

Lutheran Tidings

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Four Of The Leaders At The General Assembly Of The National Council Of Churches Of Christ In The United States Of America

DENVER, COLORADO, DECEMBER 9-12, 1952

Left to right: Mr. Elfan Rees, Secretary of the Commission of the Churches for International Affairs; and advisor to the World Council of Churches on Refugee Affairs, Geneva, Switzerland.

Rev. James H. Robinson, minister of the Church of the Master; special representative of the Board of Foreign Missions of the Presbyterian Church in U. S. A., in Asia in 1951-52.

The Rt. Rev. Henry Knox Sherrill, president and presiding officer of the National Council of Churches Assembly.

Dr. Otto Dibelius, Bishop of the Berlin, Brandenburg area of the Evangelical Church of Germany.

Rees, Robinson and Dibelius spoke at the public meeting of the NCCCUSA Assembly held Thursday evening, December 11.

"The challenge laid by these three men at the door of American Christianity was most powerful and profound," states one of our representatives who was present throughout the entire meeting.

Prayer

Message by Rev. H. O. Nielsen, Pastor of Bethlehem Lutheran Church, Cedar Falls, Iowa, on Radio Station KWWL, Waterloo, Iowa, Sunday, Jan. 4, 1953.

In our Lutheran Church, the text for New Year's service is about prayer. The thought is of course, that our people should begin the New Year with a prayer in their hearts and upon their lips for the coming year. The thought and practice is as significant, as it is beautiful.

Prayer in the life of a Christian people is most important. It presupposes through faith that God is a living God, that He listens, that He cares. Even the humblest prayer from the lips of a sinner is the concern of God.

Well do I remember from my college days the words of an old Negro woman whom we students at times gave a helping hand. One day I called upon the old lady at the outskirts of town. Yes, there she was hoeing away in her garden. But she was not only hoeing, she was talking to herself with a good deal of zeal. When I made my presence known she said, "I suppose you think I was a talking to myself, oh no! I was talking to the Lord, I just talk to Him like that every day with whatever burdens my soul, yes, sir."

There it was, prayer in its primitive form, but I am not so sure but what that old lady came closer to God in prayer than many of us in this so called enlightened age. To her God was so real and so near. She could verily say, — "And he walks with me, and he talks with me, and he tells me I am his own."

Jesus was critical of the prayer life of his day. He spoke thus, "And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men." He had to teach his own generation how to pray. Not that they did not pray, but they prayed for self glorification. Their prayer was too affected, too long, too much of an outer show.

I am reminded of an incident of Dr. Moody, the great American preacher of yesteryears. Moody was in England, and the usual great crowd had gathered to hear him. Into the huge tent came also a young student, mostly out of curiosity, and seated himself near the entrance. The meeting opened with prayer by one of the local pastors, and this brother not being used to such a large audience made the most of the golden opportunity, and prayed, and prayed, and prayed. People became restless. The young student rose to slip quietly out, but just at that moment Dr. Moody stepped to the front and said, "While brother so and so is praying the rest of us will all join together and sing a hymn."

The young student stayed, and the long praying brother pronounced a hurried—Amen.

That night the young student heard Moody's great message of the living Christ, our Savior and Redeemer. Also that very night the young student pledged himself to serve his Lord and Master Jesus Christ.

The young man was no other than the man the world knows and long remembers as Dr. Grenfell, the great missionary and medical doctor to the natives of the frozen Labrador.

Let us not believe we will be heard because of our many words, but let us believe that the Word and prayer uttered in Jesus name is power unto salvation for our souls.

As we face the New Year many are uneasy, and many more are anxious.

What of our nation? What of the world situation? What of our new president? Our 33rd president, and all of us, including congress, have something to learn from our 1st president. Listen to these words: Mr. Lecky says in his history of England in the 18th Century— "It was Washington's character far more than his mere military leadership which gave him such a commanding place. No other man in America could have kept the cause alive after Valley Forge. The remnant of the army stayed with him throughout that terrible winter because they believed in Washington. A mere military genius would not have continued the struggle."

Washington had a great mother. When he was twenty-one and was under the commission of the governor of Virginia to carry dispatches to the French commander in western Pennsylvania, he stopped to see his mother on the way. As he was leaving she uttered an oft-repeated exhortation: "My son, neglect not the duty of secret prayer." He seems to have followed this advice throughout his life. Recently there was bought at auction in Philadelphia a little twenty-four page notebook entitled "The Daily Sacrifice." It had been found in Washington's library at Mount Vernon and contained a number of prayers in his own handwriting, apparently prepared for his own use.

Here is a story from the book "How Washington Prayed" by William J. Johnstone: "A gentleman asked Secretary Thompson how he would be able to know who was Washington in Congress and was told, 'You can easily distinguish him when Congress goes to prayer. Mr. Washington is the gentleman who always kneels down during prayer'."

Lord, teach us again how to pray. Amen.

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Youth Week

JANUARY 25 TO FEBRUARY 1, 1953

By Rev. Harris Jespersen, Marquette, Nebr.
Synodical Youth Advisor

Ernest Poole describes the experience of a little boy who lived on Brooklyn Heights and from there used to watch the ships disappear through the narrows into the Atlantic.

One Sunday he went with his father to church to hear Henry Ward Beecher preach on the theme, "The Harbor." This was something for him he was sure. He knew about harbors, if he knew anything.

To his amazement all he heard was a great deal about the harbor as a refuge from storms,—a place of safety, a nice, cozy nest to snuggle down in,—a good place to come back to.

This was his observation after listening for a while, "I guess he has never seen it much, doesn't he know that harbor is a place from which ships sail out?" From then on he spent his time otherwise than listening to Beecher's sermon.

This little episode, it seems to me, characterizes the spirit of all youth. Again and again I become aware of the futility of speaking to young people in terms of calamity and atomic annihilation and general pessimism. They have no basis for understanding what I am talking about, even though I may be ever so serious and honest.

Young people want to believe, to have faith. Anything else is to them incomprehensible. I am glad this is the way it is. And it is for this reason that the world belongs to youth. Young people do not want to snuggle in, they do not want to be safe, they want to believe that life is worth the venture. It would be good for many of those of us who have grown a little older, if we would let ourselves be infected with this inherent faith of youth; even as youth must lean on the experience of maturity.

In his state of the union message to Congress a couple of days ago, the outgoing president of the United States painted a most grim picture of what is in store for the human race,—if it continues to place its faith in things. I am inclined to believe that Truman's analysis of our contemporary situation was altogether too true in spite of the perennial optimism of youth. What youth and maturity needs to come to realize is that not in **things** lie the salvation of man, but in the spirit of the living God. Without that knowledge the optimism of youth will end in new futilities and the pessimisms of maturity will end in death. Youth and maturity face an extremely precarious future; neither cynicism nor an unrealistic appraisal of the facts will be sufficient for tomorrow.

At the head of a magnificent chapter entitled, "Born to Believe," George A. Buttrick quotes the apostle Paul's words from II Timothy 1:12: "and therefore I suffer as I do. But I am not ashamed, for I know **whom** I have believed and I am sure that he is able to guard until that Day what has been entrusted to me."

How often do we not find ourselves in discussion about **what** we believe. We propound philosophies of life, we take refuge in guns and bombs, we place our faith in law and many other things. But Paul

didn't speak about what he believed, he spoke about whom he believed. His faith was in God and in what God does to men. Buttrick speaks of people not only wanting to believe, but they do believe—something or someone. If they do not believe in God, they try to believe in success or any number of other things. Paul said he believed in someone, "in God, who is my refuge."

I am sure, we like Paul, are going to have to become humble and prayerful in our attitudes towards all life, if we wish to continue to live on this earth. As young men and women look into the future, it must be with the prayer upon their lips—"Oh, God what doth thou require of me?" And prayer is not an endeavor to change God's will. Prayer is an endeavor to release God's will into our lives. Prayer is not an attempt to persuade God to do what we wish; it is an attempt to relate ourselves to God, that he may be able to do in and for and through us what is His will. Prayer never says, Thy will be changed; it does say with tremendous emphasis, "Thy will be done." So Jesus Christ prayed in the garden.

This story is told about Louis Pasteur, the great French bacteriologist. In the war between France and Germany in 1870 many years had already slipped away from him.

He was grieved by the disasters his country was suffering. He was grieved by the death and slaughter and misery of war. It grieved him until he could stand it no longer. Then something happened—inside Pasteur. From then on it seemed as if another power took possession of him. He said, "I will raise my country again by work that is pure and noble and good. I will erect a monument to France that shall put to shame the military monuments and military leaders."

As we know, he did just that. His story reads like a fairy tale. Life became adventure.

But all the great things were not done yesterday. There are still great things to be done in the spirit of God—for God and man. Might it not be that in our church there are young men and women, not one or two, but many, who will be so choosing in their vocation, so testing in their ambition, so dedicating in their intelligence, that they might become the ones who shall raise America and the whole human race to its rightful place as children of the living God!

Documentary Film On Luther

Kiel, Germany—(NLC)—The documentary film on Martin Luther's life, "The Obedient Rebel" has been recommended officially for use as educational material in schools of higher education in Schleswig-Holstein, it was announced here by Evangelische Pressedienst, official news bulletin of the Evangelical Church in Germany.

The documentary, a biographical film without a single person appearing on the screen, tells the story of Martin Luther's life through moving pictures of statues, paintings, buildings, and towns.

Financed by Lutheran Church Productions, Inc., a co-operative agency of the National Lutheran Council and the Lutheran Church-Missouri Synod, the film was produced last summer by the Oertel Film Corporation, foremost of the German producers in the field of documentaries.

A Threefold Perspective

By Dr. Ernest D. Nielsen

In an earlier article (January 5, 1953) I have referred to at least one concrete outcome of the Denver Assembly and promised the members of our churches a concrete plan for the observation of Christian College Day in our Church.

My present purpose is to attempt to give a delineation of the meeting at which three splendid, devoted and informed leaders give us the kind of world perspective which we need to comprehend in order to be able to understand the task which today faces the whole Church.

Dr. James Robinson, a distinguished negro pastor of a Protestant Episcopal parish in Harlem, kept the large audience in rapt attention as he spoke about his special visit to China under the auspices of the Church. There is, I suppose, an element of irony in the history of missions to non-Christian countries. We have spoken of this work in terms of **foreign** missions in the past, never realizing fully how soon the day would come when not they but we would be looked upon as the foreigners. Dr. Robinson spoke about the receptiveness which he met in many quarters on his trip to the Far East. He made it quite clear that he believed the time might be ripe for sending colored Christian missionaries to Asia and other parts of the world where the population is non-white and where prejudice against the white man is mounting day by day.

As I listened to the eloquent delivery and splendid presentation of his subject, I could not but feel that he stood before us as a noble example of what the negro is able to achieve provided he receives an adequate opportunity. Something must be added. His significant part in the important program for that particular evening was not a gesture; it was a veritable verification of the Pauline position that "there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ in all, and in all" (Col. 3:11).

The second speaker of the evening, Mr. Elfan Rees, was uniquely different from both Dr. James Robinson and Bishop Dibelius. He spoke about the situation in Europe out of a background of rich experiences in connection with the stupendous task of rendering aid to the refugees. His address was highly informative; it also evidenced some fine insights into what constitutes the task of the church today.

Mr. Elfan Rees gave us a penetrating insight into the changing situation. He spoke of the prestige which the leaders of the Church enjoyed during World War II and of some of the reasons for the loss of that leadership following 1945. He paid tribute to some of the truly great leaders within the Protestant and Roman Catholic communions in Western and Northern Europe.

He made it specifically clear that it cannot be the task of the Church to fight every battle. It is the task of the Church he contended, to envision new enterprises and to accept new challenges. The Church enjoyed an unparalleled prestige during those years when it practically was the only source of aid to a

war-torn world. However, with the inauguration of programs of rehabilitation by the secular powers the situation rapidly changed. The resumption of political groups and labor unions also brought about an internal struggle for power in every country. Permit me to quote directly:

"In 1945 the churches held moral pre-eminence among the common people. At the same time those churches were in a greater stage of physical, material distress than churches had known since primitive days. It was a time of incalculable pre-eminence and of incredible need, a rare occurrence in history."

"It is no longer our problem to regain the position the churches held in 1945. This is a time when the Church is called upon to be poor. Our call is to equip our churches to new tasks or their eternal task in a new situation, in an increasing hostile world."

"I sometimes wonder which is worse—for religion to be tolerated and ignored in the West, or to be persecuted because it is taken seriously behind the Iron Curtain. The churches in the front lines are looking for more than Dollars from you. We are not people coming from Europe to beg, but people who because we were in the front lines have learned the value of spiritual inter-dependence. We belong to one another."

In a measure it can be said that Bishop Dibelius of Berlin gave the answer to the question which Mr. Elfan Rees raised in regard to the treatment which Christianity receives in the West and in the East.

Time was far too short for Bishop Dibelius to give us more than a very brief look into the life of the Church behind the Iron Curtain. He reminded us that 90 per cent of the Christians who live in Eastern Germany are Protestants; something which ought to give us cause for reflection and move us to intercession. He pictured the abject poverty of the churches in the Eastern Zone. Yet, he told us to our surprise that church attendance on the part of the Christians in the Eastern Zone, where to be a Christian is to suffer, is far greater than in the Western Zone. As this aged, courageous, and sainted Bishop spoke about the clergy remaining faithfully among their parishioners rather than follow the trend of most of the university trained people which is to flee into the Western Zone, his words touched us to the quick. We were reminded as never before what it means when the fellowship of Christians becomes a fellowship of concerned men and women.

In the First Epistle of Peter the Christians for whom the letter was intended are exhorted to "be ready to suffer as a Christian." Upon Bishop Dibelius' return to Germany he found himself barred from entering the Eastern Zone, the Zone in which he has his churches and to which he hitherto had been privileged to enter freely every day.

What is happening to the Church in Asia and in Europe, yes everywhere, is of spiritual importance to the Church in America. One deeply and sincerely wishes that those who only reluctantly support Lutheran World Action might have been present to hear

Christmas Afterthoughts

Each Christmas seems different from the previous one. Sometimes it is a snatch of song that makes Christmas; often it is a story or a part of a story that characterizes Yule; or perhaps, it is a different impression of the ever-new Nativity scene that works the magic for us.

One year we were entranced by the discovery of the lines:

"Joy to the world!
The Lord is come."

Last year the popular tune, "I'll be Home for Christmas," "set the stage," so to speak.

This year it was the sudden, full impact of an ever-old but ever-new idea.

At Christmas time, people everywhere celebrate the birth of the Babe. The rich in their passion for greater riches; the wise in their search for deeper wisdom; the worker in his struggle for bread;—all hesitate—if for only a few minutes and only once a year; to worship at the crib of the Babe "wrapped in swaddling clothes and lying in a manger."

Never do we consider the fact that the Babe is one year older now than at this time last Christmas. That Babe never grows older. To many worshippers, Christ will always be a Babe. Too many of the rich, the wise, the workers—worshippers all—never penetrate beyond that. Few ever find the grown Babe—the Christ of Calvary.

That is the dilemma of modern Christianity. We limit our worship to the childlike. Christian growth in its infancy stops there—stagnates. We do not reach the crucial issue—the real true experience in the life of a Christian. We never face Calvary. Too many of us, shun the cross and the Christ whom we have crucified thereon. To us, it is only symbolic. Christmas, yes, but what of Good Friday???

Marie M. Hald.

and see these three men that memorable evening of December 10th. They would have seen, as Eric Hayman reminds us, that:

"The Church can never stand aside. She enters with the world of men into the coming darkness, but she knows, as they cannot yet know, that the darkness and the light are both alike to God . . . more than ever her single duty is to glorify God in adoration and sacrificial service." Surely, Mr. Elfan Rees and Bishop Dibelius showed us the meaning of the latter. A literally naked and persecuted church understands perhaps better than we the very last line of the hymn, A Mighty Fortress Is Our God: "We still possess the kingdom."

Kristen Kold

The Little Schoolmaster Who Helped Revive a Nation
By Nanna Goodhope

XXI

His Death

There were tears in many eyes and sorrow in the hearts of multitudes of men and women throughout the land, when the news of Kold's death became known. It did not seem possible to them that the beloved schoolmaster was no more. The need for him seemed so great, especially to those who were attempting to carry through his idea of a School for Life. They were constantly looking to him for inspiration and guidance. And now, he was suddenly no more.

People of high and low birth flocked to Dalum nearly a week later, on April 12th, to pay their last respects to a great and humble man. It was estimated that there were close to two thousand persons present at the funeral, which was held at the Dalum school. After the large assembly of mourners had sung Grundtvig's powerful song, "Udrundne er de gamle Dage," (The days of yore have passed away) which was sung each morning in Kold's school as a reminder that a new dawn had arisen over Denmark, the coffin was carried out into the open, so that all present might take part in the service.

There were many speakers on that day, among them men of high rank in church, school and government. Each expressed in his own way the gratitude of the Danish people for Kr. Kold's inimitable service to God and fellowmen, despite almost unsurmountable odds and difficulties. One spoke of him in the words of David at the death of Abner: "A chieftain has fallen, a prince of Israel."

The funeral cortege now proceeded by foot the mile distance to the Dalum cemetery, where Kold's body was laid to rest near the wall of the old cloister church, with head toward the altar but facing his school. A monument was placed on his grave. And later five other monuments were raised to his memory. These were at Ryslinge, Hindsholm, Thisted, Faarballum, and on the school grounds at Dalum. The epitaph on the latter reads:

HERE SERVED
THE SCHOOLMAN
KRISTEN KOLD
1862—1870

And the Memory
Like God's Mercy
Multiplies Throughout
Thousands of Generations

The last lines were taken from Grundtvig's aforementioned song. And the inscription on the monument in the town of his birth, Thisted, states simply the principle Kold adopted to follow as a teacher in the School for Life:

FIRST AWAKEN THEN ENLIGHTEN

* * * *

The Dalum School After Kold's Death

Kold's school, which was the first of its kind in Denmark or in any other country, had closed. Kold was himself aware that his school was unique; and that it would be difficult for anyone to continue in his footsteps. Some time before his death he said to

a friend: "God alone knows who will continue the work here; I know of no one. Had my sister been a man then I would know; for she taught me how to hold school for girls."

After a month of silent meditation, friends of the school, on May 4th, held a meeting at Dalum. The paramount question to be decided was whether or not the school should continue to function. Grundtvig had sent a letter to the meeting with his greetings, in which he proposed that the Dalum school should continue its operation, but as an all-year-round school for young women, with Marie Lebak, Kold's sister, as its leader. And so it came to be. The school with its nearly sixty acres of land was purchased from Kold's widow at a very moderate price by friends of the school. And Marie and her husband were engaged as its leaders. The widow and her children were to retain their residence there free of rent.

And so the school under its new leadership continued to be a blessing to many young women, who were helped there to grow in spiritual grace and in service to home and community. And it also remained a center for seminars and fellowship gatherings, which were as hitherto held each spring and fall. Educators of ability and vision, who were in harmony with Grundtvig and Kold's ideals, were invited as leaders. And these meetings were always well attended.

When Marie Lebak died, in 1896, she was lauded as one of Denmark's noblest women, and mother of the school for young women in the North. She was born in 1828. Her body was laid to rest by the side of Kold's, in the ancient burial grounds at Dalum.

Of the three schools built by Kold, only the one at Ryslinge still stands (1952), as a monument to him and those who served with him there. Many Folk Schools patterned after Kold's have since then been built in Denmark and elsewhere. And some of its leaders have attempted to imitate the little schoolmaster in grey homespun, without success. For there can be only one Kristen Kold. But his spirit will ever be present with those who through submission to the light within them come to realize, as he did, the power of the Living word to help man escape from the trivial into a life service and growth—a power that works only in freedom.

And although nearly a hundred years have now elapsed since Kristen Kold, true to the light as God had given him to see it, gave his all in the effort to teach man how to live, his life is as great a challenge to the people of today as it was then. And his words could as well have been spoken to the present generation when he said: "God wants action, not just talk. He is rich but a careful economist. He does not send a prophet to earth every New Year. He wants to see how well we use those he has already given us before He sends more. If we don't know how to use what we have, neither power nor wisdom will do us any good."

(The End)

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Corrections

My attention has been called to a few minor errors that have occurred in my biography on Kristen Kold, by J. Kold Pedersen of Odense, Denmark, the grandson of the Kold of my story. He has read the articles on his grandfather as they have appeared in Lutheran Tidings.

He writes that although several of Kold's biographers, including Nygaard, have spelled Kold's first name with "K", Kold himself wrote it "Christian;" that the house in which Kold was born in Thisted, was torn down a number of years ago to make room for a theatre. But the brick was transported to Mors, where Kold had many friends, and rebuilt in the town of Galtrup in its original form. A monument to Kold was erected instead at Thisted. It is believed that Kold was 15 years old when he taught his first school, not 13 as most biographers have it. Thisted is now a town of about 10,000 inhabitants. At the time of Kold's birth it had only 1,500 inhabitants. The name of the little girl in Chapter 5, who could not learn by rote, was Maren, not Anne, as I have it. The cattle mentioned in Chapter 6 were raised in Denmark, grazed and fattened on the South Jutland marshes and then driven down to Holstein or Germany to be sold on the markets there.

I appreciate very much Mr. Kold Pedersen's interest in my story. I only wish he had had an opportunity to read it before it went to press.

Besides the literature listed in the bibliography it has been my privilege to read a great many articles on Kristen Kold, and in years past to have listened to inspiring lectures on him, all of which made a deep and lasting impression on my mind, of the great little man who above all else loved God and his fellowmen.

Nanna Goodhope, Viborg, S. D.

A Little While

Jesus said to His disciples, "A little while, and ye behold me no more; and again a little while, and ye shall see me" (John 16:16). God's "little whiles" are as briefest moments in His eternity, but each "little while" is included in His plan. It was a brief span of time that the Son of God was on earth in His saving ministry; but each year, each day, was full of infinite moment to the human race.

"A little while"—less than three years—was His public ministry. "A little while"—a brief moment—was it from the time He cried, "It is finished!" and "gave up the ghost" until His resurrected spirit "descended into hell" to complete salvation; then three days only until "He rose again from the dead," in body glorified. It was but "a little while"—forty days—until He ascended; then ten days only until He descended in the Person of the Holy Spirit at Pentecost. Each "little while" of three days, forty, ten, were crucial times of preparation for the disciples and the Church established through them. They were the periods of lingering between earth and heaven, seen and unseen, adjusting the disciples in their spiritual transition, getting them ready to follow after Him in the ascending way.

—The Lutheran.

Our Women's Work

Editor

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

Church Women Sponsor World Day Of Prayer

New York, N. Y.—Sounded to drumbeats from the hills of Africa comes the call to Christians around the world to join on February 20, 1953, in the 66th observance of World Day of Prayer.

Issued here through the General Department of United Church Women, National Council of Churches of Christ in the U. S. A., the call is expected to be answered by prayer groups gathering in more than 18,000 U. S. communities and 114 other nations to express their common faith.

Mrs. John M. Irvine, of Wexford, Pa., chairman of the National World Day of Prayer Committee, announced that participants in the 1953 observance will use a service prepared by the women of Africa on the theme, "Walk As Children of Light" (Eph. 5:8). Unusual features of the program include a call to worship accompanied by drums and a thanksgiving "Song of the Emancipated" chanted to the rhythmic clapping of hands, in the custom of native Africans.

Traditionally held on the first Friday of Lent, the World Day of Prayer is a 24-hour period set apart for a globe-encircling demonstration of Christian unity, through prayer and meditation and through offerings used for missions projects at home and abroad. When February 20, 1953 dawns on the international date-line, Queen Salote and her devout subjects in the Tonga Islands will be among the first to speak a common prayer, which will be echoed from continent to continent in hundreds of languages and dialects until the day draws to its close with Eskimos in the frigid Arctic and Samoans in the tropical southwest Pacific voicing the final "Amen."

In the United States, the day is marked in some communities by the closing of business establishments, hourly ringing of church bells, and worship services in hospitals, factories and homes as well as in churches. Proclamations from governors and mayors, and announcements by television and radio broadcasters urge support of the observance.

Special materials prepared by the World Day of Prayer Committee in addition to the adult service include a filmstrip, "World Day of Prayer Around the World", a children's service for use in released-time and Sunday School programs, and a special edition of the regular service in English Braille made available through the courtesy of the John Milton Society.

Mrs. Irvine points out that the World Day of Prayer idea dates back to 1869, when a few Methodist women in Boston organized a missionary society with the slogan, "Two cents a week and a Prayer." Within a year, they had sent out their first two evangelists.

In 1887, the president of the Women's Board of Home Missions, Presbyterian Church in the U. S. A., called upon all members of that denomination in this country to pray together for their church's work in the U. S. Three years later, a pair of influential Baptist women named one day for united prayer for foreign missions. Home and foreign missions prayer groups of many denominations celebrated a common worship service in 1919, were joined the following year by Canadian women, and in 1927 the first Friday in Lent was designated officially as the World Day of Prayer.

The United Council of Church Women, now the General Department of United Church Women, National Council of Churches, assumed responsibility in 1942 for the planning and promotion of the observance. Last year this organization reported that services were held in more than 17,000 communities of the U. S. and in 113 other nations, with offerings in this country totaling more than a third of a million dollars.

World Day of Prayer offerings here are divided equally between the National Council's Divisions of Home and Foreign Missions. Funds apportioned to the Division of Home Missions help broaden local church programs of spiritual and social ministry in migrant camps, provide in-service training for ministers engaged in church-centered community work among Negroes in rural areas, and make available religious education and social service for American Indians attending government boarding schools and in industrial areas.

Among the World Day of Prayer foreign missions projects are: support of union Christian colleges in the Orient, publication of 21 Christian magazines circulated among women and children in 25 countries overseas, aid to some 30,000 foreign students matriculating at U. S. colleges and universities, and work among war and disaster victims. This year, funds formerly allocated to Christian colleges in China will be used to support students from that nation attending educational institutions throughout the rest of the world.

Commenting on the world-wide effect of World Day of Prayer, Mrs. James D. Evans, director of Christian World Missions for the United Church Women, says: "Millions of people who have suffered poverty, hunger and disease are finding their voice today. The World Day of Prayer offers a network channel over which these voices may be heard, not alone by God, but by their fellow men. Out of the fellowship of prayer comes action—and Christian action is needed now more than ever before, if spiritual freedom is to be insured, and physical suffering relieved, in all areas of the world."

Paging Youth

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

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

Youth Sunday

Many American Churches will observe Sunday, January 25th, as Youth Sunday, marking the beginning of Youth Week.

The National Board of DAYPL has recommended that our youth groups and congregations should, wherever it is feasible to do so, observe this date. In any case, all congregations should set aside some Sunday during the year in recognition of the importance of youth to the church, the community, the nation, and the world.

One fitting way of observing Youth Sunday is to have the young people conduct the entire worship service. Many congregations have tried this and we have not heard of one in which it was not an enriching experience for young and old alike.

Youth Sunday and Youth Week are designed to make us all more aware, not only of what youth can contribute to the future but of what they can contribute to the present. Further, adults should be reminded anew that they have a responsibility to do all that they can to help young people to realize their fullest potentialities.

In connection with this observance the synodical advisor to DAYPL, Rev. Harris Jespersen, has written an article entitled, "Youth Week" which appears elsewhere in this issue of L. T. We are sure that young and old alike will profit by reading it.

Hannover Youth And Student Convention

Last summer, Herluf Jensen, the national president of the Lutheran Student Association, journeyed to Europe to attend the Hannover Youth and Student Convention. The national board of DAYPL arranged to have Herluf, who was a student at Grand View Seminary last year, represent DAYPL at this international meeting. Herluf was not able to be present at the Workshop and Convention in Des Moines last fall to give a report but he did submit a written report and we publish the same herewith. —Ed.

Over three hundred American Lutheran youth journeyed to Europe this past summer ostensibly to participate in the historic convention of Lutheran Youth and Students, held in Hannover, Germany, July 25 through August 4. Among the thirteen hundred participants in this convention were students and youth from twenty-seven different countries representing every geographical area in the world. The conference marked the first time in history that Lutheran youth and students from all areas of Lutheranism had officially been called together under the sponsorship of the Lutheran World Federation.

The Convention afforded everyone in attendance

with some unusual opportunities to become intimately acquainted with contemporary conditions the world over. Meeting in small Bible Study groups (of about twenty persons each) the Convention delegates discovered afresh the significance of the Gospel for the world today and for persons of this modern world. Under the guidance of Dr. Alex Johnson of Norway, they studied the words of St. Paul to the Phillipians. In seminar study groups, patterned after the six sections of the assembly of the LWF, Convention delegates pondered the role of theology, the missionary role of the church, evangelism and stewardship, international affairs and ecumenical relations of the church. Conducted trilingually (in Swedish, German and English) these group studies were interesting experiments in international group process, and for many of the participants were the immediate occasion for new insights into the problems of faith, and the problems to which faith addresses itself. Youth and students also met frequently for worship and prayer, and occasionally joined with the LWF Assembly delegates for mass meetings in the Hindenburg Stadium.

To many of the conventioners the most significant aspect of the formal program was the late morning lecture series on "What It Means To Be A Christian" in Asia, in the East Zone of Germany, in Russia, in Scandinavia, in America and in the lands where Christians are a minority group. Speakers, both from the student and youth category and from the category of the venerated and respectable senior members of the church, graphically described what characterized the life of the Christian under such varying conditions as obtain in the world around.

For most Americans, however, the real experience of Hannover did not come in the formal meetings described above. Rather, what will perhaps live longest in their memory consists of the extra-curricular experiences,—living in a German home, the first glass of "medicinal" beer, seeing the haunting prevalence of war's destruction in buildings and persons, meeting the present world conflict in the eyes and faces of persons, in private conversations, in prayer, and in worship of the same living Lord and Savior of man.

To all it was an enriching experience to be in Europe and see at first hand what obtains in the home of western civilization. Many of the students and youth visited distant relatives whom their forefathers had left behind. They saw farming conditions which seemed not to have been altered in centuries, lived in homes older than our country. They met persons to whom they had been sending CARE packages and for whom Lutheran World Action had a very special meaning. They saw vestiges of the famed European culture in an occasional cornice left hanging on a bomb devastated building. They met hundreds, if not thousands, of persons who will bear forever in their bodies and minds scars of past wars and fears of future horror. They saw the wounds of young refugees escaping from Communist youth movements of the Eastern zone of Germany.

Twice during the convention between three and four hundred students came together to discuss informally the problems which face them as Christians in the Universities. For some students these were

(Continued on Page 12)

IN THE WIDE, WIDE WORLD

By Dean Alfred C. Nielsen, Grand View College

The Revolt of the Underprivileged

In "The United States in World Affairs 1951" there is an excellent chapter with the heading I have used above. Any person who cares to read this well-documented chapter will see that there is a cleavage not only between non-Communist and the Communist world, but also within the group which most frequently votes with the United States in the United Nations. Many of the underprivileged peoples are becoming suspicious of us, and they are speaking up.

A friend of mine wrote to me recently that the troubles of our world stem from one source; Russia. It is surely true that Russia has given and still gives our times plenty of trouble, but it is well to remember that trouble began long before either Lenin or Stalin came to power. In the good Book it says that man is born to trouble as the sparks fly upward. There are plenty of hot spots in the world, but to blame Russia for all of them is easy, and highly indifferent to truth.

One of the major events of our times is the awful fact of the revolution in China. From reading the newspapers or from listening to some of the radio commentators one almost gets the impression that there was peace and good will in China until the Communists came to power in Russia in 1917. But alas, there was an uprising against foreigners in China as far back as 1900. This was put down by western troops, and the Chinese were saddled with an indemnity of \$337,500,000.00. This should have made it clear to the Chinese that rebellion does not pay, but it is a doubtful method of making a proud people love their distant neighbors.

Another event in China before the Bolshevik Revolution in Russia, was the uprising which took place in October 1911. Dr. Sun Yat Sen became the leader of this and to this day the momentum that was started then has not spent itself. One cry was "Land for the people." In fact this cry may be heard through much of Asia and Africa.

As is well known, it was the government of Chiang Kai Shek that was ousted by the Chinese Communists. To this day it is very hard to get a clear, cool discussion on the topic of the Generalissimo Chiang. To even criticize him is in some quarters of our country considered akin to treason. It is too hot a potato for me. However, permit me to report the words of a man whose name is beyond suspicion and who is very influential. About a year ago Mr. Mike Cowles, just back from a tour that covered much of Asia, said, in a talk to the Des Moines Committee on Foreign Relations, one thing that had struck him was how completely Chiang Kai Shek was discredited throughout Asia. Now who is Mr. Cowles? He is a good Republican and a very rich man, part owner in newspapers, magazines and radio stations and as such has freedom of thought and speech. Had a career diplomat said what he said he would in all likelihood have

lost his job and been accused high crimes, misdemeanor and subversive activities.

There was resentment among colonists against their masters long before Stalin came, and unless masters learn faster than they have been in the habit of doing, it will remain long after he is gone. The people of the Philippines are free as are the people of Indonesia. There is trouble in Malaya, and there is bitter fighting in Indo-China which is a heavy burden for France.

But French troubles are not confined to Indo-China by any means. Not long ago there were headlines spread all over the papers about uprisings in Morocco. The bloodshed was heavy and the French have good reasons for being concerned. The situation in French Tunisia in North Africa is not much better, and in Algiers it was reported that an ominous calm prevailed. In all North Africa scores of native leaders have been sent into exile and about 2000 natives have been imprisoned.

And British troubles are not confined to Asia either. She too has her troubles in Africa. In Kenya the anti-white feeling is reported to be so bad that whites do not dare to go into the streets without carrying side arms. Truly the white man has a heavy burden to bear.

We may be sure that Russia enjoys the embarrassment of the western countries, and will do all she can to intensify the struggle between them and their colonies. But it is well to keep in mind that Russia did not cause the colonial revolution. It is an old story. We, the United States, were pioneers in the business of rebelling against foreign control. We threw out the English in 1776.

It is true that Russia is one of the most guilty in the matter of modern imperialism. The poor peoples of Poland, Czechoslovakia and other lands know what it means to be under her iron heel. But the peoples of Africa and Asia do not seem to know that. They are mainly concerned about their immediate masters. Their big job is to get rid of them.

Former Priests Hold Conference

Bielefeld, Germany—(NLC)—Twenty of some thirty former Roman Catholic priests, now serving as pastors of congregations in the Evangelical Church of Germany, met in a special conference at the Bensheim Institute of Denominational Science here, it was announced by Evangelische Pressedienst, official news bulletin of the Evangelical Church in Germany.

According to Evangelische Pressedienst, the conference discussed "the Reformation's rediscovery of Scripture," ways to familiarize congregations more intimately with the Bible, biblical research problems and other related issues.

A special feature of the conference, Pressedienst added, was the recital of the experiences that led some of the former priests to become Evangelical pastors.

O. C. Olsen

Some years ago a person signing himself —o wrote the following: "There is this about O. C. Olsen, when he travels he sees more than most people and he knows how to relate his experiences in such a way that other people derive joy and benefit therefrom." This characteristic together with an inborn leadership ability, a deep devotion and loyalty to youth and the church, was perhaps the reason for the outstanding service he was able to render, first to the cause of youth as the brilliant editor of their journal "Ungdom" and later as treasurer of the DELC. However, it is not of Olsen as a public servant I wish to write, although in this realm he deserves high acclaim, but rather as a man and friend.

As I think of him a little poem of John Oxenham comes to my mind:

To every man there openeth
A way and ways, and a way.
And the high soul climbs the high way
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

Just so Olsen saw the "way and ways, and a way" and he heard life calling to him to make his choice and he chose the "high way." There was so much to see and hear in life that there was no time to live on "the misty flats and drift." In him there was a part that constantly sought the truth, a part that yearned for the beautiful, a part which craved to love and be loved. Therefore he opened himself to the impact of life, and let its truth, beauty, and love play on his heart strings. As he, himself, put it: "We can harbor in our innermost being memories of precious values. They are like beautiful pictures hung on the wall of the soul, making it a festival chamber to which we can withdraw for strength and courage. No treasure is more valuable than such a festival chamber; and we can have it by earnestly seeking it."

While his desire for life was always deeply serious it was nevertheless tinged with humor. I recall him saying—with a twinkle in his eye: "When you want to see and experience the interesting things in life, always enter the doors marked "No Admittance." Yes, life to Olsen was always intriguing and full.

Someone has written: "The real character of a person is not seen by what he does, because we can usually compel ourselves to do what is not in keeping with our natures, but by what he believes." The real strength and beauty of O. C. Olsen as a man stands out most vividly when we are permitted to enter into the world of his Faith. Here we come face to face with the grandeur and humility of his soul. To him faith meant adventure and restless seeking in the realm of God in order to find certainty and peace. He writes beautifully about it in his little known hymn, "The Call of the Church":

God calls you from sin and from sorrow,
The worry that never will cease;
From anxious thoughts for tomorrow,
And bids you to rest in His peace,
And to the church of your childhood,
The mother to whom you belong.
Oh, make it the church of your manhood
And join in its worship with song.

I wrote that faith to him meant restless seeking. I use the word "restless" with some hesitancy because we usually do not associate that word with faith, but Olsen thought of Christianity in terms of growth and developments, in terms of power to become, as a striving for perfection—And in the light of what he might become, he was always conscious of his own imperfection. Once, when we were discussing the advisability of adopting the practice of common absolution instead of the laying on of hands, he burst out almost vehemently: "No, no, I need the touch of your hand upon my head when I kneel at the altar, it seems to make the word of forgiveness more real and it gives me a sense of security—like God is there." By describing his faith thus, I do not mean to give the impression, that he did not have "faith's final security." He knew, he was a child of God, and to serve him was his deepest joy. Never will I forget the expression of humility and devotion in his face when he at times helped me at the Lord's Table on Holy Thursday. Yes, he knew to whom he belonged, but he wanted to know what it meant to belong to the Lord of life and because he had this restless desire his faith had lifting power. Let me again use his own words to describe: "It (He is here describing the power of a hymn, but it equally describes his faith) seemed to lift me to a higher plane from which I saw the many who through the ages have fought the battle of life and now are living a life redeemed by their close relation to the Master." —He, too, has now been lifted to a higher plane and is living a life redeemed with his Master. Peace be with him.

Because Olsen lived on such intimate terms with life, because he knew its strife and disaster, as well as its sunshine and glory, he became, to those of us who knew him, an unusual friend and understanding counselor. It was easy to go to him with one's cares and hurts and we were never let down. It was a good experience to talk to him face to face in his sanctuary—usually his office. Sometimes his words would fall like a balm on a wounded soul, sometimes they would be stern and cutting, but never unkind, his desire was to help.

Much, much more could be written about him as teacher and worker in his church, but let me close with a word of thanks to God for having been privileged to know him and call him friend.

Erik K. Moller.

Retirement

Peter Hansen who is seventy-five years old took his Ford down to Elmer for tire inspection. Elmer investigated, shook his head and said that all five of them were ready for the dump.

"Well, that is that," said Peter, "and I may as well let the driver's license go along, for the road officials have concluded that license reduction will be of some help in the traffic problem. They have already taken my right to drive on 101 away from me."

He sold his car to Jack. There would be no more joy riding for Peter and Bertha. After two depressed days Bertha said, "I feel that we can give the word retirement a new meaning. We can re-tire our life vehicle. The book which Julius loaned us, the one about the queen's physician, really has a message for us. Dr. Struensee lived three months in jail retirement before he was executed and he certainly did put new tires on during that time. He made the great discovery that God is not only God of the 5% humanness, which we live, but also of the 95% which we do not live. He also saw the possibility of shedding his paltry vanity in death and became identical with righteousness.

Besides that, added Peter, he learnt that a person cannot in selfrighteousness transfer his guilt to the one who presumably have been the tormentors. The matter of putting new tires on is verily a personal matter.

The two of them were good listeners and readers. They had both read Mutiny on the Caine and they felt that when lawyer Greenwald threw his glass of wine in the face of Keefer their name was Keefer, for also they had become arrogant cowards by trying to worship both God and mammon. One day they talked the matter over and concluded that we must now make a choice between the two. It was mammon religion which transformed millions of Jews into toilet soap, which made Captain Fueeg and the rest of us neurotic patients and which caused our nice suburban religion to be without power.

Now, after the wars, and facing communism we can no longer use money feasibility as a criterion. We must now commence to ask whether or not tariff, taxation, compulsory education, etc., etc., is right or wrong. We can no longer keep on with an ethereal liberalism which at any time can talk itself out of a crisis.

It was not easy for Peter and Bertha to put the new tires on. They became so despondent at times that they wanted to die, but it was good to realize that God is not a book God, but he works within each one of us. He does create. A faith in Christ is a conversion faith. It is a decrease of an old humanity and increase of a new. It is a passover to a life as yet unknown, as yet un-lived and unexpressed. So often the germination of a new humanity has the best opportunity with people who have sold their last Ford.

Aage Moller.

A Call to Christian Stewardship

Our Synodical Causes

Each month your pastor receives an article from the Stewardship Committee which it hopes that he will print in the monthly bulletin of your congregation. These articles are so planned as to emphasize through information various causes in which our Danish Evangelical Lutheran Church is interested. It is the hope of the Stewardship Committee that the congregations will use this information to help educate their people in the various causes.

These articles are sent to the pastors so that one specific cause is emphasized each month during the calendar year. We shall name the causes here and the months in which they will be featured so that you people in the congregations may supplement the information from the Stewardship Committee with whatever educational material you may be able to gather and present locally on the topic for the month in the form of pictures on your bulletin boards, posters, etc.

The article for January featured foreign missions. It was written by Mrs. Ernest D. Nielsen of the Santal Committee. In February we will feature the Home Mission program. It is not yet too late for you to plan something in the line of Home Mission education in your congregations during February.

I shall list the causes here and the month in which they will be featured in 1953.

January: Foreign Missions

February: Home Missions

March: Evangelism

April: Christian ministry (Pensions)

May: Lutheran World Action

June: The Larger Fellowship (National Lutheran Council, National Council of Churches, World Council of Churches)

July: Literature (Lutheran Tidings, Child Friend, Kirke og Folk, Annual Reports, books published, etc.)

August: Christian Higher Education (Grand View College)

September: Parish Education (Sunday school materials, etc.)

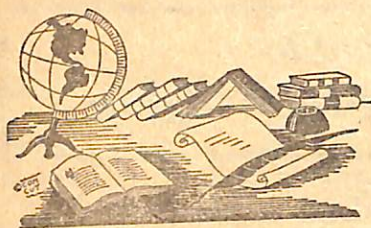
October: Youth Work (Danish American Young People's League, local societies, etc.)

November: Stewardship (What is your congregation doing?)

December: Christian Welfare (Old People's Homes, Seaman's Mission, Children's Homes, etc.)

Try to plan the education program in your congregation so that you may get the most possible help from the Calendar of Causes.

O. R. N.



Across the Editor's Desk

Parents Revolt Against TV—(The following editorial is taken from "The Christian Century," January 14, 1953): "Starting in a parent-teachers' association, a revolt is on in Chicago. We hope it spreads across the nation. It is revolt against murder. Parents have taken up arms against indoctrination of their children in murder and violence by television. Their first step was to get the facts. So, working in relays, 30 sets of parents monitored the children's daytime programs on the four Chicago TV stations. Day by day adults watched with growing horror what appeared on the screen. When the week was over, their notebooks showed that no less than 93 murders had been fed to the children during the last week of 1952. During the first four days, including the day dedicated to the Christ-child, 77 murders were pictured. The 'Chicago Daily News' broke its story then on what the parents were finding and the flow of gore began to diminish for the rest of the week. But at the end of the week, the score as printed by the 'News' was 295 crimes of violence, including the murders, in a total of 134 children's programs. In addition to the killings, the children saw 78 shootings, 9 kidnappings, 9 robberies, 44 gunfights, 33 bombings. The child audience on which this terror was unleashed ranged predominantly from pre-school age through the first three grades. The greatest number of homicides were shown on Saturdays and Sundays 'when films of violence were shown almost continuously from 9 in the morning until the children's bedtimes'. The first result of this exposé was a roar of angry confirmation from parents, teachers and pastors. What further will be done remains to be seen, and will be reported here. Meanwhile we suggest that Sunday School teachers of primary and junior departments all over the country also organize systematic viewing studies for the week to learn what their children are being taught by TV. Then on Sunday let the Sunday school bulletin board omit attendance and offering reports and post the following: 'This week our children saw on TV: _____ murders, _____ shootings, _____ gunfights, _____ sluggings, etc., God save America!'"

We are grateful to "The Christian Century" for this challenge to the parents of America. Many of us have not had much opportunity of seeing these so-called "Children's Programs;" but we have all some impression of the effects of similar programs from the radio and the moving pictures. However, now they have moved right into the home in all their ugliness—unless parents can manage to control the type of programs their children may see

Hannover Youth And Student Convention

(Continued from Page 8)

the most significant hours of the Convention. After hearing described the actual conditions under which student life is lived, in full awareness of the present world struggle, many gained a feeling that possibly this would be the last free Assembly of students from the East and the West, (though few were actually from the East since they had been denied permission to attend Hannover). Possibly all future communication would have to be by prayer alone, but no one waited for the future to come. One felt that here the fellowship was so real, so informed by the very person of Christ that every word spoken voiced a prayer.

Some Americans were fortunate enough to travel to Berlin to spend a week in meeting with students from the Eastern sector of Berlin, and others who had been prevented from coming to Hannover. Under extreme tension, oppressed by the seeming omnipresence of hostile forces, Christians from the West sat opposite Christians from the East who only last night escaped and who were yet only minutes away from arrest. Still others who were present were going to return behind the dreaded wall to make their witness. Who strengthened whom? Who knows? Already reliable reports indicate that several who returned have paid a price; a price which may never be fully known.

This briefly was my experience at Hannover. So much went on that one hardly has anything but an impressionistic view. As yet it is difficult to say wherein the real significance lay. It was a historic occasion. For me it was a most meaningful one, and for the help which you gave me in making my attendance possible I want to thank you very much. It was indeed a pleasure to be your representative, and to feel that here I was establishing, also for you, an international Christian fellowship.



BOOKS

We have just received our copy of the book, **MARCH TO WIN** by Dr. Oscar C. Hanson, president of the Lutheran Bible Institute in Minneapolis, Minnesota. Those who have read an earlier book, **LIVE TO WIN** by Dr. Hanson have looked forward to this book.

MARCH TO WIN is a book of eighteen chapters with dynamic, challenging messages which bring the living truth of God's Word to the Christian Church of today.

Every pastor, council member, Sunday school teacher, Young People's Society member, Ladies' Aid member of our Synod should by all means read this challenging book.

Chapter headings are as follows: Soldiers or Sissies?, Love in the Past Tense, Are You in the Valley?, Only Broken Instruments, Are You Happy in the Holy Spirit?, Not Just Incidental!, God Keep Us Fresh, How Is Your Appetite?, Are You Growing?, What Do We Want?, Witnesses—Not Attorneys!, Forgive Me My Silence, What Is Your Price Tag?, Optimistic or Misty Optic?, Just Pretending?, Admirers or Intercessors?, Casual About the Crucial, and Now and Then!

There are 99 pages and it is published by the **BIBLE BANNER PRESS**, 1619 Portland Avenue, Minneapolis 4, Minnesota. The price is \$1.50 in a book store and \$1.65 by mail. We hope that you get a copy and receive the rich blessings in store for you.

Marvin E. Nygaard.

OUR CHURCH

Mrs. Nanna Goodhope concludes her series of articles on "Kr. Kold" in this issue. We wish to thank her sincerely for this fine contribution to the columns of L. T. Many have expressed their appreciation to the editor for this series of articles. Indirectly, the work of Kr. Kold and his profound influence on religious education has had far-reaching importance in the history of the Danish people.

Detroit, Mich.—Our congregation in Detroit has developed a new plan this winter season by serving coffee and doughnuts or coffee cake in the church parlors every Sunday immediately after the worship service. A voluntary collection defrays the expenses. This gives everyone an opportunity of a brief informal gathering and many who live quite a distance from the church thus have an opportunity of getting better acquainted, and thereby the entire congregation develops a stronger fellowship.

Tyler, Minn.—Rev. Enok Mortensen returned from his four month lecture tour in Denmark in time to serve the congregation during the Christmas holidays.

The Men's club of the Danebod congregation recently undertook a new project; to provide free transportation to old people who would like to attend church, and who otherwise have no other means of transportation.

Mr. B. P. Christensen, Brush, Colo., who resigned his position from the Eben-Ezer Lutheran Home and Hospital as of December 31, has accepted the position as manager of the new Solvang Lutheran Home in Solvang, Calif., beginning February 1. According to present plans the first part of the building project should be finished and ready for dedication on or about March 1. During January Mr. Christensen has been busy with his task as synod auditor and statistician. His address will be Solvang, Calif., after February 1, and he is asking that all congregational statistics be returned promptly to District Presidents.

Bridgeport, Conn.—New hearing aids have been installed in Our Savior's Lutheran Church. These were presented by Mr. and Mrs. Stanley Olsen in memory of Mr. Olsen's parents, Mr. and Mrs. Anton Olsen.

Mr. and Mrs. E. Vendelboe Nielsen, former active members of the Bridgeport congregation, and often present at our synodical conventions, have moved to Watsonville, Calif., and have transferred their membership to the Watsonville church.

Dr. Johannes Knudsen who recently returned from an 8 month's study tour of Denmark and other European countries, was the guest speaker Sunday

evening, January 11 at the monthly sandwich supper at the Luther Memorial Church in Des Moines. He spoke on the Hannover, Germany, and Lund, Sweden, Conferences which he attended last July and August as our synodical representative.

"In The Wide, Wide World," written by Dean Alfred C. Nielsen of Grand View College, will again appear once a month beginning with this issue. We are grateful to Dean Nielsen, who carries a heavy teaching schedule at the college, for his willingness to help us in valuating some of the many world events and international problems.

Chaplain Verner Hansen is expected home to the U. S., soon. Last we heard from him in Korea he wrote: "Things have quieted down here the past few weeks since our big attack in November when we lost so many men. We are in the Arrowhead and Baldy and Pork-Chop-T-Bone sector and a long way from Sniper where the action is right now—about 20 miles away, in fact." Some of us here at home would not consider 20 miles to be "a long way" from the active front. All such conditions are indeed relative!

Rev. John Pedersen preached his farewell sermon in the Dannevang, Texas, church Sunday, January 11. He and his family left Dannevang January 15 and plan to begin their work in the new field in Tacoma, Wash., February 1. Rev. Pedersen came to Dannevang in March, 1948, from Portland, Maine.

"The Psalm of Life" radio program has been recommended for us to announce in our publication from a reader in Minnesota. We have not heard the program, but the title should suggest better than average content.

O. W. Lund, Luck, Wisconsin, publisher and founder of the Luck Enterprise, died Sunday morning, January 4, at the age of 90, and funeral services were held at Luck on Tuesday, January 6. Rev. Jens P. Andreasen, former pastor of the Danish Lutheran Church of West Denmark, of which Mr. Lund through many years had been a member, officiated at the service.

Mr. Lund emigrated from Denmark in 1882 and settled first in Cedar Falls, Iowa. There he was married and worked as a printer until 1888, when he moved to Minneapolis and established his own printing and publishing business. In 1904 he moved his family to Luck and founded the Luck Enterprise, a weekly newspaper.

Mr. Lund was an active and promoting citizen in every community in which he lived. While he had his publishing business in Minneapolis, he published a number of Danish books, "Fra De Stille Skove," "Fra Amerika Kultur," etc., and for a period of years he published the Danish paper, "Dagen."

Mrs. Lund died in 1947. Three children survive him, William O. Lund, president of Lund Press Co., of Min-

neapolis, Henriette of New York, and Harald H. Lund of Higganum, Conn. His daughter, Miss Henriette Lund of New York, who through many years has been a member of the Welfare Department of the National Lutheran Council, is well known to many of our people, as she has attended a number of our conventions, has assisted in committee work at several of our institutions, etc.

Des Moines, Iowa.—The Luther Memorial congregation recently voted to extend invitation to the synodical convention to be held there this year. We have no further information, but if you plan to attend the synodical convention you will likely be traveling to Des Moines for the week, August 11-16.

Your Editor will serve the Granly, Miss., congregation on Sunday, January 25 and the Dannevang, Texas, church on Sunday, February 1. All articles and announcement for the February 5th issue of L. T. should therefore be sent to Mr. Svend Petersen, Askov, Minn., who will assist in editing this issue.

Notice to District Presidents And Congregations

Statistical blanks for year 1952 have been mailed to District Presidents. Congregations not yet in receipt of same, please contact your District President. It is respectfully requested that blanks be returned, completed, to your District President not later than February 15, 1953.

Please note that my address as of February 1st will be Solvang, California.

With cordial greetings,

B. P. Christensen
Synod Auditor-Statistician.

Acknowledgement Of Receipts From the Synod Treasurer

FOR THE MONTH OF
DECEMBER, 1952

Toward the Budget:

Congregations:	
Watsonville, Calif.	\$ 46.72
Kronborg, Nebr.	1012.00
Kimballton, Iowa	1161.80
Newark, N. J.	242.00
Granly, Miss.	36.00
Askov, Minn.	495.45
Solvang, Calif.	422.30
Juhl, Mich.	233.00
Seattle, Wash.	150.04
Salinas, Calif.	215.88
Fredsville, Iowa	99.20
Grant, Mich.	104.00
Bridgeport, Conn.	86.00
Minneapolis, Minn.	212.69
Waterloo, Iowa	175.00
Ringsted, Iowa	130.00
Roscommon, Mich.	63.00
Oak Hill, Iowa	461.55
Parlier, Calif.	25.00
Moorhead, Iowa	75.00

Portland, Maine	128.55
Muskegon, Mich.	102.00
Hartford, Conn.	373.00
Newell, Iowa	787.70
Detroit, Mich.	452.95
Troy, N. Y.	620.70
Dwight, Ill.	36.25
Tyler, Minn.	248.70
White, S. D.	40.00
Fresno, Calif.	169.36
Trinity, Chicago, Ill.	128.50
Lake Norden, S. D.	320.00
Racine, Wis.	189.50
Manistee, Mich.	60.00
Volmer, Mont.	7.00
Viborg, S. D.	343.04
Perth Amboy, N. J.	90.00
Montcalm Co., Mich.	390.50
Junction City, Ore.	410.00
Menominee, Mich.	200.00
Ruthon, Minn.	196.32

Home Mission:

In memory of Mrs. Nels Johnson, Viborg, S. D.	\$ 2.00
Ladies' Aid, Clinton, Iowa	10.00
In memory of Mrs. Jens Petersen, Clinton, Iowa	3.00
Congregations:	
Ringsted, Iowa	70.00
Tyler, Minn.	62.68
Trinity, Chicago, Ill.	41.40
In memory of Jesse Smith, Gayville, S. D.	10.00
Danish Ladies' Aid, Junction, City, Ore.	10.00
Danish Ladies' Aid, Racine, Wis.	10.00
Ladies' Aid, White, S. D.	30.00
Rev. and Mrs. T. Hansen, Atlantic, Iowa	10.00
In memory of Mrs. John H. Petersen, Sr., Clinton, Iowa	10.00
In memory of Mr. M. J. May and Mr. Wayne Stamp, Clinton, Iowa	2.00
Congregation:	
Montcalm Co., Mich.	31.00

Annual Reports: \$ 331.57

Lutheran Tidings:

Danish Ladies' Aid, Tacoma, Wash.	\$ 5.00
Congregation:	
Montcalm Co., Mich.	26.50
Gifts and subscriptions	58.50

Pension Fund:

Mr. and Mrs. Robert L. Andersen, Des Moines, Iowa	\$ 5.00
Congregations:	
St. Stephen's, Chicago, Ill.	80.50
Seattle, Wash.	141.73
Minneapolis, Minn.	1.00
Tacoma, Wash.	40.30
Oak Hill, Iowa	40.00
Dwight, Ill.	125.00
Davey, Nebr.	1.00
Kimballton, Iowa	100.60
Enumclaw, Wash.	12.80
Omaha, Nebr.	5.00
Trinity, Chicago, Ill.	118.50
Mrs. Wm. T. Petersen, Ruthon, Minn.	1.00
Danish Ladies' Aid, Marquette, Nebr.	10.00
Ladies' Aid, Detroit, Mich.	15.00
In memory of Mrs. Bertha Christopher, Beverly Hills,	

Calif.	2.00
Laura M. Hattmann, Trinity, Chicago, Ill.	5.00
Ladies' Aid, Oak Hill, Iowa	10.00
Ladies' Aid, Kronborg, Nebr.	25.00
Ladies' Aid, Trinity, Chicago, Ill.	15.00
Netta Dobbins, St. Stephen's, Chicago, Ill.	2.00
Congregations:	
Lake Norden, S. D.	8.00
Clinton, Iowa	133.70
Dwight, Ill.	2.00
Exira, Iowa	10.18
Brush, Colo.	5.00
Greenville, Mich.	22.00
Menominee, Mich.	61.50
Kimballton, Iowa	5.00
Portland, Maine	38.00
Solvang, Calif.	50.00
Los Angeles, Calif.	10.00

Pastor's Dues:

Rev. W. R. Garred	\$ 15.00
Rev. Gordon Miller	38.00
Rev. Thorvald Hansen	40.00
Rev. Harris Jespersen	40.00
Rev. Paul Wikman	42.02
Rev. Ernest Nielsen	52.74
Rev. Johannes Knudsen	59.83
Rev. Viggo Hansen	29.78
Rev. Ronald Jespersen	20.00
Rev. A. C. Kildegaard	38.30
Rev. Peter Thomsen	25.54
Rev. Howard Christensen	41.35

Grand View College:

Mrs. Sophie Nyholm, St. Stephen's, Chicago, Ill.	\$ 4.00
Dr. Ernest D. Nielsen, Des Moines, Iowa	5.00
Danish Ladies' Aid, Racine, Wis.	10.00
Ladies' Aid, Exira, "West" Iowa	10.00
Ladies' Aid, Trinity, Chicago, Ill.	25.00
Alfred W. Johnson, St. Stephen's, Chicago, Ill.	5.00
Congregations:	
Montcalm Co., Mich.	5.00
Los Angeles, Calif.	10.00

Chicago Children's Home:

Ladies' Aid, Fredsville, Iowa	\$ 20.00
Bethania Guild, Racine, Wis.	10.00
Ladies' Aid, Clinton, Iowa	10.00
Ladies' Aid, Dagmar, Mont.	15.00
Congregation:	
Bone Lake, Wis.	5.00
In memory of Mrs. Jens Petersen, Clinton, Iowa	9.00
Ladies' Aid, Minneapolis, Minn.	10.00
West Church Sunday School, Cordova, Nebr.	5.00
Ladies' Aid, Detroit, Mich.	10.00
Danish Sisterhood, Clinton, Iowa	5.00
Danish Ladies' Aid, Junction City, Ore.	10.00
Danish Ladies' Aid, Racine, Wis.	10.00
Ladies' Aid, Exira, Iowa	5.00
Bethania Ladies' Aid, Ringsted, Iowa	10.00
Ladies' Aid, Kimballton, Iowa	15.00
Bethania Guild, Solvang, Calif.	10.00
Danish Ladies' Aid, Hampton, Iowa	5.00
Congregations:	
Omaha, Nebr.	10.00
Montcalm Co., Mich.	14.00
Ladies' Aid, Junction City, Ore.	10.00

Danish Ladies' Aid, Kimballton, Iowa	15.00
Direct receipts, Children's Home	434.92
Tyler Old People's Home:	
Ladies' Aids:	
Fredsville, Iowa	15.00
Clinton, Iowa	10.00
Diamond Lake, Minn.	10.00
Detroit, Mich.	15.00
Exira, Iowa	10.00
Junction City, Ore.	10.00
Guiding Circle, Ringsted, Iowa	10.00
Bethania Ladies' Aid, Ringsted, Iowa	10.00
Congregation:	
Omaha, Nebr.	5.00
In memory of Mrs. Kristine Engkjer, Tyler, Minn.	9.00
In memory of Mother, Mrs. Kristine Engkjer, Tyler, Minn.	50.00
Direct Receipts:	
In memory of Evald S. Thomsen, Viborg, S. D.	2.00
In memory of Claus H. Jensen, Shelby, Idaho	3.00
In memory of Martin Johnson, Tyler, Minn.	10.00
In memory of Mrs. Matt Krell, Ruthon, Minn.	6.00
Danish Ladies' Aids:	
Alden, Minn.	25.00
Askov, Minn.	5.00
Marinette, Wis.	5.00
Friendship Circle, Kimballton, Iowa	5.00
Ladies' Aids:	
Cordova, Nebr.	10.00
Newell, Iowa	10.00
Hampton, Iowa	10.00
Des Moines, Iowa	10.00
Brush, Colo.	5.00
Seamen's Mission:	
Congregations:	
Omaha, Nebr.	\$ 15.00
Bone Lake, Wis.	5.00
Bethania Guild, Racine, Wis.	15.00
Danebod Ladies' Aid, Tyler, Minn.	10.00
Missionary Society, Muskegon, Mich.	5.00
Danish Ladies' Aid, Racine, Wis.	10.00
Danish Ladies' Aid, Hampton, Iowa	5.00
Bethany Ladies' Aid, Ludington, Mich.	5.00
Guiding Circle, Ringsted, Iowa	10.00
Bethania Ladies' Aid, Ringsted, Iowa	10.00
Friendship Circle, Kimballton, Iowa	5.00
Ladies' Aids:	
Fredsville, Iowa	15.00
Clinton, Iowa	10.00
Dagmar, Mont.	20.00
Diamond Lake, Minn.	10.00
Minneapolis, Minn.	10.00
Detroit, Mich.	15.00
Oak Hill, Iowa	10.00
Exira, Iowa	5.00
Kimballton, Iowa	15.00
Victory, Mich.	5.00
Muskegon, Mich.	5.00
Viborg, S. D.	16.00
Bridgeport, Conn.	10.00
Dwight, Ill.	10.00
Brush, Colo.	16.37
Congregations:	
Fresno, Calif.	10.00

Montcalm Co., Mich.	12.00
St. Peter's Guild, Minneapolis, Minn.	10.00
Lake Amelia Ladies' Aid, Minneapolis, Minn.	5.00

President's Travel:

Congregation:	
Denmark, Kansas	\$ 35.00
Previously acknowledged	39,017.90

Total to date\$53,347.91

Received for Items Outside of Budget:**For Solvang Lutheran Home:**

Bethania Guild, Racine, Wis.	\$ 10.00
Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	10.00
Ladies' Aid, Exira, Iowa	10.00

Old People's Home, Des Moines, Iowa

Ladies' Aid, Fredsville, Iowa	\$ 10.00
In memory of Mrs. Jens Petersen Clinton, Iowa	12.50

Congregation:

Clinton, Iowa	3.00
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Stewardship Film Fund\$ 104.57

Women's Mission Society:

Bethania Guild, Racine, Wis.	\$ 10.00
Danish Ladies' Aid, Racine, Wis.	10.00
Danish Ladies' Aid, Tacoma, Wash.	20.00

Ladies' Aid, Exira, Iowa	5.00
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Ladies' Aid, Bridgeport, Conn.	10.00
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Congregation:

Omaha, Nebr.	15.00
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American Bible Society:

A. Friend	\$ 10.00
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Congregations:

Grayling, Mich.	12.10
Menominee, Mich.	8.35
Marius, Marie, Mabel Mailund, Owen, Wis.	36.00

Eben-Ezer:

In memory of Jesse Smith, Gayville, S. D.	\$ 4.00
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Ladies' Aid, Trinity, Chicago, Ill.	25.00
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Congregations:

Salinas, Calif.	30.00
Omaha, Nebr.	5.00
Montcalm Co., Mich.	5.00

Church Extension Fund:**Congregation:**

Muskegon, Mich.	\$ 100.00
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Mr. and Mrs. Holger Holm and family, Greenville, Mich.	10.00
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For Cedarloo Home Mission Project:

Iowa Bridge Co., E. A. Kramme and Hartvig Jensen, Des Moines, Iowa	1000.00
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Carl A. Jensen, Des Moines, Iowa	150.00
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Lutheran World Action and Relief:

In memory of Mrs. Nels Johnson, Viborg, S. D.	\$ 8.00
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Olav Pedersen, Lindsay, Nebr.	50.00
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Congregations:

Watsonville, Calif.	29.40
Victory, Mich.	5.00
Kimballton, Iowa	450.00
Granly, Miss.	25.20
St. Stephen's Chicago, Ill.	84.00
Solvang, Calif.	186.00
Juhl, Mich.	91.00
Seattle, Wash.	73.50
Fredsville, Iowa	90.25
Grant, Mich.	2.55
Manistee, Mich.	20.00
Grayling, Mich.	70.00

Des Moines, Iowa	15.30
Minneapolis, Minn.	2.00
Tacoma, Wash.	11.00
Ringsted, Iowa	100.00
Clinton, Iowa	208.95
Oak Hill, Iowa	178.50
White, S. D.	35.40
West Denmark, Wis.	204.75
Hartford, Conn.	126.00
Davey, Nebr.	58.80
Troy, N. Y.	91.80
Salinas, Calif.	145.00
Hampton, Iowa	214.50
Enumclaw, Wash.	13.50
Newark, N. J.	57.90
Askov, Minn.	155.00
Fresno, Calif.	69.30
Trinity, Chicago, Ill.	256.35
Lake Norden, S. D.	102.50
Tacoma, Wash.	10.00
Newell, Iowa	181.15
Viborg, S. D.	76.10
Bridgeport, Conn.	226.80
West Denmark, Wis.	75.00
Los Angeles, Calif.	232.05
Seattle, Wash.	44.75
Montcalm Co., Mich.	217.75
Menominee, Mich.	72.50
Ruthon, Minn.	192.50

In memory of Loved Ones, Mrs.

Hans J. Nissen, Marquette, Nebr.	5.00
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Fredsville Ladies' Aid, Iowa	75.00
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Ladies' Aid, Seattle, Wash.	25.00
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Friends from Fredsville, Iowa	10.00
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In memory of Rev. C. Rasmussen, congregation, Gayville, S. D.	10.00
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Mrs. Howard Granger, Grayling, Mich.	10.00
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J. C. Olson, Troy, N. Y.	25.00
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Trinity Guild, Trinity, Chicago, Ill.	10.00
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In memory of Mrs. Jens Mikkelsen (Clara), Tyler, Minn.	5.00
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Mr. Anton Jensen, St. Stephen's, Chicago, Ill.	2.00
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Previously acknowledged	10,936.42
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Total to date\$15,673.47

A sincere thank you for your cooperation this past year and Best Wishes for the new.

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

Santal Mission**CONTRIBUTIONS FOR
DECEMBER, 1952****General Budget:**

Kirsten Poulsen, Chula Vesta, Calif.	\$25.00
Bethlehem Danish Ladies' Aid, Askov, Minn.	25.00
Olav Pedersen, Lindsay, Nebr.	50.00
St. Stephen's Ladies' Aid, Chicago	10.00
Mission Society, Muskegon, Mich.	41.00
North Sidney Sunday School, Greenville, Mich.	4.65
Sidney Mission Group, Greenville, Mich.	25.00
Trinity Ladies' Aid, Chicago	35.00
Oak Hill Ladies' Aid, Atlantic, Iowa	10.00
Mrs. M. Mathisen, Minneapolis	5.00

From the following in Omaha:

Mesdames C. Bundgaard, Hattie Carnaby, Folmer Farstrup, Carl Hansen, Karl Henriksen, Emil Jensen, Herman Jensen, Jim Jensen, J. N. Jensen, O. E. Jensen, Peter Jensen, C. Jepsen, Melida Jorgensen, Niels Juel, Chris Kjeldgaard, Clara Kjeldgaard, Christine Kjeldgaard, Katherine Kjeldgaard, Christine Krog, Donna Krog, Carl Krogh, Peter Krogh, Theo. Krogh, Walter Larsen, Oscar Lawson, Peter Miller, Catherine Nielsen, C. C. Nielsen, Chris Olsen, Olaf Olsen, Chris Pallesen, Jens Petersen, Niels Rasmussen, Jerry Reeves, Marie Smidt, George Schmidt, Agnes Sorensen, Mathilde Thorup, Anna Jensen and Rev. Marius Krog each \$1.00	40.00
Mrs. Niels Jensen	1.50
Mesdames Ernest Andersen, Chr. Christensen, Einar Christensen, Chr. Fredericksen, A. P. Grobeck, Tage Laursen, Carl Olsen, J. P. Petersen and R. M. Petersen each \$2.00	18.00
Mrs. C. Clausen	3.00
Mrs. Martin Grobeck and Mrs. O. C. Olsen and Metha Petersen, all of Omaha	15.00
Johanne Petersen	7.00
Memorial Luth. Sunday School, Marinette, Wis.	7.00
Danish Ladies' Aid, Marquette, Nebr.	50.00
St. John's Sunday School, Cordova, Nebr.	25.00
Bethlehem Ladies' Aid, Brush, Colo.	35.00
St. Peter's Ladies' Aid, Detroit, Mich.	10.00
Eivind Andersen's, Erhardt Jensen's, Thorv. Johnson's	3.00
A. E. Meswarbs	2.00
Anton Hofstads, Hans Holsts, Walter Olsens, Cedar Falls, Iowa	9.00
Thorvald Holsts, Cedar Falls, Iowa	10.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	25.00
Our Savior's Sunday School, Bridgeport, Conn.	5.00
Rev. Clayton Nielsens, Withee, Wis.	5.00
Alfred Jensens, Bridgeport, Conn.	2.00
Danish Ladies' Aid, Gayville, S. D.	11.35
St. John's Ladies' Aid, Seattle	50.00
Rural Ladies' Aid, Flaxton, N. D.	5.90
St. Ansgar's Ladies' Aid, Pasadena, Calif.	5.00
Danish Ladies' Aid, Junction City, Ore.	15.00
Kronborg Danish Ladies' Aid, Marquette, Nebr.	25.00
Danish Ladies' Aid and Reading Circle, Grayling, Mich.	15.00
Mrs. Ingeborg Hansen Raae, Grayling, Mich.	2.00
S. H. Sorensens, Solvang, Calif.	5.00
St. Ansgar's Cong. Waterloo, Iowa	71.45
St. John's Cong. Hampton, Iowa	180.00
St. John's Sunday School, Hampton, Iowa	10.00
Friendship Circle, Kimballton, Iowa	10.00
Mrs. Marie G. Petersen, Solvang,	

Calif.	5.00
Mrs. Emma Nielsen, Lake Norden, S. D.	5.00
Dannevang Danish Ladies' Aid ...	25.00
T. G. Jensens, Kimballton, Iowa ...	25.00
West Denmark Ladies' Aid, Luck, Wis.	15.00
Trinity Guild, Chicago	10.00
C. W. Bidstrups, Des Moines, Iowa ...	5.00
St. John's English Ladies' Aid, Hampton, Iowa	10.00
Nain Lutheran Sunday School, Newell, Iowa	25.00
Trinity Cong., Victory, Mich.	13.00
Andrew Henriksens, Askov, Minn.	100.00
Erling V. Jensens, Des Moines, Iowa	10.00
Rev. J. P. Andreasens, Luck, Wis.	5.00
Mrs. Hans Nissen, Marquette, Neb.	6.00
Anton Buhls, Tyler, Minn.	5.00
Peter Millers, Dagmar, Mont.	5.00
M. Pagaards, Chicago	5.00
Our Savior's Ladies' Aid, Hartford, Conn.	35.00
Bethesda Cong., Newark, N. J.	10.00
Bethania Guild, Solvang, Calif.	10.00
Lutheran Guild, Withee, Wis.	25.00
Peter Nielsens, Tyler, Minn.	5.00
Ida Christensen, Cedar Falls, Iowa	10.00
Iowa Bridge Co. (E. A. Kramme and Hartvig Jensen)	100.00
Our Savior's Sunday School Birthday Bank, Viborg, S. D.	11.02
Bethlehem Lutheran Sunday School, Askov, Minn.	48.00
Juhl Sunday School, Marlette, Mich.	15.00
Luther Memorial Sunday School, Des Moines, Iowa	25.00
Fredsville Cong., Dike, Iowa	31.00
Bone Lake Cong., Luck, Wis.	8.77
Bethania Mission Group, Racine, Wis.	25.00
Bethania Danish Ladies' Aid, Racine, Wis.	10.00
St. Paul's Ladies Aid, Tacoma,	

Wash.	10.00
St. John's Ladies' Aid, Exira, Iowa	15.00
Guiding Circle, Ringsted, Iowa ...	10.00
Our Savior's Cong., Omaha, Nebr.	16.00
St. John's Cong., Easton, Calif.	10.00
Bethania Guild, Racine, Wis.	25.00
St. John's Cong., Seattle	7.50
Our Savior's Ladies' Aid, Bridgeport, Conn.	25.00
Mrs. A. V. Andersen, Van Nuys, Calif.	5.00
St. Peter's Sunday School, Hay Springs, Nebr.	15.00
Bethany Ladies' Aid, Trufant, Mich.	5.00
Robert Allens	10.00
Settlement Trufant Mission Group	25.00
South Sidney Ladies' Aid	5.00
Trinity Church Circle	10.00
Christopher Christensen, Mrs. Peter Jensen, Mrs. Ida Nielsen, Mrs. Sena Petersen and Einer Petersens, all of First Lutheran Church, Montcalm Co., Mich.	7.00
St. Peter's Cong., Nysted, Nebr.	15.00
A. E. L. Ladies' Aid, Dannevang, Texas	14.00
Hart Madsens, Cedar Falls, Iowa ...	2.00
Bethlehem Sunday School Birthday Bank, Cedar Falls, Iowa ...	10.72
Goodhope Sunday School Mission Boxes, Ruthton, Minn.	61.87
Albert Olsens, Ruthton, Minn.	10.00
Melvin Johnsons, Ruthton, Minn.	5.00
Hans J. Diken, Ellensburg, Wash.	10.00
St. Peter's Sunday School Birthday Bank, Minneapolis	5.50
St. Peter's Christmas Tree Offering, Minneapolis	54.58
St. Peter's Guild, Minneapolis ...	10.00
Lake Amelia Ladies' Aid, Minneapolis	5.00
Fredsville Sunday School, Dike, Iowa	50.00
Kelly Jensens, Des Moines, Iowa ...	50.00
Hans Clausens, Chicago	5.00
Bethlehem Cong., (Additional) Askov, Minn.	3.00
In memory of Rev. Carl Rasmussen, Burbank, Calif., and Jens Westergaard, Long Beach, Calif., Emmanuel Danish Cong., Los Angeles, Calif.	10.00
In memory of Mrs. Jens Petersen, Clinton, Iowa, Rev. V. Hansens, Bridgeport, Einer Madsen, Parker, Colo., Dagmar and Peder Petersen, Ringsted, Sigrid Madsen, Helge Madsens, C. B. Jensens, Julia Madsen, Bernhardt Madsens, Harold Madsens and Einer Madsens, all of Cedar Falls, Iowa	12.00
In memory of N. B. Hansen, Luck, Wis., Niels Nielsens and Wilmar Petersens	2.00
In memory of daughter, Esther Brus and Elna Pedersen, Mrs. Jens Nielsen, Askov, Minn.	10.00
In memory of Martin C. Christensen and Mrs. Anna Thor, Kimballton, Iowa, by Alfred K. Jorgensen	4.00
In memory of Emil Tvenstrup, Kimballton, Iowa, Fred Bonnesen	1.00
In memory of "Tante Laura and	

Uncle Jakob Jorgensen," Tyler, Minn., Ida and Alfred Larsen ...	10.00
In memory of loved ones by Harald Harksons, Solvang, Calif. ...	10.00
In memory of Mrs. Godsted, Denmark, St. Stephen's Sunday School, Chicago	5.00
In memory of departed friends by Rev. and Mrs. Holger Strand-skov	10.00
In memory of Mr. and Mrs. Axel Faaborg, Kimballton, Iowa, relatives of Elk Horn and Willie Jacobsens, Kimballton, Iowa ...	11.50
In memory of Mrs. Jens Mikkelsen, Tyler, Minn., Neighbors and Friends	10.00
In memory of Erling P. Miller, Hampton, Iowa, Rev. H. Juhls, Grayling, Mich.	1.00
In memory of Rev. Bundgaard and Carl Rasmussen, Rev. Harald Ibsens	5.00
In memory of Carl Jensen, Dwight, Ill., Paul C. Paulsens	3.00
In memory of Anton Houberg, Dwight, Ill., Dr. Elmer Glenn and Martin Jepsens, Dwight, Ill.	5.00
For Emergency Fund:	
Rev. Arthur Frosts, Salinas, Calif. ...	\$ 5.00
Danish Ladies' Aid, Marinette, Wis.	5.00
Memory gift for Mrs. Nonnegard, St. Stephen's Ladies' Aid, Chicago	5.00
Memory gift for Mrs. Birgitte Nonnegard, Friends, Chicago ...	25.00
Memory gift for Hans Johnson, Fredsville, Iowa, Friends	5.00
Memory gift for Jesse Smith, Gayville, Congregation	11.00
For Children:	
Harold and Laura Andersen, Westbrook, Maine	\$20.00
For Leper Work:	
Eline Jensen, Chicago	\$10.00
Laura Boose, Chicago	10.00
A Friend, Chicago	5.00
For Muriel Nielsen's Work:	
D. Evangeline Mac Rae, Saginaw, Mich.	\$ 5.00
Mrs. Hulda Olsen, Clinton, Iowa ...	2.00

Total for December\$2,280.41

Total for 1952\$10,648.42

Acknowledged with most sincere thanks.

Dagmar Miller,
1517 Guthrie Ave.,
Des Moines, Iowa.

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January 20, 1953

I am a member of the congregation at

Name

City

New Address

State

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