

Lutheran Tidings

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No. 8

Thanksgiving

Oh give thanks unto the Lord for he is good, for
his mercy endureth forever. Psalm 107:1,2.

Thanksgiving as a special day of rejoicing in the goodness of our Lord comes from the Old Testament Law. It was first instituted in the United States when our New England fathers came together in thanksgiving for a harvest of 20 acres of corn and six acres of peas and barley with which to feed 100 persons for a year.

God has been good to us as individuals, as families, as a church and as a nation. We have food and clothing for our needs today; be thankful. We have homes and loved ones and Christian churches and public schools; be thankful. We have a government where we can worship God according to our own conscience; be thankful.

For us the Son of God laid down his life. For us he has gone to prepare a place of glory. For us the thrones of innumerable worlds are being set up. For us the angels watch as ministering spirits to keep us in all our ways. Be thankful to God.

Even with the dark clouds of war over the world, God has been faithful. The morale of our church is high, our faith is unmoved and our hope is sure. Drawing near to Him, we can not fail. Our great Captain will lead us out of the tragedy of war into his own blessed peace.

Let us this day praise and bless our merciful Lord, and to plead that the power of Jesus Christ, our Saviour, may be manifested in a remarkable way. Then only can we expect the fullness of his blessing; then only will our nation have that righteousness by which alone it can be exalted.

We give thanks to thee, O Lord.

—Selected—

Is Lutheran World Action Necessary?

By Harold B. Kildahl, Special Correspondent

The war is over—long over—and world conditions, though unsettled, have returned to at least a semblance of "normalcy." Still, every year, during the month of May, the people of our Church are asked to give generously to what began as an emergency response of help to the unfortunate. Seven years have passed and the request for funds goes on. The call is the same—give, and by your giving bring hope and help to those in need. It is only proper then to ask: "Is Lutheran World Action really necessary?"

It is! There is no question about its necessity. That's what the people I have been seeing lately have been saying. They haven't said it in words. But, with their eyes and by their manner of living they say it unmistakably.

Down in the "bunker" they are saying it. A bunker?—you may say. Do you know what a bunker is? A great mass of cement—walls six feet thick, without windows, dimly lighted, its ventilation dependent upon four inch pipes, two floors beneath the ground and three or four floors above the ground, designed as protection against falling bombs and incendiaries—that's a bunker. Only now it serves to house 300 men, women, and children—four in

a room, seven in two rooms—and all these people using common sanitary facilities and common kitchens.

You enter the bunker and immediately your nostrils are assailed by a mixture of foul odors, and strongest among them is the odor of damp, dank air. Here you find people. People from Poland and from East Germany, from Latvia, Lithuania—from places which do not appear on current maps. But they are people—Lutheran people—who have lost everything and now live in the ground, surrounded by six feet of impenetrable cement, starkly reminding them of war and the horrors from which they once fled. Such is a bunker and the people in it—the refugees Lutheran World Action tries to help and succor. Is Lutheran World Action really necessary? The bunker folks are saying—"Yes—and by God's grace let it continue."

They're saying it in the refugee camps too—those strange emergency stations established in Western Germany to intercept, interrogate, and assist the harried men and women who at the risk of life have crept, dodged, and stumbled their way past the Iron Curtain to find shelter and safety and security in the hands of the free. They come—every day they come—some days a hundred and more,

and as many as a thousand in a single day. They come without money, without clothes save what they wear, without real hope except the hope that "over there" in the West, someone will help them and minister to their bodies and their souls.

You may wonder — "Does anyone ever get the clothes I give to Lutheran World Relief?" Wonder no more. Your gifts to clothing drives have reached the gratified men and women of many lands who have found asylum "over there" beyond the drawn curtain of Stalin's domain. I was there—I saw it—the barracks, the hard boards and straw mattresses on which bodies torn and racked with tortuous strain and pain seek rest, the light of hope that fills the eyes of the refugee as he speaks to the deacon in charge of the spiritual assistance to these hapless people, and I saw the need—great need. Is Lutheran World Action really necessary? The refugees at Oelsun and Berlin are saying: "Yes, and by God's grace, let it continue!"

They're saying it over here. From a DP camp where I talked with a Latvian architect, a Polish attorney, and a Yugoslavian archbishop named Radislav Paunovic, who proudly showed me his humble chapel in which he ministers to the needs of his people, they are saying it. The eyes of the old join with the eyes of the almost numberless little children who are doomed to live in such camps, in saying, "Yes, and by God's grace, let it continue."

"This church was built from rubble with funds contributed by Lutherans in America," he said; and then he continued, "Dr. Michelfelder dedicated this church." That was in Munster, a city of 150,000 people on the fringe of the Ruhr valley, a city bombed unmercifully and bearing the scars of war's destruction. "This building was erected by dollars given by Americans long ago," Sister Superior Dorothea said, about the Motherhouse of the Munster Deaconess Institute from which 270 Sisters are directed in deeds of love and mercy in schools, hospitals, churches, camps and in Christian service to their less fortunate brethren. They're saying it too—all of these—and they are saying it to you—"Yes, and by God's grace, let it continue."

Lutheran World Action is necessary. There is no question about it. It must continue if the souls of men and their bodies too shall be cleansed and strengthened and saved. It is necessary if the Church shall continue to bear the name of Christ our Lord, for did He not say, "Love one another"? Lutheran World Action is love, the love of God in the hearts of men reaching out to help the harried, the restless, the insecure, the fearful, and the hopeless of this world. They all combined are saying — "Yes, and by God's grace, let it continue."

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God's Little Child

Nobody paid much attention to Martin. Martin never asked for it or expected it. He lived completely and happily in his own world. It was a small world but he lived in it; his cup was small but he drank from it.

Martin was given the great boon of keeping the heart of a child to the end. He was a middle-aged boy, a child of fifty when he died. He lived untouched through fifty years of change, of wars and rumors of wars, of mounting speed and tension. He was safe in his own un-changing world protected, not only by his family, but living, all the time under a greater protection, under a sign of benevolence, of mercy.

He was a kindly shepherd; he administered lovingly to his animals, his sheep, cows and mules; he had their great simplicity of being, they were not strange to one another, they shared the same world.

A few years ago we, too, had a small flock of sheep. One day while Niels was in Los Angeles to a meeting one of the sheep had twin lambs. I was beside myself with excitement, enchanted by the small black creatures. But when night came on and the mother had not yet responded to the rising urgency of the lamb's bleating I knew something was wrong. I called Niels long distance. He said, "Get Martin." Why of course! So I drove out to the farm and Martin, in his old Model A Ford followed me home.

It was comforting to see him bedding down the sheep, to hear his deep, quiet voice, his broad earthy Jydsk language. His was not our dilettante way of tending the sheep, swooping down upon them from an other world; he moved surely among them; they all seemed to carry on a sort of common speech which was, of course, Jydsk. I wanted to help but I was an outsider, superfluous.

Every day before it was quite light, through the grey fog of early morning Martin's old Ford chugged up the driveway, a bundle of hay and clean straw in the back seat. "They's pretty lambs," he would say. "Æ tror nok 'et skal gaa all-right."

Another time while we were drinking coffee, he drank milk. We expressed surprise. "Ja, Æ og æ kalv, vi drikker æ mælk." (I and the calves, we drink the milk.)

His sister, Katherine, had a new car so a garage had to be built; Martin's garage was the barn. One day someone mentioned the age of their house, it is one of the oldest houses around here. Mrs. Fischer said it was so old she expected it to fall down over their ears someday. Martin said, from his corner, "Ja, men vi haar da to garaga'r."

Sunday after Sunday he was in his place at church. At any gathering he was the first to leave because he had to go home and milk the cows. Suddenly he would rise and leave. Did he have a watch? I never saw him look at one. It was milking time.

Martin chugged around small distances in his old car. Then, for the first time in his life, he decided

Man's Work-God's Blessing

A Few Thoughts at Harvest Time.

"Man goes forth unto his work and to his labor until the evening.

"O Lord, how manifold are thy works! in wisdom has thou made them all, the earth is full of thy riches."—Psalm 104, 23-24.

Man goes forth unto his work. I see him out early in the morning summer-fallowing his land, and thereby keeping it free from weeds. He will probably have to do that two or three times during the summer.

Man goes forth to his work. Again I see him early in the morning, and late at night in the spring seeding his field. "A sower went out to sow his seed." He has high hopes for his seed is good and so is the soil.

Man goes forth to work this time with a sprayer to kill the bothersome weeds that grow up everywhere, especially during a wet summer.

Why does he do all this? For the sole purpose of getting a harvest. He does not only keep a watchful eye upon his field, but he also cautiously watches the black cloud coming up from the northwest, lest there should be hail and same should mean the destruction of his entire harvest. He will also be watching the thermometer on cold evenings, wondering: "Will there possibly be frost tonight?"

And now it is harvest time. Again man goes forth unto his work and to his labor with the harvest. But now he does not go out so early; the grain

to go to the county fair in the evening, go out into the night by himself.

And, as Niels said, when he ventured out from his little world, from his quiet seclusion into the large, restless mechanized world he instantly became its victim. Crossing the speeding, cruel river of highway 99 he was struck down and killed almost instantly. The old car, as well worn and shabby as Martin, couldn't make it; neither Martin nor the car was geared for this present world.

That is all I know of Martin and all I'll ever know now. Yet I, and others, feel a great sense of loss: **because there was something else to know.** And we didn't take the time, or we didn't have the sense to know it, because he wasn't like us, or we like him.

How lazily and stupidly we ignore God's beautiful gifts and miracles. Time after time we become aware of them only when they have been taken from us, un-used, un-seen.

We know now, or surmise, that Martin had a secret from which we could have learned much: it was that of **being.**

The church was packed to the doors for Martin. The church bell was rung for Martin. We sang for Martin as he would have liked it. (*Æ kan itti li' den skraalen solo-sang business*) he would say.) A procession of cars a mile long followed Martin to the cemetery.

We paid attention to Martin.

Ellen Nielsen.

is a little damp from the dew. He may have to work late in the evening. And the result is a harvest with good yield of everything. What a blessing!

Just before the grain was cut down, I looked across the golden grain field, and I noticed how the wheat heads were bending low, as if the grain itself is bowing before God with its prayer and praise. If the head of grain could speak, it would say: "I was cast into the soil, and unless a kernel of wheat falls into the ground and die, it abideth alone, but if it die it bringeth forth much fruit; the soil was blessed by God, he sent the sunshine, dew, rain and wind; it all strengthened me in my growth and here I am." We find that same thought in one of our Danish songs: "Jeg er Havren, jeg har Bjælder paa."

Thus we have taken a brief look at the man and his work with the seed. We shall now try to say a little about God's blessing. God is the great provider. He causeth the grass to grow, etc. "The eyes of all wait upon thee, and thou give them their meat in due season. Thou open thy hand and satisfy the desire of every living thing." There is also a little poem, I would like to mention in this connection:

"He lights up the hills when our valley grows dim,
When we look for the paths that are patterned by Him;
He silvers the rain that spills from on high
And arches the rainbow across the blue sky;
He mellows the fruit and ripens the grain
And brings out the bloom of old flowers again;
He scallops the leaves of the maple and oak
And from glowing embers, He spirals the smoke
(and that is the symbol of our heavenward prayer)
He gives to the wind the voices that spill
Their canted lyrics over mountain and rill;
He strengthens our lives with courage and love
And showers like Manna His grace from above.
He kindles our faith, makes it fruitful and strong;
He comforts our hearts, makes our life like a song.
Omnipotent Ruler, His praises we sing
He is our Father God, Heavenly King."

But that is not all. O Lord, how manifold are thy works and we should not forget his benefits.

There is a harvest time in our life and we should be ripened for Heaven. God has done, and is constantly doing everything possible, so this ripening can be successful. In infancy He planted his word in our hearts, he has given us all the means of grace to live a spiritual life in his kingdom on earth. We have the Lord's Prayer, the Confession of Faith and the fellowship of the Holy Spirit, the Communion of Saints, his word and his Sacraments. He has even through the word of the great apostle Paul promised us that "He who hath begun a good work in you will perform and perfect it until the day of Jesus Christ."

If we should mention examples of persons who were ripened for heaven, we would naturally mention a name like Enoch of the Old Testament. "And Enoch walked with God, and he was not, for God took him." And we would mention Simeon, who could say: "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." We would mention the apostle Paul, who said: "I have fought the good fight, I have finished the course, I have kept the faith;

1922 Convention Of District III At Marinette And Menominee

Friday, September 26, to Sunday, September 28

THEME: "God's Word Is Our Great Heritage."

Friday Evening

The Rev. Harold Olsen, host pastor, was liturgist for the opening service at Memorial Lutheran Church of Marinette. The Rev. Eilert Nielsen of Clinton delivered a moving message on the subject "Bible, Faith and Fellowship."

Saturday Morning

For morning devotions the Rev. Robert C. Schmidt of Racine spoke on "The Great Texts of the Bible," presenting two passages from the Old Testament and nine from the New.

The business session was started by singing, "God's Word Is Our Great Heritage." The Rev. Alfred E. Sorensen, president of the District, officially opened the convention, and the agenda was adopted.

Pastor Schmidt was elected convention secretary and Pastor Olsen offered to be his assistant.

The roll was called. There were 44 delegates, 4 pastors, and Mr. Charles Lauritzen, treasurer of the synod, was given a vote, making a total of 49 votes.

Minutes of the 1951 convention were read and approved.

The treasurer's report, showing a balance of \$324.19, was accepted as read.

The DAYPL report was presented by Pastor Olsen. He told of the following activities: Youth Sunday, work shop, convention, district board.

The reports of delegates were next on the agenda.

Mr. Valdemar Dehn of Chicago (St. Stephen's) gave a complete report on the activities of his congregation and its organizations.

Mr. Fred Rasmussen of Marinette told of the improvements made and equipment added at Memorial Lutheran Church. Pastor Olsen supplemented the report by telling about the cooperative activities with NLC congregations in the twin cities.

Mr. Harry Gjelsteen of Menominee reported the following items: new constitution, building fund, 60th anniversary, and survey plans.

Mr. Aage Engelbreth of Racine highlighted Bethania's building program.

henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me that day."

What contrast to these words: "The harvest is past, the summer is ended and we are not saved—and what a contrast to the rich farmer to whom God said: "Thou fool, this night thy soul shall be required of thee."

"But Lazarus was carried by the angels into Abraham's bosom."

P. Rasmussen.

Mr. Ehms Eskildsen of Dwight gave a complete report on the activities and organizations of St. Peter's.

Mrs. Clarence Petersen of Chicago (Trinity) emphasized in her report the special events observed by the congregation, telling about the Old People's Day at length.

Mr. Theodore Strunk of Clinton listed the improvements made at St. Stephen's and reported on the evaluation and insurance on the congregation's property.

Mr. John Larsen, president of the Marinette congregation, extended a welcome to the convention. Hymn 119 (Lord Jesus Christ My Saviour Blest) was sung, and the convention adjourned for dinner at 12:15 p. m.

Saturday Afternoon

The convention assembled at 1:35 p. m., and sang Hymn 211 (The Church's One Foundation).

The district president, Alfred Sorensen, read his report. (A copy is filed with these minutes.) Considerable discussion was devoted to youth work and to men for the ministry. A motion carried to accept this report. At 3:20 p. m., a motion carried to have a recess.

When the convention assembled again a report from our Synodical President, Dr. Alfred Jensen, was read. (A copy is filed with these minutes.) A discussion of the Cedarloo project was lead by Pastor Olsen and of "Kirke og Folk" by Pastor Nielsen. A motion carried to receive this report with thanks.

The Committee on Student Aid reported. (A copy is filed with these minutes.) A motion carried that \$100 a year for any three years of the last five years of study be granted. A motion carried that the treasurer set aside \$100 this year for the Student Aid Fund. A motion carried to accept points a, c, and d of paragraph 3 of the report.

A motion carried that the Sunday offering be sent to the Cedarloo Home Mission project.

A motion carried that the president appoint a committee to bring the district constitution up-to-date. He appointed Mr. J. K. Jensen, Pastor Schmidt and Pastor Sorensen.

Mr. Aage Engelbreth of Bethania (Racine) extended an invitation to the convention for next year.

A motion carried to have a "Memorial Moment" at the convention every year in honor of those who passed away during the year.

The election results were: For secretary: Pastor Olsen 32 votes, Pastor Schmidt 13 votes. For treasurer: Mr. Overgaard 40 votes, Mr. Engelbreth 5 votes.

Mr. Charles Lauritzen, treasurer of the synod, reported on the congregations of our district as to their standings on the synodical quota and on LWA (A copy of the report is filed with these minutes.)

Pastor Olsen told of plans made by the Bethany

congregation of Menominee to survey the north end of the city with an eye open to the possibilities of re-locating.

A rising vote of thanks was given Pastor Schmidt for his services as district and convention secretary.

The convention adjourned at 5:39 p. m., by singing, "God's Word Is Our Great Heritage."

The Allocation Committee met immediately after the business session.

Saturday Evening

After supper the women gathered in the church to discuss the various activities of their respective groups.

At 8 p. m., the Women's Mission Society presented the program. Pastor Nielsen spoke on the subject, "The Scriptures and Missions," emphasizing that every lay person is called to mission work.

Sunday Morning

Services were conducted at Bethany Lutheran Church of Menominee. Pastor Olsen was liturgist and Pastor Sorensen delivered the sermon, "The Biblical Promises of God."

Sunday Afternoon

The Rev. Harry Lundbald of Bethel Lutheran Church, Menominee, delivered an address on "The Bible and Christian Education."

Greetings and farewells were given around the supper table.

Respectfully submitted,

Robert C. Schmidt, Sec.

Kristen Kold

The Little Schoolmaster Who Helped Revive a Nation

By Nanna Goodhope

XIX

He Takes a Wife

Kold had throughout all these years remained a bachelor. This it is believed was because of the unhappy romance of his early youth. His sister Marie had long since taken the combined place of mother, sister and companion in his life. She was a wise and sagacious counselor. He had come to look upon her as necessary in his life and in the life of his school. It must therefore have caused him no little anxiety when she suddenly announced her intention to marry one of his former students, L. P. Lebak, now a teacher in one of Kold's Free Schools. And it is believed that her decision to marry was conducive to Kold's subsequent decision to marry. Although he fought the idea for a long time.

This was in 1866; Kold was then 50 years of age and the girl of his affection was only 22. Her name was Ane Kristine Jakobsen. She was the daughter of a farmer of an adjoining district. She had been a student in Kold's school in the summer of 1864. There was something about Stine that set her apart from the other girls, most of whom were a little shy and somewhat in awe of the head schoolmaster. But Stine was neither. She dressed as she pleased, said

what she pleased; and she showed aptness and intelligence. And, although Kold was a little puzzled about her at first, he told his sister that he was confident Stine would in time become the most responsive of the class. And he was right. Stine had been so deeply impressed with life at the school that when the girl's session closed she asked permission to stay on as an assistant to Marie. She held this position for two years, during which time it was that Kold's sister had become engaged to be married.

When Kold was fully convinced that a real and deep affection existed between himself and Stine, he asked her to marry him. And she accepted.

For their wedding day Kold chose August 8th, as that was the date set for the dedication of a new Free (from State control) Church at Ryslinge, where Birkedal was still the pastor. Kold thought that as most of his friends would be at the dedication festival, no one would bother him and Stine on that day. They were quietly married at Stine's home-parish church, with only the Lebak's and a few other relatives present. Kold had told the pastor of the church when he engaged him to perform the ceremony that he needn't preach a long sermon; for he and Stine were in full accord, and he had no intention of ever leaving her.

But although the school had been deserted throughout the day, the evening brought many guests. For some of Kold's friends from a distance who had been at the dedication service, decided to return home by way of Dalum for a visit with Kold. None of these knew that a marriage had just taken place. Kold was his usual self; and Stine busied herself taking care of the guests, as was her custom. It was not until the following day that the news of the wedding became known. When Kold's good friend and spiritual father Peter Larsen-Skræppenborg, who was among the guests, learned what had taken place, he became very angry with Kold for his utter disregard of custom and conventionality. He knew that Kold was a non-conformist, but this, he thought, was carrying a good thing too far.

Kold lived less than four years after his marriage. But they were, he said, the happiest years of his life. He had a good and devoted wife, and God blessed them with two loving daughters. The students said about him that he actually radiated joy when in the evening he would occasionally come into the school with one of his little daughters in his arms, to watch them at their studies, and perhaps help one or another solve a difficult problem.

His happiness was also discerned in his brighter than usual outlook on life, and his more sympathetic attitude toward his fellowmen. And it was reflected through his lectures, the subject matter for which he would often draw from the wisdom and intuition he gleaned from family life. To a friend he said at this time: "Now all my wishes have been fulfilled. I have the life vocation I had dreamed of, a wife with a mutual interest in all that is good, and two loving little daughters."

The Danish Socrates

To many Kold became the Danish Socrates. He was a beloved friend and teacher to all who came

to him for light and guidance. To them his word was authority. He never argued with those who disagreed with him, "for," as he said, "I do not choose to fight windmills." He liked simplicity. "Foolish thoughts and economic worries are bad companions," he said. Both he and Socrates were said to be as midwives to the youth of their day, whose earth-bound selves they gave spiritual birth. They brought philosophy down from the sky to people's houses. They were scoffed at for their eccentricities; for neither was much concerned about his outer appearance. They were, however, both deeply concerned about their inner raiments—the spirit of truth and love. Their dynamic personalities had great moral influence on youth, whom they were accused of leading astray; because they regarded obvious truths to be more important than some of the man-made doctrines and disciplines of their respective religions.

When Kold was asked why he opposed the clergy, he said that he did not oppose the clergy. He only wanted to make sure that his students would demand much of whomsoever assumed the responsibility of this office. The preachers had, he said, so long been prating in time-worn spiritual terms about spiritual things that the people had stopped listening. The phrases they used had become meaningless, and were now only inducive to drowsiness and sleep. He said that a new awakening of the indwelling spirit in man must come about through a new medium. And when a new awakening of the people has come, then the old phrases conveying the old truths will again have meaning. For the old truths are the deepest and best. Kold's ability to arrest the attention of persons who usually let words go in one ear and out of the other was at least partly due to the fact that he clothed old truths in new garments.

Kold believed in spirit, the Holy Spirit. It governed his life and ruled his will. "I am nothing of myself," he said; "if I lose the spirit, I shall wither and die." He felt its power in his soul. And those who heard him speak either sensed a reverberation in their own soul or they were not affected at all. He said that it is within us the Holy Spirit and the world spirit meet; it is there the decisive struggle between Spirit and matter—between God and the beast—takes place. It is upon the result of this struggle the progress of the world depends. Kold inspired hundreds of young people to take up this struggle. And it was said that the influence of his teaching was discernible in the faces of many of his pupils, where the Holy Spirit had imprinted its nobility.

The invincible spirit of both men was molded from their foremost desire to serve God by serving their fellowmen. "It is not so much causes as people you should serve," said Kold. "Do not fail to do small favors; you may never get a chance to do big things. Some people use too much imagination and too little love," he said. "Man can not live on love from God from year to year without giving off love to others. If he thinks he can, he will become a spiritual cripple. As love of neighbor increases, selfishness decreases. And that is the goal of all human advancement."

A man came to Kold one day bemoaning the lack of Christian love in the world. Kold said to him:

"That is your fault, Hans, weaver. If you were more thoughtful and considerate of your wife, then you would both be happier; and people would marvel at your happiness and pattern their lives after yours. For love comes from within; that is the only way it will come to you and to me." Another day the same man, who would rather gossip with the neighbors than tend to his loom, said to Kold: "It is with me like the birds of the air, they sow not neither do they reap; yet the Heavenly Father feeds and cares for them." "Yes," said Kold, "if you were a bird of the air, then what you say would be well and good, but as you are only Hans, weaver, it might be better that you go home and tend to your loom."

Some people think they should be commended because they demand only that which to their mind is "just and right." But there is nothing commendable about that, said Kold. No honest person can ask for more than his right. It is not even Christian morality. It is pagan, and the cause of all the world's trouble. If we would be satisfied with less than what we are prone to regard as our "right" then we would have peace on earth. But who is going to take the lead, he asks, if not we Christians who were born to it in our baptism. It is not enough to talk about peace; we must activate it. Life in God is not just talk but power and action. It is not the flexible ideas in your head, said Kold, but the life in your heart God asks for.

All his life Kold had had more or less to do with mentally afflicted persons. His influence on them often brought gratifying results. For Kold had a way of approach that most people were unable to withstand. He usually sought to impress upon the sick the conviction that God is the spirit of truth and love; that the two are inseparable. And as man is created in the image of God, Spirit is his rightful heritage; that without God he is never at peace. But sometimes evil spirits have taken possession of man and blocked the way to God. In that case it is up to man to release the evil spirit and give way for the good Spirit, which is the greatest power in the world; for it has its source in God.

"Most people," said Kold, "think they have a free will. But that is usually not true. They are bound by another will, which they obey until they let themselves be liberated by God. Then first will they arise and begin to be free."

Like Socrates, Kold was blunt and unreserved in his attitude toward those who were insincere, those who came to him only out of curiosity. One day a group of pleasure seekers, who had just attended a carnival with horse races at Odense, came to Kold's school to hear him lecture. When it was time for his lecture, Kold went into the room where the uninvited guests had seated themselves and announced briefly, that as the spirit which prevailed at the horse races and the spirit at the school was not the same, he had been given nothing to say. "The spirit merely said: 'Good-bye, Kristen Kold.' And it left me." He then walked out of the room. But after the strangers had gone, he went back into the lecture room and gave one of his memorable talks.

And one day a noted clergyman came from the

(Continued on Page 10)

Our Women's Work

Editor

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

Conference of Women's Work In The Church

By Thyra Nussle

II

Mrs. Ernest Nielsen reported from the viewpoint of the pastor's wife using Trinity, Chicago as her example. They have four women's organizations: A Flower Committee, Danish Ladies' Aid, Trinity Guild and Mission Society. The responsibility of the flower committee is to arrange for altar flowers for each Sunday of the year and to bring them to those who may be ill. The Danish Aid is made up of the more mature women of the church. The Guild includes the young mothers and career women. The mission group is self-explanatory. Mrs. Nielsen stressed that all church groups should have devotions. She spoke of their annual sale at which all women's organizations helped, but all proceeds were turned over to the Ladies' Aid. Last year they had realized a profit of about \$1200.00.

We were all anxiously awaiting the report of Mrs. Aksel Holst of Cedar Falls having heard rumors of their complete reorganization. Time, however, is always lacking at conferences and by now it was very limited, which was regrettable. At Cedar Falls they felt, it was time to reorganize in order to revitalize the work and unite all the women of the church.

The Danish Ladies' Aid had a membership of fifty, and the Study Group seventy, but there were two hundred and seventy women in the church. Many of these had only a nodding acquaintance with each other. The decision was made to select two women from each organization and two non-members who together with the Study Group president and the pastor, would serve as a planning committee.—All former groups merged into one organization now using the circle plan. The following is their Preamble and Purpose: We, the Women of the Bethlehem Lutheran Church of Cedar Falls, Iowa, do hereby unite ourselves into a woman's church organization in order that we may be strengthened and sustained in our Christian fellowship, so that we as church women may be prompted to further the work of the Kingdom of God.—The purpose shall be to further the work of the Kingdom as it is expressed and maintained in our church and in our synod, and with such other Lutheran and Protestant church organizations as our synod is now and henceforth will be affiliated. The emphasis shall be upon the total work of the church as it is carried on through its various boards, commissions, councils, committees, etc., with whom we, through our synod, have established relations.—All the women of the church are members. No one is left out regardless of whether or not she is able to attend. They have an executive committee, but each circle has its own officers. Monthly circle meetings are conducted and also one

general meeting of the whole group each month. They have three departments: **Program**, including worship and education, **Christian Service** including service and benevolence and **Fellowship**. A budget has been set up and each circle is to furnish \$150.00 for the general budget this year. In dividing their groups into circles, the Danish Aid formed one, an evening circle was set up for those unable to attend afternoon meetings. Others were formed by drawing names from a box. Circle membership remains the same for two years. They are open to new members also. —The pastor attends circle meetings in rotation.—To us who were listening it sounded worth trying.

After these reports the Des Moines Ladies' Aid served much appreciated coffee.

The next period was allotted to Pastors Kildegaard and H. Christensen. They spoke on their experience with women's organizations within our church. They said many times we were apt to forget education and stewardship and that the fellowship was not always of the finest. Often there was a lack of friendship within our groups. At business sessions, often too much time is wasted on discussion of trifles. They felt our goal should be to serve people. Then they proceeded to set up, what to them constituted an ideal program keeping the three goals of education, stewardship and fellowship, in mind. Open at 2:00 p. m. 2-2:15 Devotions—preferably led by members themselves. 2:15-2:45 study program. Follow pattern using specific topic. Continuity is important so that members will not want to miss a meeting. Good preparation is important. Examples of topics: American church history, Bible study, Mission program. 2:45-3:15 Program: Musical, readings, etc. 3:15-3:45 Business meeting. If we are business-like this can be done. 3:45 singing. This will give hostesses an opportunity to prepare refreshments and still attend the meeting. **THE IMPORTANT THING IS THAT SOMETHING SHOULD TAKE PLACE AT EACH MEETING.**

At 11:15 the time was given to W.M.S. Mrs. Gertude Sorensen led us in devotions reading from Galatians 6. Mrs. I. Egede gave an outline of the early beginning and the biographies of the founders, Mrs. Jens Gregersen, Mrs. W. N. Hostrup and Mrs. Peter Kolhede. We were reminded that the Christian life is the rooted life and that "unending blessings will pour on the church if we will pray and be thankful." (K. B. Kolhede).

After lunch we met again in the church parlors. We were led in prayer by Rev. H. Christensen, after which Mrs. Marietta Strandkov spoke on program ideas saying that goals and aims would largely determine our programs. She contrasted the different backgrounds of her mother's day and the present. Home life and interests were so different. She suggested educational committees to plan pro-

(Continued on Page 9)

Paging Youth

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

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

DAYPL Convention Report

The annual convention of the Danish American Young People's League began on Saturday afternoon, October 25, after a full day of Workshop sessions. Following the reading of the roll of official delegates and the minutes of the last convention, the meeting was under way. The treasurer's report, which was accepted, indicated a balance of \$1,323.89, as of October 25, 1952. This sum includes \$500 which is earmarked for World of Song expansion. The 1951 sale of Yule showed a profit of \$264.32. A \$50.00 honorarium, for his faithful service as business manager of Yule for seven years, was voted to Rev. Harold Petersen (Askov). The convention delegates also approved an annual sum of \$25.00 each to be paid to the editor, the co-editor and the business manager of Yule. Rev. Harris Jespersen, Yule editor, also received a \$50.00 honorarium in appreciation of his 15 years of work with youth publications.

Youth Sunday is to be observed on January 25, 1953 by many American Church groups. DAYPL groups are urged to observe Youth Sunday on this date or, if this date is not convenient, on a more convenient one. A packet of specially prepared Youth Week materials, from the United Christian Youth Movement, will be sent to each society for their use well in advance of this date.

Each local society was reminded to send in names and addresses of the 1952-53 officers to the district and national secretaries. Miss Dorene Andersen, 1003 L Street, Aurora, Nebraska, national secretary, plans to complete a mailing list of all officers and requests cooperation from each society and district secretary in getting the correct names and addresses NOW.

Inter-society festivals, spring and/or fall area rallies were recommended in president Clayton Nielsen's report, along with the scheduling of district workshops as soon after national workshop as is possible.

By a constitutional change the convention time of DAYPL was changed from early November to the last week-end in October.

The Operations India project, to bring a Santal student to America to study at Grand View College, continues again this year. The balance on hand now is \$1,236.34, with approximately \$3,000 as the goal for round trip travel and college expenses for such a student. Arrangements are being made with the American Santal Committee for completion of this long range project. Until the plans can be carried out, all Operations India funds are being deposited for this purpose. Societies and districts sending in contributions should make checks payable to **OPERATIONS INDIA**, and send checks to Miss Solveig Egede, 206

East 12th Street, Davenport, Iowa, treasurer for the Operations India committee of DAYPL.

Delegates indicated continued support of outreach opportunities through the United Christian Youth Movement and the All-Lutheran Youth Leaders meetings. The Program Quarterly will be sent to all societies and pastors again this year. The national president also urged study of the question of ULCA affiliation. The board is to solicit suggestions for a new name for DAYPL.

The DAYPL national board was given authority to explore further the possibility of a summer youth worker who would be available for leadership training and for general youth work help for those groups desiring and needing such help and inspiration. Such a traveling youth worker would work at subsistence wages and be available at district camps and conferences.

The results of the election were: President, Clayton Nielsen, re-elected, and treasurer, Ellen Thomsen, re-elected.

A proposed budget, with income estimated at \$1700 and expenses at \$1525, was adopted for the coming year.

Ruth Jacobsen.

Editor's note: In reference to the Operations India Fund mentioned in the above, please note that all checks must be made payable to **Operations India**. A letter from the committee to ye editor asks that this be emphasized as it is the only way checks "can be satisfactorily negotiated according to our account."

Program Possibilities

Two filmstrips for use by local or district groups are available for the asking on these two subjects: The Christian and His Vocation (choosing a vocation) and Rumor Clinic. Both are discussion starters, short and to the point. They may be had by writing to Ellen Thomsen, 4455 41st Avenue, South, Minneapolis, Minn.

These filmstrips have been purchased by the Lake Michigan District and because of their general interest, have been made available to groups wishing to use them.

Ruth Jacobsen, Lake Michigan District president suggests: "How about each district purchasing a filmstrip on some topic of general interest each year and pooling our filmstrip resources? In a very short time we could have quite a filmstrip library of good usable program aids and at a relatively small cost. They would be good additions to the film library to be established at Grand View College, and would then be available for use by every church."

Point Four Essay Contest

The Department of International Justice and Goodwill, in cooperation with the United Christian Youth Movement, is sponsoring a Point Four Essay Contest for young people. Most DAYPL'ers will be eligible to participate in this contest. Quite apart from the possibility of winning a prize, we are sure that those who do participate will find it most rewarding to do

so. The Point Four program is of tremendous importance in the world in which we live. Here is a challenging opportunity to increase your knowledge concerning Point Four, to organize your thinking about it, to help others to better understand it, and, quite possibly, to win a prize for so doing.

The following information is reprinted here from an instruction leaflet for the contest. If you desire further information you may consult your pastor or write directly to the Point Four Essay Committee, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois. Instruction leaflets and registration blanks can be obtained from that address. The completed essay, along with a statement certifying that it represents your own original work, your name, address, sex and date of birth, should also be sent to this same address.

1. **May I enter the contest?** Yes, if you live in the United States and if you were born between March 31, 1930, and March 31, 1938.

2. **When does the contest end?** The contest begins November 1, 1952, and ends March 31, 1953. To qualify, your essay must reach us before midnight, March 31, 1953.

3. **What should I write about?** "The United States and the Underdeveloped Areas" is the theme of the contest. President Truman, describing his Point 4 program of economic aid and technical assistance to the less developed areas of Asia, Africa and Latin America, said: "The only kind of war we seek is the good old fight against man's ancient enemies—poverty, disease, hunger and illiteracy." You should not forget that Point 4 is a two-way street. In return for U. S. assistance these areas provide raw materials and markets, to say nothing of the ideas we learn from them. Your essay should deal with the over-all theme or with some important aspect of it. Be sure to say something about the moral responsibility of the U. S. and of the areas receiving aid. And remember, all technical assistance from the U. S. is not provided by the government. We'd better stop here, or we'll be writing your essay for you!

4. **Where can I get help?** Consult your school or college library. The various periodical guides found in all libraries will be helpful. You may wish to write the agency responsible for Point 4: Public Affairs Office, Technical Co-operation Administration, Department of State, Washington 25, D. C. Get all the help you can, but the writing of the essay must be your own work.

5. **How long shall my essay be?** Only essays of 1,000 words or less will qualify. Your essay must be typewritten, double-spaced, and on one side of 8½"x11" paper. This means that no essay can run over four pages. We believe you understand the necessity for these technical qualifications.

6. **How will my essay be judged?** Your work will be judged on your mastery of the subject, originality, composition, readability, and interest—all the elements which would make a good article for a popular magazine. The final scoring will be done by three distinguished judges: Eric A. Johnston, president, Motion Picture Association of America and chairman, International Development Advisory Board for Point 4; Mildred McAfee Horton, former president of Wellesley College and a vice president of the National Council of Churches; and John C. Bennett, professor of Christian Ethics, Union Theological Seminary, New York, N. Y., and author of *Christianity and Communism*.

7. **When are the prizes awarded?** Cash prizes totaling \$1800 will be awarded May 15, 1953. There will be two sets of prizes, one for the high school age (15 to 18 years) and one for the college age (19 to 23 years): two first prizes of \$400 each, two second prizes of \$200 each, two third prizes of \$100 each, and twenty prizes of \$25 each.

8. **Who is sponsoring the contest?** The contest is made possible by the Zelah Van Loan Fund. The "Zelah Van Loan World Friendship Prize Essay Contest" is sponsored by the Department of International Justice and Goodwill in cooperation with the United Christian Youth Movement, both of the National Council of the Churches of Christ in the U.S.A.

Conference of Women's Work in the Church

(Continued from page 7)

grams for all women's groups. Organizations should have libraries containing good prose, poetry, meditations, anthologies, scrap books, etc. Types of programs could be lectures: art, historical, biblical, etc. The test of a good program is the action that follows. One group had used the following pattern for a year's program: Worship through architecture, stewardship, symbolism, art, praise and thanksgiving.

At 2:00 p. m. we were introduced to Mrs. McBeath who spoke to us about "Women in the Greater Church." She illustrated this by putting on a short play by three women, year 2050. This brought us up to date on the history of United Church Women. She spoke of the need of church women working together and for co-operation between the various protestant churches. She asked how we could expect to have peace in the world when we don't even have it in our churches.

After coffee followed a group discussion period. The following questions were submitted and the answers here are an overall picture of the views of the conference.

1. Should the ladies carry the full devotional program?—The majority were in favor of this, but would like to have the pastor present.

2. Does your pastor attend your meetings? What does he do? Some did and some did not. In some he carried the whole program. One of our pastors wives asked what we expected of our pastor's wife? The majority felt that hers was that of acting as an advisor to our women.

3. How do you get new members? Special meetings, special invitations, visitations and guest days. Here it was strongly emphasized that we offer worthwhile things for them to take home. Importance of following up guest days.

4. Should all members of the organization belong to the church? No, but all officers should.

5. How do you raise money for your group? Are all means acceptable to the church?—The means were quite universal—Dinners, sales, smorgasbord, Æbleskiver sales, progressive lunches, silver teas, perennial plants, quiet auctions, dutch auctions, talents. This last one was rather unique. Each member had been given a dollar which represented her talent. This she invested in some project such as, apron making, baking, canning, etc., find her own market for her project and at the end of a year turn the proceeds of her talent over to her organization. After these varied reports Rev. H. Christensen read from a book by Rev. Blackwood of the ideal way of

serving our church: Tithing or giving for the love of the cause. Rev. Blackwood said that he believed sooner or later the women would settle this themselves—Give them time!

6. Is it wise to have dues in your organization? The general contention was that the Cedar Falls way was the ideal way to work toward.

7. Do you have a difficult time getting officers? Why? Is there value in limiting the number of terms a person may serve as an officer? One interesting suggestion was that presidents be elected for one year and the following year the vice president would automatically become president. In that way your president would always have had some experience for her office before taking over. Many were reluctant to take office because of unfair criticism. It was suggested that we more often quietly express our appreciation for service and effort. We were reminded that the only person not criticized is the one who has done nothing. It should be considered a Christian opportunity to accept an office.

8. How does your group use its money? For what? To whom or what? Local and national aid, welfare, many reported answering the Chaplain Hansen appeal. We were reminded that a missionminded church is a growing church. The feeling was that we should give as much to outside benevolences as to local.

Miss Dagmar Miller, for many years our missionary to India, asked for the floor. She spoke words of encouragement asking us to "take it to the Lord in prayer." To say from the heart: Lord, I wish to be Thy servant!

Saturday evening we were shown a film: "For Good or Evil" and at 8 we were entertained by the students of our college.

Sunday a. m. we attended worship service in Luther Memorial Church. Sermon topic: Both pulpit and pew are working arms.

Sunday afternoon Dr. Ernest Nielsen, who had just returned from a business trip welcomed us and gave us the following measuring rod for program planning: 1. Worship, 2. Fellowship, 3. Study, 4. Service, 5. Benevolence. He said that there would be something missing without any one of these. He laid upon our hearts the cause of Christian education and to remember, particularly, GVC with our gifts. He closed by reminding us of the women of the New Testament who followed Jesus all the way from Galilee.

Mrs. Edmonds, Director of Wilkie House, was the guest speaker for the afternoon. Her topic was: Women in Social Work. She started out by adding comments to Dr. Nielsen's words, emphasizing the importance of depth of conviction. Then she explained how Wilkie House came into being, mainly through the benevolence of the Cole's Foundation. Mrs. Edmonds is colored and spoke strongly on the importance of tolerance of other races. She felt that we had "missed the boat" if we didn't live so that our community around us became a better place in

which to live. She mentioned that unless we are willing to look far enough we will continue to have wars.

Rev. H. Christensen closed the meeting and we sang "Blest be the tie that binds."

We bade our farewells and in a matter of minutes some of us were on our way.

Instead of summarizing in my own words, I think I shall use the following, found in a folder issued by the Iowa Council of Church Women.

"Coming together is a beginning,
Thinking together is unity,
Planning together is progress,
Working together is success."

We are very grateful to those responsible for this fine conference. The large attendance showed the need. May the leaders have found the courage to carry on for future meetings to help us in our efforts in the furthering of His Kingdom.

Thyra R. Nussle.

Kristen Kold

(Continued from page 6)

north-eastern part of the island of Zealand to hear Kold speak. But Kold had just finished his lecture when the man arrived. This was a great disappointment to the man; and he begged of Kold to repeat his lecture, or at least to give an oral outline of it. But Kold refused. The clergyman then said to Kold: "What would you say if you came all the way to Lyngby to hear me preach and I refused to do so"? Kold answered bluntly: "I would never go to Lyngby to hear you preach."

Both Kold and Socrates believed in the dignity of work. Kold liked to spend his evenings making his own slippers out of rushes. It relaxed him, he said. When he was unoccupied his mind continued to work. But thus occupied his mind was at rest, and he was still doing something useful; which is, he said, what man is created for.

But one day a group of visitors who came to hear Kold speak, found him in the back yard picking up bits of peat-fuel that had been dropped from the wagon in which it was hauled. One of the men jokingly said to Kold that he shouldn't need be so careful about saving the bits, now that he was no longer a poor man. Kold said that he was aware of such philosophy. "But," he added, "before I got much, I had only little, and the Lord blessed the little so it became much. But the Lord can't bless nothing; the blessing lies in the little, therefore it should not be wasted." That day Kold's lecture was on The Lord's Blessing, which he said, did not come dribbling down from the above of itself. It grew out of work.

Another day a friend found Kold out in a stubble field with a little bag in which he gathered molting feathers dropped there by the poultry. The man said to Kold that he shouldn't ridicule and shame

himself in that way before his neighbors. Kold asked the man if he didn't like to rest when he was tired. Yes, the man said that he did. Well, this is rest to me, said Kold. And you speak of ridicule and shame, he continued. Once there was something called "sin and shame." But now the world has separated the two sisters, and substituted "ridicule" for "sin," which latter the world has never learned to cope with. And now the world says "shame" about something that is good, and that which is bad is not shameful. Thus decent people are deceived.

Kold was quick to distinguish sincerity from flattery. As in the case of an old lady who came to him one day to ask him a great favor. She said that she had hanging on the wall in her home the best king and the best clergyman. And now she would like to have there also the very best schoolmaster. Would Kold, please, give her a picture of himself. The best king was Frederik VII and the best clergyman was Grundtvig. Kold did not like to be photographed. He never appeared on the regular school pictures. But the old lady's request had touched his heart. So to please her, he had his picture taken, and she was the first to receive one. Afterwards he surprised his school by announcing that he was now for sale. "But not cheaply," he added. "An old lady has told me that she bought the entire royal family for eight schillings; but for me you will have to pay four marks." His picture sold by the hundreds. And the money was used to help pay tuition for young needy persons who prepared themselves for teaching in the Free Schools.

Among the many visitors who came to Kold's school from other lands was a noted educator Sigurd Blekastad of Norway. He was much impressed with Kold and his school. He expressed it as follows: "When first you hear him talk, you are not impressed. The sentences are plain and commonplace, as are the pictures they create. You think his talk is so matter-of-fact that you might have said the same yourself. But Kold gradually grows and grows on you, until he possesses you. His words are no longer thoughts; they are visions, magnificent visions with lofty sky. You feel it is the truth. It rushes toward you like beneficent breezes on a clear spring day. You are in the grip of a power so great and good that you neither can nor would be released. You have never felt yourself so free and so strong."

Another visitor said about Kold: "It was as if he had in him sparks of the holy fire which all the great souls possessed who have brought the world forward in one way or another."

"Know thyself," said Socrates. And Kold added, that to know one self is not only to be aware of our sins and shortcomings. It is to know what we as human beings are intended for, and then give the Holy Spirit a chance to do its work. "God forces no one," said Kold, "As long as there is a spark of good in man, He waits. His spirit has endless patience. And as long as God does not regard man as hopeless, what right have we, who see only his outer form, to do so. God judges no one; man is his own accuser."

A Call to Christian Stewardship

Two Kinds

He could recognize only two tunes, Mark Twain liked to insist: one was America, and the other wasn't.

Tithings is much like that, too. There are two kinds of tithings. One kind is Christian. The other isn't.

Christian tithing begins with Christ. Its whole emphasis is upon Him. The central fact in the life of the Christian is the coming of Jesus Christ into the world to give Himself upon the cross for man. Through Him man comes to God; through Him man finds forgiveness and reconciliation. Here is giving and love that is beyond human understanding. It is grace—God's love given freely without our having deserved or merited any part of it.

And right there is where Christian tithing begins—in man's understanding of that central fact of Christian faith, and in his response to it. For, he asks himself, if God has been so good to me, how can I help but show my thanks to Him in every act of my life? And in my giving, how can I do less for His work than set aside at least one-tenth of my income—as a first step? Christian tithing begins with Christ.

The other kind of tithing begins with Old Testament laws—and usually stops there. It is the fact that it stops at that point that compels many Christians to reject tithing. For all too often the tither comes to feel that he has now obeyed God's law and therefore has fulfilled his total obligation as a Christian. And, of course, he hasn't. One never fulfills his obligation to God. He can't. All he can do is to pour forth his gratitude in every way possible for God's abundant love. The tithe is one way of my saying my thanks to God—only one way—a reasonable way.

That makes a difference, you see. The tithe is given, not to win God's favor, nor because I expect Him to return three-tenths next week, nor for any of the other foolish, un-Christian reasons that one hears about occasionally. Like Zaccabaeus, I have looked into the face of Jesus, and I can no longer say my thanks with trifles. The first of my possessions must go to Him now. At least one-tenth now! Certainly more as soon as I can. For Him. For His love.

The simplest definition, therefore, of Christian tithing is that it is a Christian man tithing. This is not a play on words. For the point that such a definition emphasizes is that it is not tithing that makes a person a Christian. He is a Christian first—through faith in Jesus Christ—and then a tither. Let no one believe that tithing and the tithe are tests of one's Christianity. They are but the evidence of one's faith.

It is all of us that God wants, all of our life. The tithe, therefore, is never the final expression of our love. It's only the beginning. Some, in their abundance, undoubtedly can and must go far beyond the tithe. For others, a God-satisfying portion may be "two small coins." But for most of us, the tithe is a reasonable first step. For most of us it is the least we can do in our gratitude to Him for all His goodness to us.

Clarence C. Stoughton.

BOOKS

STORIES FROM OUR CHURCH By Enok Mortensen

Preface by Alfred C. Nielsen. Richly illustrated. Index. 180 pages.
Cloth, \$2.00; paper cover, \$1.50.

Stories From Our Church is a popular history of the Danish Evangelical Lutheran Church of America.

Two introductory chapters discuss Ansgar's work in Scandinavia, the beginnings of Christianity in Denmark, and Jens Munk's heroic and tragic expedition to Hudson Bay, 1619-20.

The next three chapters describe the efforts of the first five Danish Lutheran pastors in the United States and the formation of Danish Lutheran congregations in the Middle West and on to the East Coast. We meet the pioneers C. L. Clausen, who worked chiefly among Norwegian immigrants, Niels Thomsen, Adam Dan, Rasmus Andersen and A. S. Nielsen.

As Danish immigration increased new congregations were formed and additional pastors engaged. Many of the early pastors endured privations and hardships, but their love for Christ and their people was greater than the desire for security and physical comforts. Through the endeavors of tireless clergymen and devoted lay people our church, by 1878, had grown to sixty-eight congregations and had a total of 5,174 baptized members.

Large Danish settlements developed in Michigan, Minnesota, Iowa, Nebraska, and other midwestern states. More churches were built. Folk schools and a theological seminary were founded. Danish periodicals published in America kept the immigrants informed on events and developments in other settlements and brought news from Denmark.

The Danish Lutheran Church and the Danish Folk Society founded other colonies in Minnesota, Wisconsin, Texas, Montana, and California. In these as well as the above settlements the immigrants furthered their own religious and cultural life and conducted schools for their children and young people.

But—as discussed in Chapters 14 and 15—theological differences, clashes between leading personalities, and lack of statesmanship resulted in a serious schism within the Danish Lutheran Church. In 1894 pastors and congregations of the Inner Mission persuasion seceded from the synod which in that year lost twenty pastors and fifty-nine congregations.

The leaders of the remaining congregations, however, did not lose courage. Money was raised for and construction was begun on Grand View College and Seminary in Des Moines, Iowa. In 1905 the synod had eighty-eight congregations, and fifty-seven pastors, and in 1915 there were ninety-eight congregations, sixty-two pastors and 21,096 baptized members.

The immigrant church, after 1915, did not grow numerically. During the 1915-51 period, while the population of

the country increased about 50 per cent, the church lost about 1,000 baptized members. The reason for this phenomenon, the author believes, must be sought in the retention of the Danish language, the reduction of Danish immigration, the unwillingness of the congregations to surrender some of their cherished independence to a central authority, and very little interest in winning members of non-Danish extraction.

English services were started in the 1920's, and in 1926 five congregations had English services every Sunday. Many of the best Danish hymns were translated into English, a difficult task for which the Pastors S. D. Rodholm and J. C. Aaberg were particularly well qualified. In 1929 the synod started a children's paper in English and in 1934 *Lutheran Tidings* finally appeared.

In Chapter 18, we find interesting information on our children's homes in Chicago, Tyler, and Perth Amboy and on our old people's home in Des Moines. We are made acquainted with Pastor Jens Madsen's achievements in Brush, Colorado, the Eben-Ezer Mercy Institute, with the rapidly developing plans for the old people's home at Solvang, California, and with the pastors' pension fund.

The author does not neglect to mention our home and foreign missions, the work of the Women's Mission Society, and the Danish American Young People's League. A chapter describes the history, the program, and publications of the D. A. Y. P. L.

Many writers have contributed to the cultural and spiritual life of our people in America. These writers, noted in Chapter 21, include F. L. Grundtvig, Kristian Østergaard, Adam Dan, Carl Hansen, J. C. Bay, Peder Kjølhed, Rasmus Andersen, O. C. Olsen, S. D. Rodholm, August L. Bang, Johannes Knudsen, Enok Mortensen, and others.

Nineteen pastors have served as presidents of our synod. Their names and terms of office are given in Chapter 22, "A Royal Priesthood." In the same chapter we meet such unique or outstanding laymen as Peder Nikolajsen, Jørgen Juul, Jes P. Smidt, and George Dupont Hansen.

Appendix A contains the names, years of birth, and terms of service of all the pastors who have been or are members of the Danish Luth. Church of America. Appendix B is a reproduction of a letter by Pastor Niels Thomsen dated April 2, 1871, to the then vacant Danish congregation in Indianapolis. The letter is an application and a query and a most interesting document; we should be grateful to Enok Mortensen for having made it available to us.

Stories From Our Church contains a wealth of descriptive detail which demonstrates that the author has searched widely for information and has dug deeply into our literature, periodicals, synodical records, and other available source material. More spe-

cific references to cited sources would have been helpful to other historians.

The style is simple and direct and the vocabulary not beyond the range of high school students. One can read the whole book and study in one evening all of the fine illustrations. The critical reader will be irritated by minor errors, some trite phraseology, lack of proper transitions, and a few unsatisfactory paragraphs. These errors and imperfections should have been avoided. History writing is an exacting art, and *Stories From Our Church* would have been a better book had some portions of it been rewritten.

This volume, on the other hand, is the best available survey of our synodical history and deserves a wide circulation. It is usable in our children's and youth work, and some chapters can be read with benefit at the meetings of our women's groups. Every home interested in our synod should own a copy.

Use *Stories From Our Church* as a Christmas gift. It may be ordered from the Lutheran Publishing House, Blair, Nebraska, or the Book Store, Grand View College, Des Moines, Iowa.

Jens C. Kjaer.

A HISTORY OF THE DANES IN IOWA, by Dr. T. P. Christensen. Published by Dansk Folkesamfund, a Cultural Danish-American Society. 300 pp. Cloth, \$3.50. Order from American Publishing Co., Askov, Minnesota.

In this book, *A History of the Danes in Iowa*, the author has attempted to give a detailed history of the Danes in this State up to the year 1924. There were probably more Danish immigrants settling in the period of 1890 and on into the first 10-15 years of this century than in any other state in the Union.

The author goes back to the year of 1532 when according to records the first Dane, an Augustinian monk called "Jacob from Denmark" had come as an immigrant to the North-American continent. The first two chapters gives an introduction, partly portraying the conditions in Europe which prompted the early emigration, and the influences in America which invited immigrants, especially from the northern countries of Europe.

Throughout the book Dr. Christensen has endeavored to give an interpretation of the cultural values, as the new immigrant found his place in the new land and sought to establish himself in not only a home and a vocation, but immediately endeavored to develop his cultural and religious life in harmony with that which had been his background in "the old country."

It is only natural that in giving a picture of the "Danes in Iowa," the author again and again widens the horizon in such a manner that the reader is made familiar with some of the important Danish-American leaders in other states, such as Professor Niels Ebbesen Hansen of Brookings, So. Dakota, who we learn lived his boyhood in Des Moines, Iowa, and later attended

and graduated from the Iowa State College in Ames, Iowa.

As the author has had his closest connections with the Danish Ev. Lutheran synod, it is probably only natural that he has found more to relate about the church settlements of our synod than of the several settlements where the United (Danish) Church has had its work. This naturally makes the book of greater interest to the members of our particular group in our synod.

We heartily recommend the book to our readers.

H. S.

Grand View College And Our Youth

Potpourri From GVC

Can it really be that we are at the mid-semester spot where we must pause to refresh our memories and write nine-week tests? The "profs" tell us that such is the case, but it is hard to believe. Most of us have settled down to the serious business of studying and everything is going along beautifully. It was a bit rough on some of us to make the necessary adjustments, but now that it is over, it didn't seem so hard after all.

Didn't we promise to tell something about the choir? We are a big group, and have already sung at one of the important services in Des Moines: the joint Reformation Service held at St. John's Lutheran Church, with Rev. Reuben Youngdahl as speaker. From what we can gather, our choir was exceedingly well received and added immeasurably to the beauty and inspiration of the service. Mr. Robert Speed, the director, is working with a wide selection of numbers and we know that our repertoire will offer a lot of new numbers. Needless to say, the choir is working hard to make a creditable showing whenever called upon to sing.

The convocation services at the college this year have had some excellent speakers since we last reported. Prof. Jens Rosenkjaer gave a stimulating talk while visiting in Des Moines, and we are grateful that it was our privilege to hear him. Then we heard a representative from the Student Volunteer Movement, Miss Jean Campbell, who gave a splendid thumb-nail sketch on the relationship between missions and the S. V. M. Miss Campbell was young (about our own age) and I'm sure I can say she spoke to us as an older person could not have done.

Our most recent speaker was Rev. Holger Andersen, from Wilbur, Washington. Although one of our young pastors, he really gave us all some food for thought. We liked him and hope to hear from him again! Rev. Ander-

sen was in Des Moines for the meeting of the Home Mission Council.

On November 4th (you do remember what day that was, don't you?), the beautiful Stars and Stripes were unfurled from the flagpole on the campus. Now, we aren't too sure just whether the event was because it was election day, or whether our good friend Carl Eriksen was honoring "Ike" and/or Adlai, but we wonder. It just strikes us that the flag was gaily waving the day after election, too. You draw your own conclusions. We don't wish to be quoted!

Tonight is the Fall Formal, and don't you just wish you could peek into the gym and see the gals in their luscious formals, and the boys dressed up (even wearing neckties!)? Hope this formal takes in everybody. It really should.

Let's see. We still have a couple of weeks until Thanksgiving, but time is flying. Only one month after that and Christmas will be here. Our Des Moines weatherman is giving us June in November, and do we like it!

Oh, yes, we must tell you that the college and faculty were guests of Luther Memorial Church at a sandwich supper, on November 9th. We were even entertained by a Swedish Duke, at least that's what we were told. We always suspected that Harry Jensen had some Scotch in him, but now we hear he's part Swedish. Could be. Yes, sir, could be.

Seriously, though, we are working hard and learning a few things, too. And we haven't forgotten the important things in life. Devotions are well attended, and most of us are regular in church attendance. Just want to remind you parents that we are in good hands here at G. V.

Be seeing you in a couple of weeks via L. T.

P. W.

OUR CHURCH

Hampton, Iowa—The annual Mission meeting was held in the St. John's Church during the week-end, October 12-13. Rev. Richard Sorensen and Rev. Howard Christensen were invited as guest speakers.

Los Angeles, Calif.—The monthly Fellowship meeting was held in the Emanuel Church on Sunday, Nov. 9th, beginning with a Danish service at 4:30 p. m., a dinner served in the church dining room at 6 o'clock and Dr. Jens Rosenkjaer from Denmark as the guest speakers at the evening gathering.

Newell, Iowa—Considerable improvements have been made through the past year on the church property. The ladies according to a recent church bulletin have recently spent close to \$1400 on a new kitchen in the Parish Hall, and about 50 men have given labor and use of equipment for the various tasks on the several improvements.

Seattle, Wash.—Pastor Svend Holm,

Enumclaw, was scheduled as the guest speaker at the annual meeting of the "Maagen" auxiliary of the church.

Dr. J. C. Kjaer gave a lecture Sunday evening, Nov. 16th, on the life of N. F. S. Grundtvig, this evening being one of the regular monthly fellowship evening gatherings in the St. John's church.

Mrs. Anna Bundgaard and her son, Victor, left Tacoma, Wash., shortly after the death of Rev. L. C. Bundgaard, and are now living with another son, Arne Bundgaard, at Ladysmith, Wis. Mrs. Bundgaard's address is 422 Fritz, Ave., Ladysmith, Wis.

Rev. and Mrs. J. P. Andreassen, who have been living in Luck, Wis., since Rev. Andreassen retired from active work about two years ago, have been active through the past two months serving the Danebod congregation at Tyler, Minn., in the absence of Rev. and Mrs. Enok Mortensen. Rev. J. C. Aaberg of Minneapolis will serve the Tyler congregation through the following weeks until the return of Rev. and Mrs. Mortensen from Denmark. According to plans they will be back in time for the Christmas holiday services.

Rev. Johannes Pedersen, Danevang, Texas, has accepted a call from the Tacoma, Wash., congregation and will according to present plans begin his work there in January. Rev. Pedersen has served the Danevang church since the early part of 1948.

Fredsville, Iowa—Youth Sunday was observed in the Fredsville church on Sunday, October 12th. Several members of the young people were in charge of and conducted the worship service.

The Home Mission Council, consisting of the nine District Presidents and the members of the synodical Board met during the three days, Nov. 11-13 in Des Moines, Iowa. The Synodical Stewardship Committee met during the same days. A report on these meetings will likely be forthcoming in the next issue of L. T.

Rev. Harold E. Olsen, Marinette, Wis., has accepted a Call from the Junction City, Ore., church and will move to his new field of work early in the new year. Rev. Olsen has served the churches of Marinette and Menominee since 1950.

Kimballton, Iowa—Rev. Holger M. Andersen, Wilbur, Wash., was the guest speaker in the Kimballton church on Friday evening, Nov. 14. Many were happy to hear and welcome the former Kimballton boy and youth. Rev. Andersen is at present the District President of the 9th District and as such had attended the Home Mission Council meeting in Des Moines.

Solvang, Calif.—Rev. A. E. Farstrup and family have now moved into the new parsonage, "a spacious and practical home" according to the Bethania Church Bulletin.

Brooklyn, N. Y.—Pastor J. H. Jorgensen was installed as the new pastor of Our Savior's Lutheran Church on Sunday, October 12, Rev. V. M. Hansen, District President, officiating. Pastor

Jorgensen came directly from Denmark. He previously spent some time in America and attended one year at the Grand View College and Seminary.

Mrs. S. D. Rodholm, 1314 East Sheridan Ave, Des Moines, Iowa, announces the marriage of her daughter, Miriam Ruth, to Dr. Lawrence Shawolter, on November 1, 1952, at the home. Dr. Ernest Nielsen, president of Grand View College, performed the ceremony. The bride was graduated from Drake University and received a certificate in Physical Therapy at Walter Reed General Hospital, Washington, D. C., served with the armed forces during World War II and since that time has been employed at Veterans Administration Hospital, Hines, Illinois. Dr. Showalter was graduated from Northwestern University and is now located in Chicago, Illinois. Dr. and Mrs. Showalter will be at home at 14501 So. Dearborn St., Chicago 27, Illinois.

Detroit, Mich.

A plan to elect the seventeen members of the church board for two year terms with one half of the board concluding their term of office each year was voted upon last year by St. Peter's congregation in Detroit. The plan also calls for the addition of a parliamentarian as a member of the board. Put into effect at this year's annual October meeting, the plan provided that the president, treasurer, four trustees, one elder and one auditor would be elected for one year while the vice-president, secretary, three trustees, two elders, one auditor and parliamentarian would be elected for two years. In future elections, all offices will be two year terms. This sets in motion the plan as enacted into our laws last year and will guarantee that at all times our board will include experienced individuals.

This year's election was made much easier by the prior work of the congregation's stewardship committee which served as a nominating committee to secure the consent of candidates and to prepare mimeographed ballots for use in the election. The success of this plan is attested to by the fact that we had willing candidates for all offices and that the entire election took less time than did the following discussion and decision on selection of six ushers. Also, our nominating committee discovered that many persons, who in previous years had not been nominated for office, were happy to be candidates for positions on the board. We in Detroit, feel that the objective of the stewardship committees as expressed in the phrase, "Share the work, share the joy," can find few better means of expression than a sincere planned effort to bring new workers into the councils of the church. It is surprising how many persons wait only for the invitation to serve in some specific capacity.

The newly elected board, which includes five persons new on the board, was installed at the services Sunday, November 9. That Sunday also intro-

duced our Sunday coffee hour after services, a custom which we expect to establish this season. Coffee and doughnuts or coffee cake are quickly and simply served to everyone in our basement. A voluntary collection defrays expenses. The plan has been well received and worth while in many Detroit churches, particularly those, such as ours, whose members live a great distance from the church. This year, too, we have reduced our Danish services to the first Sunday morning of the month only. Other Sunday morning services are in English. Two services, one in each language, will be planned for the church holidays.

During the summer the congregation enjoyed it's annual Sunday picnic on the grounds of the Danish Old People's Home owned by the DBS Lodge 227 of Detroit. The home is located about thirty miles from Detroit and offers spacious grounds and picnic facilities. It's residents are served one Sunday a month by the Detroit pastor, Rev. Svend Jorgensen. This month, the church choir will accompany him and provide music for the residents. One of our Ladies' Aid circles also has shared fellowship with the people who live at the home who are so grateful for an afternoon of community singing and a sociable coffee table.

The greatest concern of the Detroit church is the progress towards our objective of building a new church. Our future site has been purchased and our present church and parsonage is for sale with a special committee authorized to negotiate the transaction. In the last six months several interested parties have contacted us.

The board will hear monthly reports from the organizations and committees and will keep an attendance record of all board members at meetings. Chairmen of standing committees, many of which concern the building project, have been granted a vote at our board meetings also.

These changes and additions to our procedures have been helpful in Detroit and we hope that their inclusion

in Lutheran Tidings will perhaps carry them to others who may find one or more of them useful in their local situation.

Alice M. Jorgensen, Correspondent.

Acknowledgement Of Receipts From the Synod Treasurer

For the month of October, 1952.

Toward the Budget:

Congregations:

St. Stephen's, Chicago, Ill.	\$180.00
Minneapolis, Minn.	158.05
Seattle, Wash.	121.61
Des Moines, Iowa	163.15
Cozad, Neb.	200.00
Montcalm, Co., Mich.	200.00
Manistee, Mich.	68.00
Hay Springs, Neb.	203.00
Salinas, Calif.	200.00
Cedar Falls, Iowa	423.45
Tacoma, Wash.	26.00
Askov, Minn.	38.60
Nysted, Neb.	144.00
Dalum, Canada	235.00
Brush, Colo.	182.00
Trinity, Chicago, Ill.	200.00
West Denmark, Wis.	435.25
Solvang, Calif.	500.00
Canwood, Canada	141.50
Muskegon, Mich.	300.00
Bridgeport, Conn.	50.00
Omaha, Nebr.	90.00
Enumclaw, Wash.	253.00
Bridgeport, Conn.	50.00

Home Mission:

Congregation:

Montcalm Co., Mich.	\$ 3.00
In memory of Mrs. Ane Sorensen, Bethany Ladies' Aid, Trufant, Mich.	5.00
In memory of Chris Hansen, Gayville, S. D., Congr., Gayville, S. D.	10.00
Miss Thora Strandskov, Trinity, Chicago, Ill.	5.00
In memory of Mrs. Peter Lund, Congr., Diamond Lake, Minn.	14.00
In memory of Mrs. Morten F. Jensen, Dwight, Ill., Mr. and Mrs. Charles Lauritzen Dwight,	

Add to your library a copy of

A HISTORY OF THE DANES IN IOWA

by T. P. Christensen

Written as a doctor's thesis 1922-1924 at the State University of Iowa. Cloth, price \$3.50. Order from American Publishing Co., Askov, Minn.

Chapter Headings:

1. Denmark in the 19th century.
2. Danish Emigration to the United States.
3. The planting of Danish Settlements in the United States.
4. Danish Churches and Societies in the United States.
5. The Danes "Discover" Iowa.
6. On the Trail of the Mormons.
7. "We are going to Iowa."
8. A Half Century of Immigration and Settlement.
9. The Establishment of Danish Churches in Iowa.
10. The Danish Churches in Iowa Since 1894.
11. The Reverend Frederik Lange Grundtvig.
12. The Danish Schools in Iowa.
13. The Danish Press in Iowa.
14. The Danish Societies in Iowa.
15. The Iowa Dane as a Citizen.

Copious footnotes, bibliography, and index. Several illustrations.

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In memory of Mrs. Carl Christopher, Beverly Hills, Calif., Mrs. James Korsgaard, New Lennox, Ill., Dr. and Mrs. O. D. Gingrich, Princeville, Ill., Mr. and Mrs. M. J. Tissiere, Odell, Ill., Mr. and Mrs. Art Christiansen, Dwight, Ill. -----	4.00
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July, Aug., Sept. subscriptions -----	\$ 58.75
Congregation:	
Montcalm Co., Mich. -----	\$ 6.00
Pension Fund:	
Congregations:	
Seattle, Wash. -----	\$ 3.00
Canwood, Canada -----	15.00
Pastor's Dues:	
Rev. W. Garred -----	\$ 15.00
Rev. Vagn Duus -----	32.00
Grand View College:	
Mrs. Sophie Nyholm, St. Stephen's, Chicago, Ill. -----	\$ 2.00
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Chicago Children's Home:	
Congregation: Ruthton, Minn. -----	\$ 12.40
Tyler Old People's Home:	
Congregation: Ruthton, Minn. -----	\$ 12.40
Seamen's Mission:	
Congregation: Ruthton, Minn. -----	\$ 12.40
President's Travel:	
Trinity, Chicago, Ill. -----	\$ 15.00
Previously acknowledged -----	\$27,424.93
Total to date -----	\$32,387.69
Received for Items Outside of Budget:	
For Solvang Lutheran Home:	
Mr. and Mrs. Paul C. Paulsen, Dwight, Ill. -----	\$ 5.00
Old People's Home, Des Moines, Iowa:	
Miss Thora Strandskov, Trinity, Chicago, Ill. -----	\$ 5.00
In memory of Mrs. Bertha Chris-	

topher, Beverly Hills, Calif., Mr. and Mrs. B. E. Eskildsen, Dwight, Ill. -----	\$ 5.00
Women's Mission Society:	
Danish Ladies' Aid, Enumclaw, Wash. -----	\$ 16.41
Ladies' Aid, Bridgeport, Conn. --	12.00
Grand View College Debt Retirement:	
Congregation: Canwood, Can. --	21.00
Lutheran World Action & Relief:	
Deta Dobbins, St. Stephen's, Chicago, Ill. -----	10.00
District 6 Convention -----	52.38
In memory of Sam Lund, Congregation Diamond Lake, Minn. -----	5.00
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Congregations:	
Exira, Iowa -----	63.00
Seattle, Wash. -----	51.50
Des Moines, Iowa -----	163.15
Montcalm Co., Mich. -----	12.00
Salinas, Calif. -----	100.00
Trinity, Chicago, Ill. -----	150.00
Tacoma, Wash. -----	34.00
Brush, Colo. -----	107.10
Hay Springs, Neb. -----	127.35
Previously acknowledged -----	6,274.47

Total to date ----- \$7,150.95

Church Extension:

District 2 Convention ----- 251.37

Respectfully submitted,

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treasurer.

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Santal Mission

Contributions for October, 1952

General Budget:

Immanuel Cong., Mission Group, Kimballton, Iowa	\$ 25.00
District II meeting, Michigan	51.38
St. Ansgar's Summer School Children, Waterloo, Iowa	33.81
St. Ansgar's Sunday School, Waterloo, Iowa	25.00
St. Ansgar's Congregation, Waterloo, Iowa	75.00
Fredsville Summer School, Cedar Falls, Iowa	7.21
Soren Knudsens, Cozad, Nebr.	5.00
Mrs. Wm. Petersen and Miss Marie Olsen, both of Ruthton, Minn.	20.00
Mrs. Alta Larsen and Mrs. Edw. Poulsen, both of Mpls., Minn.	2.00
In memory of Lars J. Olsen, Withee, Wis., Sina and Clara Petersen and Fred Millers, all of Withee, Wis.	2.00
In memory of Fru. Caroline Christensen, Denmark, Robert Nussles, Chicago	5.00
and St. Stephen's Sunday School, Chicago, Ill.	5.00
In memory of Mrs. Anna Chris- tensen, Tacoma, formerly of Tyler, Minn., Friends in Ta- coma, Seattle, Puyallup, Wash., Gresham, Ore., Fairmont and Arco, Minn., and Honolulu, Hawaii, and Denmark	68.00
In memory of Mrs. Louis Hem- mingsen, Alden, Minn., John Nielsens, Albert Lea, and Ejner Nielsens, Copenhagen, Den- mark	5.00

For Lepers:

Mrs. Anna Dixon, Askov, Minn.,

and Miss Alice Jensen, Mpls. 7.00
A Thanks offering by Rev. M.
Nygaards, Dwight, Ill. 43.00

To the Emergency Fund:

Willing Workers, Dwight, Ill.	10.00
Mrs. O. C. Olsen, Omaha, Nebr.	400.00
Bethlehem Sunday School, Cedar Falls, Iowa	25.00
Thor. Johnsens, Harvey John- sens, Thorvald Jensens, Elmer Larsens, Harold Madsens, So- phie Olsen, Ed. Refshauges, Peter Refshauges, and Nels Christensens, all of Cedar Falls, Iowa	15.00
Hope Luth. L. Aid, Ruthton, Minn.	10.00
Rev. Ronald Jespersens, Newell, Iowa	2.00
In memory of P. L. Lund, Des Moines, Iowa, Mrs. P. L. Lund	15.00
In memory of Mrs. Matt Krall, Ruthton, Minn., Hope Ladies' Aid	3.00
In memory of Carl Jensen, Dwight, Ill., St. Peter's Church Council and Pastor, Dwight, Ill.	21.00
Sunday School Teachers, As- sociate Teachers and Officers- St. Peter's Sunday School, Dwight, Ill.	20.00
Elmer Jensens, Walter Skonet- skis, Clifford Scotts, Victor Jensens, Harry von Qualens, Martin Jensens, Mrs. Chris Jensen and Harold Jensen, Miss Ruby Jensen, Monte Lloyds, Siegert Jensens, James Landows, Chris Ribers and Victor Sondergaard, all of Dwight, Ill., Clarence Peter- sens, Chicago, Hans P. Lunds, Storm Lake, Iowa, Mrs. Chris- tine Lund and Miss Marie Lund, both of Dwight, Ill.	41.00
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To Jeep Fund:

In memory of Mrs. Frederikke Jensen, Dwight, Ill., Martin Jepsens	2.00
---	------

To Ribers' Work:

In memory of Mrs. Frederikke Jensen, Dwight, Ill., Hans An- dersens, Clarence Dechels, Ehms Eskildsens, Dwight, Ill.	10.00
In memory of Mrs. Frederikke Jensen, Carl Rasmussens, and Domm Vivianis, of Gardner, Ill., and Helen Rasmussen, River Forest, Ill.	3.00
In memory of Mrs. Carl Chris- topher, Dwight, Ill., Calvin Besseys, Carl Andersens, and Jens Spandets of Morris, Ill., and Mrs. Carl W. Kunzie, De- Kalb, Ill.	10.00

To Muriel Nielsen's Work:

District No. Five Meeting, Dia- mond Lake, Minn.	60.70
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Total for October 1,171.51
Total since January 6,350.64

Acknowledged with sincere thanks,
particularly at this time of special
need due to dislocation of tea market
in India.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa

P. S.

Dear friends of the Santal Mission now
—The Ebenezer Evangelical Lutheran
Church of India.

Gratifying indeed is the response to
the appeal for early help to relieve the
sad situation due to the deplorably
low market on tea in India.

May the good work well started, con-
tinue to the glory of God our heavenly
Father and the uplift of downtrodden
folks like the Santals.

To spread the Gospel, prayers and
funds are needed today as always. These
have not been tendered in vain as the
many large and small congregations on
our Missionfield testify.

"Underneath are the everlasting
arms."

Greetings sincere,

Dagmar Miller.

From Racine, Wis.

The carpet before the altar being
made for the new Bethania Church by
the ladies of the church is nearing com-
pletion. The ladies have been working
at top speed, hoping to finish it in time
for the dedication.

The carpet is made in cross stitch with
carpet wool on heavy scrim. The back-
ground will be a deep mahogany shade
with borders in colors before the altar
and following the chancel rail. The
project is being sponsored by the
Bethania Evening Circle and it is a
tremendous task the ladies have under-
taken, requiring untold hours of labor
by the needleworkers. But they feel
it is a labor of love; and they take great
pride in their beautiful carpet.

Yours,

(Miss) Freda Engelbreth,
1617 Blaine Blvd.,
Racine, Wis.

Solvang Lutheran Home

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

Ferdinand Sorensen,
Solvang, Calif.

NEW ADDRESS—If you move, then write your name and new address
in the space provided. Be sure to state what congregation you belong
to. Clip this out so that the old address is included and mail to
LUTHERAN TIDINGS, Askov, Minn.
November 20, 1952

I am a member of
the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.