedersen of Askov, Minn. lost her life in an auto accident close to Hinckley. Mrs. Pedersen, her mother and Mr. Haue, her uncle, injured and at a hospital." It seemed impossible. It couldn't be true, but it was. Something inside cried in many of us the whole day. Elna had many friends who needed her. Many prayers, I'm sure, came to our dear Lord that day, asking that those injured be granted the strength they direly needed. (A year has now passed and both are on the road to recovery). The telephone rang many times that day, a voice saying, "Have you heard?"—Yes, when grief strikes, it's good to share it with others. God, grant us as Christian women that we may always have something to share.

Elna was not a member of any Ladies' Aid, but she was a most interested person in all that was good within our community. Her interests went beyond that. It went out to our church synod, every branch of it, to our country and to the lands beyond the seas.

Elna Haue Pedersen was born in Tyler, Minn., July 6, 1902. She obtained her first schooling at Danebod. Danish was taught then. She came to Askov with her parents and also attended school here. Her father, L. C. Pedersen, was one of the founders of our colony. She graduated from Central High School at Minneapolis. Then came the time to decide on a four-year college course. She chose St. Olaf College and received her B. A. degree. She was an excellent student, and St. Olaf was dear to her heart; she kept in close contact with it the rest of her life.

Elna taught in the public school at Kerrick, Minn., close to Askov and two years at Bowman, So. Dak. High School, and at Askov High School. One summer she taught at the Danebod Folk School at Tyler, and several summers at Withee, Wis. church school. Here I had the privilege of daily contact with her, as the work was divided between the two of us. It was inspiring to work with Elna.

During the summer of 1927 Elna and her father took a trip to Denmark, and it so happened that Ida, my

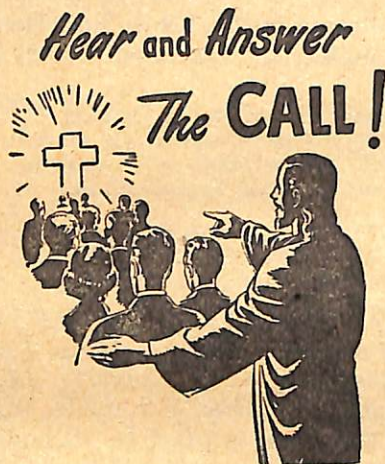
(Continued on Page 11)



# Paging Youth

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

Editor: Ronald Jespersen, Newell, Iowa



## "The Call"

What is this "Call" to United Christian Youth Action? That is a question which a good many of our own youth would like to have answered! The most complete answer can probably best be given by Richard Tholin, Chairman of the National Administrative Committee on "The Call". His explanation follows:

"The answer of a year ago could have been summed up this way. **The Call** is a program to unite one million Christian youth and their adult leaders in a dramatic witness to the power of the Christian fellowship through specific action projects in the local community, the nation and the world. And if you want a one sentence definition of **The Call** that one still holds. But that still doesn't completely answer the question.

### It's People

Let's start with people. One year ago **The Call** was the dream of a comparative handful of people, youth and adults who were leaders in denominational and cooperative youth programs. Today **The Call** is taking an important part in the time and the planning of thousands of Christian youth in communities across the country.

**The Call** is people. But it is people tied together by a program, a program they feel can make Christian youth of America a vital force in this world of the 20th century.

### It's a Program

What is that program? What are these one million Christian youth and their adult leaders going to commit themselves to in Youth Week, January 27-February 3, 1952? A year ago the answer was simply this. Each youth will deepen his personal commitment to Christ and then give his time and energy to united

projects of evangelism, community service and world Christian citizenship in his own community. To promote united Christian youth action in national and world areas where he could not serve personally he would give one dollar.

This proposed one million dollars would go for such projects as a national radio program, the training of youth in ecumenical youth work, a ministry to youth in the armed services and those who are conscientious objectors, the strengthening of Christian youth work in countries around the world, and the interchange of ideas at world conferences.

This outline still holds. But the program of **The Call** is much more than can be told in one paragraph.

The core of the program of united Christian youth action is in the local community. There the youth of each local church will unite to make a Christian impact on the whole community through specific projects of evangelism, community service, and world Christian citizenship.

### Evangelism

The first of these is the evangelism project, the United Christian Youth Mission. Focusing on a one week period, the Mission will seek to reach all of the youth of the community, win them to Christ and into the fellowship of the Church.

The center of the program will be the individual church. Community-wide meetings will be used to interpret the Christian faith and to point toward decision, but the actual commitments to Christ will be made in the individual church.

Each Mission will have a director trained through the national office.

But most important are the youth, who have responded to **The Call**. Each church youth will be given an unreached youth, found as the result of a census of high school and older youth, for whom he will be particularly responsible during the week of the Mission. He will bring that person along to all of the meetings and, depending upon his spiritual maturity, help that person to commit himself to Christ. This experience, plus the closing study on My Christian Witness, will leave a core of youth who know how to share their faith naturally and effectively.

### Weekend Work Camping

The second area of community action helps Christian youth unite with other young people to serve the total community through weekend work camping.

The idea is to survey the whole community, using the help of ministers, welfare agencies, public officials, and others, to find jobs that really need doing. Maybe the job is to paint a church. Or maybe the young children need a place to play and a littered lot could make such a playground. Maybe an old people's home needs a garden or a city alley needs cleaning. Whatever the job is, these Christian youth will try to tackle it.

The method they will use is a weekend work camp. The center of the program will be a Saturday of hard work. Shared worship and prayer will undergird the work and recreation and informal fun will be mixed through the program.



Through these work camps Christian youth will be taking a real responsibility for the welfare of their community. The work they will do will be important.

After a period of study in each individual church, the youth of a community will meet for a one-day rally. A number of dramatic features to promote understanding of other nations will be included, but the heart of the program is the drawing up of a charter of Christian world order.

One of the basic premises of the program is that peace begins at home. Therefore the youth will examine his own community and see if it lives up to this world charter. Included in this examination will be interviews with civic leaders. Then they will try to do those things that will make their community a positive force in building world peace.

Then the group, with a new basis of understanding world problems, will try to set up projects of overseas aid, communications with youth of other nations, and influencing of legislation which will help them fulfill their wider responsibilities as Christian citizens.

These are the local projects. To help make them a success the UCYM has developed action guides which tell in detail how each of these projects can be carried out.

#### Other Projects

The program of united Christian youth action will not be limited to the local community. Through the one million dollars, contributed as part of the commitment of the one million youth, national and world projects will take shape.

On the state and national level these funds will be used to undergird inter-denominational youth work. Training programs will be set up to train youth in better methods of local action. Publications will be made available and programs in specialized fields will be developed.

A series of national radio programs for and by Christian youth are scheduled to start in the fall of 1952. The funds from **The Call** will give these sustaining programs the beginning push they need. Through them Christian youth will be inspired to work more effectively together and through the programs will be able to witness the power of Christian youth to the rest of the nation.

That position and the deep challenge of **The Call** are best reflected in the covenant with God which the Christian youth of America will have an opportunity to make their own on February 3, 1952."

#### Annual Minutes (Continued)

One society representative at national convention is worth three or four at home. Therefore Resolution No. 5 stated: Be it resolved that every local member be encouraged to attend at least one non-local DAYPL activity during the year. This resolution was seconded and carried. From all reports our camp program is gaining. All districts represented told of camp plans for 1952. Responsibilities of our camp coordinator were discussed. This office has been combined with that of synodical advisor. Through the camp coordinator material may be obtained on ideas of how to plan a camp and

#### The Covenant

"Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and power of the Christian fellowship.

"For us there is no alternative but to serve God in every moment of our lives, to treat all men as brothers, to work toward the day when suffering and strife will be replaced with cooperation and love and when peace shall abide in place of war.

"We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world."

For specific information on how to organize your own community write to the United Christian Youth Movement, 79 East Adams Street, Chicago 3, Ill.

what previous preparations should be made. Each group was encouraged to participate in intersociety activity.

Lutheran youth of the world will have an opportunity to assemble in a convention in Hannover, Germany, July 25 to August 3, 1952. This is the first time in the history of Lutheranism that Lutheran youth from all parts of the world will have had a chance to gather. No new youth organization will be formed. The commissions on youth and student work simply want to offer this convention to their youth for the value and interest of all who find it possible to attend. It gives youth an opportunity to observe meetings of the Lutheran World Federation. It is recognized that the costs will be too great for societies to afford attending such a meeting. The following resolution was seconded, No. 6: Be it resolved that DAYPL encourage anyone who is able to attend the meeting of Lutheran Youth at Hannover. A motion was seconded and carried that DAYPL will pay the registration of all who will attend and represent DAYPL, who are now a member of DAYPL and who will not be financed by any other group. The registration fee is \$45.00 for each registration.

The United Christian Youth Movement, which is the youth arm of the new National Council of Churches of America, is progressing. Through it we are given the opportunity to join with our fellow young people in making our country and our world a better place in which to live. In 1952 will be the United Christian Youth Conference of North America to be held in Indiana. Resolution No. 7 (a): Be it resolved that we accept our quota of 15 youth and 3 adult leaders for the CYCNA conference to be held at Purdue University, Lafayette, Indiana, August 25-30, 1952, and that each district attempt to be represented. No. 7 (b): Be it resolved that we encourage to support "The Call" in our local leagues and that publicity be carried in "Paging Youth."

It is encouraged that especially our young people read the youth section of **Lutheran Tidings** known as "Paging Youth." It was suggested that investigation be made in regard to using more than one page in each issue.

The World of Song Committee will be convening soon to add and revise the material for the song book. A motion was made to authorize the sum of \$500.00 to be set aside for the World of Song Committee to borrow at whatever time they feel they need it. Motion was seconded and carried.

Resolution No. 8: Be it resolved that the date of Youth Sunday be changed to coincide with the Denominational Youth Sunday of the N.C.C.U.S.A., which is the last Sunday in January, since this is the beginning of Youth Week across the nation. This was adopted.



The following budget was presented for the coming year:

**Income:**

Youth Sunday .....	\$200.00
Dues .....	500.00
Synodical Grant .....	200.00
	<hr/>
	\$900.00

**Expense:**

Workshop .....	\$175.00
Program Materials .....	150.00
Program Committee Expense .....	125.00
All-Lutheran and UCYM .....	150.00
National Board .....	300.00
	<hr/>
	\$900.00

This budget was adopted.

There was some discussion about reducing national dues; however it was moved, seconded and carried that we leave our dues at the present rate, \$1.00 per member.

Consideration was also made concerning moving the date of national convention up a month earlier. A motion was made that a recommendation be made to the convention for next year that convention date be moved forward to early in October, in the meantime the national board is to study the problems. Motion carried.

The annual church convention of 1952 is to be held in Omaha, Nebraska, next August. An invitation was extended to all to attend the convention to be held at Omaha University. DAYPL is again to present the program one evening of the convention.

The nomination committee report was given. The following persons were nominated for the position of vice-president: Rev. Peter Thomsen, Greenville, Michigan and Rev. Ronald Jespersen, Newell, Iowa. There were no more nominations from the floor so motion carried to close nominations. The balloting results were as follows: Rev. Peter Thomsen-13 votes, Rev. Ronald Jespersen-27 votes. Ronald Jespersen was elected vice-president. Nominations for secretary were Monita Haahr, Newell, Iowa and Dorene Andersen, Marquette, Nebraska. There were no nominations from the floor so the motion was carried to close nominations. The results were as follows: Monita Haahr-8 votes and Dorene Andersen-32 votes. Dorene Andersen was elected secretary. The balloting committee was Lee Hansen and Donald Holm.

It was decided the calendar for the coming year should follow our previous pattern in that October 1st should be the date for elections and enrollment of members; attend national convention and leadership workshops, sell YULE and pay national and district dues during the winter months; and during the spring and summer months attend camp and/or district convention.

Sincere appreciation was extended to Rev. Alfred Sorensen, St. Stephen's Evangelical Lutheran Congregation and the Young People's Society for the Christian fellowship shared while in Chicago. A rising vote of thanks also went to the Program Committee, to Operations India Committee, the editor and business manager of YULE, the World of Song Committee, the editor of "Paging Youth" and all the others who have done their part to help further the work of our young people groups.

A motion was seconded and carried that the national board approve the minutes of the convention.

The meeting was adjourned.

Respectively submitted,

**Dorene Andersen,**  
Convention Secretary.

## Send Your Pastor To Hannover

By Clarence C. Stoughton

President, Wittenberg College

I know a way to make any pastor, even the best, a more zealous, more dynamic, more effective leader of his congregation.

I learned it last summer when traveling in Europe with Dr. Julius Bodensieck, Dr. George Aus, Dr. Edgar Carlson, and Dr. Henry Schuh. We were all members of a team that met with European churchmen in theological conferences, each one about a week in length, in England, France, Germany and Austria.

Like every other good remedy this one costs money—enough perhaps to shock the average congregation when it is first mentioned, but not at all serious for the results that are sure to follow.

It is a simple proposal. Let every congregation that can possibly do so send its pastor to Europe this summer for the meeting of the Lutheran World Federation in Hannover, Germany. The minimum cost? It depends, of course, on how you travel, but \$1,000 to \$1,200 should be sufficient.

With all our amazing new means of communication, there is still no way that men can really comprehend what has happened in Europe and what is happening, especially so far as the Lutheran Church is concerned, except by direct seeing, by first-hand observation. And one cannot observe it without coming away a different human being and a better Christian.

We sat one Friday night, for example, in a church in Berlin when Dr. Walter Zimmerman spoke intimate words of courage and strength to the 100 pastors of the East Zone who would be returning the next day to their homes behind the iron curtain. One of them had said to me earlier: "Tomorrow we return to our insane asylums and the most insane of all are our keepers." There wasn't any need to talk of Christian courage. There it was and we were sitting right in the middle of it. Every pastor was a Christian hero who was witnessing to the Truth against terrible odds. But never a thought of quitting or running away. I came away with the sense of urgency and commitment burned deeper in my being than ever before.

Or the memory of our final communion together in Austria when led by Bishop Gerhard May we knelt together on the hard floor of a simple room of a barracks now used for a youth center. This had been our dining room throughout the week, but that night two tables had been moved together to make an altar. Our rough table benches were moved to make the pews. So, in utter and barren simplicity, we sang together, confessed together, worshipped together, ate and drank His Holy Supper together. All of us, I am sure felt a deepened sense of fellowship because we were brothers in Jesus Christ—a totally different kind of brotherhood than that so glibly mouthed by the world.

We stopped at Insula, high in the Bavarian Alps at Berchtesgaden, where IRO has turned over to the Lutheran Church a great home to care for aged DP's



for the remainder of their lives. We saw the Mutterdienst at Stein and some of the singular service given there to mothers beaten down by years and years of hopelessness and worry and defeat. We visited the German inner mission institutions, models of Christian love and mercy for the whole world. We saw devastation and destruction and homeless peoples and we saw the hand of Lutheran World Action holding up these peoples.

We saw inspired Christian leaders at work—the Michelfelders, the Liljes, the Stewart Hermans, the Dietrichs, the Ostergrens, the Lund-Quists, the Schmidts, the Zimmermans, the Bodensiecks—and dozen of others—in action, preaching Christ, to use Wichern's words, "not only with loving words of God but with saving deeds of God."

No Christian leader, I repeat, can live with this vital Christian experience for many days without becoming infinitely more alive as a Christian than he has ever been before. I cherish for every pastor of my church the opportunity to see and hear and feel all this first-hand. He will be a bigger, broader, deeper Christian. He will be a stronger preacher. He will be a better ambassador of His Lord.

That's why, therefore, I can urge wholeheartedly that congregations consider seriously this proposal to send its pastor overseas during late July and early August this year. For it is almost a truism to say that whatever strengthens the witness of a pastor to his congregation, strengthens the entire congregation. In the long run we are not so much giving the pastor a gift, as we are doing something for our own lives.

Let me, a layman, be completely frank with the lay members of congregations. Often I hear complaints about some pastor being dull and listless or having lost his spark. Well, why should we expect much else? In most cases we pay salaries that make it impossible for any pastor ever to dream of an overseas trip. Even the normal summer vacation is hard to finance. Expensive books are out of reach. More often than I like to contemplate we shut the pastor up within the walls of his immediate community and then insist that he grow into one of the greats. If we were wise laymen, we would be constantly thinking of new ways of refreshing the mind and body and spirit of the man whom we expect to lead our spirits to new levels. Here now is one way. Send him to the LWF meeting in Hannover.

One simple way of accomplishing the task is for the church council to begin by each contributing at least \$10 and then appointing a committee to ask for similar gifts from members of the congregation. The whole job could be done on two Sundays. And when the fund is raised, let some individual who has been especially blessed with extra good crops or an unusual business year or a large boost in salary, add a few hundred dollars to take care of unforeseen expenses.

I know now, because it has been asked before, one of the questions that will be raised. Is this more important than our needs in foreign or American

missions? Or couldn't this money be better spent if sent directly to Lutheran World Action?

The right answer is that this expenditure to send a pastor abroad—notice I do not call it a gift—need not interfere with these other causes. They will not suffer. Every cause of the church, every part of the work of the Lord will become more imperative after a pastor has once come into close contact with what is being done abroad. Nothing should suffer. Every part of the church should become more alive.

I recommend that every church council give the proposal consideration. It will pay dividends—surprisingly large ones.

## Elna Pedersen

(Continued from page 7)

sister, and I obtained passage on the same boat. How we enjoyed it all. Elna was a picture of health and a delightful traveling companion. She recognized true values. This trip with her father was a great life experience for her. She was a devoted daughter.

While Elna was teaching at Askov, her father underwent an operation from which he never recovered. After her father's death, Elna's health failed. She developed tuberculosis and spent many years at the sanatorium. She was near death's door many times. She felt so secure in her faith that she lived under God's guidance and care. She did not fear death, but she loved life. She struggled and her mother struggled with her and for her. Both seeking strength from above in prayer. Elna really recovered from the wicked disease and came home to live with her mother. She was always very frail; but no one would ever have known it in her later years as she looked so healthy. She spread cheer around her and lived a very useful life again. A visit with her was a breath of fresh air. She was always alert and interested in life itself. Through ear phones she could follow the spoken word from the pulpit in the church which was only a block from her home.

She developed great skill in needlework, not only was the finished work beautiful; but in rigid tests she scored next to perfect in choice of material, thread size, floss, pattern and colors for each piece of work. Likewise with hook, thread, and pattern in crocheting. She made numerous small items, such as folk dancers from wool yarn, etc. Time was valuable to her.

Elna read a great deal. She was gifted in the ability to discuss a book, and she took pride in so doing. She was a good listener also. The radio gave her much information, and she kept up a wide correspondence.

Besides her mother, Elna leaves her brother, Anker, his wife and their two little daughters, Arla and Joyce.

Elna was laid to rest in the Askov cemetery. Rev. Mikkelsen and Rev. Petersen spoke so kindly of her and her strong Christian personality.

Blessed be the memory of a dear friend.



## A Call to Christian Stewardship

### Man's Trusteeship

Today we are familiar with such terms as trust funds and trusteeships. In our congregations we elect trustees to look after the church property. The idea behind these various forms of trust is: property held by one person for the benefit of another. We are not so familiar, today, with the word "stewardship." It has survived and has been revived in recent years by the Christian church. Contained in the word "stewardship" is the idea of trusteeship. That is, the entrusting of property, or goods, to another party for the owner's purposes. This applies to all areas of life including religion, especially the Christian religion.

We have already established that God is the owner of all things and that God has a purpose for all things. Our next step is to recognize man's trusteeship, that God has entrusted man with the things in His creation. In the Old Testament we read God's word to man, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:28). In the New Testament we learn of another charge God has given to man, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15) From these passages we are taught that man has been given his possessions in trust. God has given them to man always and only in trust for His purposes. As we earn and spend and save this fact must never slip from our minds.

At this rate man never can claim that anything is his to do with as he pleases. He can never claim priority in the things he calls his own, not even with his own life nor in the way he spends it. His life and everything connected with it are committed to his keeping by God, even his talents and treasures, his children and any other charges. They are in man's custody for God and for God's purposes.

The Christian, then, is but a trustee in matters pertaining to material things. His relationship to things, Dr. W. H. Greever declares, is responsibility for their use. If this is the case, the Christian never gives anything to or for God, but merely manages what belongs to God. As Paul suggests, we are managing our trusteeship even when eating or drinking.

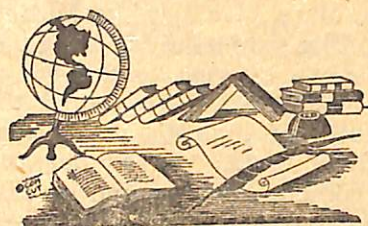
Let us, therefore, give serious thought and make application as we sing hymn 374 in our hymnals:

We give Thee but Thine own;  
Whate'er the gift may be;  
All that we have is Thine alone  
A trust, O Lord, from Thee.

May we Thy bounties thus  
As stewards true receive,  
And gladly, as Thou blestest us,  
To Thee our first-fruits give.

Robert C. Schmidt.

**Editor's Note:** This is the third of a series of four articles written in behalf of the synodical Stewardship Committee by Rev. Robert C. Schmidt.



## Across the Editor's Desk

**The Assembly in Hannover, July 25 - August 3, 1952,** will expect a large attendance from all parts of the world. The President of the Lutheran World Federation has authorized an additional number of official visitors, thus our synod will be permitted to designate an additional two (2) official visitors in addition to the regular delegate, Dr. Johannes Knudsen, elected at our synodical convention.

The following categories of persons will be recognized at the meeting: 1, **DELEGATES**, who may vote and speak at both the plenary sessions and the Assembly and in the Sections. 2, **ALTERNATES**, who will have the right to vote when his primarius is absent. 3, **OFFICIAL VISITORS**, who have been appointed by a member church, but who has no right to vote, nor to voice his opinion, except by special permission. 4, **VISITORS**, who will be permitted to attend all open plenary sessions of the Assembly, and will be assigned to certain areas of the assembly meeting place.

The above information has just arrived at the Editor's desk, and as such we pass it on.

**Baltic Refugees Given New Hope**—One example of prompt response by Senate and House committees in Washington due to a storm of protest is evident in the sudden action given before the close of the congressional session to Bills in favor of the Baltic Refugees.

386 Baltic refugees, who have been in this country about two years, having come across the ocean from Sweden in open boats, have now been given new hope and they may be permitted to stay in the land of freedom. Bills had been introduced about 2 years ago in the 80th Congress to that effect, but these bills were permitted to die a natural death in committees, etc., and were not acted upon.

When news came out that these Baltics were being processed for deportation to their homeland, the **CHRISTIAN CENTURY** and other church publications came out with strong appeals in behalf of the Baltics and rallied a strong public protest especially to Senator McCarran's office.

This storm of protest changed the whole picture. Spurred by popular sentiment, four new bills were introduced, and Senator McCarran's was the most comprehensive, even mentioning the 386 individuals by name. His bill authorized the admission of the Baltic refugees as displaced persons, classifying them under the DP Act as persons not free to return to their homelands because of the danger of persecution. Under this category they will have to go through the same security screening as other DP's before being admitted for permanent residence. With these bills pending any steps toward deportation will be automatically postponed. And prospects are for prompt and favorable action by the next session of Congress in January.



## Grand View College And Our Youth

### Mid-Year

It is hard to believe that half the school year is almost over, and it seems but yesterday that September registrations took place. But it must be true, for semester exams will be under way by the time most of you read this. It appears to have been a good semester, but no one can tell its worth for some time to come. We pray in our college anthem that "all good seed strike root, grow up and bear much fruit." That is the only valid test of our work, that it may bear much fruit. The demand for immediate results, and especially for immediate Christian fruits, not only shows a poor understanding of human nature, it violates the basic character of life in general and of Christian life in particular. The behavior of young people in college and their immediate reactions show the fruits of their home and community life. Their later life shows the results of college training. That is the law we are operating under at Grand View College. If we have labored faithfully, the results will be good. If we have not lived up to our trust, we will be cast aside like the tree that bears no fruit. As for the present we try to sow the good seed. Our reward, if any, will come in God's good time. To him alone are we really responsible.

On the basis of the conviction that student fellowship is one of the most important immediate expressions of college values, it is a gratifying experience to watch the return of the students after Christmas. The fact that they are most happy to come back and to meet one another again is an evidence of their attachment to the college and to each other. Four months ago many of them were strangers. Now they have formed friendships and attachments that will mean a great deal to them the rest of their lives. This year was no exception, to the contrary. There was genuine joy at the reunion, and even an oldtimer is thrilled at the sight and the experience. We can be grateful that our church has a meeting ground for young people on the campus at Grand View.

There are great and challenging events that stir the souls of young as well as old. Most often such events can not be created artificially and a mistake is often made in trying to force them. It is a grand thing when they occur, but they most often occur, because there has been the preparation which furnishes the background and understanding for them. The great call of life, the call of God, cannot be created

by even the most devoted of human efforts. That call is the work of the spirit. But we can build the qualities which ready young people for the response, and this we must do. We can do it in many ways, even in the small and insignificant things. Therefore it is important to be faithful in the little things.

There have been no outwardly great things to report since our communication; in fact, most of that period has been vacation time. There may be no outwardly great things to report from the year as a whole. Yet, the greatest thing of all may happen at any moment and all the time. The seed may strike root and begin the growth that leads to the good fruit. This may happen in a class period, in an assembly lecture, in a devotion period, in a discussion, or in an hour of quiet reading. We do not know, we may never know, or we may know many years from now. We only ask that we be not judged by the absence of immediate and startling results. There was a seed sown in the shallow soil. It grew amazingly fast, yet when the heat of the day came, it withered away. By that time, those who had praised its rapid growth could see their mistake—if they were honest enough to admit it.

The new year is not a new year at Grand View. It is mid-term. Time goes on, the work goes on. Something happens all the time where young people meet. It happens all the time where living words find response in growing minds.

Reporter.

## OUR CHURCH

**The Nebraska District Work Shop** will be held in Nysted, Nebraska, January 25, 26, 27.

**Hay Springs, Nebr.**—The St. Peter's Lutheran Church, Mirage Flats, sponsored a Craft Institute January 4-5. Rev. and Mrs. Harris Jespersen were invited as leaders of the Institute. Rev. Jespersen was scheduled to deliver the sermon Sunday morning and to lecture again Sunday evening.

**Alden, Minn.**—The Alden Lutheran Messenger appears with the January issue in a new dress, having a fine picture of the church on the front page. Rev. Vagn Duus is the pastor and editor.

**Rev. A. E. Farstrup**, Director of Religious Education of our synod, will visit the Eastern District the last part of January. He will, according to present plans, visit all the congregations and conduct a Sunday School Teacher's Institute in each church group. A meeting will also be held to which all members of the congregation are invited.

**Pastor A. Th. Dorf**, former pastor in our synod and now retired and living

in Copenhagen, Denmark, sent Christmas greetings to the editor expressing his appreciation of "Lutheran Tidings" which he receives regularly. He writes that he follows the contents and the news items with interest, and we are certain that his greeting to the editor is meant indirectly to all his friends in the U. S. His address is: Nyvej 3, Copenhagen, Denmark.

**Waterloo, Iowa**, reports very successful "Family Nights" where young and old gather once a month in the church parlors. The one held recently was unique in this respect that the men of the Church Council served the supper and washed the dishes after the fellowship meal. This is something for some other group to try!

**Captain Kurt Carlsen**, the courageous Dane whose name has been in the headlines of many daily papers these last days, is a member of St. Stephen's Lutheran church of our synod in Perth Amboy, N. J. His pastor, K. Kirkegaard-Jensen has been mentioned in the daily press as the one who in a special way gave help and comfort to Mrs. Carlsen during the trying days when her husband was in danger, as he endeavored to stay with his ship, the Flying Enterprise.

**Rev. Alfred Jensen**, synodical president, attended a meeting of the National Council of Churches of U. S. A. in Detroit on Friday, January 18th. He is scheduled to speak in Ruthton and Diamond Lake, Minn., and in White, So. Dak., on Sunday, January 20th. The new Parish hall in White will be dedicated on this day.

## "Cuts" For Pictures

The Committee on Publications is asking all congregations, pastors and individuals who may have "cuts" for pictures on hand to give the Publication Committee an opportunity of having the use of same.

The following procedure is suggested:  
1) Would you be willing to loan all old "cuts" of churches, parsonages, pastors, synod institutions, etc., to the Publ. Comm. to keep in a central file in the Archives in Des Moines? Please write clearly on back, data of the picture.  
2) If you do not feel that you care to send the "cut" (s) to this central File in Des Moines, would you be so kind to have a "proof" made of each cut, give the data on the back.

Send "cuts" or "proofs" to

ARCHIVES,  
Mr. Carlo Petersen,  
Grand View College,  
Des Moines, Iowa.

Having "cuts" on hand in this file, or knowing where the cuts can be had will enable our editors to use same at intervals in our papers, or when various publications are printed.

Holger Strandkov.



## Radio Broadcasts

### From Evangelism Conference

Millions of Lutheran people in the mid-western states will have opportunity to worship with the audience in the Minneapolis Armory on Sunday evening, January 27th, when a large special network of radio stations will carry the closing half-hour of the Evangelism Conference. A total of 23 stations have made arrangements to carry the program from 9:30-10:00 p. m. (C. S. T.)

The speaker for the broadcast will be Dr. Franklin Clark Fry, President of the United Lutheran Church in America. Dr. Fry will speak on the theme, "Share Christ Today." He will speak directly from the Minneapolis Armory, thus bringing the closing message to the Conference as well as to the radio audience.

The music on the broadcast will include two anthems by a massed chorus made up of singers from the Lutheran Churches of the Twin City area, a chorus expected to number three or four thousand singers. The accompaniment will be by the Luther College Concert Band of Decorah, Iowa.

The following are the stations which will carry the broadcast in the midwest: In Minnesota: WMIN, Minneapolis, KBUN, Bemidji, WMFG, Hibbing, WCAL-FM, Northfield.

In Iowa: KDEC, Decorah, Iowa.

In Wisconsin: WCLO, Janesville, WJPG, Green Bay, WDSM, Superior.

In North Dakota: KSJB, Jamestown, KOVC, Valley City, KDLR, Devils Lake, KFYZ, Bismarck, WDAY, Fargo.

In South Dakota: KIHO, Sioux Falls, WNAX, Yankton.

In Montana: KXLO, Lewiston, KIYI, Shelby, KOJM, Havre, KXGN, Glendive.

In Illinois: WGN, Chicago.

In Ohio: WJW, Cleveland.

Invite your friends to listen to this broadcast, and join with thousands attending the Evangelism Conference in Minneapolis in a great hour of worship.

## Synod Constitution And By-Laws

The synodical secretary has prepared a Loose-leaf book containing the Synod's Constitution and By-Laws as well as the Rules and Regulations for all our synodical institutions, a sample constitution for local congregations, etc.

When new By-Laws or corrections of others will be made in the future, then the correction will be sent free for insertion in the Loose-leaf folder. The price is \$1.00. All congregations are urged to have a copy on hand, and undoubtedly others will wish to have a copy.

Send your order to:

Rev. Holger O. Nielsen,  
1410 Main Street,  
Cedar Falls, Iowa.

## Acknowledgement Of Receipts From the Synod Treasurer

For the month of December, 1951

### Toward the Budget:

#### Congregations:

Perth Amboy, N. J. ....	\$145.00
Salinas, Calif. ....	575.97
West Denmark, Wis. ....	253.00
Askov, Minn. ....	435.63
Greenville, Mich. ....	589.50
Danewang, Texas ....	348.00
Nysted, Neb. ....	107.00
Parlier, Calif. ....	86.50
Germania, Mich. ....	63.50
Detroit, Mich. ....	872.78
Tacoma, Wash. ....	37.50
Ruthton, Minn. ....	225.28
Marinette, Wis. ....	82.87
Bridgeport, Conn. ....	57.35
Des Moines, Iowa ....	270.64
Moorhead, Iowa ....	45.00
Marquette, Neb. ....	849.00
Oak Hill, Iowa ....	365.00
Hartford, Conn. ....	200.00
Grayling, Mich. ....	5.00
Minneapolis, Minn. ....	397.08
Seattle, Wash. ....	175.00
Clinton, Iowa ....	37.70
Muskegon, Mich. ....	100.00
Cedar Falls, Iowa ....	83.96
Los Angeles, Calif. ....	171.00
Racine, Wis. ....	790.40
Fresno, Calif. ....	119.50
White, S. D. ....	83.00
Junction City, Ore. ....	300.36
Badger-Lake Norden, S. D. ..	325.00
Davey, Neb. ....	109.00
Dwight, Ill. ....	73.53
Grant, Mich. ....	42.00
Brooklyn, N. Y. ....	229.00
Portland, Me. ....	200.00
Ringsted, Iowa ....	365.00
Viborg, S. D. ....	196.26
Troy, N. Y. ....	510.35
Trinity, Chicago, Ill. ....	170.35
Kimballton, Iowa ....	75.00
Waterloo, Iowa ....	485.00
Cozad, Neb. ....	408.00
Menominee, Mich. ....	254.50
Mission Group, Racine, Wis. ..	20.00

### Pension Fund:

#### Congregations:

Perth Amboy, N. J. ....	6.00
Portland, Maine ....	24.85
Dwight, Ill. ....	117.00
Greenville, Mich. ....	23.00
Danewang, Texas ....	100.00
Tacoma, Wash. ....	30.50
Pasadena, Calif. ....	15.00
Marinette, Wis. ....	20.00
Bridgeport, Conn. ....	67.25
Exira, Iowa ....	51.50
Oak Hill, Iowa ....	44.00
Seattle, Wash. ....	210.00
Cedar Falls, Iowa ....	14.50
Fresno, Calif. ....	36.75
Kimballton, Iowa ....	22.00
Wilbur, Wash. ....	20.00
Troy, N. Y. ....	8.00
Trinity, Chicago, Ill. ....	49.00
Clinton, Iowa ....	128.00
Racine, Wis. ....	36.00
Bronx, N. Y. ....	22.50
Menominee, Mich. ....	15.00

Danish Ladies' Aid, Marquette, Neb. ....	10.00
Hope Ladies' Aid, Ruthton, Minn. ....	15.00
Mr. and Mrs. Andrew Eisen, Dwight, Ill. ....	2.00
Ladies' Aid, Oak Hill, Iowa ....	10.00
Ladies' Aid, Detroit, Mich. ....	15.00
Ladies' Aid, Trinity, Chicago, Ill. ....	25.00
Ladies' Aid, Perth Amboy, N. J. ....	10.00
Mr. and Mrs. N. Clausen, Minneapolis, Minn. ....	10.00
Mr. and Mrs. Erling Jorgensen, Lincoln, Neb. ....	3.00
Lutheran Jr., Ladies' Aid, Grayling, Mich. ....	5.00
Kronborg Ladies' Aid, Marquette, Neb. ....	25.00
Kristine Paulsen, Bend, Ore. ....	2.00
Friendship Circle, Los Angeles, Calif. ....	25.00
Louise S. Hansen, Palatine, Ill. ....	5.00
Miriam Rodholm, Chicago, Ill. ....	10.00
Jens N. Sorensen, Trinity, Chicago, Ill. ....	10.00
Johanna Jensen, Racine, Wis. ....	10.00
Mrs. Carl Christopher, Dwight, Ill. ....	100.00

### Pastor's Dues:

Rev. A. C. Kildegard ....	34.98
Rev. Ernest Nielsen ....	52.93
Rev. A. E. Farstrup ....	40.95
Rev. Johannes Knudsen ....	54.33
Rev. Harris Jespersen ....	36.00
Rev. Peter Thomsen ....	38.45
Rev. Gordon Miller ....	24.00
Rev. L. C. Bundgaard ....	25.00
Rev. C. S. Hasle ....	27.00
Rev. Michael Mikkelsen ....	26.00
Rev. Viggo Hansen ....	26.00
Rev. John Pedersen ....	36.00
Rev. Paul Wikman ....	18.16
Rev. Harold Ibsen ....	44.00
Rev. Howard Christensen ....	31.92

### 5c per member for 1950 Lutheran World Action:

#### Congregations:

Ruthton, Minn. ....	9.70
Bronx, N. Y. ....	1.55

### 1950 Youth Sunday Collection:

Congregation: Newark, N. J. ....	6.70
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### Grand View College:

#### Congregations:

Greenville, Mich. ....	10.00
Los Angeles, Calif. ....	10.00
In memory of Jes J. Refshauge, Cedar Falls, Ia., Mr. and Mrs. Jens Bagger and Genevieve, Mr. and Mrs. Edward Bagger, Chicago, Ill. ....	15.00
Ladies' Aid, Exira, Iowa ....	10.00
Danish Ladies' Aid, Racine, Wis. ....	10.00
Guild, Racine, Wis. ....	50.00

### Home Missions:

In memory of Hailan Jensen, from Roy Jespersen, Albert Nielsen and Betty, Melvin Christensen, Andy Heggstad, Hans Jensen family, Herbert Thomsen, Marie King, Mary Shampire, Tyler, Minn. ....	18.00
In memory of Christian Andersen, Dwight, Ill., Mr. and Mrs. Charles Lauritzen, Dwight, Ill. ....	2.00
Friends in Viborg, S. D. ....	19.00
Ladies' Aid, Marinette, Wis. ....	10.00
Ladies' Aid, Exira, Iowa ....	5.00
In memory of William T. Peter-	



sen, Ruthton, Minn., Mr. and Mrs. Willard Christensen, Mrs. Olga C. Christensen, Mrs. Gladys D. Johnsen and Eva, John P. Christensen, Henry Boyer, Minneapolis, Minn. --	10.00
In memory of C. Michaelson, Granly, Miss., Mr. and Mrs. A. C. Pedersen, Lucedale, Miss. Danish Ladies' Aid, Junction City, Ore. --	3.00
Danish Ladies' Aid, Viborg, S. D. --	10.00
Sunday school, Kimballton, Iowa --	21.65
In memory of Eric Christensen, Stevens, S. D., Trinity Church, Gayville, S. D. --	15.00
In memory of Ludwig J. Andersen, friends in Viborg, S. D. --	2.00
In memory of Loved Ones, Mr. and Mrs. Charles Lauritzen, Dwight, Ill. --	21.00
Congregations:	50.00
Troy, N. Y. --	48.45
Greenville, Mich. --	37.00
Menominee, Mich. --	25.00
Troy, N. Y. --	38.15
In memory of Milda Jensen, Des Moines, Ia., Herman Nelsen, Tyler, Minn. --	30.00
<b>Annual Reports:</b>	
<b>Congregations:</b>	
Juhl-Germania, Mich. --	8.00
Alden, Minn. --	5.00
Tacoma, Wash. --	3.50
West Denmark, Wis. --	7.50
Pasadena, Calif. --	2.00
Granly, Miss. --	2.50
Oak Hill, Iowa --	16.00
Hartford, Conn. --	6.00
Perth Amboy, N. J. --	12.50
Minneapolis, Minn. --	12.00
Greenville, Mich. --	12.50
Clinton, Iowa --	7.50
Newell, Iowa --	12.00
Muskegon, Mich. --	6.00
Gayville, S. D. --	5.00
Askov, Minn. --	12.50
Hampton, Iowa --	13.50
Cedar Falls, Iowa --	.50
Viggo Nielsen, Bridgeport, Conn. --	10.00
Eugene E. Poole, Seattle, Wash. --	.27
<b>Congregations:</b>	
Des Moines, Iowa --	15.00
Kimballton, Iowa --	12.50
Withee, Wis. --	6.50
Ringsted, Iowa --	5.00
Salinas, Calif. --	3.00
Troy, N. Y. --	4.00
Trinity, Chicago, Ill. --	6.00
Wilbur, Wash. --	5.00
Wolters Corner, Wis. --	4.00
Los Angeles, Calif. --	10.00
Racine, Wis. --	12.50
Grayling, Mich. --	2.50
Enumclaw, Wash. --	3.00
White, S. D. --	1.00
Menominee, Mich. --	3.00
<b>Lutheran Tidings:</b>	
Danish Ladies' Aid, Tacoma, Wash. --	5.00
Danish Ladies' Aid, Cedar Falls, Iowa --	10.00
Congregation: Greenville, Mich. --	37.00
<b>Chicago Children's Home:</b>	
Ladies' Aid, Fredsville, Iowa --	20.00
Ladies' Aid, Hampton, Iowa --	10.00
Ladies' Aid, Cordova, Neb. --	10.00

Ladies' Aid, Exira, Iowa --	5.00
Ladies' Aid, Detroit, Mich. --	10.00
Ladies' Aid, Parlier, Calif. --	25.00
Ladies' Aid, Dagmar, Mont. --	15.00
Danish Ladies' Aid, Cedar Falls, Iowa --	25.00
Study Group, English, Cedar Falls, Iowa --	10.00
Ladies' Aid, Ludington, Mich. --	10.00
Bethania Guild, Solvang, Calif. --	10.00
Danish Ladies' Aid, Racine, Wis. --	10.00
Guild, Racine, Wis. --	10.00
Ladies' Aid, Ringsted, Iowa --	10.00
Ladies' Aid, Junction City, Ore. --	10.00
Sunday School, West Church, Cordova, Neb. --	5.00
Bethany Sunday School, Ludington, Mich. --	25.00
Danish Ladies' Aid, Kimballton, Iowa --	15.00
Sunday School, Kimballton, Ia. --	15.00
Friendship Circle Ladies' Aid, Kimballton, Iowa --	15.00
Mr. and Mrs. Ehmes Eskildsen, Dwight, Ill. --	5.00
Direct Receipts --	431.08
<b>Congregations:</b>	
Greenville, Mich. --	13.00
Ringsted, Iowa --	10.00
Bone Lake, Wis. --	5.00
<b>Old People's Home, Tyler, Minn.:</b>	
Danish Ladies' Aid, Grayling, Mich. --	5.00
Ladies' Aid, Fredsville, Iowa, for Orphans --	15.00
Hope Ladies' Aid, Ruthton, Minn. --	10.00
Ladies' Aid, Hampton, Iowa --	10.00
Ladies' Aid, Cordova, Neb. for children --	10.00
Ladies' Aid, Exira, Iowa --	10.00
In memory of William T. Petersen, Ruthton, Minn., Mr. and Mrs. Vick Svendsen, Tyler, Minn., Mr. and Mrs. Jens Nielsen, Holland, Minn., Mr. and Mrs. Elmer Johnson, Lake Wilson, Minn. --	4.00
In memory of Wm. T. Petersen, Ruthton, Minn., Mr. and Mrs. Harrison Goff, Mr. and Mrs. Wayne Eaton, Mr. and Mrs. C. N. Hansen, Mr. and Mrs. Guy Prichard, Mr. and Mrs. Jesse Carpenter, Ruthven, Ia. --	5.00
Ladies' Aid, Detroit, Mich. --	15.00
Ladies' Aid, St. Peder's, Minneapolis, Minn. --	10.00
Lutheran Jr. Ladies' Aid, Grayling, Mich. --	5.00
Danish Ladies' Aid, Cedar Falls, Iowa --	15.00
Ladies' Aid, Diamond Lake, Minn. --	10.00
Ladies' Aid, Ringsted, Iowa --	10.00
Ladies' Aid, Junction City, Ore. --	10.00
In memory of Ludwig J. Anderson, Mr. and Mrs. Carl Hansen Broer, Viborg, S. D. --	2.00
Congregation: Ringsted, Iowa --	10.00
Direct Receipts --	198.65
<b>Seamen's Mission:</b>	
Danish L. Aid, Grayling, Mich. --	5.00
Danish L. Aid, Tyler, Minn. --	10.00
Ladies' Aid, Hampton, Iowa --	10.00
Ladies' Aid, Exira, Iowa --	5.00
Ladies' Aid, Trinity, Chicago, Ill. --	25.00
Mission Group, Trinity, Chicago, Ill. --	

Ill. --	5.00
<b>Congregations:</b>	
Ringsted, Iowa --	10.00
Greenville, Mich. --	7.00
Bone Lake, Wis. --	5.00
Wilbur, Wash. --	10.00
Ladies' Aid, Perth Amboy, N. J. --	10.00
Ladies' Aid, Minneapolis, Minn. --	10.00
Lake Amelia L. Aid, Mpls., Minn. --	5.00
St. Peder's Guild, Mpls., Minn. --	10.00
Lutheran Jr. L. Aid, Grayling, Mich. --	5.00
Ladies' Aid, Dagmar, Mont. --	15.00
Ladies' Aid, Diamond Lake, Minn. --	10.00
Danish L. Aid, Viborg, S. D. --	10.00
Danish L. Aid, Cedar Falls, Ia. --	15.00
Study Group, English, Cedar Falls, Iowa --	20.00
Ladies' Aid, Ludington, Mich. --	5.00
Bethania Guild, Solvang, Calif. --	10.00
Danish Ladies' Aid, Racine, Wis. --	10.00
Guild, Racine, Wis. --	15.00
Ladies' Aid, Ringsted, Iowa --	10.00
Ladies' Aid, Ludington, Mich. --	5.00
Ladies' Aid, Junction City, Ore. --	10.00
Danish Ladies' Aid, Kimballton, Iowa --	15.00
Direct Receipts --	1078.50
Previously acknowledged --	31,243.17
<b>Total to date, for calendar year 1951 --</b>	<b>\$47,659.45</b>
<b>Received for Items Outside of Budget:</b>	
<b>For Old People's Home, Des Moines, Ia.:</b>	
Ladies' Aid, Fredsville, Iowa --	10.00
Ladies' Aid, Fredsville, Iowa, for Elevator --	13.25
In memory of Ludwig J. Andersen, Mr. and Mrs. Aage Ibsen, Viborg, S. D. --	1.00
Congregation: Greenville, Mich. --	30.00
<b>For American Bible Society:</b>	
A Friend, Victory, Mich. --	25.00
Sunday School, Kimballton, Iowa --	10.00
<b>Women's Mission Society:</b>	
Hope Ladies' Aid, Ruthton, Minn. --	10.00
Danish L. Aid, Tacoma, Wash. --	20.00
<b>Eben-Ezer Mercy Institute:</b>	
Ladies' Aid, Fredsville, Iowa, for hospital --	15.00
In memory of Harry Rasmussen, Mr. and Mrs. Chris. Rasmussen, Ray, Keith and Eric, Elmer and Joy Jacobsen, Denmark, Kansas --	6.00
Hope Ladies' Aid, Ruthton, Minn. --	10.00
Mission Group, Trinity, Chicago, Ill., for Madsen Memorial Building --	5.00
In memory of Eric Christensen, Stevens, S. D., Congregation: Gayville, S. D. --	2.00
<b>Congregations:</b>	
Greenville, Mich. --	1.00
Trinity, Chicago, Ill. --	23.21
<b>Church Extension:</b>	
In memory of Mrs. Lena Hansen, Cedar Falls, Iowa, from neighbors and friends --	31.00
Congregation: Nysted, Neb. --	15.00
In memory of Mr. Jes J. Refshauge, Cedar Falls, Iowa, from friends --	19.00
Rev. H. O. Nielsen, Cedar Falls, Iowa --	20.00
Rev. Alfred Jensen, Des Moines, Iowa --	



Iowa	5.00
Mr. and Mrs. S. D. Sorensen, Dwight, Ill.	10.00
<b>Debt Retirement:</b>	
Rev. Alfred Jensen, Kimballton, Iowa	5.00
<b>Lutheran World Action and Relief:</b>	
<b>Congregations:</b>	
Perth Amboy, N. J.	10.00
Newell, Iowa	200.00
Portland, Maine	25.00
Greenville, Mich.	128.83
Danevang, Texas	115.20
Germania, Mich.	8.20
Fredsville, Iowa	27.00
Tacoma, Wash.	7.50
Ruthton, Minn.	224.60
Fredsville, Iowa	92.93
Granly, Miss.	24.00
Waterloo, Iowa	38.00
Des Moines, Iowa	292.40
Oak Hill, Iowa	187.00
Hartford, Conn.	100.00
Perth Amboy, N. J.	15.00
In memory of Christian J. Andersen, Dwight, Ill., Jens and Rosa Hansen, Alfred and Lise Morgensen, LaVerne Andersen, Mr. and Mrs. Frank Jensen, Jr., and family, Viborg, S. D.	8.00
Sunday School, St. Stephen's, Chicago, for Fritz	17.00
Hope Ladies' Aid, Ruthton, Minn.	10.00
In memory of William T. Petersen, Ruthton, Minn., from friends	20.00
Danish Ladies' Aid, Seattle, Wash.	25.00
Danish Ladies' Aid, Tacoma, Wash.	10.00
Danish Ladies' Aid, Cedar Falls, Iowa	20.00
Study Group, English, Cedar Falls, Iowa	100.00
Ladies' Aid and Congregation, Easton, Calif.	20.00
Mrs. Mari Stottrup, Askov, Minn.	5.00

Danish Ladies' Aid, Tyler, Minn.	25.00
In memory of Harold Petersen, Ruthton, Minn., Diamond Lake Y. P. S., Minn., for Korea	5.00
Young Pioneers, Lake Norden, S. D., for Korea	5.00
In memory of Ludwig J. Andersen, friends in Viborg, S. D.	9.00
Sunday School, Kimballton, Ia., for Korea	104.93
<b>Congregations:</b>	
Seattle, Wash.	92.00
Clinton, Iowa	241.20
Parlier, Calif.	52.80
Muskegon, Mich.	30.00
Gayville, S. D.	110.00
Askov, Minn.	249.12
Hampton, Iowa	215.00
Cedar Falls, Iowa	170.80
Los Angeles, Calif.	116.40
Racine, Wis.	167.60
White, S. D.	16.30
Lake Norden, S. D.	152.45
Exira, Iowa	10.75
Newark, N. J.	124.80
Davey, Neb.	67.60
Bridgeport, Conn.	265.20
Dwight, Ill.	11.00
Kimballton, Iowa	74.00
Brooklyn, N. Y.	20.00
Wilbur, Wash.	1.40
Ringsted, Iowa	210.00
Viborg, S. D.	121.00
Minneapolis, Minn.	27.40
Salinas, Calif.	234.00
Trinity, Chicago, Ill.	241.60
Salinas, Calif.	36.00
Hay Springs, Neb.	35.00
Greenville, Mich.	41.00
Bronx, N. Y.	32.40
Menominee, Mich.	87.50
Tacoma, Wash.	73.60
Previously acknowledged	11,664.28
	\$16,798.19

**Pension Endowment Fund:**

Mrs. Charles Rieder, Sheffield, Ill. 100.00

A sincere thank you for your co-operation in the past year and best wishes for the new.

Charles Lauritzen, Treas.

The Danish Evangelical Church of America.

## The Scandinavian Traveling Seminar

Arne Sorensen & Karen M. Jorgensen, Birkerod, Denmark.

Dear Friends:

We are now preparing our fourth seminar in Europe since 1949. This coming summer we have planned to meet our group in Rome on July 10, then traveling all the way to the Scandinavian countries and Britain.

The whole map of Europe's ancient history and modern institutions will be unfolding before our eyes. Everywhere,

**SYNOD OFFICERS**

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

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

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

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

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

**TRUSTEE:** August Sorensen, Ringsted, Iowa.

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

from Michelangelo's Florence to Shakespeare's Stratford, we have the fascinating opportunity of studying the most famous achievements of European artists on the spot. Specialists on the political, economic, educational, and church life of each country will meet us for lectures and discussions. Our classrooms will be parliaments, student's clubs, and farmer's villages. Lectures on the history of Europe from the Roman Empire to the modern democracies of Scandinavia and Britain by Arne Sorensen.

We will be spending eight weeks in eleven countries: Italy, Austria, Switzerland, Germany, Luxembourg (lecture: how to run a country that small), France, Belgium, Holland, Denmark, Sweden, and Britain.

Cities: Rome, Florence, Venice, Vienna, Lucerne, Bale, Heidelberg, Trier, Luxembourg, Paris, Brussels, The Hague, Amsterdam, Bremen, Copenhagen, Malmoe, London, Canterbury, and Stratford on Avon.

Exciting parts of the trip will be a stay in the Swiss Alps and a tour by boat down the Rhine.

Travel by rail and bus. Accommodation, medium hotels and student dormitories (in the famous student town of Paris, the Cite Universitaire). No youth hostels. Good restaurants.

All-inclusive cost in Europe from July 10 to September 4 in London: Dollars 560.

We should be glad to advise you as to inexpensive transportation across the Atlantic (by boat or by air).

Teachers, mature students, social workers, and people of every other vocation, interested in the history and contemporary life of Europe invited.

Please write for further information.

Sincerely yours,

Karen M. Jorgensen.

Grand View College,  
Des Moines, Iowa.

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

January 20, 1952

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

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

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