

# Lutheran Tidings

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No. 13

## Just For Today

Just for today, O God, grant me the gift of courage so that I may walk life's pathway free and unafraid, meeting each day's tasks with a high and courageous heart.

Grant me the gift of laughter so that I may smile and see the happy, joyous side of life and help my fellow men to see it too.

Grant me the gift of harmony so that I may live agreeably with others and treat them as I would have them treat me.

Grant me the gift of loyalty so that I may live up to the highest faith my heart knows and in so doing honor and glorify Thee.

Grant me the gift of patience so that I may be tolerant toward the shortcomings of others and others in turn will be tolerant toward mine.

Grant me the gift of an understanding heart so that I may be kind and willing to work with men and understand their motives.

Grant me to know constantly that "love . . . is the fulfillment of the law" so that I may keep the great commandment "Thou shalt love thy neighbor as thyself," given by the Master, Jesus Christ.

Just for today, O God, grant me the gift of faith, faith in Thee, faith to know that all these gifts which I have asked Thee to grant will be given me. And as I live in the serenity of my faith in Thee these Thy gifts will be given me in the days to come and throughout all eternity.

—Selected.

## New Year's Thoughts

As we are crossing the threshold into a new year with all the possibilities and obligations ahead of us—we admit that we don't know exactly what is in store for us. There is a little poem I would like to refer to, as the keynote in it is thankfulness to God for all his blessings as far as we have come.

"Dear Lord, I love to sing Thy praise!  
And lift my voice in prayer:  
For mercies shown me all my days.  
And constant love and care.

With willing hands may I pursue  
Each task Thou has assigned:  
And with Thy help may I renew  
My faith in all mankind.

When evil passions, fierce and strong  
Assail me on life's sea—  
O grant me strength to right the wrong  
Dear Lord, I ask of Thee!

And when life's sun is sinking fast  
And death is drawing near.  
O may my soul find rest at last  
Within Thy sacred sphere."

(F. H. MacArthur)

And then there are two things especially that I would like to accomplish in the new year. The first is expressed in one single line in a certain hymn. "O, for a closer walk with God, a calm and heavenly frame." We sang it here the other night and also today at the Old People's Home. It has become so

dear to me of late. The more I think of life's necessities, the more I come to this conclusion: "Nearer my God to Thee, nearer to Thee."

But there is something more: When I read the 84th Psalm of David, especially these words: "How amiable are Thy Tabernacles, O, Lord of Hosts! My soul longeth, yea, even fainteth for the cords of the Lord, my heart and my flesh crieth out for the living God . . . . Blessed are they that dwell in thy house, they will be still praising Thee . . ."

And then I sing hymn No 22 in the Hymnal: "Fair beyond telling, God is thy dwelling, filled with thy peace" and also read the story of Jesus in the temple as Luke in a practical way is telling it, his answer to his dear anxious mother. "Wist ye not that I must be in my Father's business," then a whispering voice within me tells me: What a great task we all have: parents, members of the congregation, pastors and Sunday School teachers concerning our children and young people if we could only help them to be at home in God's Temple. There is where they belong Sunday after Sunday and at every festival. How wonderful it is to hear them sing with enthusiasm:

"Now sounding over hill and lea  
I hear the pealing bells,  
My Sunday school is calling me  
My heart with gladness fills."

(Continued on Page 2)



(Continued from Page 1)

and

"My church, my church, my dear old church!  
 I love her ancient name;  
 And God forbid, a child of hers  
 Should ever do her shame!  
 Her mother-care, I'll ever share  
 Her child I am alone,  
 Till He who gave me to her arms  
 Shall call me to his own."

I think all Christians, be it pastors or lay-people would regard it as a great value if it could truthfully be said: He or she helped me in being at home in the sanctuary and therewith in the Kingdom, Jesus founded.

How this can be done. Not by criticism of the pastor and the service, not by might, nor by power "but by my spirit said the Lord of Hosts;" but first and last by example and mutual help. Permit me to quote the following lines from a church paper: "When a very successful minister of the Gospel was asked to explain the reason for his success, he replied: 'I preach the Gospel of Jesus Christ on Sunday, and I have four hundred church members who go about preaching it all through the weeks'.

"A parishioner's life in all its details, his conversation, his ethical standards in business and in pleasure, as well as his praying and professing leave its stamp and mark upon all he does and says."

Here in Dalum I have of late been more thankful than ever before, for the lay-activity of the congregation and all the members of the church. They have recently collected money for the building of a new parsonage to be built by the church. The excavation for the basement has been done, sand and gravel hauled, so the builders can start early in spring. It is expected to be finished by the first of July and then we hope a new minister will heed the call and move in, until then I will serve them as usual every Sunday providing the weather and roads will permit.

Our Christmas festival was favored with very fine weather. Our young peoples group helped in every way to make it as festive as ever. The highlights were probably Christmas eve and the candlelight service the Sunday after. But as one of our young men has already written about this I shall not go into detail.

It has been arranged that I go down to the Old People's Home at Wayne every Monday afternoon and have a service there. I am so thankful for this privilege that I have been allowed to share Christian fellowship with these people in Dalum, in the church, in homes and not to forget visitation at sickbeds in Drumheller hospital.

"The smallest bark on life's tumultuous ocean,  
 Will leave a track behind for evermore.  
 The slightest wave of influence set in motion  
 Extends and widens to the eternal shore."

P. Rasmussen.

## The Service Of Inauguration

Sunday, February 22, 1953

3:00 P. M.

Luther Memorial Church  
 Des Moines, Iowa

Organ Prelude

Hymn No. 12, Ye lands, to the Lord....Congregation

Invocation.....The Rev. Holger O. Nielsen

Hymn No. 185, O Holy Spirit, enter in....Congregation

Scripture Readings:

John 3:31-35.....The Rev. C. A. Stub

Cor. 1:20-30; Rom. 11:33.....The Rev. Ronald Jespersen

John 16:12-15.....Dr. E. A. Lack

Phil. 4:8-9.....The Rev. A. C. Kildegard

G. V. C. A Cappella Choir

Introduction of Guest Speaker....Dr. Johs. Knudsen

Inaugural Address.....Dr. Conrad Bergendoff

G. V. C. A Cappella Choir

Presentation.....Dean A. C. Nielsen

Installation of the President of Grand View College

.....Dr. Erling N. Jensen

Response.....Dr. Ernest D. Nielsen

Greetings from the Danish Evangelical Lutheran

Church of America.....Dr. Alfred Jensen

Benediction.....The Rev. Holger P. Jorgensen

Hymn No. 41, Lord, dismiss us.....Congregation

Invitation has been extended to all of the pastors and/or congregations to be represented at this service. The Luther Memorial Ladies' Aid will serve a buffet sandwich supper following the service.

### Thanks To God Above

Thanks to God above!  
 For his boundless love  
 Watch has kept o'er children on their pillows.  
 Now through window pane  
 Sunbeams dance again;  
 Birds like fish fly swift in airy billows!

Light comes glancing down  
 Over all the town,  
 Sends a ray of joy to every being,  
 Each small tongue does sing  
 Praise to God our King;  
 Crowing cocks give sun a cheery greeting.

Not a tiny mouse  
 Needs a roof or house.  
 Poorest fledgling sparrow has a cover.  
 Least wee bird of all  
 Has its refuge small.  
 Neither need we hiding place discover.

Praise to God our King  
 Now each tongue does sing!  
 In each soul now light and life are swelling.  
 And on window sill  
 Sun is dancing still!  
 We have found in Love our light, our dwelling.

"Gud Ske Tak og Lov", translated by

Saralice Petersen.

West Denmark Parsonage,  
 Luck, Wisconsin.





**OPENING THE SECOND GENERAL ASSEMBLY OF THE NCCCUA IN THE CIVIC AUDITORIUM, DENVER, COLO. DEC. 10th, 1952**

**Right: The Rt. Rev. Henry Knox Sherrill, President and Presiding Officer Opening Assembly on Dec. 10th.**

**Left: Rev. Samuel McCrea Cavert, General Assembly Secretary of the National Council of Churches.**

## The Revised Standard Version

One of the outstanding contributions of the National Council of Churches of Christ in the United States was presented to the English speaking world on September 30, 1952 in the form of the Revised Standard Version of the Holy Scriptures. The delegation from our Synod to the General Assembly of the National Council in Denver in Dec. 1952 asked me to write a short article to appear in Lutheran Tidings about this important event. I have no illusions about my competence for performing this task, yet I feel a responsibility for doing what is required of me, and I am convinced it is a task which needs to be done. As I recall, several articles did appear in Lutheran Tidings about the Revised Standard Version immediately following its publication last September. It is not my purpose to repeat what was said at that time.

It was however, an experience of no little importance, for those of us who attended the National Council Assembly in Denver, to see and hear some of the members of the revision committee and feel the power of their personalities, among them such men as Luther A. Weigle, chairman of the committee and John C. Trever, member of the Old Testament section of the committee,—plus William R. McCully, president of Thomas Nelson and Sons, publishers of the Revised Standard Version.

From the letter issued by the General Assembly on the last day of the meeting to the Christian people of America, let us note the following statement.

"It is impossible to overemphasize the importance of the Bible in human history and the decisive influence which the popular knowledge of the Book has had on the cultural life of mankind. The decisive difference between religions, as between cultures, is the place which a given religion or culture has accorded to the Bible. This book has been the book of human destiny. . . . It is, moreover, an inspiring fact that the Book from which we received our religious faith is also the chief cultural monument in English letters."

It seems to me that the above statement leaves no doubt in our minds that the Bible is still the most important book in the world, and it is my conviction that the Revised Standard Version is the most exact

and reliable translation of this old Book to date.

Why is there, then, a considerable amount of criticism of the Revised Standard Version? The answers to that question may be many, but I am quite sure the most important answer lies in the fact that in a number of places early translators have read certain accepted Christian doctrines into passages where they do not belong. Let us take for an example the celebrated Isaiah 7:14 passage. For generations we have been reading a wrong translation which reads, ". . . Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Now we have the correct translation in the Revised Standard Version which says,—". . . Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel."

The accusation which the critics level against the Revised Standard Version Committee is that it seeks to undermine and deny the divine nature of Christ by submitting the words, "A Young Woman," for the word, "virgin." What they seek to protect is the immaculate conception theory and the virgin birth of Jesus Christ. The criticism is, of course, based upon a certain amount of ignorance and a stubborn refusal to accept what is actually fact, the Hebrew text can be expressed only in words of the Revised Standard Version committee. It is to be noted that the committee does not say that the "young woman" is not a virgin. And it is to be further noted that the committee's handling of the passages in Luke 1 and Matthew 1 which deal with this same problem leave ample room for acceptance of the "virgin birth" of our Lord and Savior.

Dr. Weigle in commenting upon the Isaiah passage in his talk at Denver, said, "My 'literalist' reading critics should be the first to congratulate me and my committee for making the English Bible say exactly what the Hebrew scriptures say."

Was there an actual need for a new translation of the scriptures in the English language? I believe the answer is emphatically, "yes." The English language has undergone many changes since 1611, the date of the King James translation. Today we do not want to read, "Wist ye not that I must be in my father's house," even though we Danes may under-



stand the sentence perfectly. We want to read in our own language, "Did you not know that I must be in my father's house"? We desire and we need to read the scriptures in the language of daily use in our homes. To fail to make them as accessible as possible to the people of our country would be nothing short of criminal. Today, as never before, do we need to share the "Word of Life," and to understand its meaning for our time. For this we are grateful to the National Council of Churches and to the committee which labored for many years to give us the Revised Standard Version.

Change always meets reaction. It is only natural that millions of people, who have read the King James Bible since they were children at their mother's knee, should love it, even with its many faults, it would indeed be sad, if they didn't. But there is no reason why the Revised Standard Version can not become as dearly loved. It is accurate, it is beautiful, it is ours. Those of us who have read the Bible in Danish for many years will accept the new version more readily, I believe, because we have been reading a modern speech Bible for as long as we can remember. But I also believe and hope that its acceptance by our people as a whole will be rapid and warmhearted.

We might ask the question, "are the American people buying the new Bible"? Let us permit Mr. McCully of Thomas Nelson and Sons to give the answer. He says in essence. The first order placed with us for the new Bible was for a million copies. We accepted the order, even though our competitors said we were crazy, that it would take a long time to sell that number of copies. We were not too sure ourselves, but we made the risk.

What happened was like a dream, out of this world. In a few weeks (by the middle of November) we were sold out. Book sellers from all parts of the United States literally hounded us for Bibles to sell. Since then we have manufactured and sold several hundred thousand more copies and are at the present time several hundred thousand copies behind in filling orders.

Mr. McCully also spoke at length about the ultimate publication of pulpit Bible and children's editions in the Revised Standard Version. Thomas Nelson and Sons now know that America wants the Holy Scriptures in its homes to read and to share, the members of the revision committee also know this and will feel rewarded for their labor.

America will never be strong until it becomes strong in the spirit of the "Word of Life."

Harris A. Jespersen  
Marquette, Nebraska.

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## The Danebod Harp

VI

Again a string has broken on the old Danebod Harp, a soul that mingled with the Danebod spirit for over sixty-four years has departed. On December 12, 1952, I attended the funeral services for Knud Lund. Both Rev. Holger Strandkov and Rev. J. C. Aaberg spoke kind words in memory of their old friend.

Knud and I came to Tyler in 1888 and met soon after. Sixty-four years of good fellowship is rather unusual. My first recollection dates back to July 16, 1888 when he and Anine Nielsen were married in the "Danebod Parsonage," which was, for several months, the small barn still standing near. Father's salary was as stated in the call: "What the congregation could pay." That was so far \$12.00 per month, and it took seven of them for house rent. So the barn was built.

It was in the evening close to sunset, when we boys saw three people coming from the west towards our home, as we were playing outside. As the three had entered, we followed and crouched in a corner, inquisitive as boys are. One on one side of the long table sat father, Marcus Nielsen and Soren Olsen, on the other side the bride and groom to be. The ceremony was short. Marcus Nielsen handed his purse to Knud, so that he could pay the pastor. After a little hesitation two dollars were handed to the pastor, who looked at them, then at the bride, and handed them to the bride, saying: "I believe you need them more than I do." We boys talked it over, but could not understand such generosity!

The young couple settled down on a farm north of Tyler, which belonged to Marcus Nielsen, but later was bought by Knud Lund, and he built it up to be one of the best in the community. The first house was very small, as were the other buildings. But as the family grew and prosperity came, a large modern house was built. And later again one of the best barns was built. Knud did big business with purebred Holstein cattle.

In the early years when the Danebod people celebrated the Fifth of June, the meetings were held, for many years, in the Lund grove which was one of the best. The people gathered at Danebod and marched out, led by a large men's chorus directed by Ditlev Korting, sometimes also led by the Tyler band. Those were great days, as the Fifth of June meant so much to the old Danes.

On July 16, 1938, at their golden wedding a big party was given them at the Danebod hall. Of course, Soren Olsen and I were present, as we were fifty years ago. There were several speakers, and I was asked to review some of the olden memories. After fifty years of fellowship, it was a joy to be present. During the years we had met many times, and at Danebod I contacted several of their children when they attended.

In 1950 Knud was 80 years and the family circle had a party for him. His wife had died a few years before, but Dagmar Petersen, was a good and kind daughter in caring for Knud during his declining



years. I could not attend this meeting as I was spending some months of the winter in Missouri. But I wrote him a long letter for the day. And later generally I called on him in his home each summer, when we could sit and chat for an hour and share the fellowship of sixty some years.

At the funeral services three hymns were sung and I thought as we sang, that they sort of pictured his trend of life. First was "Abide With Me," an American song, a sort of message to the younger children and grandchildren, who often had dwelt in his memory as he sat meditating in his quiet home. Next was a Danish hymn in translation, "Our Father Has Light In His Window." He and his children had gone through that period of "translation," to them that hymn carried a message, that his spirit would remind them of. Then at last the wonderful Danish hymn: "Kirkeklokke," a kindly greeting from his spirit to all the survivors, reminding them of his journey to Realms over Yonder as in a peaceful sleep, as a beautiful harvest sunset, leaving a warm beautiful afterglow in their lives, as the afterglow of a beautiful harvest sunset.

Sigurd Pedersen.

## Annual Meeting Of The Board Of Trustees, Eben-Ezer, Brush, Colo.

The Board of Trustees of Eben-Ezer Mercy Institute held its annual meeting at the Institute from October 9th to 11th inclusive. An extra day was added this year because of an unusual amount of business to be transacted. The first order of business, after attending to and disposing of the preliminaries, was the reading of a new proposed constitution which had been drawn up by a committee appointed for that purpose. This proposed constitution was changed in many ways, especially along the line of strengthening the office of the superintendency and giving greater authority to the superintendent, who is now in full charge and has complete responsibility for the management of the Institution. The Board evidently felt that it was necessary. The superintendent is responsible to the Board of Trustees and to the Executive Board.

A new name was adopted for the Institution which will go into effect as soon as the legal formalities are completed. The new name is "Eben-Ezer Lutheran Home and Hospital." The Board of Trustees is no longer a self-perpetuating body. In the future its members will be nominated by the Nebraska districts of the two synods and elected by the synodical conventions. The Board is made up of fifteen elected members and the Directing Sister who is an ex officio member. The superintendent will attend all Board and Executive committee meetings, but without a vote. Ten of the elected members are from the U. E. L. C. and five from the D. E. L. C.

The officers of the Board are: President, Dr. Alfred Jensen; Vice-President, Rev. H. C. Jersild; Secretary, James P. Christensen; and Treasurer, Sister Ingeborg Hansen.

The following members constitute the Executive Committee: Mr. George White, Dr. Alfred Jensen, Mr. Ernest Lorensen, Rev. H. Leonard Andersen, Dr. Albert E. James, Sister Sigred Nelson, and Rev. James P. Christensen.

The following is a complete list of the membership of the Board of Trustees and their addresses:

Dr. Alfred Jensen, 1232 Penn Ave., Des Moines, Iowa.  
 Rev. H. C. Jersild, Blair, Nebr.  
 Rev. H. Leonard Andersen, 215 West 5th Ave., Denver, Colo.  
 Rev. Thorvald Hansen, Hartland, Wis.  
 Rev. Emory Petersen, Rt. 4, Box 115, Aurora, Colo.  
 Rev. Holger Strandkov, Kimballton, Iowa.  
 Rev. Holger Jorgensen, 1002 Grand View Ave., Des Moines, Iowa.  
 Sister Sigrid Nelson, Eben-Ezer, Brush, Colo.  
 Sister Kathrine Mohrsen, Eben-Ezer, Brush, Colo.  
 Sister Ingeborg Hansen, Eben-Ezer, Brush, Colo.  
 Mr. George White, 415 Cameron, Brush, Colo.  
 Mr. Ernest Lorensen, Munn's Addition, Brush, Colo.  
 Mr. Walter Hartwig, 400 Clifton, Brush, Colo.  
 Mr. Charles Lauritzen, 222 Pollard, Dwight, Ill.  
 Dr. Albert E. Janes, 1145 South Jackson, Denver, Colo.  
 Rev. James P. Christensen, Eben-Ezer, Brush, Colo.

Another important decision the Board was faced with was the choosing of a new superintendent as the former superintendent, Rev. I. M. Andersen, had resigned and moved away to Staplehurst, Nebraska, to take charge of the Staplehurst and Cordova congregations. The Board chose Rev. Victor E. Bagger, a former missionary in the Santal mission in India. In due time a call was sent to Rev. Bagger, which, after weighing the matter for a time, he accepted and arrived at Eben-Ezer, together with Mrs. Bagger and their daughter, Karen, on November 18th to take over his duties as superintendent. Pastor Bagger was formally installed as superintendent and pastor on Sunday, December 14th at 2:30 p. m. Rev. Bagger is the fourth superintendent to take over the management of Eben-Ezer.

And so another year has passed for Eben-Ezer. It now has an impressive number of years on its record. Those of us who have known Eben-Ezer and its founder, Pastor Madsen, for years will look back with thankful hearts. Thankful to God for His mercy and guidance especially through storms and difficult periods. Thankful to the many congregations, ladies' aids, all other organizations, and individuals who have so faithfully remembered Eben-Ezer in prayers and with gifts. Thankful to the many faithful workers, who without thinking of sacrifices, have labored unselfishly for many years. The deaconesses are outstanding in that respect; but, there are others who have given unselfish service for years. The greatest reward is to know that your service has been well rendered, pain eased; broken hearts have been mended, and men and women have departed from this world in peace because they found God at Eben-Ezer. Thanks to all and may God bless everyone for it all.

James P. Christensen.

From "Phebe"

Should have been printed in L. T. earlier, but lack of space has not made this possible.—Editor.



## The Tale Of Two Pastors

Ralph A. Felton

Drew Seminary, Madison, N. J.

Once there were two seminary students who should have been twins. They looked forward to the ministry with the same high purposes. They wanted only to serve Christ and their fellowmen. One of the things that brought them closer together was the fact that they had both married "Home Ec. majors."

When the two wives were together they often discussed "family budgets." They sent to the Federal Bureau of Labor Statistics to get the latest bulletins on "the necessary minimum requirements for a family of four." They listed the amounts necessary for food, medical care and hospitalization, clothing, utilities, household supplies, reading, recreation, contributions, and school expenses. They left out all luxuries. The girls knew some of the sacrifices as well as the opportunities of the ministry.

The two couples decided they would get together once a year after they left school, and compare notes. But, as is often the case, the coming of babies delayed the first two meetings. Finally they did have their long-planned visit.

They talked about churches and babies, about books and sermons, and of course, about parsonages and family budgets.

One of the men seemed disillusioned or disappointed. He claimed he couldn't make a lot of the pastoral calls he would like to have made. He couldn't do some of the things he had planned to do with his young people. His salary met his "minimum living requirements" but didn't provide anything for car expenses. So he stayed close to home.

Then the other young minister gave his experience. He told about his first trip to the hospital 20 miles away to call upon one of his members. Then how during his first vacation church school he had to use his car to "taxi" some of the other teachers. He decided to keep an account of his mileage while he was using his car on church business. At the end of three months he turned over his record to his church officers. The men were surprised at the number of miles he had traveled. They knew he went with his young people to an institute but they didn't realize the number of pastoral calls he had made. One of the men who was on the committee that employed the county agricultural agent explained how they paid travel expenses. Another member said he knew the travel expenses of the county librarian were paid. Also it was reported that the county nurse had her "gas, oil, and upkeep" provided by the county.

One of the older men thought a minister was "different" from these other workers.

"It costs just as much to run his car," someone said.

They finally agreed to add up the miles and pay him 5 cents a mile for travel expenses on church business. They voted to ask him to submit a similar account every three months.

What would you do if you were in your pastor's shoes, or for that matter driving your pastor's car?

## A Call to Christian Stewardship

### The Men And Women Of Tomorrow

We are infants in the field of stewardship education. It is less than five years ago that the Solvang Convention decided that there should be a Stewardship Committee in the Danish Evangelical Lutheran Church. But the time has been long enough for those who are charged with the program of stewardship education to be completely aware that the opportunities which ought to be utilized are numerous. They are opportunities that must be used so that we may become stronger members of the Body of Christ. These opportunities present themselves vividly in practically all of the phases of the work of our churches both locally and synodically.

A vast horizon for stewardship education presents itself in the Sunday Schools. In that area nothing has been done by the Stewardship Committee and very little has been accomplished by the local churches. Yet the statisticians tell us that about 85 per cent of our active church membership comes up by way of the Sunday School. It is beyond question the most fertile field for stewardship education in the total church.

In our impatience, we have concentrated our greatest effort upon the people who today are our active, adult membership. Certainly there must be an emphasis in that area, but not at the expense of those who in a few years will be our active membership, whose attitudes still are being formed and whose lives have hardly yet begun to bear fruit.

A stewardship program in the Sunday Schools will not be a simple matter of legislation by a convention. There are many complications. The one of primary importance is that our synod does not produce its own Sunday School materials, and so we do not have a uniform lesson program. We have a good Council of Religious Education which recommends some excellent Sunday School materials but the local churches have the right to select the ones which they wish to use. Hence a variety of materials are in use.

It is conceivable that at some time in the future this Council and the Stewardship Committee might be able to develop some supplementary materials with a good stewardship emphasis which would be available to all congregations. Such a program would entail a lot of work for implementation and could probably not be accomplished under the present committee arrangements. However, if the need is recognized sufficiently, the means might also be provided.

In the meantime, it would be well for the local churches to take it upon themselves to inaugurate a program of stewardship education in the Sunday Schools and accomplish as much as they can. Certainly the church which will undertake such a program will profit immeasurably in the years ahead.

O. R. N.



# Our Women's Work

Editor

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

## Korean Christmas

The editor of the Women's Page has offered her columns to tell something of how Christmas was observed along the battle line. Almost all the greetings I received emphasized regret over my having to commemorate this birthday in such difficult circumstances. One should be home for Christmas, yes—and all our men were sorry to be in Korea this year instead of in the States. However, Christmas is not only a season of frolic and light; it started with the black of night, in an era of dictatorship, with Herod's soldiers slaying children, and even the Christ family was far from home that first Christmas eve. Under Korean conditions the Star shines brighter than ever because the background is gloomier. For these G. I.'s this Christmas was unusually thought-provoking, and gave reality to the ancient liturgy "the Lord make His face to shine upon thee . . . the Lord lift up His countenance upon thee . . ."

Nor did we neglect the externals! From Japan we procured a few of the familiar decorations: papier-mache bells and wreaths, the usual silver tinsel, three beautifully made (by Japanese craftsmen) nativity sets, and even tree lights—though these were shaped like Oriental lanterns instead of candles! I climbed halfway up a small mountain and cut a beautiful green tree and erected it in the chapel-tent, trimming it with our precious items and with suspended Christmas cards, but mostly with our imaginations. The Red Cross supplied us with several dozens red candles which brought a glow to our sanctuary. The over-all result was not like home, but it was a definite reminder of a Stateside Christmas, and that was the effect the chaplains in Korea were striving for. With a male quartette to lead the carol-singing, and the tiny field organ to give it body, our Christmas service became, I think, an expressive worship experience. The Christmas message, of course, is never out-dated nor out of place, and the God who sometimes only whispers to us in a Cathedral is much more articulate on the battlefield. No gun-fire drowns out His voice.

This service here at Headquarters was more nearly homelike, of course, than our services in the smaller units. There the circumstances didn't permit such elaboration. Our regiment at the time was scattered over an area about 30 miles wide, with a mortar platoon here, a tank unit there, and an infantry company elsewhere, and reaching them all on one day was a problem. It is not unusual to conduct four or five services on a Sunday, plus five or six more during the week in order to cover the 2,000 Protestants under my responsibility.

For me, Christmas became unexpectedly homelike. About 25 miles from our sector lay the Norwegian mobile army hospital, Norway's contribution to the United Nations effort, with an assigned chaplain, Lutheran, of course. What a pleasure it was to drop in on those people uninvited for a couple of hours in order to get the warm Scandinavian feel of the season! My arms were full of Danish cookies and peber-nøder and marzipan, but even without those things I am sure I would have been welcomed like one of the family. Within a few minutes they had pressed into my hands a small book of Christmas hymns, and so there I was, thousands of miles from home and from Denmark, singing Grundtvig and Kingo! In their broken English and my halting Danish and their musical Norwegian we had a wonderful time, a real emotional experience. It was more than nostalgia, more than mere sentimentality—it was a stirring that was fundamental, and that brought to the fore an intimacy with the Creator which sometimes only the memories of childhood experiences can accomplish, and which Wordsworth remembered as a sense of a presence that as a child disturbed him with the joy of elevated thoughts. No wonder the Master, speaking of children, said, "Forbid them not" for often they find his message more penetrating than adults.

Yes, childhood memories become vivid at Christmastime, and for a hundred Korean orphans this Christmas will remain indelible. In response to our appeal some months ago for Christmas presents for our orphanage about 45 of our congregations as well as dozens of individuals sent tons and tons of toys and clothing and food (and money). My trip to the new Friendship Home, the most beautiful dwelling I have seen in all Korea, paid for by our soldiers, was unforgettable for me, and the children will remember it I am sure like an Andersen fairytale come true.

Their reaction progressed in phases from idle curiosity about the huge trucks driving up with several hundred packages, to mounting interest as they were unloaded, until in unbelieving ecstasy came the realization that these things were all presents for them! The tiny ones were frightened and bewildered at first, while others were suspicious and distrustful. The older ones were greedy and acquisitive, having depended for years on those traits to stay alive. But there was such an abundance that soon everyone was overcome by sheer joy. The directors of the Home were tearful and thanked me profusely in Korean, Japanese and pidgin English.

These thanks I now pass on to all of you. It was largely the women's groups of the synod who were responsible for meeting the needs of these homeless, tubercular little youngsters, and while I was privileged to see their gratitude, I hope you can share it vicariously from afar.

And so Christmas has once more come and gone. Nothing could induce me to desire another like it but I am sure I have been made the richer for it. For 500 years the people of Korea have tried to drive invaders from their land. Endless occupations have taken a severe toll in delaying the progress of a potentially brilliant people. Poverty and disease have blighted the spirits as well as the bodies. Christianity can make great strides here once the war is ended, and my prayers for peace here carry always the postscript that one day these wretched millions may know the healing of the seamless dress.

In three months my army days will be behind me, and the rest of my Korean tour will be spent in relatively peaceful and safe duty on prisoner guard here on Koje. Greetings to all.

Verner Hansen,  
Koje Island, Korea.  
January, 1953.

## National Council Of Churches Of Christ USA

DENVER, COLORADO

December 9—12, 1953

It was a privilege to be one of the delegates from the Danish Evangelical Lutheran Church to represent our synod at this great Church Assembly in Denver.

Arriving by train early on the first day it was a pleasure to be met at the station by my friend and hostess for the week, Miss Christine Christensen of Denver, whose kindness and hospitality added to the many good experiences of the meeting.

On Tuesday afternoon at 2:30 the Division of Home Missions and the Division of Foreign Missions met at a Fellowship Luncheon in Cosmopolitan Hotel. One of the speakers was Mrs. James Wycker, Columbus, Mo., National President of United Council of Church Women. Mrs. Wycker pointed out the obligation people of the Western World and all the United Nations have when they try to understand the cultural patterns of the people to whom they bring modern technology. Such a program needs adjustment to the cultural interests and the values of these people. Mrs. Wycker suggested three avenues of approach to reach this end. 1. Through Leadership,

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# Paging Youth

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

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

## Listen, Grown-Ups!

By Margaret Vance Means

Editor's Note: By special permission of *The Progressive*, edited by Morris H. Rubin, and published at Madison, Wisconsin, we reprint herewith an article that appeared in the January 1953 issue of that publication. Concerning this article the editor of *The Progressive*, in his editor's note, writes:

"This is the remarkable testament of a 17-year-old, Peggy Means, who turned 18 in November and is now a freshman at Radcliffe College, wrote this essay for her English class at the George School, Bucks county, Pennsylvania, last spring. It was subsequently read at the high school graduation exercises in June. 'No hoax of any kind is being perpetrated,' her teachers assured *The Progressive* when we wrote to inquire how much help she had had. 'Except for a sentence or two, it is 100 per cent Peggy Means'."

Your editor considers it a privilege to be able to reprint this article in *Paging Youth*. It is "must" reading for young and old alike.

Every now and then some writer expresses the fear that human beings, overwhelmed by their own scientific achievements, will transform themselves into a race of physical automatons. I feel more concerned about a tendency which, although it is not so unique or sensational, seems closer to realization—the tendency of human beings to make themselves into mental automatons.

As far as we know now, this is technically impossible. It is not within our power to create a universal brain. However, as eggs become counted by the hundred dozen, steel by the thousand ton, and dollars by the hundred million, people seem to lose their identity as individuals and are counted by the crowd. People forget their privilege, as individuals, to think and live according to the dictates of their own consciences and convictions, rather than by those of the crowd.

I am disturbed because this feeling of submission to the ideas of the crowd has come down to people of my own age, the youth, who by rights should be the most questioning, truth-seeking, and irrepressible group if the future is to be any improvement over the past and present.

It is a paradox, at this time when our minds are opening and growing, that we should suddenly become such conformists within our own ranks. At about the age of fifteen it suddenly becomes very important to dress as others dress, do what the others do, and what is more harmful, to pretend to think as the others think. "The Gang" suddenly rises as a dictator of all actions, and those who are different are made to feel ashamed of their individuality.

In my Junior High School I first noticed this attitude in about the ninth grade. Until then those who

were different were considered interesting, and were well-liked for the most part. But suddenly it became a curse to act in any way that was out of the ordinary. Natalie wore blue socks while the others wore white. Natalie was a crack-pot. Jonathan liked algebra, and said so, but it was not the vogue to like algebra, so Jonathan was a goof. Albert practiced on the violin every night and never listened to the radio—the creep! Agnes brought her sandwiches from home in a paper bag, instead of buying them in the school cafeteria like the rest. But what was worse, her sandwiches were made with whole wheat bread. Nobody likes whole wheat bread! This made not only Agnes but her whole family crack-pots.

This feeling seems to become more intense in high school, when those who show some initiative in expressing what they think become outcasts from the crowd. They were tolerated, yes, but not really respected. For instance, those who have unusually high marks are liable to be called "greasy grinds," so one must be careful not to work "too hard" in order to stay "in the groove." More often than not, those who are "in the groove" seem painfully and unnaturally alike. By nature we are created to think differently; something must be wrong if we all think alike.

What are the silent pressures that cause us to tend toward this acquiescent, almost bovine society? Why does youth hesitate to speak out and make itself heard?

First of all, perhaps, because we have looked at the adult world today, and we notice that men are more secure who live, think, and aspire as the masses live, think, and aspire. Material security ranks high on the American scale of values, and to run risks for the sake of one's convictions is to forfeit that security. We see that men who go against the crowd on the strength of their own convictions are not always safe. The city editor is fired for protesting an anti-semetic article. The ardent United World Federalist down the street is termed "crazy" for his ideas. The city police commissioner is eased out of office when he becomes a little too effective in cleaning up racketeering. Conscientious objectors are viewed with disdain. Teachers are labeled communistic for attempting to present controversial issues candidly and impartially.

No, it is not very safe to defy the general public. It may mean losing a position, a pay-check, a house, friends, social status. We notice that to conform is to attain things, and to be inquisitive and curious is to be unsafe. In the long run it seems more profitable not to ask questions or to raise protests; it seems better to allow the mind to become a "zone of quiet" rather than to cultivate an active and discriminating mind.

We see this situation in the grown-up world today, and we tend to follow the pattern that has been set up. And here the younger generation is found conforming not only within its own ranks but also adhering to the mores of the older generation as unquestionably right and unchangeable. We seem to be falling in line with what has been set up as a society run by mass opinion. We do not seem to be doing much on our own to attain a better system.

I believe it is the popular attitude toward young people which has tended to discourage much of the

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# Minor Notes On A Major Task

By ENOK MORTENSEN

Pastor of Danebod Lutheran Church, Tyler, Minn.

I was in Copenhagen the night "Arild Viking" landed at Kastrup Lufthavn. The big SAS DC 6 plane had blazed a new trail. Leaving Los Angeles it flew over Canada, the Arctic, across Greenland and down along the coast of Norway. The flight was accomplished in a little less than twenty-four hours. A few days later I flew from Copenhagen to Paris, then to London and Prestwick, Scotland; and without stopping we crossed the Atlantic, skirted Greenland and arrived at New York. The actual flying time was about thirty-two hours.

That's how small the world has come to be. And the flights mentioned above are of course leisurely compared with recent achievements in jet aviation. We can fly faster than sound. Our world is shrinking fast. But our pride in technical accomplishments must be tempered by the sobering fact that our problems of living together as human beings loom larger as our world gets smaller.

There was a time not so long ago when our attitude toward peoples and their problems could be summed up in the words of a popular song:

"We'll build a little nest  
Somewhere in the West  
And let the rest of the world go by——"

Those days are gone forever. I suppose isolationism is still to some Americans a living philosophy. As far as I am concerned it is a dead duck. I hope the Republicans are aware of it. Paul knew it when he said, "None of us lives to himself——"

We Americans have been tempted to isolate ourselves from the rest of the world not only because of our geographical position, but because we are so big and so rich and so powerful. We have taken for granted that our way of life was superior to that of others, but many American tourists have been shocked out of their smug complacency by the discovery that we are not unanimously considered a superior people. There are enemies who hate us; and there are supposedly friendly people who dislike us.

One of our national characteristics is that we want to be liked. The popular song, "I Wanna Be Loved" reflects a deep, if adolescent, desire. To be loved is a mark of success. But we are beginning to wake up to the sad fact that many people—even among our so-called allies—scorn our way of life, question our motives, and wonder about our goals.

Ever since World War II a tremendous battle has been going on between East and West. The battle is not only for land and oil and other resources. It is primarily a struggle for the minds and souls of men. Russia so far has been winning that war. Without firing a shot the Communists somehow have been able to convince millions of people that the

West—and especially United States—is capitalistic in the sense that it is imperialistic, interested only in material things and conquests of the world, and a perennial disturber of the peace—while Communistic Russia is the champion of the common man, defender of truth and justice, and upholder of the good life.

It is this situation which has made it necessary for America to stand up and tell other people what we really are like and what we believe in. As late as 1950 President Truman began what was called "A Campaign of Truth." In my opinion it is one of the finest things Truman ever did. Call it propaganda if you will. No one fully realizes how subtle and effective Russian propaganda has been. The battle of ideas is much more important than the battle of guns. And it is high time that we meet the challenge.

The effort to "sell ourselves" (and how I loathe that phrase!) has been effected in various ways. The radio has been used. The "Voice of America" has broadcast in forty-six languages twenty-four hours a day to a potential listening audience of 300 million people. We have distributed millions of books and pamphlets. We have made available thousands of documentary films and slides. Students from other countries have come here to learn for themselves how we live, and our students have traveled and studied in other lands. Through an Educational Exchange Program hundreds of professional men have lectured abroad. It was in that capacity that I got into the picture.

In his book *Mellem Vest og Øst* the Danish author, Arne Sørensen suggested some years ago that Washington ought to send an American to Denmark who could speak the Danish language; for the Danes, too, are often sceptical of America and its intentions. He mentioned Dr. Johannes Knudsen and myself. Fortunately—for me—Johannes Knudsen already had plans to visit Denmark for another purpose; and thus it came about that I was asked by the State Department to spend some four months in Denmark speaking about "everyday aspects of American living."

At the suggestion of the editor of "Lutheran Tidings" I shall try in subsequent articles to describe and interpret some of the experiences and challenges relative to this assignment. Let me say at the outset that I am not and have never been a Communist. I have been interested in the Russian experiment—so interested in fact that I visited Russia in 1928. Ever since, like many of my fellow Americans, I have tried to understand Russia. I have been sympathetic. But I have long since lost my faith in Russian Communism. America is not a utopia. There are many shortcomings. But it was a pleasant task to give witness to that America which is still great and free because of its fundamental faith in the value of free human beings.



# The Living Library

By Rev. Alexander Gemmell

Rev. Alexander Gemmell is pastor of the Nairn High Church, Nairn, Scotland. While in this country last summer as an exchange preacher he spoke under the American Bible Society's auspices on WABD Television Chapel. The accompanying paragraphs are taken from his address on that occasion.

—Editor.

One day, as Sir Walter Scott was drawing near to what he called the "last and final awakening," he was wheeled in his chair to the window of the library at his home, "Abbotsford," from which he could look down upon the river Tweed; and seated there he expressed the wish that Lockhart, his son-in-law, should read to him. When Lockhart asked "From what book?" Sir Walter replied, "Need you ask? There is but one." In one sense Sir Walter was right, but from another point of view our English Bible is not one book at all. It is a whole library of Books. Our English word Bible is derived from the Greek *Ta Biblia*, which literally means, "The Books." And these "Books" were written by a number of authors, each in his own style and with his own message.

Now, a library is always a fascinating place to a booklover. He will spend hours looking at titles and authors before making a choice. Included in this library are sixty-six Books of the most varied character—histories, poems, love stories and biographies. Their settings range from mountains, rivers and lakes to towns, villages, churches, homes, law-courts and prisons. Their characters are old men and women, young men and maidens; people in high places of authority and people who are of humble birth. The heroes and heroines are prophets, priests and kings; poets, scholars and fishermen; soldiers, statesmen and farmers; queens and serving maids; dancing girls and princesses, lawyers and parsons.

A journey through this Bible will take us to strange and interesting places and we shall meet strange and interesting people. But to those who are willing to make it, the journey will not be uneventful, for this Book is the record of man's age-old search for God and for the meaning of life and the significance of death. Challenges, commands, warnings come to us from its pages. Comfort, mercy, forgiveness, friendship and love are in its sentences. And everywhere, as one writer puts it, "God looketh in through the windows, showing Himself through the lattice."

No wonder that on the language and imagination of the English-speaking races this Book has printed itself, and that, if we would know our mental imagery, we must know our Bible. It was composed in Judea in the latter half of the first century. There is a great difference between Judea and twentieth-century America, but this Book is as much for us as for the Jews. Human authors abound with allusions to their country and time and to the thoughts and ideas current in their country. The very fact of English idiosyncrasy makes an English author almost impossible to a Frenchman or to a German. If the

New Testament, for example, had been the work of men who meant it only for those of the first century they would have reproduced ideas of that century which would appear childish and absurd to us. Consider the Sacred Books of the East. They are largely alien to the English or American genius, and they do not move and affect us, save often to ridicule. There is a whole world of difference between this Book and those books. Out of the whole mass of the world's literature, this is the only one which rises above conditions of time and place. It is a universal Book which meets the needs of all classes. What a cavalcade, what a pageant of various types marches out of the Bible! Knowing them, we are psychologists and in some measure understand the instincts and impulses of human nature; we are realists, and see in the hearts of all men the heat of animal passion burning there, and the spark divine; we are theologians and know man—not utterly depraved but a good thing spoiled.

But from the Bible we have had more than the coloring of our language and we have been given more than entrancing pictures. From this Book all inspiration for worship and service, for devotion and zeal, has in all ages flowed. It has been a river powerful and cleansing, a spiritual dynamic behind the moral progress of the centuries. To it we owe the abolition of slavery, the emancipation of women, child welfare, health and social services, popular and free education, our belief in democracy, our hatred of any system that denies the sacredness of human personality; and as Lecky has said: "It has covered the earth with countless institutions of mercy utterly unknown to the heathen world."

I imagine that in America as in Scotland it is true that for too long the Bible has been a neglected or forgotten Book. In Guy Thorne's book called "When It Was Dark" there is painted an imaginative picture of a world in which faith has died and the Bible is discredited. The writer's world is a place where cruelty, robbery, savage enmity and aggression prevail. Thirty years ago, when Thorne wrote, that may have been an imaginative world, but is it so today? Is it not rather the world we know? And is not the conclusion inevitable, indeed, inescapable, that we must return to the teaching of this Book? Many things have changed since this Book was first written—men kill each other with tanks and bombs instead of with slings and stones; men travel in airplanes instead of on asses—but underneath, our nature hasn't changed. That nature needs still the same satisfactions, the same restraints, the same resources of faith, of prayer, of comfort or security or hope, of God over all.

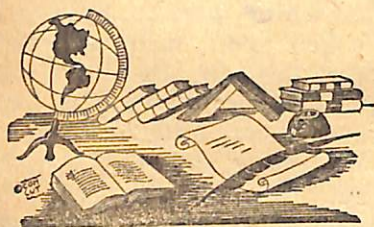
From this Book, God the Father speaks through the Son and says: "This is my beloved Son, hear ye Him." This Book is the Word of God not because of the valuable Hebrew histories, nor because of the beautiful poetry of the Psalmists, nor because of the



challenging oracles of the Prophets, but because of Jesus Christ Himself.

Let us then be resolved to read this Book, to love it and to live by it. Find it if you have mislaid it. Wipe the dust from its covers and find in it not what you have been seeking, but Him, the Lord of life, who is ever seeking you.

From "Bible Society Record."



## Across the Editor's Desk

"Freedom Rooted in Good Sense, that is what I and Scandinavian people mean by freedom" said Dr. Alvin Johnson, economist, educator and writer, as he recently was honored in New York. He is the former editor of "The New Republic," President Emeritus of the New School for Social Research. He is the editor of several books, the latest being "Pioneers Progress," recently reviewed in L. T.

From "SCAN" the monthly Bulletin of the American Scandinavian Foundation we bring the following statement by Dr. Johnson on Scandinavian Freedom:

"It is more than a hundred years since my father immigrated from Denmark. My mother came some twenty years later. That makes an average of more than ninety years since my blood left Danish soil. How much of Scandinavia is there still in me? The question carries a general interest, for often you hear Scandinavians complaining about the extreme assimilability of our people. The Pennsylvania Germans are still Germans after two centuries and a half in this country. The French Canadians remain French after three centuries. But the Scandinavians of our North Central States are plain, typical Americans by the second or certainly the third generation.

"For the most part we have lost the Scandinavian languages. I can't speak Danish; I can make shift to read it, pronouncing after the fashion of Jutland a hundred years ago. But perhaps a language is not an essential part of Scandinavianism. Veblen used to maintain that the original language of our Nordic peoples was not Indo-European at all. We took over the language forms of the peoples of Central and Southern Europe. We took the language over out of convenience, for a man can tell the truth or lies in one tongue as in another, and the tongue that is understood is the best tongue.

"Apart from language, what of Scandinavia remains with us? How about temperament?

"When I assembled European scholars to compose a University in Exile, the one shrewdest of them, Max Ascoli, in describing the novel enterprise, naturally put in a paragraph to describe me, as founder. I was, he declared, a typical Danish peasant. He was right; my deepest lying characteristics are those of the Danish peasant, now a Danish farmer.

"I love freedom. Freedom for the poor and free-

dom for the rich, freedom for men and freedom for women; freedom for children above the walking stage. But we have never asked to be free in the ways of folly. Freedom rooted in good sense, that is what I and my Scandinavian people mean by freedom.

"In mediaeval England any poor man apprehended wandering along the highways was assumed by the Courts to be a runaway serf, to be beaten with stripes and sent back to the lord from whom he had run away. There were five countries in Eastern England, known as the Five Danish Counties. Any man who could prove he came from one of those counties was adjudged to be a free man.

"Freedom, the Scandinavian freedom of calm good sense, with which man armed himself even under the heel of mighty Germany, that freedom is in my blood and the blood of my children and grandchildren. It cannot be assimilated out of us."

**The Revised Standard Version Bible**—We are happy that we are able to bring in this issue an article centered on the publication of this new version of the Bible. Much has been written about it both pro and con. One has spoken of it as "The Word in New Words" and others have condemned it and claims are made by fundamentalists that the translators in many instances have deprived parts of the script of its true Gospel content.

There has always been and will likely continue to be differences of expressions, when the language of man is to find words for the greatest of all revelations, God speaking and unfolding Himself to man.

We are bringing in this issue another article, "The Living Library" by Rev. Alexander Gemmell, a pastor in Scotland, which appeared recently in the Bible Society Record. We feel that this writer has expressed in a profound manner that which is the core of all biblical terminology, when throughout the Christian Church the Bible is spoken of as the "Word of God", when he says in concluding his article: "From this Book, God the Father speaks through the Son and says: 'This is my beloved Son, hear ye Him'." And further: "This Book is the Word of God.... because of Jesus Christ Himself."

As an answer to those who oppose the new R. S. V. of the Bible, we find that Pastor Ronald Jespersen, Newell, Iowa, has given a good answer in a "Letter to the Editor", which appeared in the Des Moines Register on December 27th. With his permission we reprint same here:

"King James Version Was Opposed, Too. The vocal minority that voices such loud objections to the new Revised Standard Version of the Bible seems to hold a peculiar notion that they hold the complete and full truth, and that it is only they who are so blessed. But it is most difficult to determine how they hold such a monopoly on truth.

"Certainly, it appears hypocritical to assume that 'liberals' are intellectually dishonest, or that they are unable to be objective in translating the newly discovered earlier manuscripts of Holy Writ so as to improve incomplete or vague portions. Anyone who states that the Bible suffers from being put into the carefully considered modern language of the R. S. V. Bible simply has a prejudice that is unbelievably



narrow. Moreover the accusations made against the R. S. V. Bible do not come accompanied by one speck of proof, but are simply wild charges, emotionally sparked.

"The amazing part of this reactionary protest is that it is not new. The King James version had the same difficulty of being accepted in the years following 1611. A former English version, the Geneva Bible, was considered by many at that time to be much better than the new fangled King James version! And the same thing happened in some degree for each of other dozen or so "new" English versions that preceded the King James version.

"The Bible was written in Hebrew and Greek, not English, when it first appeared. The Bible as we now have it was not assembled until sometime in the Fourth Century A. D., and was not completely translated into the English language until about 1382. No English version is ever likely to be 100 per cent correct, that is, be put into the exact thoughts and meanings of the original writers. But any fair examination of the new R. S. V. Bible shows that it is an improvement over the King James version, which served well in its day.

"The language and the scholarship of the new Revised Standard Version will stand the careful scrutiny of any challenger, and would probably teach him in the process."—Ronald Jepsen, Newell, Iowa.

**Carl Sandburg Featured in Chicago**—The well-known American poet, Carl Sandburg, who was born of Swedish immigrant parents in Galesburg, Ill., was seventy-five years old on January 6.

Chicago, the city where he began his career, arranged a birthday celebration that day in his honor, "a birthday celebration that outdid anything in the literary field in years" was one report of the day. More than 500 persons crowded into the banquet hall of the Blackstone hotel.

Carl and Lillian Sandburg had come to the city from Flat Rock, N. C., where the Sandburgs now raise Toggenberg goats as a hobby.

Governor Adlai Stevenson had proclaimed the date to be "Sandburg Day" throughout the entire state of Illinois. He was to have introduced Sandburg, but was unable to attend, so he sent his transcribed message to be reproduced to the audience. Said Governor Stevenson:

"Carl Sandburg is the earthiness of the prairies, the majesty of mountains, the anger of deep inland seas."

"In him is the restlessness of the seeker, the questioner, the explorer of far horizons, the hunger that is never satisfied. In him is also the tough strength that has never been fully measured, never unleashed, the resilience of youthfulness which wells from within, and which no aging can destroy."

"He is the one living man whose work and whose life epitomize for me the American dream," Stevenson said, as he concluded his message.

Among other messages read were greetings from King Gustav Adolf of Sweden and President Truman.

The report is that at the conclusion of the dinner, the "good, grey poet" responded in a beautiful and moving way, and accompanying himself on his guitar,

sang some folk songs, including the Negro Spiritual, "Hold my hand, Jesus, hold my hand." Reporters tell that the "soft but fervent rendition of the latter brought tears to the eyes of the audience."

## Listen, Grown-Ups!

(Continued from Page 8)

initiative they may possess. The word "adolescence" has been flung around too much. For a great many people it stands for a questioning, protesting, radical stage which should be looked upon condescendingly as a zany period the kids go through. Small wonder that we learn to keep quiet and accept what has gone before. Granted that we do incorporate idealism in our thinking, especially in dealing with larger problems the world now faces. Yes, probably our own ideas are for the most part impractical and impulsive. Yet they should be encouraged. They are our ideas, and because we are the future we deserve the chance to test and try them.

Perhaps that maladjusted, radical problem child, the American adolescent, has a kind of clarity in his thinking, a clarity of which the world might well make use. A young, bold thinker accepts nothing, assumes nothing, and after passing through the first stage of rebellion, probably starts out as an agnostic. Then he gradually builds up his convictions, not on the strength of what he has been told to believe, but what he does believe, from his own experience and that of men whom he respects.

Isn't it possible that in this way youth has a perspective that is in ways clearer than that of the older generation? It is the right of young people to be energetic, alert, and eager for improvement. But the spirit and initiative will return to adolescents only when the world looks upon them as wise in questioning, protesting, and changing—when the older generations admire us for our ambitions and ideals far beyond those they have attained, and spur us on to realize our goals. Then the crowd will not hold sway over the young individual; he will have the encouragement to think for himself and draw his own conclusions.

## II

It should be remembered that being different has value only when it is the result of conviction and thought. The stylish pseudo-individualist is superficial and sometimes harmful, but the non-conformity born of sincerity and conscience is a constructive force.

It is in this respect that education is so important. Education is dealing primarily with the mind—most significantly, with the growing mind. It can do more than teach us subject matter; it can shape our thought processes and dispel that prevalent fear of opposing mass opinion. It can teach us to be free and courageous in our thinking.

I know that education can do this because I have seen it work. I have seen what happens when the Natalies and Jonathans are recognized as more than crack-pots, and make their unique and often valuable contribution to a class project, a discussion, a committee or student council. We know from history that many of the figures we hail now as men of courage and vision were in their day rejected by their



own societies. So it is the part of wisdom and foresight to encourage the young non-conformist today, as a potential contributor to the welfare of the world.

It is up to education to give birth to more fearless minds that seek and inquire continually, and are not satisfied with explanations that satisfy the crowd. Education should stimulate the mind which otherwise might become a "zone of quiet," and encourage the independent thinker whose initiative is not appreciated elsewhere. Education must always be the means by which young people are reassured that, although eggs may be counted by the hundred dozen, steel by the thousand ton, and dollars by the hundred million, people, in terms of their personal integrity and conviction, must continue to be counted by the individual.

## National Council Of Churches Of Christ USA

(Continued from page 7)

"People seldom rise above their leaders." 2. Through Stewardship, "People will pay for the work in which they believe." 3. Through Churchmanship, "This includes evangelism that is followed by an active program to enlist people in Christian endeavors. Our job is to help people help themselves and help them to Jesus Christ. It will take Christian homes, many of them, for the home is still the basic thing."

Later in the afternoon Mrs. Wycker again spoke to a large assembly sponsored by the Council of Church Women. Here she emphasized that the many hundred groups of United Church Women in U. S., must witness that we want to be in our Lord's business.

Each day at high noon the Rev. Charles Leber, N. Y., conducted services. We felt the power of sincere prayer for guidance from the Holy Spirit, and as Rev. Leber thus led us, his arms reaching outward and up, his appeal as he began: Infinite God certainly carried us to lofty heights.

In the first noonday service Rev. Leber used in the Litany the passage II Cor. 4, 5, 6. "We preach not ourselves, but Jesus Christ as Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Each day was so filled with thought provoking messages that one could hardly grasp the greatness of it all, but could only wonder at the magnitude of the Spirit at work. Each meeting carried a deep undertone urging toward more unity through better Christian living. Looking back it seems even more wonderful in retrospect.

Bishop Henry Knox Sherrill, N. Y., who presided at all the meetings will long be remembered for his leadership and for his determination to make real the words: "Father grant that they may all be one." He led this large assembly of different church bodies through the many sessions with courage and kindness.

The Bishop emphasized that this Council of Churches was not a merger, not a "super church" but that it is a means for united church action as a council. Member bodies are accepted by signing the Constitution which professes faith in Jesus Christ as Divine Lord and Savior. That, declared the president, was an unalterable condition for membership in the Council.

On Thursday evening Bishop Otto Dibelius of Berlin spoke. During World War II Bishop Dibelius had been sent to jail by the Nazis and had been persecuted for his outspoken views on Christianity. He is equally critical of Communism.

It was an experience to see his composure. His patient quiet eyes spoke the language of his soul as he said, "Only Christian faith can whip Communism. A religion can be conquered only through another religion which proves itself stronger." He told us about the tense struggle between East

## Concerning Eben-Ezer At Brush, Colorado

My friends everywhere are wondering as to why I resigned as Business Administrator of Eben-Ezer at this time. The explanation is simply this: At the last annual meeting, the Board of Trustees adopted a new constitution which I personally considered detrimental to the best interest and welfare of Eben-Ezer Institute. I refused to work under it. The Board failed to segregate the clergy, spiritual and business administration. It has definitely been proved from past experiences at Eben-Ezer, especially since the retirement and death of Eben-Ezer's founder, that segregation of the two administrations is essential in the times in which we now live. I further felt that the reorganization of the Eben-Ezer business structure has been put upon a sound foundation, and if followed through, will eliminate future chaos and difficulties. I sincerely regret that my decision to resign came before I had the opportunity to work out and complete the reorganization program I had in mind for Eben-Ezer. I feel, at this writing, that the D.E.L.C. interest in Eben-Ezer materially and otherwise, should be brought before our next annual convention and I shall discuss this possibility further with our Synodical President who is also President of the Eben-Ezer Board of Trustees.

Most respectfully yours,

B. P. Christensen.

and West Berlin. "Professionals leave East Berlin for life in West Berlin when they can. Also our clergy is tempted to move over, come the chance, but we beg them to stay with their flock; and they do!" said the Bishop. He also said that the most oppressing thing to the people of East Berlin is not the physical needs, great as they may be. But rather the sudden arrest or disappearance.

Because the Bishop daily sees the terror of his homeland, it was plain that his joy was genuine when he accepted the four carloads of sugar, wheat and beans donated by farmers of Colorado and Wyoming through the CROP program. This food is to be distributed to the needy of Western Europe and to Korea. It was wonderful to be present at the service by the Denver railroad tracks where the cars were loaded ready to be sent out to hungry people. CROP is a great Christian project.

The Assembly closed Friday evening with the installation of the new officers. Bishop Sherrill turned over to the new Bishop Martin of Dallas, Texas, the responsibilities of leading the Council through the next biennium, and the new Bishop accepted the task solemnly as did the many other members who were installed.

Bishop Martin spoke reassuringly as he accepted the high office and expressed the hope that as we now departed, we would know the grandeur from the mountain top and feel the warmth from the star of another Christmas, looking down upon our troubled homes. "The Council can only be strong as the Churches are strong. May we through this unity be strengthened in the quality of our spiritual life from within."

Bishop Martin closed the Assembly with a prayer for God's guidance and strength to work together in faith, also through difficulties. With the words, "If God is for us who can be against us," and the Benediction, the meeting ended.

It was a great experience and one which long will be remembered with thankful hearts. I wish to thank the Danish Evangelical Lutheran Church for the privilege of attending. May God bless our synod in the days ahead.

Ida Egede.



## Grand View College And Our Youth

### Semester I. The End?

The End? Yes, the end of the first half of an eventful and wonderful school year. The End? Yes, but the beginning of another semester of work and fun. I suppose there is nothing quite as satisfying as a feeling that one has done his work regularly and well. It is one of the best things that can happen to a person. On the other hand, there will be a few of us who will wish from time to time that we had used our time and efforts to better advantage. With the coming of a new semester, we have a new opportunity, and it is our sincere hope that we will all try to make the most of it.

Our "social calendar" has been crowded with a variety of events that have been exciting and really enjoyable. Not too long ago, a committee consisting entirely of town students was in charge of a dance. It was a beautiful affair, and the town students showed themselves very capable when it came to arranging for it. (But then, we all know that they have what it takes to plan for such an event.)

The Sunday morning breakfast given to the fairer sex by Mrs. Johs. Knudsen was another "must" on our social calendar. Some of the boys thought it wasn't fair that they should be left out. Wouldn't someone like to take on the boys????

You haven't heard, I know, that we are to go on the air, Saturday morning, February 7 at 8:15 on radio station WHO. A recording of our evening devotions and coffee hour will be made on February 5, for the Saturday broadcast. Now, fellows, please remember not to guzzle your cookies or slurp your coffee. If you do, it will be heard by a good portion of America! Speaking of radio programs, we (GVC) will be represented by our President and our choir on the Columbia Church of the Air on a nationwide hook-up sometime in March. We hope to be able to give the exact date and time soon in this column so that our doting parents and our friends might listen in. The choir is working hard, and their singing should be very worthwhile. We have no doubt but that the message will be an excellent one. The invitation to speak over this hook-up came to Dr. Nielsen just as he left his pastorate at Trinity Church in Chicago, so it was natural that the college choir should take over the musical portion of the service. It will give GVC some publicity, and that's good!

Our most recent convocation speaker was Rev. Enok Mortensen, who was in Des Moines for a Welfare Board

meeting. Rev. Mortensen gave us some first hand information as to the situation in Europe, especially as regards Denmark's attitude toward us. Rev. Mortensen, you will remember, was in Denmark as an invited bringer of good will. In this capacity, he travelled over the entire little land of Denmark, speaking under the auspices of the State Department.

There's a bit of verse we could appropriately quote around here these days. It's about the "flu-bug" that will get you if you don't watch out. Evidently enough of us didn't watch out, and the bug caught up with some of our VIP's, such as Mr. Eriksen, Mrs. Bair, and Mrs. Bruner. In the case of the latter, the effect was startling! Mrs. B. emerged with a chic n'short hairdo.

A coat, a coat! My kingdom for a coat!! The newest creation and the loudest is one worn by our staid business manager. If I were a fashion writer, I suppose I would mention that it is bright (red and blue) with slenderizing stripes, and made in boxy style. We understand Mr. Jensen expects to pay for it by renting it out to fellow faculty members. So far there have been no takers. Which one of the faculty men would you like to see wearing it (I can think of several.) A. C.???

We must not go to press without having told you that there will be very big doings here in Des Moines on February 22. That is the date set by the school board for the inauguration of the president of Grand View College, Dr. Ernest Nielsen. All of the pastors of the synod have been invited to be present and as many other guests as feel that they would like to attend. Dr. Conrad Bergendoff has been invited as speaker, and the inauguration will take place in Luther Memorial Church at 3 p. m. The Ladies' Aid of the congregation will serve a sandwich supper at about 5 p. m. It will be a day you will long remember, and if you've never seen such an event, why not plan to be with us?

Be seeing you about the 20th via L.T.

P. W.

### Film Library

Some time ago it was decided to organize a film library at Grand View College for the purpose of supplying filmstrips to the various Sunday Schools and other groups throughout our Synod. Only four Sunday Schools have responded with contributions toward this venture. We had hoped the response would have been better. It is not too late to send in the ten dollars from your Sunday School.

We have formulated a policy which we hope will insure an expedient circulation of the filmstrips. Any suggestions which will help in this regard will be appreciated. Our tentative policy is as follows:

1. All Sunday Schools which have contributed ten dollars or more to

the film library will receive filmstrips rent-free, there will be a rental charge of fifty cents per filmstrip to all other groups.

2. Orders for filmstrips should be received at the film library at least a week before the filmstrip is to be used.
3. All filmstrips must be sent (post-marked) within three days after date of showing unless extension of time is specifically requested. Additional rental charges at the rate of twenty-five cents a day will be charged in the event of overdue filmstrips.
4. The library will pay postage on all shipments to the congregations within the Synod.

The following is a list of filmstrips currently available at Grand View Film Library.

#### Two Thousand Years Ago Series

1. The Home, Part I—34 frames.  
Maps of Roman Empire and Palestine, construction of house, morning activity, the "Mezuzah", swaddling the baby and fetching water.
2. The Home, Part II—28 frames.  
Mother and daughter doing daily tasks, drying fruit, grinding grain, cooking and baking; oil lamp and its use, headdress of women, needlework.
3. The Day's Work,—37 frames.  
Work done by a carpenter, and a potter, their tools and wares, evening meal, family devotions.
4. The Synagogue and Passover—37 frames.  
Furnishing of synagogue, order of service, celebration of Feast of Passover held in wealthy home described in detail.
5. The School—32 frames.  
Method of teaching boys in synagogue, type of material studied, girls taught in home.
6. The Travelers—34 frames.  
Mode of travel, inns, trading in court of inn, social visits.  
Note: The book "2000 Years Ago" contains additional background material arranged as a helpful source to accompany this set. This book would be a valuable addition to any church school library.
7. The Getting of our Bible.
8. Hebrew Life.
9. Christian Symbolism.
10. Agriculture and Food — Hebrew Community.
11. Culture and Dress—Hebrew Community.
12. Using Filmstrips in the Church.
13. Ways of Teaching—And a more Excellent Way.
14. How to lead a Discussion.

Note: Printed explanatory scripts accompany each of the above.

It is suggested that interested persons clip and file this list for future reference.

Film Librarian,  
Gus Knudsen.



## OUR CHURCH

**Rev. P. Rasmussen** again submits an article from his home in Drumheller, Alberta. He mentions in his letter that some have apparently gotten the impression that it was because of his health that he had resigned from the pastorate in Dalum and that he had received letters to that effect. We are happy to report that Pastor Rasmussen is still in excellent health. But due to his wife's severe illness, he finds that he must gradually step back from active service. As announced previously, he will, however, serve the Dalum congregation, as much as he can, until another pastor can move in.

The annual "Winter Meeting" in Dalum will be held Sunday and Monday, February 8 and 9.

**Chaplain Verner Hansen**—We should have mentioned in the last issue, where we reported about the chaplain being up near the front, that in the same letter he writes again about the "fantastic response" to his appeal for toys, etc.; he also tells about the new Home that the officers and men of his Infantry Division were building for the Orphans. He writes: "I know our children will be delighted when my convoy of trucks pulls up to the Home. We now have 90 orphans and have just finished the new building which can house 130 of them."

**Fredsville, Iowa**—The Young People's Society of the Fredsville Church recently procured a new sound film projector, which is available for use by any organization within the church.

**Youth Sunday** was observed in a number of congregations on Sunday, January 25th. Some congregations made it a "Family Go To Church Sunday."

**Dr. Ernest D. Nielsen**, President of Grand View College, served the Trinity Church in Chicago on Sunday, January 25th. Dr. Nielsen recently returned from a trip to the West Coast where he spoke in a number of our congregations in California.

**Our Savior's Danish Evangelical Lutheran Congregation** at 819 So. 22nd St., Omaha, decided at its annual meeting to change its name to Central Lutheran church. One reason for the change is to avoid being confused with Our Savior's Lutheran Church at 30th and Izard. The reason is that even though the congregation was founded as a church for Danish immigrants in 1874, it can no longer be regarded as an immigrant church.

**Askov, Minn.**—When we reported in Lutheran Tidings about the Folk School Week in Askov in November, we did not have any contributed report from any individual, but our attention had been challenged by the fine report in the "Askov American" about the series of lectures on race relations given by Mr. Carl T. Rowan, noted author and staff writer from Minneapolis. We re-

gret that we overlooked the fact that Holger Koch from Luck, Wis., was also mentioned as one of the speakers. We know that he has several times been the speaker in Askov and has had a good message. Holger and Dora Koch also gave several musical contributions on violin and piano. And several other individuals contributed musical selections, etc. Again we suggest that someone who attends such meetings, send us a report on same. It is not too easy for an editor to report on something taking place several hundred miles distant unless he is given help by someone who is willing to serve in spreading the "good news."

**St. Stephen's, Chicago**—Rev. and Mrs. Alfred E. Sorensen held "Open House" to the entire congregation on Thursday evening, January 22nd. A program was offered, an excellent film, and games for young and old.

**Dr. Alfred Jensen**, synodical president, attended the NCCUSA General Board Meeting in New York, January 27-28. During the first week of February he was scheduled to attend the National Lutheran Council annual meeting in Atlantic City, N. Y.

**Kimballton, Iowa**—The Kimballton congregation, having introduced the Every-Sunday Envelope system, voted at its recent annual meeting to discontinue the special offerings to the pastor on Easter and Pentecost, and to raise the pastor's annual salary to \$3,600, plus the Christmas offering.

"Minor Notes On A Major Task" by Pastor Enok Mortensen will begin in this issue of L. T. Pastor Mortensen recently returned from a four month speaking tour in Denmark, having been sent abroad by the State Department of Washington, D. C. We are confident that our readers will follow this series of articles with interest. Rev. Enok Mortensen, who also is the Director of the Danebod Folk School in Tyler, has had some challenging experiences on this trip, and having through many years made a study of social and international problems, we know that his report from this tour will be of valuable help to all our readers.

**The Regional Home Mission Committee** of American Missions of the National Lutheran Council is represented by the following from our synod for the coming year (appointed by the synodical president): Boston Area: Rev. Willard Garred, Rev. Viggo Hansen; Northern California: Rev. A. E. Frost, Rev. Niels Nielsen; Southern California: Rev. Halvdan Knudsen, Rev. A. E. Farstrup; Illinois: Rev. Alfred E. Sorensen; Iowa: Rev. Holger P. Jorgensen, Rev. C. A. Stub; Wisconsin: Rev. Robert Schmidt; Lower Michigan: Rev. Edwin E. Hansen, Rev. Svend Jorgensen; Minnesota: Rev. Harold Petersen, Rev. O. S. Jorgensen; Montana: Rev. Ove R. Nielsen; Nebraska: Rev. Harris Jespersen, Rev. Marius Krog; Pacific Northwest: Dr. Jens C. Kjaer, Rev. Svend Holm; Oregon: Rev. Harold Olsen; South Dakota: Rev. Harald Ibsen.



Chaplain William J. Reiss

## Chaplain William J. Reiss Assigned Caribbean Supervisory Chaplain

Washington, D. C.—Chaplain (Colonel) William J. Reiss, Chief of the Administrative Division, Office Chief of Army Chaplains, has been assigned to Headquarters, U. S. Army Caribbean, Fort Amador, Canal Zone, where he will assume the duties of supervisory chaplain for the Army's program of religious worship and character guidance for military personnel in the Caribbean area. He replaces Chaplain (Colonel) Harold Schulz, who is returning to the United States for medical treatment.

Chaplain Reiss, a native of Prairie du Rocher, Ill., attended St. Paul's College, Concordia, Mo., and Concordia Seminary, St. Louis, Mo. He was ordained a minister to The Lutheran Church-Missouri Synod, at Carrollton, Illinois, in June 1938.

Prior to entering the Army, Chaplain Reiss served civilian parishes in Carrollton and Whitehall, both in Illinois. He went on active duty as an Army chaplain in May 1941 and has served in various installations in the United States and overseas.

Chaplain Reiss, a paratroop chaplain, was assigned to the 1st Airborne Task Force, First Allied Airborne Army and the 101st Airborne Division during World War II.

In addition to the Purple Heart, Chaplain Reiss has been awarded the Bronze Star with Oak Leaf Cluster, six Battle Stars and Invasion Arrowhead for his participation in European campaigns as well as the Asiatic Pacific Ribbon with one Battle Star, the American Defense and Pre-Pearl Harbor Ribbons, Occupation and Victory Medals. His foreign decorations include the French Croix de Guerre with Palm, the French Fourragere, the Belgian Croix de Guerre and the Belgian Fourragere.



## 1953 Pastors Institute

The 1953 Pastors Institute will be held at Grand View College April 14-16, starting Tuesday the 14th at noon and ending Thursday the 16th midafternoon. The main speaker will be Professor Martin Heineken from Mount Ayrie Seminary at Philadelphia. A detailed program will be published at a later date. We hope our pastors will make plans to come. They are all heartily invited.

J. Knudsen, Dean.  
Grand View Seminary.

## Lord's Acre Sale

The St. Peter's Evangelical Lutheran Community congregation of Hay Springs, Nebr., held a Lord's Acre sale December 9, after a postponement from November 18, because of a blizzard. The day was chilly and windy, but that went for brisk bidding.

Everything was donated to this sale by church members and friends of the church. There was everything from cakes, lambs, grain, puppies, eggs, cream, furniture, pies, machinery, alfalfa hay, vegetables, geese, turkeys, chickens and ducks. A total of \$1,814.12 was realized from the sale.

Members of the church council served dinner in the new parsonage to the auctioneers and clerk, Mr. Wolvington, Mr. Diercks and Mr. R. Gustafson, who donated their services. The Ladies' Aid served lunch and received a tidy sum; also sold pies at the auction which brought \$31.00.

This being the first time we have tried anything of this kind, we felt that it was well worth while and will carry on another year.

We have celebrated two silver weddings in our community in the past two months. Rev. and Mrs. Erik Moller's

Nov. 6, and Mr. and Mrs. James Fowler's Jan. 1.

A short service was held each time in church and then everyone went over to the Parish Hall, where a banquet followed with a program, enjoyed by everyone.

Rev. and Mrs. Erik Moller were presented with a lovely limed oak 3-piece bedroom suite. Mr. and Mrs. Fowler were given a Frieze platform rocker and a large plate glass mirror.

## To The Congregations

Having embarked upon another year in our synod, it may be well to remind our church members of the obligation to our pensioners which we took upon ourselves at the convention in Omaha.

As you will remember, it was decided at the convention to raise the pension payment \$100 to each pensioner. This would mean increasing the pension to the single pensioner to \$500 and to a couple \$900 in order to meet the high cost of living. No opposition to such a raise was registered at the convention, so presumably everyone present felt this was a move in the right direction.

However, we are not only confronted with an increase in pension payments this year. We are also confronted with an increase in number of pensioners. Our treasurer informs me, that on January 1 we had 19 single pensioners and 7 couples on the pension roll; a total of 33 pensioners. Since then we have received the application for pension from another couple and others are anticipated this year.

Therefore, if we are to meet our obligations toward our pensioners, which we assumed at the convention, we must now back our decision with action on the part of all our congregations. We must ask our members to face the facts and remember to contribute generously to the synod budget.

A. E. Frost.

## Christmas At Dalum

Christmas at Dalum began at five o'clock Christmas eve when the congregation filled the church to the last bench to hear the Christmas message before they went to the different homes to have their feast of turkey. The church which was beautifully decorated by the Dalum Young People's Society, gave room to about 150 people. The message was delivered in English.

On Christmas day the congregation again gathered at 11 o'clock for a message in the Danish language, which I am sure was a blessing to all that heard it, such as the service held on second Christmas day was too.

Friday evening about twenty of the young people drove around to different homes and sang Christmas carols. It is the first time it has been done in Dalum and was really appreciated.

The Young People's Society planned a Christmas Tree party which was held in the church basement on the third day of Christmas. It started with the

singing of Christmas carols while walking around the tree. Later our minister, Rev. P. Rasmussen, read us a very interesting story of the boyhood of Peter Neilson, an author.

Danish service with Holy Communion was well attended on New Year's day, which put an end to our enjoyable festive season in Dalum.

Norman Christensen.

## 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 YEAR 1952 (RECEIVED SINCE LAST REPORT)

#### Toward the Budget:

Congregations:	
Detroit, Mich. ....	\$ 486.50
Davey, Nebr. ....	148.00
Annual Reports .....	5.00

#### Lutheran Tidings:

In memory of Mr. and Mrs. Mathias Thusen, Clinton, Iowa, Mrs. Johanna T. Scott, Denver, Colo. ....	10.00
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#### Kirke og Folk:

Gifts and subscriptions ....	425.45
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#### Pension Fund:

Congregations:	
Perth Amboy, N. J. ....	18.00
Tacoma, Wash. ....	2.00
Bronx, N. Y. ....	10.00

#### Seamen's Mission:

Direct receipts .....	497.00
Previously acknowledged ..	53,347.91

\$54,949.86

Kirke og Folke for 1953 .....	48.96
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Total for 1952 .....\$54,990.90

#### Lutheran World Action and Relief:

Congregations:	
Perth Amboy, N. J. ....	\$ 50.00
Portland, Me. ....	20.30
Tacoma, Wash. ....	69.95
Previously acknowledged ..	15,673.47

Total for 1952 .....\$15,813.72

#### Eben-Ezer:

Congregations:	
Perth Amboy, N. J. ....	\$ 55.10

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

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, Astor, Minn.

I am a member of \_\_\_\_\_  
the congregation at \_\_\_\_\_  
Name \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
New Address \_\_\_\_\_

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