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YOUTH EDITION

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Youth Sunday

January 31, 1954



My Service

I asked the Lord to let me do
Some mighty work for Him;
To fight amid His battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put aside so silently.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him
And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory.
The battle has been planned by Me,
Let daily life thy conquests see."

Dignity Of Labor

YOUTH EMPHASIS WEEK

"Go ye therefore unto all nations — teaching them to observe all things that I have commanded you, and lo, I am with you always, even unto the end of the world."

Several weeks ago in the privacy of my own home, I resolved that if our God, our local pastor, and our church board of trustees are willing that I should stand in this sacred place again, I would devote my message to the topic, THE DIGNITY OF LABOR.

Two or three months ago a young friend wrote to me, inquiring of my experiences at the seminary of the Pacific School of Religion. This lad comes from a good, Christian home. His father is a farmer. Naturally the son has always thought that he wanted to be a farmer. Now he has reached the age where he must choose for himself the work that he wants to pursue. Within the past few months this serious-minded youth has felt that there is a place for him in the Christian ministry. One thought that predominated throughout the letter has seared itself into my mind and I give you the sum and substance of that now. "Dad has always shown others the Christian way of life—by being loyal to his neighbors, his debtors, his friends, his family and his church. However, as one deals with the material things that are so important to the farmer, he so often loses contact with the deeper, spiritual things in life."

If there is a young person, like this lad, who is struggling with the thought of a choice of work, may God grant us the message that may reach your heart as we discuss THE DIGNITY OF LABOR.

As I have observed the local bricklayer, the carpenter, the plasterer, the painter, the electrician and the plumber, each wielding his particular tool of work—each using a vocabulary common to his field of work, I have derived more worthwhile, practical information this summer than if I had been in attendance at one of our leading colleges or universities. I said **practical** and I am not minimizing the value of a course in education either. I asked a young electrician after I had observed him at work in my home, "You like your work, don't you?" His astonished reply took the form of a question—two, in fact. "Yes, but why do you ask—and how do you know?" Well, why had I asked and how could I tell? One soon knows by watching a laborer at work whether or not he likes his job just by the manner in which he works—gets the job done—how he handles his tools—and proceeds with his work.

If Young America needs a lesson in labor today, it is the same lesson that a Scotch poet named Robert Burns gave to the world years ago when he wrote:

"Is there for honest poverty
That hangs his head, and a' that?
The coward slave, we pass him by—
We dare be poor for a' that!
The rank is but the guinea's stamp,
The man's the gawd for a' that."
"The man's the gawd for a' that" . . .

"Go ye therefore — teaching them to observe all things that I have commanded you—and lo, I am with you always, even unto the end of the world."

My young friends, as you page through that college catalog and study those college entrance requirements this fall, and feel ready to choose your life work, please do remember that there is dignity in labor. We cannot all belong to the professions—important tho they are—We still need honest—loyal—farmers, carpenters, bricklayers, painters, plumbers, electricians—as well as engineers, doctors, lawyers, teachers—and preachers. "Go ye therefore into all the nations—teaching them to observe all things that I have commanded you." What things, we ask. My particular young friend emphasized his Dad's loyalty to neighbors, debtors, friends, family, and church. The last we so often neglect.

I would include those Commandments that deal with our relationships with others: "Thou shalt not kill—steal—covet—commit adultery—" God knows the need in America today for the Christian way of life. Do you in your daily work reveal this? Do I? Are we not called, "Go ye therefore—teaching them to observe all these things?" Yes, as church members, that is our calling.

The first word in the Scriptures about work—labor—or toil—is found in the second chapter of the first book of the O. T. namely, in Genesis, verse 15:

"The Lord God took the man and put him in the garden of Eden to till it and to keep it."

Then after the first sin of that man, we read this in chapter 3, verse 19:

"In the sweat of your face you shall eat bread till you return to the ground for out of it you were taken; you are dust, and to dust you shall return."

"In the sweat of your face you shall eat bread—" For centuries we have called that a curse inflicted by God on erring man. To me, that does not seem a curse at all. Is it a curse to work, may I ask? Oh no, and we in America need more of that good old-fashioned idea that it is an honor to work and to finish a job. "Well done, thou good and faithful servant—" we read in the N. T. See to it, my young friends, that you, too, are included in that last category—"faithful servants"—.

When a nation—any nation—has the mistaken idea about work, that nation is doomed. Are we in America becoming a nation of bridge players rather than a nation of bridge builders? I ask.

This text from the Gospel of Matthew is nearly always applied to a mission message or plea—and rightly so. But isn't there also a mission in the dignity of common labor?

A mission poster, painted by a promising young artist in Kalamazoo, Michigan, came to my attention. A long line had been drawn diagonally from the upper right hand corner of the poster, extending to the lower left hand corner. On the upper half of the poster was a picture of the crucified Christ with the penetrating statement, "He gave his all for thee." On the

Youth Week

JANUARY 31 TO FEBRUARY 7

I have been re-reading a special article that was written in TIME magazine (Nov. 5, 1951) entitled **The Younger Generation**. The article is worth reading and re-reading. One's reactions to it can hardly help being missed, as were the responses later in "Letters to the Editor" in TIME. One young person wrote "I've got news for you, too. I resign from this generation!" Others defended their generation stoutly, and challenged some of the conclusions made in the article.

Educators who were interviewed, complained that it was hard to get a rise out of the young student. He had no burning convictions one way or the other. He was tame and docile. He wanted security—a tidy income from a sure job with a big company, a comfortable house in the suburbs, and time for golfing and fishing. There are no great resolves in this. He wanted to be safe from being called "subversive." (The galloping senator from Wisconsin should feel a glow of pride in this.) So he is careful about his opinions and expressions.

And furthermore the article also states that we have the **oldest** young generation we have ever had,



Synod Youth Advisor

lower half of that poster were four smaller pictures—the first was that of a young college graduate, wearing the cap and gown; the second was an instrument; then a dollar bill; and last a little child. The accusing question struck me in the face, "What hast thou given for me?" There is the young man with talent—the instrument—, wealth, and his loved ones, and God asks us "WHAT HAST THOU GIVEN FOR ME?"

"Go ye therefore. . . . And lo, I am with you always, even unto the end of the world." What a glorious promise! Yet, are we worthy of that great, unswerving love of the Christ? "WHAT HAVE WE GIVEN?" other than thought to the question "How much can I make on that deal?—is it worth it?—and how much will it cost me? ? ?"

In closing, may I quote from Robert Burns again when he says:

"Then let us pray that come it may,
As come it will for a' that,
That sense and worth o'er a' the earth
May bear the prize for a' that.
For a' that and a' that,
It's comin' yet for a' that,
That man to man the world o'er
Shall brothers be for a' that."

Teach us, God, that we may brothers be "for a' that!"
Amen.

Marie M. Hald.

because it does not complain or place blame upon anyone or anything specifically. It knows that . . . the fact of this world is war, uncertainty, the need for work, courage, sacrifice. Nobody likes that fact. But youth does not blame that fact on its parents dropping the ball. In real life, youth seems to know, people always drop the ball. Youth today has little cynicism, because it never hoped for much."

There is little of the "devil may care" attitude that was the rage in the "twenties" when it was the fashion to debunk everyone and everything, when nothing was sacred. And we know something of that attitude's after-effects now.

What an eighteen year old, Robert L. West, of Atlanta, Georgia, is quoted as having said in a young people's Bible study group, is significant. After having read the text, (Luke 9:20-27 "... and he rejected of the elders. . .") he proceeded to expound on the subject, the job of youth today. **"Unless we, the young people of today, go to work, we're going to lose in the end. This symbol (the Cross) has stood for thousands of years. To us today it stands for sacrifice, the greatest sacrifice that He made for us . . . And it stands for a call, a call to work But we're afraid to take on something if we have to call on God to do it. We're ready to do anything if we can handle it with our own two hands. But we're afraid to try something too big, a job that takes God's help This place should be filled As we stand in front of this cross, lift up our shamed hearts to the work that is ours"**

This is a profound appeal to the younger generation from one of its own. It is a statement that reveals how many of us feel, when we are challenged with work that seems to require more than we can safely handle by ourselves. So we become super-conservative. Instead of saying "nothing ventured, nothing gained," we are tempted to say "nothing ventured, nothing lost." This changes only one word. But the change is drastic nevertheless.

This conservative attitude is part of the reason so many of our capable young people find it impossible to commit themselves to work in the Christian ministry. Right now we feel the need keenly for Christian ministers in our Synod. But the feeling of inadequacy, of not being able to handle such a demanding vocation safely, causes many to give up the challenge in favor of a less demanding and more safe calling.

It is said that the younger generation is looking for a faith, feels the need to believe.

Accept the challenge, young people, which the theme for 1954 offers you and the rest of us, that **"Christ calls for Unity and Service."** Pursue that challenge, and discover for yourselves that there is nothing cut and dried about it, and that there is a strength which is greater than ourselves, that we can learn to rely upon.

Harald "Brun" Petersen.

Homes In New Homelands

By Rev. Paul C. Empie, D. D.

Homelessness, one of the great problems of our time, has overtaken millions upon millions of people. While the eventual establishment of refugees in the countries of their first asylum probably must constitute the life solution for most of these homeless ones, this cannot be the only answer.

Immigration to lands of opportunity must draw off some of the refugees so that countries of first asylum can survive the staggering economic, social and political problems created by their millions. Immigration has been and must continue to be a safety valve which gives outlet and opportunity for some of the dispossessed and the same time provides a little more breathing space (and work and housing opportunity) for the majority who must stay behind.

Five years ago statistical reports from overseas showed there were 10,000,000 refugees in Western Europe. Today, after five years of "open doors" in many lands, there are 10,000,000 refugees in West Germany alone. And the number is increasing every day.

It is a significant development in the history of the social strength of our time, that the great religious groups of the Western World have seen and faced magnificently the problem of the European refugee. From Protestants, Orthodox, Catholics and Jews alike understanding help has gone to the refugees wherever they are. Particularly outstanding is the fact that the religious groups have been during the last seven years the great motivating force in the resettling of families in new homelands around the world. Even as in the past centuries the Church in the hour of need gave leadership in preservation of the arts, in education, and in care of the infirm and helpless; so today in the era of homelessness, the Church is giving leadership in the search for and establishment of new homes in new homelands.

In the steady movement of populations during 1953, we have seen Ethnic German refugees working in the beet fields of Canada, Italian immigrants seeking their livelihood on the coffee plantations of Brazil, refugees from many European nations sailing for Australia, and a modest but steady flow to the United States of refugees who have American friends or relatives to sponsor them. While the movement of European immigration has been primarily to Canada, Australia, Brazil and the United States, many other countries of the world have played their parts as host countries. Among them, Venezuela, Chile, Argentina, South Africa and Israel have all received considerable numbers of refugees.

In another part of the world the problem of Asian refugees, who greatly outnumber the European refugees, is more complex, and less susceptible to solution in this time of upheaval in the East; but the problem is there, to be met somehow when Asia can turn its attention to the millions of people displaced from Manchuria, India, Pakistan, Korea, China, Indo-China and other troubled lands of the East. These

people too must put down roots; sometime, somewhere.

The Asian problems of homelessness may or may not become the primary concern of American religious groups—but now, in 1953, it is to their Jewish Catholic, Orthodox, and Protestant brethren that the refugees of Europe must look for hope and opportunity.

And who are the Protestant and Orthodox refugees of today?

They are the people pouring into Berlin from East Germany; the minority groups of Ethnic Germans forced out from Roumania, Albania, Yugoslavia, Poland, Hungary, Czechoslovakia and the Baltic nations; the remaining Baltic refugees themselves whose countries are now being systematically repopulated with Russians and Mongolians; the Greeks made homeless by war and its aftermath and the earthquakes of last summer; and the Russians whose dispersal over the world since the Revolution is like unto the dispersal of the Jews of another era.

The majority of the homeless Protestants are Lutherans; the second largest group are the Orthodox; while most denominations known in America are represented among the rest. It is safe to say there are 6,000,000 Protestants and Orthodox refugees in Europe today. It is a conservative estimate that 1,000,000 of these should be resettled in other lands.

Let no one tell you that it is only the United States which has opened its doors to refugees. It is true that during the period 1948-52 the United States admitted 340,000 refugees to permanent residence in this country; but it is equally true that at the same time people were moving by the thousands into Canada, Australia, New Zealand, and Latin America. Also, at the same time, such war-stricken countries as France and England were continuing to receive those seeking for homes outside Germany, Austria, and Italy.

The United States has helped in feeding and clothing the world's refugees and in providing homes for 340,000 of them—but so have other nations—and the greatest impetus of all has been of self help. A high percentage of refugees are courageous and able people who have helped themselves.

In July of this year the Congress of the United States passed the Refugee Relief Act which will make possible the immigration of 209,000 more European refugees within the next three years, in addition to regularizing the status of 5,000 "visitors" already here. At least half of the groups named in the Act are Protestant and Orthodox—and for these Protestant and Orthodox Churches of America have a great responsibility.

The Act is so written that refugees cannot come of their own free will. They must have help—the help of a promised job and housing and a guarantee they will not become public charges.

Whether the Act fails or succeeds will depend to a large extent upon whether the churches enter upon

(Continued on Page 12)

Christ Calls To Unity And Service

YOUTH EMPHASIS WEEK

In an old English ballad, we find words very similar to these:

"I know where I'm going;
I know who's going with me;
But goodness knows who I'm going to marry."

Those are typical words of youth. For youth is going places. Where it will go depends upon the leadership it follows. This brief article is addressed to Christian youth, because Christian youth holds the hope of the future in its hands.

It goes without saying that the highest call is that of our Master, who "calls us o'er the tumult of life's

wild, restless sea." As the theme for Youth Sunday phrases it, Christ calls to Unity and Service. He calls for **commitment**—that we decide early in life to serve Him, **regardless of our vocation**. There are so many vocations which can be Christian, and in which we can bear a Christian witness by our very being there and being what we are. You can be a Christian farmer, a Christian homemaker, a Christian secretary, a Christian businessman, a Christian engineer, a Christian chemist, a Christian physicist, a Christian teacher, a Christian doctor, a Christian nurse, a Christian missionary, a Christian pastor. We would do well to look occasionally at the doctrine of the Christian vocation as it is given to us by Martin Luther. The call is to full-life Christian service, regardless of vocation.

It was the apostle Paul who said, "For living to me means simply 'Christ'" (Philippians 1:21 — Phillips). And I believe we have all heard some version of the story of the shoemaker who was asked what his business was, and who said it was being a Christian. It was not until some further conversation that the questioner found his means of livelihood to be that of making shoes. As E. W. Mueller has said, if a person can wash dishes to the glory of God, it makes all the difference in the world.

And so the call comes, "Commit your life to Christ." Commitment may well come in adolescence. You may not yet know just how you're going to make your livelihood, but you know you're going to serve the Lord. The final decision as to the place of Christian service may not come until after years of study, or years of trial and error. It is the commitment which is important; if the commitment is there, the proper decision will come in time.

Christ calls to unity and service. In our generation we are seeing a great deal of unification of churches. But underlying unification must be a feeling of unity, unity in faith in Jesus Christ as Lord and Savior, unity in service to Him through service to our fellow men. Christ calls. Youth must answer. You as an individual must answer. Your words may be different, but it is my hope for you that your thoughts may include the ideas in the spiritual song,

O Jesus, Lord and Savior,
I give myself to Thee,
For Thou in Thine atonement,
Didst give thyself for me.
I own no other Master;
My heart shall be Thy throne,
My life I give, henceforth to live,
O Christ, for Thee alone.

W. Clayton Nielsen.



Holy Cross Lutheran Church of Davenport, Iowa, and Trinity Lutheran Church of Cedar Rapids, Iowa, participated in Christmas festivities in their communities by preparing the above floats emphasizing the Christ-centered purpose of Christmas. Music for "O Little Town of Bethlehem" was played from the inside the Holy Cross church float.

The Synod Board has just announced that the Annual Convention in August will be held in Cedar Falls, Iowa.

Our Hopes — And God's Plans

By ROBERT McAFEE BROWN

Anyone who has heard that the forthcoming assembly of the World Council of Churches is to be held this summer at Evanston, is likely to be aware that the theme of the Assembly centers around "Christian hope." He reads, speaks, and hears about "hope," or "Christian hope" or even (though he probably doesn't understand it) "eschatological hope." He may not be aware of just what this means. And he is in real danger of a grievous misunderstanding of the theme: of the tendency to feel that when we talk about Christian hope we are talking about **our** hopes. These may be very legitimate, very high-minded, very "Christian" hopes—thinks like world peace, disarmament, a solution to the difficult situation in South Africa, or even a solution to the difficult situation on E. Main Street where we live and are in hot water with our neighbors. And we are inclined to think that to believe in Christian hope is to believe that these hopes of ours are somehow going to be realized, because they are (presumably) inspired by the most unselfish and Christian motivations.

And it is precisely this thing which we are not allowed to do.

We are not allowed to take our own hopes, ideals and goals, and assume that they are the equivalent of God's will or God's plans. It is quite possible and often quite probable that we are hoping for the wrong things, or that we are hoping for certain achievements in ways which are not consonant with God's plans for those achievements. The more we examine our lives and our actions in the light of Biblical faith, the more we must see that there are always large clashes and conflicts between what we hope for—and what God wills.

What does this mean for us? Does it mean that we are to give up hoping, or that we are to cease trying to do "significant things" because they may be contrary to God's purposes?

Not at all.

What it does mean is something like this. In a given situation (and you must supply your own context, such as the fight for civil liberties, the goal of world peace, the coming election to the school board, or whatever) when we have determined to pursue a course of action which seems to us, as clearly as we can discern, to be God's will for us, we must go "all out" and do all that we can, realizing as we do it, that one of three things may happen.

First, it is possible that this may be one of those blessed occasions in which what we propose in God's name is close enough to God's actual purposes so that he can make significant use directly of what we do. When this happens to Christians, they know for themselves what it means to talk of being empowered by the Holy Spirit. They are able and willing to forge ahead at personal risk to themselves because they are caught up in something which is much more im-

portant than themselves. They can read the second chapter of Acts, the story of Pentecost, and know that it is true, because it has miraculously become true for them.

Secondly, however, it may be an occasion when what we do is directly contrary to God's will for us or for that situation, and that the very best that we can offer to God has to be rejected, and perhaps rejected very decisively, in a way that is painful and humiliating to us and which hurts us very deeply. In such a situation it is clear that our hopes for the situation were a far cry from God's plans, and we have to learn this lesson the hard way. This need not mean that we are forsaken or rejected by God. The situation can be one in which we come to know something of the power of the Holy Spirit, also, as we are made to realize that sometimes, in order to love and in the very act of loving, God must first wound. His very rejection of our "best" may be His way of showing His deep and concerned love for us. Christians who have been through such an experience know what this means, and realize that their Protestant forebears were not simply engaging in theological double-talk when they spoke of God's wrath as the "other side" of His love, and not separable from it.

Thirdly, it may be that God will take our "hopes," our efforts, and use them for His own good purposes in ways that we simply do not (at that time, anyway) understand. We have done our "best," and it has failed to "accomplish" anything. And yet it may turn out in the providential ordering of God's ways that our own apparent failure was just what was needed to make God's will become a reality in that situation. Thus it may be the case that the Christian will spend his time futilely "banging his head against the wall" and not succeeding apparently, in making a single dent. All he may have for his efforts is a bloody brow, and a sense of profound discouragement. What he hoped to accomplish is not accomplished. The goals toward which he was working are not achieved. And yet it may still be the case, that in dashing that Christian's own hopes, God was fulfilling His own plans, in ways that went far beyond anything the Christian could imagine or know. For such Christians also, the experience of Pentecost, the descent of the Holy Spirit, is a reality, for they become empowered by God to work when the odds are absolutely overwhelming, when there is no sign of victory or even encouragement, and yet when they know that they must continue steadfast unto the end, even if the end be utter darkness.

Surely it is in such situations as these, which are the lot of most of us, that the true meaning of the Evanston theme comes home most clearly. For the Biblical faith which the Evanston assembly will seek to expound, reminds us that it is not **our** hopes which are the hope of the world, but **Christ** who is the hope of the world. It reminds us that we must not put

A Call to Christian Stewardship

It was indeed a privilege to attend the fourth annual Lutheran Stewardship Conference January 7 and 8 at Hotel Curtis, Minneapolis, Minnesota. The Rev. Raymond Olsen (ELC) was the chairman of the meeting. The agenda was well organized and challenging. The approximately thirty participants represented nine Lutheran synods. All of them, in one capacity or other, direct the stewardship program of their particular church body.

It is always challenging to be among leaders. That is one of the reasons we like church conventions. Furthermore it is stimulating.

all our trust in the assurance of easy and immediate solutions to difficult and constantly present problems, since this same Christ who is our hope was also repudiated, rejected, spurned and destroyed by men. But it reminds us that this same beaten and defeated Christ is also the risen Christ, whom neither sin could finally defeat nor death hold in the grave, and that God has resources for conquering both of those deadly enemies.

Consequently, it is in that sort of "framework" that we must see our hopes—and God's plans. Our hopes may not seem to get very far: we may work for world peace and get involved in world war; we may work for racial justice and stir up racial bigots; we may strive for international understanding and build up international ill-will. Our own hopes are clearly a very flimsy framework within which to live our lives.

But we must also believe that out of this cataclysmic torture to which our age is being subjected, the purposes of God are being hammered out, that He is able to make use of our imperfect attempts, to pick up and transform and purge our weak efforts, remoulding and refashioning them for his own long, over-arching purposes—purposes which may see no (apparent) achievement in our day, or in any man's day, but which in the fulness of His own time, God will make manifest.

That, therefore, is the basis within which we must live in such days as these. That is what can give "meaning" to fighting for civil liberties with the result that we are slandered or "labeled;" to worshipping God in times when God seems to have disappeared; to engaging in political activity when politics seems to have become a jungle swamp; to doing all the thousand and one things we are called upon to do and which, even in the doing of them, seem futile and useless, since so much is stacked upon the other side. The Christian hope is not in these things, but in the hope that God in Christ redeems these things and uses them, in ways beyond our imagining or control, for His own good purposes.

We listened with deep interest to the Rev. Carl Mau (ALC) who addressed us twice. Pastor Mau is a member of the Lutheran World Federation staff in Germany, residing in Hannover. The past three years he has been supervising Inter-Church Aid, a part of the function of the Department of Lutheran World Service. As such, this young man has spent much time in interpreting stewardship in the German churches.

His first address gave us a picture of the average German Lutheran church and pastor. There are about 7,000 members to a parish. The church may seat about 800. Fortunate indeed is the parish where 10 per cent of the members attend church for regular services. Usually only 5 per cent are present on any one Sunday. (In Hamborg 1 per cent.) What is our ratio of seating capacity and attendance? Ever figured it out?

In so large a parish there may be 4-5 funerals a week, several baptisms and weddings. The confirmation class is usually so large that it must be divided into sections, ca. sixty to a class. This means that the pastor devotes an hour a day, five days a week to this class work. Furthermore the pastor teaches or leads a Bible class in the vocational school. The sermons he prepares are always scholarly and theologically sound, but to an American, seem remote from personal needs. The pastor keeps the extensive church records and is frequently overseer of the land attached to the church. Therefore there is no time, except incidentally for pastoral counseling (Sjælesorg).

This results in the church becoming to the members a necessary, but quite impersonal institution. There is no one to give you a friendly greeting Sunday morning, no ushers, no personal greeting from the pastor. The "Klinkeposen" (collection bag) is passed without a challenge from the pastor. An offering box is placed at the back of the church with some special cause posted upon it. But there is no vision of the total work of the church, nor is there any particular information given about it.

Much of this information sounded very familiar to me. We are not too far removed from this European tradition. Many of our members still regard the church quite impersonally. We use the services of the church more from a sense of duty than from a feeling of personal assurance.

What are the German Lutherans doing about it? What is happening on the American scene?

(To be continued)

Marietta Strandskov.

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Paging Youth

ESPECIALLY OF OUR A. E. L. Y. F.

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What's In A Name?

In our time it has become the established custom to give a child the family name of the father, just as it is customary for the wife to assume the family name of the husband. The result is that, while parents usually give much thought to the given name a child is to bear, the family name is simply passed along. But, established though they may be, family names are not always as uninteresting as they might seem. Many of them have quite interesting origins and often yield descriptive translations. In this respect, Scandinavian names are among the most interesting.

There was a time, during the Viking age, when Scandinavian names were often quite colorful and descriptive in a most unflattering manner. Most people of Scandinavian background have at one time or another heard of Vikings with such names as Harold Bluetooth, Ivar Horsetail and Ketill Flatnose.

As the Scandinavians became more settled and the need for family names arose, names became less colorful. In many cases the patrynomic system of adding "sen" or "son" to the father's given name was used. Thus, the son of Peter took as his family name Petersen; the son of Jens became a Jensen, and the son of Lars became a Larsen or a Larson. This fact is quite well known. Less well known, perhaps, is the fact that among the Norwegians, particularly, if the child was a daughter, "datter" was added to the father's name. Thus, to use the title of a well known novel by Sigrid Unset as an example, "Kristin Lavransdatter" indicates that Kristin was the daughter of Lavrans. This custom, widespread though it was in Norway, did not cross the ocean with the immigrants.

Those who bear the suffix "sen" or "son" on their names will know that to others it is often a source of confusion. They will be used to hearing, "is it 'on' or 'en'?" The reason for this is two-fold. First, there is the reason that while "sen" is common to Norway and Denmark, "son" is common to Sweden. Secondly, the matter is complicated by the fact that many who are of Norwegian or Danish ancestry have changed the "sen" in their names to "son" in order that their names might appear more American.

According to a 1929 estimate, ten of the most common two hundred American names are of Scandinavian

origin. Nine of these end in "sen" or "son". The lone exception is the name Beck. While this name has been common in England for centuries it is Scandinavian in origin and was brought to England and Scotland by the Vikings. Beck is a word for a small brook. In old Norse, it was "bekkr." It is still the ordinary word for a brook in parts of northern England.

The Norse and Danish Vikings brought other place and family names to England and Scotland. Barker comes from "borkr," bark of trees; Gunn, from Gunnar, a given name; Hawk, Hawkes, and perhaps also Hawkins, from "haukr," a hawk; Orme and Ormsby, from "ormr," a snake or worm; Swaine or Swayne, from "sveinn," a young boy.

The patrynomic system with its suffixes of "sen" and "datter" became rather too monotonous for some families and they escaped this monotony by adding to their given names other words as suffixes. These were often words that were descriptive of their farms. Typical of such suffixes are: "stad," place; "borg," castle; "dal" or "dahl," valley; "gaard," farm; "heimr," dwellings and fields around it, and "rud," clearing.

It was not until late in the nineteenth century that the process of taking hereditary names was completed in Sweden. The government issued lists of suggestions for attractive names. Many of these names are rather poetic and the syllables of which they are made up suggest a nature loving people. Among these syllables, which are often used as suffixes or coupled together are: "berg," for mountain; "blad," for leaf; "blom," for flower; "felt," for field; "gren," for branch; "holm," for islet; "kvist" often spelled "quist," for twig; "lund," for a clump of trees; "ros," for rose; "strand," for shore; "strom," for stream. Names of trees also appear in many Swedish names as do also "nord," "soder," "oster" and "vester," for the cardinal points of the compass. Examples of such names taken from nature are: Soderblom, Osterlund, Dahlstrom, Holmgren, Soderberg and Blomberg.

What's in a name? In English it may appear rather prosaic and even difficult but in the country of its origin it may be quite descriptive and may even have a poetic ring.

Adapted by the Editor.

AELYF Doin's

The **Diamond Lake** group has set an "Operation India" goal of \$50.00 for itself for the current year. This group was also host to the **Ruthlon** young people's society at a Christmas party on December 26.

The **Ringsted YPS** had a hayride (it was to have been a sleighride but there was a lack of a basic item—snow) and Christmas party on December 28 at which the young people from the UELC and the Presbyterian churches in Ringsted were guests.

Our Women's Work

Editor

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

A Unique Birthday Party

It was a beautiful day, November 16, the birthday of our pastor's wife, Mrs. C. A. Stub. It has always been the custom of the Ladies and the Junior Guild to honor our pastor's wife with a gift and a party on her birthday. This year Mrs. Stub had graciously and thoughtfully suggested to have a silver tea and to give the donations to Cedarloo, instead of giving her a gift.

We often gather in our auditorium for Ladies' Aid meetings, lectures and social activities, and we always depart a little richer in spiritual blessings and understanding. So today was just another time to gather in our old meeting place, and yet it was different. A beautiful tea table with well lighted miniature churches at each end, a huge and colorful centerpiece of roses and mums, and tall candles aglow with a warm welcome to us all, attracted our attention. There were attractively arranged trays with a variety of foods. In front of the one church there was a silver bowl in which the offering was placed. Instead of rows of chairs as the usual setting, there were card tables with pretty cloths, and in the middle of each there was a small silver boat, properly anchored and filled with mints. This setting beckoned each one with a filled plate to find a chair and enjoy a good cup of coffee. After the coffee we heard an encouraging message from our neighbor pastor, Rev. H. O. Nielsen, on Home Mission work. We were happy to have Rev. Alfred Sorensen and his wife from Cedarloo with us. Rev. Sorensen told about the problems confronting them, but spoke optimistically of the progress made. We were reminded that we live in a rich and prosperous part of the world and for this reason we must never give up supporting places that are struggling for existence. Rev. Stub, Mrs. A. E. Sorensen and Mrs. Aksel Holst spoke briefly. During the course of the afternoon we sang, "Happy Birthday" to Mrs. Stub. We sincerely hope this little gathering will inspire others to have similar meetings with offerings for good causes. A nice sum was collected and given to Cedarloo.

Thank you Mrs. Stub for suggesting this kind of a meeting and for your unselfish attitude, expressed so simply in the words, "It is more blessed to give than to receive."

Mrs. Ernest E. Jepsen.

Fredsville, Iowa.

Women's Mission Society Receipts

JULY 1, 1953 TO JANUARY 1, 1954

For General Budget: Ladies of Danebod Danish Ladies' Aid, Tyler, Minn., \$14.75; Mission Study Group, Brush, Colo., \$10.00; Mrs. Minnie Mathiesen, Minneapolis, Minn., \$5.00; Trinity Ladies' Aid, Bronx, N. Y., \$10.00; Danish Ladies' Aid, Grayling, Mich., \$13.50; Collection at District IX annual meeting, \$35.92; Collec-

tion at District V annual meeting, \$28.20; Mission Study Group, Brush, Colo., \$25.00; Trinity Ladies' Aid, Wilbur, Wash., \$30.90; Danish Lutheran Guild and Ladies' Aid of Withee, Wis., \$18.25; Collection at District I convention, \$53.30.

Lutheran Ladies' Aid, Grant, Mich., \$12.50; Manistee, Mission Circle, Mich., \$30.00; Ladies' Aid, Brooklyn, N. Y., \$20.00; English and Danish Ladies' Aids, Askov, Minn., \$27.30; Ladies' Aid, Blue Heron, Canwood, Sask., Canada, \$5.00; Luther Memorial Ladies' Aid, Des Moines, Iowa, \$25.00; Bethesda Ladies' Aid, Newark, N. J., \$15.00; St. Ansgar's Ladies' Aid, Waterloo, Iowa, \$10.00; West Ladies' Aid, Cordova, Nebr., \$23.25; Hope Ladies' Aid, Ruthton, Minn., \$10.00; Ladies' Aid, Omaha, Nebr., \$19.50; Danish Ladies' Aid, Marinette, Wis., \$5.00; Ladies' Aid, Fredsville, Iowa, \$15.00; Danish Ladies' Aid, Danevang, Texas, \$5.00; American Lutheran Ladies' Aid, Junction City, Ore., \$20.00.

St. Peter's Ladies' Aid, Detroit, Mich., \$20.00; Danish Ladies' Aid, Gayville, S. D., \$8.50; Immanuel Danish Ladies' Aid, Kimballton, Iowa, \$10.00; Nain Lutheran Ladies' Aid, Newell, Iowa, \$35.00; Kronborg Ladies' Aid and Guild, Marquette, Nebr., \$25.00; Bethania Guild, Solvang, Calif., \$29.22; Sunshine Circle, Enumclaw, Wash., \$5.00; First Lutheran Ladies' Aid, Alden, Minn., \$25.00; Trinity Ladies' Aid, Bronx, N. Y., \$5.00; Bethania Guild, Racine, Wis., \$10.00; Ansgar Ladies' Aid, Pasadena, Calif., \$5.00; St. John's Danish Ladies' Aid, Hampton, Iowa, \$5.00; Danish Ladies' Aid, Junction City, Ore., \$10.00; Mrs. Mary W. Andersen, Van Nuys, Calif., \$5.00; Ladies' Aid, Viborg, S. D., \$9.00; Ladies' Aid, Tacoma, Wash., \$20.00; Ladies' Aid, Bridgeport, Conn., \$10.00. Total \$724.09.

For Home Mission: District VI convention, \$59.85; District III convention, \$28.00; District IV convention (for Cedarloo), \$67.78; District V convention, \$28.20; Joint luncheon of women's groups, Minneapolis, Minn., \$50.54; Danish Lutheran Guild and Ladies' Aid of Withee, Wis., \$18.25; Bethania Ladies' Aid, Ringsted, Iowa (for Cedarloo), \$40.00; Manistee, Mich., Mission Circle, \$10 (for Cedarloo); English and Danish Ladies' Aid, Askov, Minn., \$27.35; Bethesda Ladies' Aid, Newark, N. J., \$10.00; Annex Club, Seattle, Wash., \$25.00; Bethania Guild, Racine, Wis., \$20.00; Bethania Evening Circle, Racine, Wis., \$5.00. Total \$389.97.

For Solvang Lutheran Home Furnishings: Fredsville Ladies' Aid, Fredsville, Iowa, \$25.50; Annex Club, Seattle, Wash., \$20.00. Total \$45.50.

For Santal Mission: West Denmark and Bone Lake Ladies' Aids, \$65.96; District VII convention (earmarked for Riber's work), \$59.64. Total \$125.60.

In memory of Marie Nissen, Marquette, Nebr.—Kronborg Ladies' Aid, \$5.00.

District VII Nysted Project: District VII convention, \$59.64.

Church Extension Fund: WMS collection at national convention in Des Moines, Iowa, \$307.17.

(Continued on Page 12)

Greetings and Comments From Our Readers

Dec. 27, 1953

Dear Editor:

Having followed with considerable interest the progress made at Grand View College and Seminary and anticipating their future from various articles which have appeared from time to time in LUTHERAN TIDINGS I would like to make a few comments in connection with two articles which appeared in the Dec. 5, 1953 issue concerning the future of these two institutions. From these frank discussions it appears that the Board of Directors is faced with several problems which should be solved by some practical means—whereby both the Junior College and Seminary might benefit and if possible grow. When one considers the size of the Synod at large and the enrollment of both the College and the Seminary it would appear that both would benefit by co-operating with some other Synod in the operation of these two schools. In selecting a Synod to work with, it would seem practical to select one which could render the Junior College a service as well as this Synod providing students for their Seminary. From the discussion in the Tidings, it would appear that Plan Two¹ would be the solution to the Seminary situation. It doesn't seem practical to operate this school at its present site when it doesn't seem likely that the enrollment will justify the expense to provide the facilities necessary to operate an adequate training program.² This training could certainly be had at a far less cost by sending them to another Seminary. In regard to Grand View Junior College it would seem it could have a bright future with an added emphasis on the present curriculum. For example, the elementary teacher training program could be expanded to train more young people to fill a critical need for teachers in this state. The Seminary space could perhaps be used for the physical space needed. Having served as a public school administrator for a number of years, I can testify to the need for elementary teachers, those who serve grades one to eight. The school is in an ideal location to draw students from all sections of the state of Iowa. In order to increase the enrollment of the Junior College it would seem wise to secure the support of another Synod in attempting to interest new students. In negotiating with another Synod for the Seminary it would seem wise to select one which could aid in sending students to the Junior College. Of the three reported on in the Dec. 5 issue of TIDINGS, Augustana, Rock Island, Illinois, should be a good possibility in this respect. This Synod has sixty-three congregations in Iowa³ and not a college of its own in the state. This figure should seem large when one realizes that the A.E.L.C. had only eighty-one⁴ congregations in the United States and that Iowa is one of the two

states having the largest number of these parishes.⁵

From a practical standpoint, Augustana Seminary would be within driving distance of the synodical headquarters and would make supervision easier, since Grand View Seminary is to retain guidance and jurisdiction over its students, as well as ordain them. Augustana Seminary, located at Rock Island, would be within driving distance of several of the A.E.L.C. churches and could provide practical training in this area. Since the A.E.L.C. has discussed merger from time to time⁶ and has not as yet committed itself to any such merger it might be well not to become a constituent Synod obligated to the support of a specific Seminary. Augustana would provide superb training without a specific obligation, and yet retain local autonomy for A.E.L.C. theological candidates. The background of these two churches are similar in that they both have sprung from Scandinavian immigrants.

Having been a member of an Augustana congregation, in a community in which an A.E.L.C. church closed, I can testify that Augustana men are well trained and preach a conservative Lutheran Gospel. Several of these former A.E.L.C. members have since affiliated with this Augustana congregation, and would no doubt confirm this statement.

Again, the future of Grand View Junior College should be considered in these negotiations, and if it can be strengthened in the closing of the Seminary, if this should come, it should be a part of the future plans.

Sincerely, A Contributor.

5. Ibid, page 122.

6. LUTHERAN TIDINGS, Aug. 5, 1952, page 4.

Appreciation

We attended the dedication of the new chapel at Lutherland, near Tacoma, on Memorial day last May, lone representatives of the Danish church. After the services we stood outside in the sunshine talking with a group of acquaintances, and the recent death of a former Lutherland board member was mentioned. He was a fine man, well liked by everyone. When someone remarked that he had never missed a meeting of the board in the ten years that he had served, another man's record of perfect attendance during his thirteen years as treasurer was cited. Somehow that didn't seem to be nearly as important—he was still among the living! Why is it that people have to die before we are ready to acknowledge the good they have done—the records they have made?

I thought about it again the next day in church when I admired our organist's beautifully arranged white hair as I sat listening to the lovely music she coaxes out of our old organ. Someday, I thought, we'll lose her and then people will speak, and perhaps write, about her years of devoted service—they have been many—she has been organist at St. Paul's in Tacoma since she was only twelve years old. Thinking of all the hours she has spent pumping and playing the organ for church services, choir practice, funerals, weddings, I wondered why don't we—why don't I—thank her now while we still can, for what her music has meant to us? Why is it so hard to say thank you?

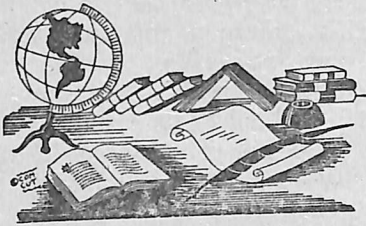
E. M.

1. LUTHERAN TIDINGS, Dec. 5, 1953, page 4.

2. LUTHERAN TIDINGS, Dec. 5, 1953, page 4.

3. Augustana Annual, 1953, page 101.

4. Stories From Our Church, Enok Mortensen, page 123.



OPINION AND COMMENT

SOME CONGREGATIONS, when they seek to call a minister, appoint a "pulpit committee" to do the investigating. This seems a practical solution to a difficult problem. Committees can usually work more efficiently and quickly than can an unwieldy congregational meeting. The congregation finally must do the actual calling, of course. The committee can contact prospective pastors, can meet with them and iron out uncertainties, and can even visit the present congregations of those pastors, if advisable. One thing bothers us about such a committee, however. Perhaps it is only a matter of terminology, but using the words "pulpit committee" seems to put too much stress on the preaching abilities of the prospective ministers. Too often, ministers are called almost wholly on the basis of their eloquence in the pulpit. This is not wholly bad, of course, but it does tend to put too much emphasis in one place; sometimes congregations fail to call very capable men because they are not entirely satisfied with their pulpit performance. In our churches, it is no accident that the pulpits are not placed in the center of the church, but at the side. Some churches, centering their emphasis entirely on the sermon in their worship, center the pulpits and omit an altar. Preaching is an important part of the function of the ministry, but it is not an altogether effective barometer of the capacity of a man to do good work. Traditionally, God's House is called, not a "house of preaching" but a "house of prayer."

SOME OF US are so curious about the coming into its own of atom power that we can hardly wait to see to what new uses it will be put. Lately, a great deal of publicity has been given to the use of atomic power to peaceful purposes. This is an exciting trend, and a welcome one. Alfred Noyes in a poem shows Galileo demonstrating his newly invented telescope to the rulers of the city, and the bearded old men explain, "This glass will give us great advantage in time of war!" That we have reacted in the same way with our newfound ability to split the atom is characteristic. Yet the peaceful uses of this amazing power are much more kindling to the imagination. A little cardboard railroad ticket contains enough power to drive the train a thousand miles. The boundaries and horizons of human possibility have been pushed back beyond our fondest hopes and wildest dreams. One thing disturbs us, however. Great influence and great economic investments are now tied up in other sources of power. Electric companies, steam-power producers, oil companies—how will they react to this new competitor? We must be prepared for a great deal of interference by those who jealously fear any new source of energy. Congress, The Atomic Energy Commission, the President—all will be deluged by lobbying peddlars of influence who will want atomic

energy kept out of competitive industry. We are in for a new kind of industrial revolution, and it probably will take generations before the adjustment can be made.

ALSO UNDER THE COMPULSION of competition, city pastors usually publish in advance their sermon topics for the following Sunday. It amused us to read of the following three subjects from a Presbyterian, a Baptist and a Lutheran Church, all announced for the same Sunday: "God Changes His Address." "Where Is He?" "He Is Here." It may or may not be significant that the answer was provided in a Lutheran Church!

THE TOTAL POPULATION of the world, according to recently published "Statistical Papers" by the United Nations, reveals the staggering fact that there are at present 2,456,000,000 persons living on this earth. Africa, Asia and the Soviet Union are not counted as accurately as the rest of the world, but the approximations are carefully estimated. Christianity, in a mere two thousand years, has spread its influence over great areas. It began with twelve. The task remaining to us seems overwhelming, but it is not proportionately large. We disciples of today need a continuing rededication of ourselves as new opportunities in foreign mission, home mission, and self-mission confront us. There is evidence in Europe and Asia already of a post-Communist mood which we should encourage and deepen. There is evidence in America of renewed interest in things churchly and, we hope, things spiritual.

FOUR OF THE EIGHT members of the co-operating National Lutheran Council are preparing the way for a merger involving almost two million Lutherans. The Evangelical Lutheran Church, the American Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church have laid plans for the merger which will now be considered this year at the various national conventions of these synods. Doctrinal agreement has already been reached, and organizational details now remain to be decided. Of special interest is the proposal that only one seminary would be maintained, with specialized branches here and there for specialized training of missionaries, etc. At present, there are six seminaries. If this plan is carried out, it is further evidence of the current trend to merge schools and institutions because of the high operating costs of our day.

As this goes to press, our own school board will be discussing this very thing, in a public meeting in Des Moines. If our Seminary at Grand View is discontinued by the convention this summer, we hope the decision will be reached not on grounds of high costs, not on grounds of practicality, not on grounds of following a "merger trend" seen in other groups, but on the basis of this one question: "How can we best train ministers for our own churches?" That this can be done outside our synod better than within seems gravely doubtful.

District II Church Workers' Conference

Edwin Hansen, pastor at Central Lutheran Church of Muskegon, Michigan, invited members of District II to have their workshop there. It was the first time for a number of us to see the recently constructed church, a beautiful place to worship.

Members and friends started to arrive early Friday evening. An informal devotional meeting was held at eight o'clock. Pastor John Christensen, minister from Ludington, Michigan, spoke, using for his text Eph. 2:10—"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

This was followed by fellowship and refreshments, (the group singing a hearty Happy Birthday to the Rev. Hansen).

Saturday morning, bright and early, we started the day with a "Singspiration" under the capable leadership of Pastor Hansen. Pastor James Lund, from Manistee, was chairman of a discussion on the topic: "Is your church promoting an adequate church program?" This was followed by a devotional period centered around the Good Shepherd theme with special musical setting by the Muskegon group. What an inspiration to see the happy faces of the Junior Choir as they sang their best for us.

We felt very fortunate to have Pastor Harold Riber with us. He made us more fully understand our place in the work of the Missions.

Perhaps the highlight of the workshop for the women was an all women's meeting with Mrs. Mary Riber as speaker. Her topic was "The Christian training of the Santal child and the native woman's part in it." She endeared herself into our hearts as we listened and learned more about the Santal child. From the discussion that followed, it was easily ascertained that henceforth many of the listeners will be more "mission minded." What took place at the assembly of church lay-men and pastors was not made known to the ladies.

Pastor Harry Anderson, of Marlette, used as his topic "Promoting greater lay activity in the church." This, too, was followed with a group discussion.

Pastor's Institute

The annual Pastor's Institute conducted by Grand View Seminary will be held April 27-29, beginning Tuesday at 2 p. m. and ending Thursday with a two o'clock meeting. The invited speakers this year are Professor Jaroslav Pelikan of the Divinity School of the University of Chicago, and Professor, President-Emeritus, Paul H. Roth of Northwestern Lutheran Theological Seminary, Minneapolis, Minn. The rest of the program will be in the hands of the staff of Grand View Seminary and it will be announced in detail later. We invite all our pastors to come and we urge that church councils both encourage and assist their pastors to take part.

J. Knudsen, Dean,
Grand View Seminary.

During the recess periods we had access to a table of Sunday School materials arranged and supervised by Miss Reeta Peterson, from Greenville.

The afternoon closed with a panel discussion on "The work of the Sunday School." The panel was under the charge of Pastor Peter Thomsen. A layman, two teachers, and two parents participated on the panel.

After the supper hour, Pastor John Christensen presented the film "The Power of God." Thus ended another worship. I am certain that all those attending express with me our heartfelt gratitude and appreciation for the wonderful hospitality and friendliness shown by the Muskegon congregation. Returning to our respective Sunday Schools, we had the inspiration to: "Make duty a joy, and work a duty."

—Correspondent.

Women's Mission Society Receipts

(Continued from Page 9)

Iowa Lutheran Welfare Society: District IV convention, \$67.78.

TOTAL RECEIPTS: \$1,724.75, plus cash on hand July 1, 1953, \$818.49, totals \$2,543.24. Thank you to all who have helped WMS work.

Mrs. Axel Kildegaard, Treas.
1443 Boyd
Des Moines 16, Iowa.

Homes In New Homelands

(Continued from Page 4)

the refugee program from the high motive of brotherly love.

The requirements for sponsorship under the Refugee Relief Act are not simple, nor easy. They are "tough." There were isolationists in Congress who—failing to defeat the bill—wrote into it requirements which could defeat it unless people of good will rally to the cause of the refugees with a Christian determination that will overcome all obstacles.

Will the Churches of America respond to this call?

We believe they will. We believe that sponsors will send offers of employment and housing and—backed by congregations, brotherhoods, Ladies' Aids and other Church organizations—will guarantee that refugee immigrants entering the United States will not become public charges. We believe the churches will provide the necessary funds to select and welcome them.

We believe that the Greeks, Germans, Roumanians, Hungarians, Russians, Balts, and Dutch who come will enrich our Churches, and our society. They and their children will become bulwarks against oppression—for they know from their own lives what happens when men are no longer free.

Perhaps in our generation—or the next—the problem of mass homelessness can be met. If so, men and women can again look up and build for themselves lives which embrace some of their highest needs. But it remains for our churches to say whether 100,000 Protestant and Orthodox refugees may find not only asylum, but homes and new life in America within the next three years.

Grand View College And Our Youth

We Do Play Basketball At Grand View and What's More, We Win!

In a note handed to your Reporting Freshman by Dr. Nielsen very recently, there was a lot of information about our latest games, some of which we shall try to tell you about. It seems that the coach, Mr. Mortensen, and some of the students have been asked by their hometown folks whether the college is ashamed of its record in basketball. A thousand times NO! There are times we are so proud of the team that we almost burst at the seams, but we do feel that we have had a problem in reporting games, and then having our Lutheran Tidings readers get the information three weeks later, when it is no longer news. But, anyway, here goes.

Our coach writes: "We returned from Marshalltown Saturday night, January 2nd, with the championship trophy from the Shriners' Invitational Tournament. The first night we won from the host school by a 75-54 count. In the finals we defeated Webster City 63-50." (The trophy is a beauty, and there isn't a person on the campus who isn't very proud of the record our team AND coach have made.)

Two of the most exciting games I have ever seen, took place on the 8th and 9th of this month at North High School. The first one was played with Ellsworth and we won by a 61-57 score. It was a fast moving game with just the right amount of suspense to keep us all on edge. The Saturday game was with the undefeated Muscatine team, and though it hurts to have to report that we left them undefeated that night, we are still proud to say that our team outplayed them throughout the game, and their win came as the result of a play made by Muscatine in the last ten seconds of the game. The score was 51-50. As of January 7, Egon Ellgaard, Co-Captain, had tallied 209 points in the ten contests, in which he had played. Coach Mortensen writes: "He has been hitting at an amazing 50.2 per cent, netting 82 of the 163 basket attempts." (I suppose that I need not point out that even this information is no longer new since Egon Ellgaard played a couple "bang-up" good games reported above.) We hope this puts us in the good graces of our coach, and also covers what we neglected to cover in our writings for L. T. We want to tell the world that

our team is **good** and we're proud of each and every player. It is wonderful to have a few outstanding players, and it is even more important to have such fine teamwork that each player responds as he should.

Our very excellent choir received a little publicity in the publication of the Iowa Federation of Music Clubs, "Music Notes." There was, however, a misprint in the date of the choir's appearance in Orchestra Hall in Chicago. The date of this appearance is April 25. We do hope our friends residing in the Chicagoland area will remember, and come out to hear us. We are really quite thrilled that we are to sing before the Chicago Sunday Evening Club audience, and promise to do a good job.

College seems to be a succession of important dates, so we might as well mention a couple of them here. (No, they aren't the "boy meets girl" kind, but important none-the-less.) You have already heard that the **Studenterfest** plans are shaping up beautifully (we hope), and you also know that the dates are **May 15 and 16**, but we want to impress upon you that these dates should be important to you. Our plan is to entertain you royally, so we'll be seeing you in just four months!

So long until Semester II.

R. F.

Youth Plays Host —Youth Emphasis Week—

CHICAGO — (NCC) — American Christian youth will play host to 40,000 foreign students now in American colleges and universities in thousands of U. S. churches during the eleventh annual observance of Youth Week January 31 to February 7, 1954.

Sponsored by the United Christian Youth Movement, the youth arm of the National Council of Churches Youth Week is the largest Protestant youth observance in North America. This year's theme of "So Send I You" is intended as a challenge to Christian youth (1) to discover their responsibilities as world Christian citizens in a world filled with war and tension, and (2) to strengthen and enrich their activities toward building world brotherhood in their own communities.

The national president of UCYM, Roderick French of LaGrande, Oregon, a student at Kenyon College, Gambier, Ohio, says, "Youth Week gives the young people of the churches an opportunity to express their concepts of world citizenship in concrete terms.

"As we study our own communities, we see that world citizenship begins where we live. We believe in the Christlike way and dedicate our daily lives to Christian living and to the sharing of this way with others."

The United Christian Youth Movement was formed in 1934 as an expres-

sion of cooperation among 38 Protestant church bodies, 39 state Christian youth councils or councils of churches, and 11 youth-serving agencies. Youth Week was initiated in 1944 by UCYM and the International Society of Christian Endeavor to give young people a concentrated period in which to declare their common faith and express it in community planning and action, and to provide an opportunity

1) to dramatize the place and purpose of youth in the program of the church and the community,

2) to build and strengthen a fellowship between adults and young people in the church,

3) to bring unchurched youth into active relationship with the church,

4) to express the basic oneness of all Christian groups in Jesus Christ.

The observance begins with a denominational or local church Youth Sunday January 31, includes midweek activities, and concludes with interdenominations or community Youth Sunday February 7. Youth will conduct services in hundreds of U. S. churches on these dates.

Related projects suggested to communities for the occasion include a Raiment Roundup, a collection of clothing to be shipped overseas with the help of Church World Service, another National Council unit; a Brotherhood Banquet for young people either related to or independent of the UCYM study project, "Open House to the World;" and Christ's Workday, whereby young people are asked to give a day's work to some approved project.

With the help of the youth departments of the World Council of Churches and the World Council of Christian Education, 35 projects in 26 countries have been approved. These include youth work camps in Japan, youth caravans in the Philippines, and leadership training schools in India.

Rev. A. Wilson Cheek, of Chicago, executive secretary of UCYM and executive director of youth work for the National Council's Division of Christian Education, says, "In a time when we are increasing our sensibility of world Christian citizenship, it is especially fitting that Protestant young people, in their observance of Youth Week, should focus their attention on the world mission of the church as symbolized by the theme, 'So Send I You'."

A radio show, "Assignment: The World," prepared by the Broadcasting and Film Commission of the National Council, will be heard during Youth Week over 252 stations in 43 states as part of the "Let There Be Light" series. A film strip, "I Found a New World," prepared by the audio-visual department of the National Council, will be shown in hundreds of churches as part of the observance.

UNICEF Committee Reports

—Youth Emphasis Week—

Over 1,200 groups in almost as many communities in 47 states, Hawaii and the Canal Zone have now reported to the United States Committee for UNICEF on the most unusual Halloween in the nation's history. This was the Trick or Treat project in which thousands of youngsters collected small coins, choosing to forego Halloween treats for themselves in order to help the world's underprivileged children through the United Nations Children's Fund. Preliminary reports indicate that over a million homes learned about UNICEF as a result of country-wide Halloween campaigns.

With approximately 1,000 centers still to be heard from, the total collection to date amounts to \$87,000. With this sum, UNICEF can buy enough powdered milk to give almost 800,000 children a cup of milk a day for a week, or enough DDT to safeguard over 1,100,000 children against malaria, or enough vaccine to immunize about 2,000,000 against tuberculosis.

All over the country, churches, schools, youth groups, civic organizations and other associations organized the projects, with press, industry and municipal authorities contributing to their success. Hundreds of local newspapers and radio stations helped to publicize the campaigns. Stores made room for UNICEF window displays. City fathers not only permitted children to decorate streets and parks but often sounded fire sirens to give notice that collections were under way. Milk companies donated containers for the coins, and local bakeries provided Halloween party refreshments.

Evidence of the power of a penny when enough of them are channeled into a single effort, perhaps one-quarter of the funds raised by trick-or-treating for UNICEF is coming from spare pennies dug out of trouser pockets or change-purses in response to a child's plea. Churches in Glasow, Montana, for example, counted 5,300 pennies among the coins that made up their children's collection of \$135.00. The largest single amount sent in to date is \$1,842.93 collected by the children of Melrose, Massachusetts. Equally heartwarming, however, was a contribution from two children in Verona, New Jersey—80 cents, the smallest donation so far received.

"I had a better Halloween than I've ever had," wrote a youngster from Ames, Iowa. Letters from all over the country express the delight children take in helping others less fortunate than themselves, and request, as did the children of a Crystal City, Texas, church, that their contributions be used "to do good work wherever there is want."

In This Issue. . . .

Dr. Paul Empie, is Director of National Lutheran Council, and chairman of Lutheran World Federation Commission on World Service.

Dr. Robert McAfee Brown is Auburn Assistant Professor of Systematic Theology and Philosophy of Religion at Union Seminary, New York.

Pastor Harald Petersen is the Synod's Advisor to Youth and has his pastorate in Luck, Wisconsin.

Pastor Clayton Nielsen is president of the American Evangelical Youth Fellowship of our Church, and lives in Withee, Wisconsin.

Marie Hald is columnist in "Child's Friend" magazine, and lives in Solvang, California.

Acknowledgement Of Receipts From The Synod Treasurer

For the month of December, 1953

Congregations:

Diamond Lake, Minn.	\$ 393.60
Hampton, Iowa	894.38
Grayling, Mich.	25.00
Fredsville, Iowa	540.50
Manistee, Mich.	117.00
Viborg, S. D.	469.13
Seattle, Wash.	77.13
Danevang, Texas	519.00
Askov, Minn.	695.73
Menominee, Mich.	34.22
Cedar Falls, Iowa	1,044.28
Brush, Colo.	86.50
Germania, Mich.	125.00
Kimballton, Iowa	1,208.92
Ringsted, Iowa	285.58
Marinette, Wis.	90.00
Detroit, Mich.	1,426.00
Perth Amboy, N. J.	352.38
Davey, Neb.	79.00
Bridgeport, Conn.	75.00
Des Moines, Iowa	279.95
Hartford, Conn.	187.65
Marquette, Neb.	1,224.00
Seattle, Wash.	60.11
Junction City, Ore.	532.00
Cozad, Neb.	276.00
Roscommon, Mich.	63.00
Lake Norden, S. D.	237.00
Portland, Me.	154.00
Trinity, Chicago, Ill.	194.68
Clinton, Iowa	238.43
Fresno, Calif.	203.00
Omaha, Neb.	164.00
West Denmark, Wis.	272.65
Cedar Falls, Iowa	82.00
Waterloo, Iowa	622.56
Tyler, Minn.	559.19
Ringsted, Iowa	205.03
Newell, Iowa	576.00
Racine, Wis.	896.26
Salinas, Calif.	148.00
Granly, Miss.	54.00
Minneapolis, Minn.	596.35
Montcalm Co., Mich.	526.75
Ruthton, Minn.	294.70

Home Mission:

Congregations:

Trinity, Chicago, Ill.	39.30
Wolters Corner, Wis.	5.25
Victory, Mich.	25.00
Montcalm Co., Mich.	21.00
Ladies' Aid, Gardner, Ill.	25.00
Danish L. Aid, Racine, Wis.	10.00
In memory of Paul C. Paulsen, Dwight, Ill., Mr. and Mrs. Calvin Bessey, Mr. and Mrs. Carl J. Andersen	5.00
In memory of C. W. Loding, Sidney Mission Group, Montcalm Co., Mich.	3.00

Cedarloo Mission:

Congregation: Cedar Falls Ia.	68.00
Annual Reports:	122.25

Lutheran Tidings:

Congregations:

Cedar Falls, Iowa	10.00
Montcalm Co., Mich.	28.50
Danish L. Aid, Tacoma, Wash.	5.00
Kirke og Folk:	10.30

Pension Fund:

Congregations:

St. Stephen's, Chicago, Ill.	97.00
Viborg, S. D.	18.87
Seattle, Wash.	144.86
Danevang, Texas	100.00
Cedar Falls, Iowa	41.00
Badger, S. D.	20.00
Lake Norden, S. D.	5.50
Kimballton, Iowa	122.55
Marinette, Wis.	33.00
Trinity, Chicago, Ill.	247.00
Hay Springs, Neb.	1.00
Troy, N. Y.	27.00
Montcalm Co., Mich.	22.00
Clinton, Iowa	105.00
Oak Hill Ladies' Aid, Iowa	10.00
Danish L. Aid, Marquette, Neb.	25.00
Marius G. Madsen, Seattle, Wash.	25.00
Ladies' Aid, Brooklyn, N. Y.	30.00
Ladies' Aid, Detroit, Mich.	15.00
Mr. and Mrs. H. C. Jacobsen, Seattle, Wash.	5.00
Kronborg Ladies' Aid, Neb.	25.00
Friendship Circle, Kimballton, Iowa	10.00
Ladies' Aid, Waterloo, Iowa	25.00
Friendship Circle, Los Angeles, Calif.	25.00
Ladies' Aid, Trinity, Chicago, Ill.	25.00
Hans Pedersen, Ruthton, Minn.	10.00

Pastor's Dues:

Rev. Thorvald Hansen	36.70
Rev. Harris Jespersen	44.66
Rev. Paul Wikman	53.70
Rev. Gordon Miller	30.16
Rev. J. Knudsen	48.25
Rev. Ernest D. Nielsen	40.00
Rev. Viggo Hansen	33.76
Rev. A. E. Farstrup	45.81
Rev. J. H. Jorgensen	3.50
Rev. Harold Ibsen	53.18

Grand View College:

Danish L. Aid, Racine, Wis.	10.00
Ladies' Aid, Exira, Iowa	10.00
Congregations:	
St. Stephen's, Chicago, Ill.	16.00
Trinity, Chicago, Ill.	63.65
Cedar Falls, Iowa	25.00

Montcalm Co., Mich.	10.00
Chicago Children's Home:	
Ladies' Aid, Oak Hill, Iowa	10.00
Lutheran Guild, Fredsville, Ia.	20.00
Ladies' Aid, Dagmar, Mont. --	15.00
Ladies' Aid, Fredsville, Iowa	20.00
Congregations:	
Cedar Falls, Iowa	30.00
Montcalm Co., Mich.	10.00
St. Stephen's, Chicago, Ill. --	5.00
Minneapolis, Minn.	10.00
West Church Sunday School, Cordova, Neb.	5.00
Ladies' Aid, Detroit, Mich. --	10.00
Danish L. Aid, Hampton, Iowa	5.00
Bethania L. Aid, Ringsted, Ia.	10.00
D. S. S. Lodge No. 7, Clinton, Iowa	5.00
Ladies' Aid, Gardner, Ill. --	10.00
Sunday School, Roscommon, Mich.	4.06
Sunday School, Kimballton Ia.	15.00
Friendship Circle, Kimballton, Iowa	15.00
Ladies' Aid, Kimballton, Iowa	15.00
Ladies' Aid, Waterloo, Iowa	10.00
Danish L. Aid, Racine, Wis. --	10.00
Bethania Guild, Racine, Wis.	10.00
In memory of Paul C. Paulsen, Dwight, Ill., Mr. and Mrs. Edw. Paasch, Dwight, Ill. --	5.00
Direct Receipts	337.96
Ladies' Aid, Exira, Iowa ----	10.00
Tyler Old People's Home:	
Congregation: Cedar Falls, Ia.	15.00
Ladies' Aid, Fredsville, Iowa	15.00
Ladies' Aid, Detroit, Mich. --	15.00
L. Aid, Diamond Lake, Minn.	10.00
Bethania L. Aid, Ringsted, Ia.	10.00
Friendship Circle, Kimballton, Iowa	5.00
Direct Receipts	125.50
Seamen's Mission:	
Ladies' Aid, Oak Hill, Iowa --	10.00
Ladies' Aid, Des Moines, Iowa	5.00
Ladies' Aid, Dagmar, Mont. --	20.00
Ladies' Aid, Fredsville, Iowa	15.00
Ladies' Aid, Tyler, Minn. ----	10.00
Ladies' Aid, Viborg, S. D. --	9.00
Ladies' Aid, Ludington, Mich.	5.00
Ladies' Aid, Detroit, Mich. --	15.00
Ladies' Aid, Bridgeport, Conn.	10.00
Ladies' Aid, Dwight, Ill. ----	10.00
Ladies' Aid, Ludington, Mich.	5.00
Ladies' Aid, Kimballton, Iowa	15.00
Ladies' Aid, Waterloo, Iowa --	15.00
Congregation: Cedar Falls, Ia.	20.00
Congregation: Wilbur, Wash.	10.00
Danish L. Aid, Hampton, Iowa	5.00
Danish L. Aid, Racine, Wis. --	10.00
Bethania L. Aid, Ringsted, Ia.	10.00
Bethania Guild, Solvang, Calif.	10.00
Bethania Guild, Racine, Wis.	10.00
Congregations:	
Minneapolis, Minn.	15.00
Montcalm Co., Mich.	2.00
President's Travel:	
Congregation: Granly, Miss. --	30.00
Congregation: Detroit, Mich. --	50.00
Incorrectly reported as re- ceipt to unassigned: Port- land, Me.	150.00
Watsonville, Calif.	15.00
(should have been L. W. A.)	

Previously acknowledged --	44,247.83
Total Budget Collection, 1953 --	\$64,493.76
Received For Items Outside of Budget:	
For Furniture, Solvang Lu- theran Home, Danish Ladies' Aid, Tacoma, Wash.	10.00
For Solvang Lutheran Home, Ladies' Aid, Waterloo, Iowa	10.00
For Lutheran Home Rescue Mission, Trinity Ladies' Aid, Chicago, Ill.	10.00
For Old People's Home, Des Moines, Iowa, In memory of Paul C. Paulsen, Dwight, Ill., Mr. and Mrs. B. E. Es- kildsen, Mr. and Mrs. Niels Eskildsen	10.00
Congregations:	
Montcalm Co., Mich.	5.00
Cedar Falls, Iowa	10.00
Lutheran Guild, Fredsville, Ia.	10.00
Ladies' Aid, Fredsville, Iowa	10.00
Ladies' Aid, Gardner, Ill. --	10.00
Friendship Circle, Kimballton, Iowa	5.00
Stewardship Film Fund:	
Congregation: Hartford, Conn.	25.00
Women's Mission Society:	
Danish L. Aid, Racine, Wis. --	10.00
Danish L. Aid, Tacoma, Wash.	20.00
Ladies' Aid, Viborg, S. D. ----	9.00
Ladies' Aid, Bridgeport, Conn.	10.00
Ladies, Aid, Enumclaw, Wash.	22.17
American Bible Society:	
Sunday School, Kimballton, Ia.	10.00
Cedarloo Home Mission Proj- ect:	
District 3 Convention	30.55
Ladies' Aid and Lutheran Guild, Fredsville, Iowa ----	68.51
Ladies' Aid, Fredsville, Iowa	25.00
Eben-Ezer Lutheran Home and Hospital:	
Congregations:	
Fredsville, Iowa	15.00
Trinity, Chicago, Ill.	43.60
Ludington, Mich.	27.75
Cedar Falls, Iowa	53.93
Ladies' Aid, Fredsville, Iowa	15.00
Bethania L. Aid, Ringsted, Ia.	5.00
Trinity L. Aid, Chicago, Ill. --	25.00
Ladies' Aid, Waterloo, Iowa --	10.00
Bethania Evening Circle, Ra- cine, Wis.	5.00
Lutheran World Action and Relief:	
Congregations:	
St. Stephen's, Chicago, Ill. --	56.50
Diamond Lake, Minn.	255.00
Des Moines, Iowa	268.80
Hampton, Iowa	174.30
Fredsville, Iowa	49.50
Manistee, Mich.	10.00
Viborg, S. D.	51.00
Trinity, Chicago, Ill.	186.00
Ludington, Mich.	2.00
Seattle, Wash.	84.00
Danevang, Texas	132.00
Danevang, Texas, Film	37.00
Menominee, Mich.	8.89
Cedar Falls, Iowa	568.05
Brush, Colo.	29.00

Fredsville, Iowa	64.00
Newell, Iowa	200.00
Kimballton, Iowa	474.60
Ringsted, Iowa	134.40
Portland, Me.	155.15
Davey, Neb.	54.00
Hampton, Iowa	17.60
Hartford, Conn.	125.00
Byram, Conn.	8.00
Junction City, Ore.	18.75
Cozad, Neb.	142.00
Roscommon, Mich.	40.00
Lake Norden, S. D.	6.00
Fresno, Calif.	58.00
West Denmark, Wis.	190.00
Waterloo, Iowa	324.31
Dwight, Ill.	15.39
Los Angeles, Calif.	233.95
Bridgeport, Conn.	215.00
Exira, Iowa	38.40
Grayling, Mich.	63.00
Askov, Minn.	181.20
Newark, N. J.	110.00
Racine, Wis.	202.50
Salinas, Calif.	50.00
Granly, Miss.	22.00
Watsonville, Calif.	15.00
Tacoma, Wash.	110.00
Montcalm Co., Mich.	168.35
Ruthton, Minn.	116.00
Niels J. Nielsen, Diamond Lake, Minn.	10.00
Bernice M. Nielsen, Diamond Lake, Minn.	5.00
Peter James, White, S. D. --	1.00
Mrs. Hans J. Nissen, Mar- quette, Neb.	2.00
Dewey Knibsen, Kimballton, Iowa	45.00
Ladies' Aid, Gardner, Ill. ----	10.00
Ladies' Aid, Seattle, Wash. --	25.00
Sunday School, Junction City, Ore.	68.05
Sunday School, Kimballton, Iowa	77.86
*Previously acknowledged --	9,504.22

\$15,212.77

*\$10.00 was credited to L. W. A. which should have been Santal Mission. In memory of Fred Johnson, Ringsted, Ia., from friends.

Church Extension:

Congregations:	
Grant, Mich.	1.00
Viborg, S. D.	18.88
Volmer, Mont.	2.00
Muskegon, Mich.	19.50
Waterloo, Iowa	30.00
Montcalm Co., Mich.	3.00
In memory of Paul C. Paulsen, Dwight, Ill., Mr. and Mrs. Charles Lauritzen	5.00
Mr. and Mrs. S. D. Sorensen	2.00
Rev. Alfred Jensen, Des Moines, Iowa	25.00

Last month under Home Mission should have read, In memory of Herluf Utoft, Tyler, Minn., from Mrs. Estella Stork, Fairmont, Minn. 2.00

Respectively submitted,

American Evangelical Lutheran Church,
Charles Lauritzen, Treas.

Santal Mission

Ernest Andersens, Chr. Bundgaards, Chr. Christensens, Einer Christensens, Carl Hansens, Karl Henrichsens, Mrs. Herman Jensen, Jim Jensens, Mrs. J. N. Jensen, Mrs. O. E. Jensen, Pete Jensens, Chris Jepsens, Niels Juels, Karl Kroghs, Peter Kroghs, Mrs. Walter Larsen, Oscar Laur-sens, Carl Mortensens, Kath-erine Nielsen, C. C. Nielsens, Chr. Olsens, Helene Pallesen, Jens Petersens, Johannes Pet-ersens, J. Reeves, George Schmidts, Marie Schmidt, Mathilde Thorup, and Melida Jorgensen	28.50
Danish Ladies' Aid, Marinette, Wis.	5.00
Friends (Thanksgiving at Halv-dan Johansens) Askov, Minn.	3.26
Mrs. C. W. Bidstrup, Des Moines, Iowa	5.00
Danish Ladies' Aid, Danevang, Texas	51.00
Soren H. Christensen, Portland, Me.	3.00
Bethlehem Cong., Askov, Minn.	35.12
Nathanael Congregation, Dag-mar, Mont.	20.00
Guiding Circle, Ringsted, Iowa	10.00
Andrew Christensen, New Hart-ford, Iowa	2.00
Danish L. Aid, Solvang, Calif.	15.00
A friend, Des Moines, Iowa	5.00
Mrs. L. Fenger, Des Moines, Ia.	1.00
Mrs. Minnie Mathisen, Des Moines, Iowa	5.00
Nain L. Aid, Newell, Iowa	40.00
Jens Jorgensens, Tyler, Minn.	5.00
Mrs. O. Jacobsen, Ithaca, N. Y.	7.00
First Luth. L. Aid, Alden, Minn.	20.00
Rev. Clayton Nielsen, Withee,	

Wis.	4.00
Danish L. Aid, Canwood, Can.	10.00
St. John's S. S., Cordova, Neb.	25.00
Mrs. Clare M. Keller, Viborg, S. D.	25.00
Our Savior's S. S., Viborg, S. D.	10.00
Our Savior's Luth. Congr., Viborg, S. D.	88.00
Trinity Guild, Chicago, Ill.	15.00
Volmer L. Aid, Dagmar, Mont.	15.00
Gayville Congr., Gayville, S. D.	24.83
Memorial Luth. Congr., Mar-inette, Wis.	18.00
Beth. L. Aid, Davey, Neb.	10.00
Carl Petersen, Ludington, Mich.	5.00
Dan. L. Aid, Gayville, S. D.	25.00
St. Peter's Dan. L. Aid, Detroit, Mich.	10.00
Jr. L. Aid, Grayling, Mich.	5.00
Rosenborg L. Aid, Lindsay, Neb.	10.00
Ladies' Aid, Omaha, Neb.	15.50
St. John's Congr., Ringsted, Ia.	41.75
Nain Congr., Newell, Iowa	28.50
Ladies' Aid Mission boxes, Diamond Lake, Minn.	23.00
Danish Lutheran Congregation, Detroit, Mich.	46.30
Herald Jensens, Kimballton, Ia.	5.00
Sunshine Circle, Enumclaw, Wash.	5.00
Rev. Garreds, Denmark, Kans.	5.00
Lutheran Guild, Salinas, Calif.	10.00
Kronborg L. Aid, Marquette, Neb.	25.00
Diamond Lake Congregation, Lake Benton, Minn.	30.75
S. H. Sorensens, Solvang, Calif.	5.00
Hope Luth. Congr., Ruthton, Minn.	35.85
Bethania Guild, Solvang, Calif.	10.00
Ida Christensen, Cedar Falls, Ia.	25.00
St. John's Congr., Hampton, Ia.	220.50
Emanuel's S. S., Los Angeles, Calif.	25.00
A Friend, Los Angeles, Calif.	25.00
Danish Lutheran Congregation, Gayville, S. D.	1.00
West Denmark L. Aid, Luck, Wis.	15.00
Juhl L. Aid, Marlette, Mich.	20.00
Fredsville S. S., Cedar Falls, Ia.	50.00
Chas. V. Mammen, Youngstown, Ohio	10.00
Alfred Jensens, Bridgeport, Conn.	2.00
Mrs. Marie Petersen, Solvang, Calif.	5.00
Bethany Luth. L. Aid, Badger, S. D.	5.00
Mrs. Emma Nielsen, Lake Nor-den, S. D.	5.00
St. John's L. Aid, Easton, Calif.	10.00
Hans Dixen, Ellensburg, Wash.	10.00
Ida and Alfred Larsen, Tyler, Minn.	10.00
Mrs. A. W. Andersen, Van Nuys, Calif.	5.00
Willie Jacobsens, Kimballton, Iowa	5.00
St. Ansgar's L. Aid, Pasadena, Calif.	5.00
Rev. J. P. Andreasens, Luck, Wis.	2.00

In memoriam for:

Mrs. Ane Fischer, Easton, Calif., by Mrs. Trine Olsen	5.00
Alexander Mouritsen, Culbert-son, Mont., by relatives and friends	40.00
Elna Pedersen, Askov, Minn., by Mrs. Sigurd Stovring	1.00
Chris. Godtfredsen by Leonard Heerst and Wm. T. Nielsens	2.00
Mrs. Melvina Olsen, Minneapo-lis, by Howard Petersens, Wilmar Petersens, Roy W. Petersens and Russel Chris-tensen and West Denmark L. Aid, Luck, Wis.	7.00
Mrs. Else Andersen, Newell, Iowa, by her children	10.00
Mrs. Molly Madsen, Tyler, Minn., by M. Gunnar Peter-sens	1.00
Mrs. Nis Schmidt, Newell, Iowa, H. P. Nielsen, Anton Buhls, Sigurd Kruse Family, Sigrid Ostergaard, Ingvor Buhls, and the Myron Bornhoffs, all of Tyler, Minn.	5.50

For Muriel Nielsen's and The Ribers' Work:

St. John's L. Aid, Cordova, Neb.	25.00
Germania L. Aid, Marlette, Mich.	25.00
Clara and Sine Petersen, Withee, Wis.	10.00
In memoriam for "Uncle" Niel-sen, Mercer, N. D., by Peter Nielsens, Tyler, Minn.	10.00

For a Child:

Lutheran Guild, Withee, Wis.	25.00
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Total for December -----\$2,064.94

Total for the year -----\$9,519.67

With sincere thanks to all givers. I rejoice as these funds are to be used in the furtherance of the Kingdom in India. May they be accompanied by our prayers.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa

NORTHWEST DANISH OLD PEOPLE'S HOME

For Oregon and Washington

After nine years service will the position as caretaker and/or manager be open March 1, 1954.

A Danish couple, not much past 50 years, and without small chil-dren will be preferred. There are 42-45 old people to serve. We have nurses and help.

Write about expected salary, and information to:

I. JENSEN, 1849 King St., Seattle 44, Washington

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

I am a member of the congregation at _____ January 20, 1954

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN
WITHEE, WIS. 5-1