

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Youth Sunday -- January 29

Thank God for Youth

Thank God for Youth with the strength to lift,
And the will to serve, and the heart to pray;
Thank God for the marvelous wonder-gift
Of Youth today.

There are paths to be straightened within our land;
There are darkened ways that have need of light,
Thank God for the Youth of earth who stand
 foursquare for right.

There is need for a vision of undimmed eyes;
There is need for hands that are clean and strong;
For backs that are straight, and hearts that are wise;
For lips with a song.

Thank God for Youth with its latent powers;
Thank God for the Youth that yet may bring
Out of these failures that have been ours
Some better thing.

—Grace Noll Crowell.

Confrontation

Dr. Johannes Knudsen

THE recurring problem of the minister who proclaims the gospel Sunday after Sunday is to make the gospel come to life for the men and women in the pews. The problem is most difficult, and the difficulty rises out of the very fact that he and his predecessors have done a good teaching job through many years. He is not faced with people who listen with rapt attention to hear a new and fascinating story about the love of God and the will of God such as missionaries are privileged to experience. He is faced with men and women who through his own efforts in Sunday school and in the pulpit have become quite familiar with almost every text he may quote and every illustration he may bring. They are not necessarily apathetic. They may be very eager to hear his sermon, and yet both they and he have to combat the deadening influence of familiarity and repetition. How often have we not experienced, both as preachers and as pew-sitters, that we have grave difficulty in making the gospel be vital and relevant.

What happens Sunday morning in the worship, what happens when the ministers ascend the pulpit to preach the gospel, can be stated simply as a confrontation with God. Let me hasten to say that we are confronted with God in Jesus Christ, in the gospel of salvation, in the church where we confess to the real presence of Christ, but it is not the confessional expression of this that I am interested in at the moment. Sometimes I am afraid that we are so taken up with doctrines of the church that we forget to penetrate to God or let Him penetrate to us. After all the ultimate goal is God, and the way to be with God is to be with God. It is God whom we confront, whom we meet, and who meets us in our Sunday morning worship, and it is the purpose of the sermon to make real and vital this confrontation.

I was up against this task last summer when I, according to the practice of our church, preached the pericope. Jesus met a young man who asked about the conditions of eternal life. A repartee ensued concerning the traditional Jewish approach of keeping the commandments. The young man had powers of insight, and he asked: What lack I yet? Jesus bluntly told him to give all his possessions away, and when the young man went sorrowfully away, Jesus made His famous statement of the impossibility of a rich man entering the kingdom of heaven, a striking bit of hyperbole yet nevertheless a deadly serious statement.

It is tempting in a sermon on this topic to expound on the significance of the law, on the need for sanctification and accomplishment, and even on the emphasis on "grace alone" that can legitimately be drawn from Jesus concluding statement that what is impossible for man is possible for God. No one could be justly criti-

cized for emphasizing any of these things or all of them, and yet we can speak of them in such a way that we miss the main significance of the situation for the young man and for us. What happened at that meeting and what should happen to us when we read the passage, privately or from the pulpit, and apply it to ourselves? The answer is simply that there was a confrontation of the young man with God, and the same confrontation must come in our experience, if the gospel passage is to be living and vital.

Some of the most important things in the gospel stories are those which are not told, or told only by indirection or implication. Behind the young man's question was a longing for God, for eternal life. What had brought it about, we do not know, and it is not too important in this connection. Perhaps it was the preaching of Jesus, perhaps it was the person of Jesus. At any rate, the young man was vitally concerned. What can I do? When we are face to face with God, the young man in the incarnate Christ, we with the Christ of the gospel, the question forces itself upon us, desperately, persistingly: What can I do? What can be done? It is always thus. The reality of the living God overwhelms us, draws us and judges us. Peter fell down before Jesus and cried out: Go away from me for I am a sinful man!

We feel that we must do something. We feel that we are utterly incompetent and incapable. What lack I yet? Jesus was not lenient in pressing the requirement upon the young man. Go sell everything. If at this point we are apt to breathe more easily, because riches do not torment us, we soon know in our hearts that this offers no way out for us. My sin may not be avarice, but I have a sin, or many sins, that are equally in the way. Are not pride and power, vanity and ambition, the besetting sin of ministers as well as of tycoons and politicians? Could not Jesus have said: It is just as difficult for a minister (or a professor) to get into the kingdom as it is to make loaves into loaves of bread? When we are face to face with God there is a demand upon us. What must I do? What lack I yet? These must become living vital questions for each and every one of us. They rise out of the confrontation.

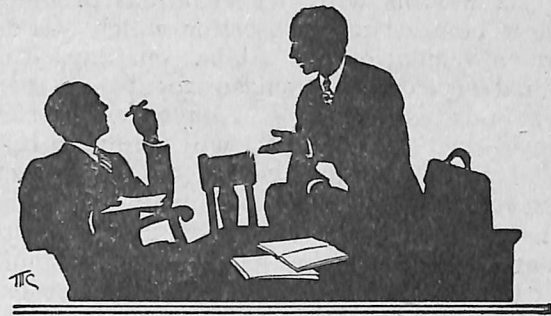
Thank God, Jesus added: What is impossible for man is possible for God. And thank God that Jesus Christ has achieved the impossible and that He has given us the great privilege of proclaiming the reality of His saving love and saving action. We have not only the grave reality of what shall I do? We have the glorious reality of the fact that God so loved the world. But also this must be a living word to us and through us when we are in the confines of the pulpit. There must be a real confrontation, not only with the judging God but also with the loving and forgiving God. In one way it is an impossible task to put this on the shoulders of a man who has preached every Sunday to people who have been familiar with the proclamation from their childhood. But in another way it is the greatest privilege of all. God grant that we may be alive to the gospel situation in which we find ourselves, and God grant His grace to preach His word as a living word.

Written for the Trinity Church Messenger of Chicago, Illinois, November, 1954

Many people do their tithing
when they

Make A Will

Jacob M. Lashly



MAKING a will is a unique and a stimulating experience. Have you ever made a will? The contemplation of such a step involves a new look at one's self in the light of those whom we expect to survive us. How we will appear to those we have left behind suddenly becomes important. A will speaks from the moment of death of the testator and constitutes the last revealing expression of his personality which he shall ever be privileged to project upon this earth. Modesty, vanity, prejudice, fear, strong family pride and affection, a sound sense of justice as between persons in equal positions, excessive tax-consciousness — may be and often are written into the will.

In these days of abundance a much larger percentage of the people comprising the vast middle interest have valuable possessions at the time of their death than at any other time in the history of our country. Many curious attitudes and unexpected postures in family relations are brought about by tax laws and regulations. An older man of my acquaintance, absorbed throughout his active life in business problems, had grown to consider his wife as an uninspiring burden rather to be endured than enjoyed, when suddenly he discovered that she would be entitled to one-half of his entire estate as her absolute property upon his death and that, moreover, this portion would be exempt from Federal Estate taxes. He would be powerless to change this by will; she had only to survive him to come into it. He could neither disinherit her nor inflict his opinions upon her by any threat of doing so. The effect of this discovery was surprising. He began to look upon her with a new and aroused interest. The event created an unbelievable revolution in her position. Quite suddenly she had become an important person in his life and affairs.

Recipients

One of the very first questions which the testator must decide is that of the persons to whom he shall choose to leave his property. Those having dependents will feel an obligation to continue their support. Even this procedure sometimes creates new problems. Occasionally generous parents have furnished a motive for their children to give up all thought of further work and to adopt lives of idleness or frivolity. Children of tender age may be endowed so generously by their deceased father or mother that they may never learn to work or even acquire a dependable education. Here and there an eccentric will leave a valuable estate to the use of cats, or dogs, or some whimsical or silly purpose. Maybe some old quarrel will be ventilated in the will with biting words. It is a strange and unaccountable fact that so small a percentage of

Christian people and church members leave legacies to their churches, and, surprisingly, this is true among substantial givers and faithful supporters of the church's work. Does this mean that the church has served its entire purpose for its members during their lives? Or is it to be supposed that the church will not need anything after its present members have gone?

Late Decisions

One of the difficult problems associated with will making arises when a late thinker decides to make his will on the very eve of his approaching death. It may be that his lawyer will be called to his home or to the hospital in the night. Of course, the mere fact that the testator may have to hurry to get it in ahead of the undertaker is not in all cases ground for impeachment of the will. The mind of the sick or injured person may be perfectly sound so far as concerns his knowledge of his property, its location and probable value; the names and relationship of the natural objects of his bounty. This is all that is required to admit the will to probate, and yet the very circumstances of the emergency may make the whole transaction fall far short of what might have satisfied the testator himself better had he attended to it in a normal and unhurried manner at a time when his emotions were not blurred by the overshadowing thought of his expected dissolution.

Sense of Humor

Then there are those persons who just cannot bring themselves to sit down and actually make a commitment. There is an atmosphere of finality about the ceremony of a formal signature with attesting witnesses, which turns some of them back at the very instant that their resolution seems to have reached the sticking point. I once had a client who had inherited an estate valued at more than a million dollars after taxes, and being childless was deeply concerned about her will. She enjoyed the feel of power through possession of her wealth to such an extent that it seemed to turn her completely sick even to think of parting with it, and somehow she had a vague impression that this would be the effect of disposing of it in her will. Then again she could not decide which ones among a goodly company of cousins she wished to favor. Some of them were as well endowed as she. As it happened, these were the ones she liked best. Those who were not rich already did not enjoy her admiration or confidence to the extent necessary to rate as beneficiaries of her estate and so were not considered. The lady struggled through a period of

Mr. Lashly, St. Louis Lawyer, is an outstanding Presbyterian layman. In 1940 he was president of the American Bar Association, and has represented our nation on several U. S. Commissions.

nearly six months with her vexatious problem until it came to be a veritable obsession which was destroying her enjoyment of life. At last one day, after both of us had repeatedly agonized about this seemingly unsolvable difficulty, I said, "I have found a solution." "Oh," said she, "tell me and I will surely be relieved." "Well," I said, "you just go ahead and die and take it with you" — Her sense of humor saved the day; after her first dazed look her eye began to twinkle and then the smile came. "I have been an old fool, haven't I?" I made no comment upon this observation, but up to that point the evidence did incline rather strongly in that direction. When we had finally completed her will, there were 17 charities and her local church, which she rarely attended, remembered; one tax-free trust for two church-sponsored colleges, to provide scholarships for talented and worthy students. Twice thereafter she added codicils to her will. The disposition of her estate became the greatest source of interest and happiness to her. There is no room for doubt that the will of this good lady transformed her life.

New Fortunes

The accumulation of great fortunes as an incident to the industrial revolution in America caused a change in the forms and purposes of will making. For the first time in the history of the race, testators, having fortunes so large that their disposition upon death became a grave problem, began to distribute them in public benefactions. Some of the industrial giants were buccaneers, imbued with the gambling spirit, seeking thrills through winning big stakes in the game of building a new nation; but not all. Carnegie Libraries; Rockefeller churches and institutions of culture, Ford Foundation endowments, to name a few, illustrate the new concept of the responsibilities which the holders of great wealth were beginning to feel.

In the era of Reconstruction following the war between the north and the south, many of these colossal fortunes were being trustee'd, or transferred by gift or will to Foundations, to carry on large-scale social developments for the relief of hard-pressed groups in ways not then considered within the scope of governmental power. The good works which they did and the monument which they build may yet be seen and enjoyed by a grateful posterity. But in the more recent economic revolution another change has come. Great fortunes cannot again be acquired by single individuals because of income taxes, and those which already have been amassed and not turned over to benevolent foundations are being broken up by death taxes. The governmental purpose in this is twofold: revenues for enormously expanded services of the government to the people, and social control.

Middle Interests

The balance of property is swinging to the large middle group, under a system which has supplanted the former one characterized by groups of very rich at the top, and more numerous groups of very poor at the bottom. Hundreds of corporations performing the manufacturing, processing and commercial work

of the nation are owned by stockholders in every home and hamlet in the land. General Motors has 460,000 and U. S. Steel 225,000 stockholders. These vast wealth concentrations are being operated by managers and experts, whose employers are distributed throughout all of the social levels of America. These are they who now must support and nourish the educational and religious institutions which no longer can look to the captains of industry or the barons of finance for endowments, or for current support.

Here is a responsibility which has shifted with the wealth, from the few to the many. The time is extremely critical and those to whom this stewardship has been given must come quickly to understand the situation and to act with vision and inspired purpose. Communism, as a belief and a social purpose, imposed by ruthless techniques of force and fear must be met and recognized as the greatest challenge to, and at once the greatest opportunity for the religious people of the world since the dawn of Christianity. Christian faith must be diffused, not for itself alone, but to consolidate and keep alive what Lincoln called "the principle it lives by, for man's vast future." The church lifted mankind out of barbarism and without it society would soon relapse into that condition. No

more convincing proof of this is needed than the brutality and lethal conspiracies which are the manifest fruits of godless Communism.

Tax Relief

In recognition of the wealth shifts of which I have spoken, the Federal Government has made provision in its tax program for the support of religious, educational and charitable institutions.

There is complete exemption from taxes of bequests to religious causes. The 20

per cent deduction on taxable income for charitable contributions was increased by Act of Congress in 1954 to **30 per cent**, where the extra 10 per cent consists of contributions to a church or association of churches, a tax-exempt educational institution, or an exempt hospital. Truly, tithing has been made easy.

Endless Blessing

To whom, or to what, then, shall a Christian leave his estate. Henry Shaw of St. Louis, in his will made in 1885, said that he "desired especially to carry out and provide for certain objects which have been the subject of thought, and labour, and care for many years past, more effectually than I have hereto done." He provided and endowed "Shaw's Garden" for the people of his city and for the world, as a perpetual expression of his love of beauty in nature. It was a magnificent benefaction which has given pleasure to thousands of beauty hungry people across the intervening years and will do so for other thousands in years to come. A bequest to a church endowment fund is like that. The tax-free gift is gathered up with others and administered by successive Boards of the church; the income poured into the stream of the church's benevolences in perpetuity. On through the years after the testator shall have laid down the implements of his work, his contribution, be it great

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"How," said one to Sir Walter Raleigh — of whom it was said he "could toil terribly" — "how do you accomplish so much, and in so short a time?" . . . "When I have anything to do, I go and do it," was the reply.

—Montesquieu

Ove R. Nielsen

Spaciousness of Mind and Things Around Us

"FAITH AND LIFE ADVANCE"

When Robert E. Sherwood and Bernard De Voto died in early November, the eminent Eric Sevareid spoke of these two exalted American writers as having had spaciousness of their minds. De Voto had responded to the sweep and spaciousness he saw in the West. Sherwood had responded to the sweep and spaciousness he had seen in men like Roosevelt and Churchill.

I like the word spaciousness. It implies large and ample, indefinitely great in extent, comprehensive and of vast or limitless expanse. When that word can be applied to describe the minds of men, such minds have been sufficient for all needs.

In at least one aspect, some members of the American Evangelical Lutheran Church can be characterized as having spaciousness of mind. We have generally been tolerant people in matters of social changes. Political horizons have been more than normally wide. Some kinds of suppression have been abhorred. Viewed as a whole, we have been intimate with our ideals and have often felt bewilderment when others have not shared them with equal fervor. In the few instances, when men and women catapulted into the vanguard of thought or action which made it necessary for them to work on the periphery of the Synod, or even beyond its perimeter, there has been general acceptance of their decisions and tolerance of their motives. This has been the instance in the field of education and general social service as well. Preaching in the American Evangelical Lutheran Church has seldom cramped the minds of its members. Occasionally it has even challenged them to "grand and noble visions."

Years ago we sang with unbounded enthusiasm about causes. The sweep and magnitude of a given cause would stir us deeply. Even only partial comprehension of a cause has been known to marshal our forces of emotion and intellect in its support. Through more than three-quarters of a century, we have repeatedly seen the grandeur of a forest, its million tree tops glistening in a morning or twilight setting, but too often we have failed to look closely at the individual trees comprising the forest. There is an adage that people cannot see the forest for trees. That is lamentable. It is equally deplorable when they do not see the trees for forest. That has been another aspect which has characterized us. Wittingly or unwittingly, we have usually seen the total picture but have neglected to familiarize ourselves with its individual parts.

The things around us have subsequently suffered. We have not properly focused our attention, action and resources on the requirements which have literally brushed against us seeking attention. Very basic and specific problems have been ignored while we have feasted our eyes on distant visions. We have voiced approval of the intangible on the far horizon, but have generally failed to endorse with our resources the

things which ultimately make distant visions actual reality, by supporting the things on our very doorstep which are fundamental and basic.

While members of some other Lutheran churches have recognized and concerned themselves with the immediate and necessary for the life and growth of the Church, Evangelism — Stewardship emphasis, we have been largely content with our traditional every Sunday worship service and giving of money generally acceptable to us as individuals, rather than by giving in terms of the actual needs of the Church. There are, of course, exceptions, but they have not been startling in numbers.

I have personally visited a few congregations in our synod where Evangelism and Stewardship have been properly emphasized, and have gained the impression that the Gospel of Christ is a vital and living force for its members, and that the individual soul is of inestimable value and worthy of salvation through Jesus Christ. I have visited others where quite the opposite circumstance seemed to prevail. A former foreign missionary told me recently of how he used to travel from congregation to congregation when in America on furlough, presenting the cause of the Santal Mission. When the offering for the cause was received at the close of the meeting, the dimes and quarters would tinkle into the container. The people who contributed were apparently concerned that the speaker should have sufficient funds for transportation to the next congregation where he was scheduled to talk about the cause. They were seemingly not aware of the need to contribute to the cause itself, the very purpose for which the missionary had visited them. We have sung a good deal about causes in general, but we have given them too little support specifically.

Now we are confronted with a specific cause. It is known as the **Faith and Life Advance**. Through the receipts of that appeal, the American Evangelical Lutheran Church plans to project a program through which we give because we have faith in Jesus Christ. We also give so that faith in Him may become the constant experience for some who have not yet heard His Gospel so that it has dug deeply into them for a vibrant and living response. The synod also hopes to advance Christian life in our communities by making it possible for Grand View College to serve an increasing number of students, so that they may later take their appropriate places as dedicated Christian servants in ours and other communities throughout the land.

Fifty thousand dollars of the amount sought in the **Faith and Life Advance** program is scheduled to be placed in our infinitely inadequate Church Extension Fund. That is the fund which must be at least more than tripled as a first step toward providing necessary money from which congregations can borrow for the erection of churches, parsonages, etc. It is especially

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Mileage for Ministers

A man in his profession cannot do inspired work if he is plagued with personal financial problems. When his power is spent on worry, concern and various makeshift arrangements to meet his living costs, not much is left for the purpose of his calling.

Ministers are in a strange position. They are not usually men who will complain about the salary at which they have agreed to serve a congregation. But altogether too often the income of a minister is saddled with an expense load to keep up the car which he uses to do his work in serving his congregation — or congregations.

Thus, in effect, the minister has to subsidize his congregation or parish to the extent of \$45 to \$70 a month. The amount spent on gas and upkeep will depend on the activity for a given month.

A conscientious man in the parish ministry can never stop calling on people. He seeks always to spend more time with more people. But to do this he runs into the problem of running up car costs he cannot afford. Strangely enough, many people wonder why they seldom see their minister out visiting them and calling on new and unchurched people in the community. Yet, when he presents his problem to them, they advise him to cut his costs.

Good budgeting and planning are meant for ministers as well as for businesses and families, but most often the crux of the matter does not lie here. A minister can only hope that someone will recognize these facts and act on them.

There is no other profession or work that does not provide for automobile travel costs. How many rural mail carriers would there be if there were no mileage payment for them? How much necessary traveling would a sheriff do if he were not compensated for his travel? Would the agricultural extension agent or the 4-H director get out to many farms if he had to buy his own gas and oil and tires and repairs to do this? Do you think a game warden could afford to run his car without a mileage cost remuneration?

As people become more and more acquainted with wise procedure in other lines of work, they are more willing to apply these procedures to the life of their church. In more and more churches a mileage cost agreement or a monthly car allowance is worked out. Wherever a mileage remuneration scheme has been established by a parish it has continued in effect to the greater happiness of the congregation and to greater work by the pastor.

Increasingly, thinking and educated laymen of the church are effecting constructive policies in their churches. Well they know that in order for a man to do his most inspired work he must be free to work.

G. C. Ekola.

"Rural Lutheran."

(Submitted by Stewardship Committee)

The Living Word

"They wanted wine"

(Fifth in a Series)

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine" — so reads the King James Version in its account of the marriage at Cana in Galilee (John 2.1-11). To the modern reader this means that when some of the guests grew thirsty and desired wine, the mother of Jesus realized that there was none and turned to him for help.

But that is not what the Greek text of John 2.3 means. Its first clause was translated by Tyndale: "And when the wine failed." Tyndale's rendering is correct, and was used in the successive versions of Coverdale, Thomas Matthew, the Great Bible, the Geneva Bible, and the first edition of the Bishops' Bible. The Greek text implies that the bridegroom has supplied wine, according to Jewish custom, but that he had miscalculated and did not supply enough. Tyndale's translation of the clause has been reinstated by all authorized revisions of the King James Version — by the English Revised Version of 1881, the American Standard Version of 1901, and the Revised Standard Version of 1946-1952. Other modern translators also agree with Tyndale; they say that the wine "ran short" (Moffatt, Weymouth, Twentieth Century, Ballantine, Rieu) or "gave out" (Goodspeed, Philips, Verkuyl).

The wording of the King James Version, "when they wanted wine," is an ambiguous rendering for which a revisor of the Bishops' Bible is responsible. It first appeared in the second edition of the Bishops' Bible, and was taken from it by the King James translators. These two versions stand alone in this mistake.

In 1611 the error was not as apparent as it is now, for the verb "want" is always used by the King James Version in the older sense of "lack," and not in the sense of "desire." The seventeenth-century reader understood the clause to mean "when they lacked wine" just as naturally as the reader of today understands it to mean "when they desired wine." But even so the King James rendering of this clause is an inaccurate paraphrase of the Greek text, and is apt to mislead the English reader.

Luther A. Weigle.

Make A Will

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or small, will stand forward to take his place in the work which he wanted done. The church is the central figure in the life of free and godly people everywhere. It is the only effective instrument for spreading the divine precepts of religion and morality, and showing the way to the good life. The church must carry on — it is the Christian's heritage; it should have a place in his will.

Our Women's Work

Mrs. Ellen Knudsen, 1033 South Tenth Street, Maywood, Illinois
Editor

Lucky Us

In the midst of all the Holiday rush, I want to send greetings once again from Emanuel Ladies' Aid of Los Angeles. It is now two years since our Pastor, Halvdan Knudsen, exploded his bombshell from the pulpits that he and his family had decided to leave us and return to Denmark. Pastor Knudsen thought there was enough work for him among the youth over there. We miss him. I think we took him too much for granted.

Well, our younger group of the church wanted another young Pastor so we sent a letter of call to Pastor Verner Hansen of Des Moines. We had an answer from Pastor Hansen that he would be glad to come, but had one more year of study left. While waiting, Pastor Aage Moller of Solvang offered to come and serve us, which he did, for about 15 months. He is a fine man and made many friends here. Then this year Pastor Verner Hansen accepted our call, and moved here with his wife and two little girls — they all seemed to fit right in with the congregation and we do consider ourselves very lucky.

Greetings to LUTHERAN TIDINGS and all the good workers from

Mrs. Olga Jespersen
Emanuel Lutheran Church
Los Angeles, California.

World Day of Prayer

by Geraldine Sartain

Under shade trees, in palm-thatched huts, in simple churches and in great cathedrals, millions of men and women will bow their heads on the first Friday in Lent, 1956, to complete a bond of prayer that enriches the earth.

Some of those who pray cannot read; some will be hungry or cold; others will have all the material comforts that wealth provides. Some will be dressed in blue Chinese trousers, some in the grass skirts of the Pacific islands or in the fur parkas of the frozen northland, others in the street clothes of the West.

All will be in unison as to theme — "One flock one shepherd" from John 10:16 — and as to purpose — to give all Christians an opportunity to join in prayer with others around the globe. For on that day, Friday, February 17, the annual observance of World Day of Prayer will girdle the Christian world.

From a day set aside back in 1887 at the suggestion of one woman of only one denomination to pray for the success of its home missions and to bring gifts for their support, World Day of Prayer has grown to a giant prayer circle.

Now the people of 134 countries take part and their gifts help provide schools, colleges, hospitals, doctors, nurses, teachers, vacation church schools, pastors, day-care centers, adult classes, guidance, recreation, mobile clinics, scholarships and spiritual nurture in America and in many foreign lands.

Prayers rise from plains, deserts, mountains, valleys and from great cities. The observance is heralded first on the sun-drenched Tonga Islands in mid-Pacific, where the tall and dignified Queen Salote, who won such universal affection at the time of Queen Elizabeth's coronation, leads her subjects in devotions. As the sun wheels in the heavens, prayers follow its passage around the globe until it palely sets in the shadowy skies over St. Lawrence Island, standing midway in the Bering Sea between Alaska and the Siberian coast.

In America more than 20,000 communities will hold special services. Even in the camps of the agricultural migrants, whose work follows the sun, too, those crop-pickers and their wives and children will join in the same prayers and thanks for a peaceful world that are being voiced simultaneously in Europe, Asia and Africa. It is through funds partly provided by World Day of Prayer offerings that the churches' Migrant Ministry helps those forgotten people to help themselves.

Each year United Church Women, a general department of the National Council of Churches, which sponsors the observance in the U. S., seeks out Christian leaders in different lands to prepare the service. It is then sent all over the world to missionaries, national Christian councils, and leaders in the younger churches.

This year the service comes from Cook Training School for Indian Christian leaders in Arizona — a school which receives a part of the World Day of Prayer offering. Chief Yellow Lark prepared the beautiful opening prayer, which begins: "Great Spirit, whose voice I hear in the winds and whose breath gives life to the world, hear me, . . . let me walk in beauty and make my eyes ever to behold the red and purple sunset." It closes with the words, "Make me ever ready to come to you with clean hands and straight eyes, so that when life fades as a fading sunset, my spirit may come to you without shame." Navajo and Dakota tribesmen have written other portions of the service.

A special Children's Service is prepared, too, this year based on material sent by Miss Masuko Otake of Tokyo and written in consultation with the children's workers in the Division of Christian Education. In some communities children conduct their service and invite the women to attend. In others, there is a choir of children from all churches. Sometimes poster contests are held in school art classes or in Sunday schools to acquaint children with the mission projects.

A service in Braille is also available. And it is the hope and desire of the World Day of Prayer Committee that all observances will be interracial, in consonance with the 1952 pronouncement of the National Council of Churches.

"Were it not for World Day of Prayer offerings," said Mrs. Stuart Sinclair of Greenfield, Mass., 1955 National World Day of Prayer chairman, "the interdenominational ministries in the United States, Alaska and Puerto Rico would be pitifully curtailed, as would our extensive educational, medical and religious work around the world. For we divide the funds between home and foreign missions.

"Aside from service to the forgotten migrants in 27 states, in the home field these funds help provide religious activities for Indian Americans in government boarding schools, train their leaders at Cook Training School and give guidance to councils of churches and of church women in welcoming Indian newcomers from the reservations into large industrial centers. The offerings also help provide many services for low-income farm families, pastoral training and a demonstration farm in Puerto Rico, and a religious education leader for native Alaskans in Anchorage.

"Abroad one of the most colorful pieces of work is provision of a mobile audio-visual unit for work in building Christian community life among the Kikuyus being released from Mau Mau interment camps in Kenya. Ten Christian women's colleges in the Far East are helped through World Day of Prayer funds. Scholarships are provided, magazines published and a variety of other services are made available in India, Korea, the Philippines, Pakistan, Japan, Formosa, Hong Kong, Africa, Germany and other places."

Many reports from World Day of Prayer committees bring vivid stories about the 1955 observance around the world and even on trains and on ships. For instance, in Colfax, Ia., the schools dismissed all who wanted to attend, stores were closed and all churches cooperated. In Culver, Ind., a youth group from each of the churches held half-hour vigils during the night. In Parke, Ind., the Call to Prayer was mailed to all telephone subscribers. In Louisville, Ky., the interracial school for the blind used the Braille material and the children put on a program.

Women inmates of the prison for women at LaGrange, Ky., asked for special prayer services. In Casa Grande, Ariz., teams of women volunteers from one of the churches, who had been conducting programs in nearby migrant camps during the cotton harvest, invited the migrant wives and children to

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Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Grand View Seminary
Des Moines 16, Iowa

Youth Week 1956

JANUARY 29-FEBRUARY 5

Youth Week, under the auspices of the United Christian Youth Movement, is the largest Protestant youth observance on our continent.

The history of Youth Week dates back to 1944 when a group representing the International Society of Christian Endeavor and the United Christian Youth Movement made plans for an annual week of emphasis on youth work and unity in Christ. Youth Week is now observed annually from the last Sunday in January through the first Sunday in February. The choice of this week is based on February 2, 1881, the founding date of Christian Endeavor, which has been celebrated by that organization for over thirty years. This year will mark the thirteenth annual observance of Youth Week.

THEME AND PURPOSE

Through the 1956 Youth Week theme, "Our Citizenship Under Christ," the nation's youth are challenged to discover their responsibilities as Christian citizens. The purposes of Youth Week are:

1. To strengthen the unity of Christian youth across the nation.
2. To develop in young people the awareness of their responsibility in the church and the church's responsibility to its youth.
3. To explore Christian concepts of citizenship as they relate to all phases of life.
4. To provide opportunity for young people to study and participate in the functions of government in the community in which they live.
5. To relate the Christian gospel to the major issues in our nation and world today.

Our Citizenship Under Christ

By Vernard Eller

Editor, Youth Publications
Church of the Brethren

An Interpretation of the Youth Week Poster
Pictured on the Cover of This Issue of
LUTHERAN TIDINGS

January 29 through February 5 is Youth Week. This is an interpretation of the Youth Week poster. The only trouble is that I haven't quite figured out what that poster means. But then I take consolation in the fact that if a writer had to know what he was talking about before he wrote, the printing presses of this world would soon be at a dead halt.

However, I can read and so have come to the rather firm conviction that the poster is saying something about our citizenship under Christ. I have further reduced the matter to two alternatives: either it is affirming that we **do** live as Christian citizens, that we are a nation "under God," that "in God we trust" (as our pennies and three-cent stamps so definitely prove); or else it is taking a pretty nasty slam at our pretensions in this regard.

If the latter is the case, then some things immediately become clear. The Christ on the poster is a statue — a monument as easy to erect as it is to put mottoes on pennies and stamps; a landmark now so solidly established that the citizens no longer even see it as they go by; a memorial solemnly dedicated to the spiritual uplift of the community but put to use only by the birds of the air and the lilies of the park. For after all, the Christ bears a cross, and though statues are a fine thing in their place, cross-bearing is "for the birds" (though undoubtedly the real purpose of the pigeons on the poster is to draw the eye down to the legend).

Be that as it may, an examination of the picture indicates that the citizenship of this community takes place not so much **under** Christ as behind his back. And knowing this, we can see some other things. The factory in the upper righthand corner is a munitions works; the airport, a military base; the farm, the county poor farm; the boat, either a warship or a rum runner; the buildings, crowded tenements alongside luxurious penthouses; and that fog in the lower lefthand corner hides no one knows what vice, immorality, crime, violence, delinquency and social injustice.

"But," someone may object, "there are also churches in the picture."

Unfortunately, that doesn't determine the interpretation either one way or the other. The presence of churches does not guarantee the Christianity of a community; churches have learned the fine art of remaining tight little islands of godliness that do not visibly affect the worldliness of their environment; Christians have learned to act like citizens under Christ for a few hours on Sunday morning and then live like citizens undercover for the rest of the week.

But on the other hand, perhaps the alternate interpretation is the correct one. Perhaps in the lives of the men and women, youth and children of this community, the cross-bearing Christ is in the foreground; perhaps he looms large in their thought and concern; perhaps his shadow falls over their every activity; perhaps it is his figure that dominates the landscape of their everyday living. If so, then we see the details in a different light, for the Light of the World inevitably makes everything new. The birds are no longer ordinary pigeons but doves of peace, or symbols of the Holy Spirit, as you prefer. The factory is turning out baby buggies; a missionary bound for the foreign field is boarding that plane on the airstrip; on the farm was raised a heifer for relief which is even now on the boat headed out for sea; in the buildings are happy and contented people busy at all sorts of productive employment — happy and contented because in their churches they have learned

to practice Christian citizenship seven days a week. And that fog in the corner? Well, that is the **Shekinah**, the cloud of God's presence; and though it is invisible, the citizens of this community have not the slightest doubt of its reality, for their citizenship is under Christ.

But which interpretation shall it be? I have come to the conclusion that it isn't my responsibility to say. It isn't even for the artist to declare which was his intent. No, the interpretation of this poster is up to **you**. It can be either one way or the other, depending upon how you practice your citizenship today, tomorrow and all the tomorrows yet to come. And that, in turn, depends completely on whether the cross-bearing Christ you recognize is an historical monument calling for nothing but lip service or whether he is a living presence to be followed and imitated. Which interpretation will your life give to the poster, my friend?

Scholarship for High School Grad

This year the second "Lutheran Youth Leadership Award" will be awarded to a high school graduate by AELYF. Last year the award went to Imants Kalnins of the Des Moines LYF. **This award, in the form of a \$150 scholarship, is made available annually to AELYF by the Lutheran Brotherhood Life Insurance Society.**

Following is an explanation of the award:

(A) The scholarship is available to a Boy Scout or Explorer of Lutheran faith who has attained to First Class or higher rank as a Boy Scout, or equivalent Explorer rank, and who has been granted the Pro Deo et Patria Award.

(B) The scholarship is also available to boys and girls of Lutheran faith who have shown leadership qualities and are members of the 4-H clubs and who have met the advanced requirements for at least one agricultural or homemaking project; namely, the Home, Livestock Production, Crop Production, Mechanical Projects. **Representatives of other Lutheran Youth groups may also be selected.** (Any AELYFer may apply. The All Lutheran Youth Leaders Council adopted, in a resolution, that the basic requirement should be Churchmanship — that is, faithfulness to the worship, stewardship and service life of the congregation.)

(C) The purpose of the award is to encourage high school graduates to continue their education by enrollment in a Lutheran college for advanced study.

(D) The application blank must be answered completely and then returned to the Lutheran Church Body (AELYF) with which the student applicant is affiliated. The Church Committee or Board in charge of their Youth Program will consider the applications and make the selection and report to the Lutheran Brotherhood, Minneapolis, Minnesota.

(E) Following this procedure, a Scholarship Certificate will be issued by the Lutheran Brotherhood to the nominee. This certificate will entitle the winner to a scholarship valued at \$150, provided that the re-

cipient enrolls in a Lutheran college within a period of three years ending September 30, following the date of issue. The recipient will select the Lutheran college which he or she wishes to attend, and upon the certification of enrollment from the registrar, the award will be paid to the college for the credit of the student. Wherever possible the Scholarship Certificate will be presented to the winner by a representative of the Lutheran Brotherhood.

If you wish to apply for this scholarship, **SEE YOUR PASTOR**. He will obtain the necessary application blanks for you; or write to me at Grand View College, Des Moines 16, Iowa, and I will send them directly to you. All completed applications should be sent to me at the same address as soon as possible. All applications must be in our hands by April 11, 1956. Dr. Ernest Nielsen, President of Grand View College and Mr. Harry Jensen, Business Manager of Grand View College, have been asked by the AELYF board to serve as an advisory committee to help select whom we believe should receive the award. The AELYF board will make the final decision as to who shall receive the award. We will send the application of the one we select to the Lutheran Brotherhood Life Insurance Society for their consideration. If the nominee meets with their requirements, they will notify us and also the scholarship winner.

NOTE: We must send our nominee's application to the Lutheran Brotherhood Society no later than May 1, 1956. The AELYF board has its annual spring meeting on April 12-13, 1956. **YOUR APPLICATION MUST BE IN OUR HANDS BY APRIL 11, 1956.**

We are indeed grateful to the Lutheran Brotherhood Life Insurance Society for making available to us this scholarship grant. We shall be waiting for your application!

Lavern Larkowski,
President, AELYF.

Winter Camp in Iowa

This is to remind all Iowa AELYFers that winter camp is not far off — February 3, 4 and 5 are the exact dates. The 4-H camp near Madrid, Iowa, will be the site for the camp. Plan to come Friday evening and stay through dinner on Sunday. Bring warm clothes for outdoor activities, blankets, sheets, towels, soap and other personal articles; sleds, skates and plenty of young people. The five cabins which have automatic gas heat, will accommodate 40 people.

A program has been planned which includes a variety of indoor and outdoor activities such as skating, sledding, folk dancing, hiking, discussions, devotions and on Sunday morning an informal church service in the main lodge.

The entire cost of the camp will be \$6.50. Send your registrations with a \$1.00 registration fee to:

Halvor Standskov
Grand View College
Des Moines 16, Iowa.

See you February 3!

Janet Johnson, Secretary,
Iowa District, AELYF.

NEW BOOKS



Frederik Lange Grundtvig

Three people in Denmark have cooperatively written a book about F. L. Grundtvig, who was minister in Clinton, Iowa, between 1883 and 1900. During that time he was a dynamic and controversial man among Danish-Americans. He devoted his life to the job of planting his concept of the Christian congregation and human folk-life in United States. In order to do that he had to combat false lodge religion which in those days tried to efface the church. He also had to fight scripture pietism which came over from Denmark and was a distraction from the church. He also had to fight a despondency which endeavored to strangle him. All that carried him into something that scared him and also mellowed him: a division in the Church.

During the 17 years, he visited the Danish communities, preaching and pouring out an abundance of Danish treasures. I have heard a man — who understood history — call him a Voice. Grundtvig collected songs and melodies and issued what has been called the best song-book of the world. He helped to start new colonies, new folk schools and schools for children. He studied the Church Fathers, and made a contribution to American Agriculture.

By using all resources, the three people have succeeded in portraying Frederik's unique childhood; his gay and squiring youth; his search for a place in life; his passover from romantic aristocracy to grass root democracy; his shortcomings; his bravery and humility.

The book brings out the fact that his offer of serving as minister and teacher at Grand View College was rejected. He could not be fitted into the organization. Instead of using him, they hung his picture on the wall.

The book can be obtained by writing to Julius M. Nielsen, Solvang, California. The price is \$3.00. It is, of course, written in Danish, and if you cannot read Danish, go and learn to do so.

Aage Møller.

Henning Høirup: Frederik Lange Grundtvig, Gyldendal, Copenhagen, 1955.

Frederik Lange Grundtvig was the third and youngest son of N. F. S. Grundtvig. He had a unique youth, inasmuch as his father was over seventy when he was born and his mother died shortly after his birth. He was thus placed in an unusual relationship to his aging father who lived till the boy was eighteen years old, and he lived in the very center of important developments. At an early age he was engaged in literary and political activity, and by avocation he became a folklorist and ornithologist. He had difficulty settling down to a practical career, however, and after his marriage to a Swedish lady he emigrated to Wisconsin, where he among other things pursued with considerable ability his study of birds, for which he has been given wide recognition. The call to the ministry found him, however, and he prepared for and was ordained into the ministry of the Danish Lutheran Church, serving for seventeen years at Clinton, Iowa. He became a great leader in the church and in Danish cultural activities, founding the Danish People's Society (Dansk Folkesamfund) and publishing his famous songbook. He was also a controversial figure and was at the center of the events that led to the separation in the early nineties. After the separation he helped found Grand View College. In 1900 he returned to Denmark where he was engaged in church work and church historical studies until his death in 1903, less than forty-nine years old.

F. L. Grundtvig was an inspiring and dominant figure who exerted a lasting influence. If indeed some of the Grundtvigian viewpoints had almost become dogmatic in the last decades of the century, he fought for them in a dynamic way. He was a highly cultured and beloved pastor and leader and he fought for his views in an uncompromising manner. Loyal to his father's emphasis upon the language, life and culture of a people, he also remained intensely loyal to Danish language, culture, and church life. From this loyalty he de-

veloped the thesis that America was to be the home, not of an integrated people, but of a number of peoples which were to maintain the culture of the people whence they came. This doctrine has greatly influenced the life of our church until well into the twentieth century.

Dr. Høirup has performed a fine service by gathering the material, writing the major portion of the book, and publishing it. He was assisted by one of our former pastors, M. F. Blichfeld, who wrote about the American phase and the last years, by Miss Inger Boberg, who wrote about F. L. G. as a folklorist, and by a librarian, Hans E. Eriksen, who has compiled an excellent bibliography. I strongly recommend that we support their efforts by buying the book. Danish price is Kr. 17.75.

J. Knudsen.

Evald Kristensen: Kristian Østergaard, Rosenkilde og Bagger, 1955.

February 5, 1955, was the one hundredth anniversary of the birth of the beloved poet, pastor, and educator, Kristian Østergaard, one of the really significant men of the Danish church in America. He is still well remembered among us, although he died in Tyler almost twenty-five years ago, and his songs are very much alive, in the original and in translation. One of the best known is the Grand View College anthem, and "That Cause Can Never Be Lost or Stayed" has spread throughout the world. Now he has finally gotten a biographer. Evald Kristensen, a former pastor in our church, has written an excellent little book which I very much recommend to those who can read Danish.

J. Knudsen.

Evald Kristensen: J. Christian Bay, Rosenkilde og Bagger, 1955.

J. Christian Bay, librarian, historian, bibliophile, author, and scientist, was deservedly honored last summer when a monument was erected in Rudkøbing, his birthplace. The striking bust, a real work of art, was created by the Danish-American sculptor, Christian Warthoe. At the unveiling the dedicatory address was given by Pastor Evald Kristensen, and the address has now been published. Dr. Bay is well known among us for his many contributions especially to our Danish Christmas magazines and his several volumes of short stories. He deserves also to be known for his wider contribution and the little volume by Evald Kristensen is a good introduction.

J. Knudsen.

Abdel Ross Wentz: Lutheranism in America. Muhlenberg Press, 1955.

Dr. Wentz's previous book, LUTHERAN CHURCH IN AMERICAN HISTORY, has been revised, rewritten, and enlarged and emerged with the above title. It is a very good handbook in Lutheran history with the one pertinent exception that his treatment of the Danish Lutheran Church is limited to one paragraph. Unfortunately his almost slurring remark about our church, that the UELC separated from us because of our "false doctrine," has been retained and only modified by the word "alleged" in relation to our "false doctrine." Nevertheless, I strongly recommend the book.

J. Knudsen.

Maywood, Illinois.
January 3, 1955.

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Nebraska School for Community Living

The Nebraska School for Community Living is an informal four week educational program designed for out of school Nebraska youth between the ages of 18 and 25 who are not contemplating attendance at any college or university. The course leads to no academic credits or diplomas. It seeks only to help young people understand more fully the communities of which they are a part, to assist them in developing their various leadership capacities in order that they may contribute more abundantly to the life of those communities, and to broaden their cultural horizons for the enrichment of personal and group living.

The course opens with a get acquainted session on Sunday evening, February 5, 1956, where students and leaders will have an opportunity to meet and talk over the four important and interesting weeks ahead.

Enrollment will be limited to 15 young men and 15 young women from Nebraska farms and small towns.

The School for Community Living, to be conducted in the spirit of the world-renowned Danish "folk school," has been made possible through a generous, far-sighted grant from the Woods Charitable Fund Inc., of Lincoln, to the University of Nebraska Foundation.

Enrollment in the School for Community Living is open to all responsible young men and women with leadership qualities who are between 18 and 25 years of age inclusive, single or married — reside on a Nebraska farm or in a town of less than 5,000 population — have not attended and have no definite plans for attending college or university. High school graduation is not a requirement.

A balanced, well-integrated series of non-credit courses and activities will be offered. Every effort has been made to provide the best possible leadership for the young people. Working together with the director, Dr. Otto G. Hoiberg, will be highly qualified staff members of the University of Nebraska, as well as competent leaders from outside the University.

All participants will be housed in private homes carefully selected by the University of Nebraska. Meals will be available on or near the campus. U. of N. meeting rooms and the homes of various faculty members will be open to the School for Community Living.

During the four-week term, February 5, March 2, 1956, the thirty people enrolled will receive their board, room and tuition free of charge.

Send for circular and "Application for Admission" to Dr. Otto G. Hoiberg, Co-ordinator of Community Service University Extension Division, The University of Nebraska, Lincoln 8, Nebraska.

(J. M. N.).
Solvang, California.

Nebraska Fellowship Week-end

A "Fellowship Week-end," sponsored by District Seven, of the AELC, will be held at the Nysted Folk School, near Dannebrog, Nebraska, on the week-end of March 9-11, 1956. The purpose of this meeting is to provide an opportunity for the sharing of spiritual and cultural values and to broaden and strengthen the bonds of Christian fellowship. While this meeting is under the sponsorship of District Seven any and all who wish to attend are more than welcome.

The program which is being arranged is one that should appeal to all ages and interests. It will include such features as a meeting for church council members and a special session for Ladies' Aid members, both on Friday afternoon. Another highlight of the program on Friday will be a film "Agriculture Behind the Iron Curtain." This is a color film, with sound, taken by Dean Lambert of the University of Nebraska during his tour of Soviet Russia with a farm delegation in 1955.

On Saturday there will be devotions, lectures and discussions as well as a special interest period. The Saturday evening meeting will be on the lighter side. A worship service on Sunday morning and a lecture in the afternoon will conclude the week-end.

Guest speakers will be Dean Axel Kildegaard of Grand View Seminary, Mr. Harry Jensen, Business Manager of Grand View College, and a Professor from the University of Nebraska. Pastors of the District will also contribute to the meeting.

"Fellowship Week-end" is scheduled to begin at 2 o'clock on Friday and come to a close at 3:30 Sunday afternoon.

Further details concerning the entire program will be announced in a later issue of Lutheran Tidings. Meanwhile, remember the dates: March 9-11, 1956. Cost for the entire week-end will be six dollars (\$6.00) per person. A proportionate charge will be made for those who do not attend full time.

Registrations may be sent now to Pastor Arnold Knudsen, Dannebrog, Nebraska.

First 1956 Refugee Boat Brings 317 Lutherans

New York — (NLC) — Two seven-member families were among the first 317 Lutheran new neighbors who arrived in 1956. They came aboard the USNS General Langfitt among a total of 1,152 immigrants under the U. S. Refugee Relief Act as the boat made its first landing in 1956.

By coincidence both large families were headed for new homes in the State of Washington.

Mr. and Mrs. Adolf Fichtenberg and their children, Erna, 17, Anita, 14, Erwin,

12, Arthur, 11, and Irmgard, 10, went to the home of Mr. Fichtenbergs brother, Reinhard Fichtenberg, in Spokane, Wash.

Mr. and Mrs. Ernst Neumann with their children, Winfried, 17, Erdmute, 15, Hartmut, 11, Dietrich, 10 and Bernd, 5, were bound for the home of their sponsor, Mrs. Adelaide Knauf, in Bellingham, Wash.

The USNS General Langfitt left Bremerhaven, Germany, in the "old year" so that for all of the immigrants this voyage meant going into a New Year, as well as a new life.

But Mrs. Maria Himpelman, another Lutheran-sponsored newcomer, also saw a new year in her personal life — her 70th — coming about during the voyage.

The spry old lady, an Ethnic German native of Yugoslavia, left that country in 1947, because she could not agree with Communist ideas. With the aid of Lutheran Refugee Service, she was sponsored by her brother-in-law, Jakob Himpelman of Chicago, and looked forward to reunion with her son, Peter, and his wife, also in the Windy City.

CURRENT REPORT

Lutheran Refugee Assurances, January 1, 1955	2220
Assurances received last week	118
Total assurances received	6284
Arrivals last week (1-3-56—1-6-56) 14	
Total arrivals under Refugee Relief Act	3313

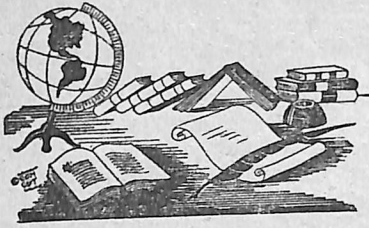
Carl P. Højbjerg Endowed Memorial Scholarship Fund

Mr. and Mrs. G. G. Berggren, New Brighton, Minnesota	\$ 2.00
Mr. and Mrs. Th. Thomsen, Minneapolis, Minnesota	5.00
Albert and Valborg Eve, Chicago, Illinois	25.00
Jens Andersen, Chicago, Illinois	2.00
Harold R. Jensen, Lexington, Kentucky	10.00
Mr. and Mrs. William Due, Exeter, Nebraska	10.00
Ingrid Fenger, Bemidji, Minn.	10.00
Mrs. H. Einar Mose, Oak Park, Illinois	25.00
Rev. and Mrs. Arthur Frost, Salinas, California	5.00
Jacob Hansen, Fairfax, Iowa	5.00
Mr. and Mrs. Hjarne Duus, Tyler, Minnesota	5.00
Phil Wistrom, Des Moines, Iowa	1.00
Aksel Nielsen, Chicago, Illinois	25.00
Aage Knudsen, Norwalk, Calif.	10.00
	\$ 140.00
Previously acknowledged	1,460.00

Total to date\$1,600.00

Sincere thanks to all donors.

Erick Johansen, Treas.
Tyler, Minnesota.



OPINION AND COMMENT

SOLVANG'S TRACTOR FUND has already provided one completely equipped tractor for our agricultural mission in India. The last report we received showed, however, that only \$200.39 (out of a needed \$3,000) had been collected for the second. Perhaps this little reminder will catch someone in a generous mood, and then a few more contributions will be on their way to Dr. Harvey Wipf, Tractor Fund Treasurer, Solvang, California. The first unit was not sent to Kaerabani, as was planned, but was sent to the newer school. Mary Riber writes that "The tractor is a realization now, and being kept busy these planting days!" A letter from Mrs. Landsvak to Dr. Wipf says, "We haven't our tractor as yet, but hope to have it by the first part of next year. We have only about 18 months left of this term and that will, of course, go very quickly so we would like to get as much done in the way of agricultural work . . . as possible. It will be a great help to us since we have started learning Hindi. It gives us contact with the non-Santal group in a closer way." This is a cause many of our people have intended to support, but have been postponing. Do it now!

THIS ISSUE of our paper will reach our homes at the beginning of the so-called "Youth Week." (A number of our churches will observe it by turning over the church services to the young people on January 29, which, as an occasional practice, strikes us as a very fine thing.) From church records, court records, police blotters and detention homes a great mass of statistics is available. One pattern seems clearer than the rest as one tries to draw some scientific conclusions from the data. Youngsters who have led an active church life, who have taken on membership responsibilities in youth groups connected with churches, and who have in some way been under the influence of a congregational fellowship, stand a fine chance of avoiding the late-teen disasters which we call "juvenile delinquency." But in the current issue of CHRISTIANITY AND CRISIS, (January 9), Robert Spike calls attention to a new aspect of this social area in an article pointedly called the "The Problem of the Problem of Juvenile Delinquency." He says that "delinquency" has been caricatured out of proportion, and that a dangerous "anti-delinquency" attitude is now threatening to dissuade the public from the deep causes that underlie the aggressive anti-social attitude of many young people. Dr. Spike further states that it is unfortunate that many groups use the problem of juvenile delinquency as a front for other purposes. Catholics and Protestants alike are guilty of using this problem as something of a gimmick for fund-raising. And the young people themselves will be a long time recovering from the feeling that since they have been so widely publicized, they must be a problem, says Mr. Spike. We found this article of great interest. Cer-

tainly it is in our churches that young people have their best "away-from-home" chance of building the values, the maturity, the love and social responsibility that they lack.

IN THIS SAME vein, the following quotation this week came to our attention: "The younger generation no longer respects its elders; it tyrannizes its teachers; fails to rise when older people enter the room, and has atrocious manners." This might also very well have been printed in last week's magazine, but it first appeared a number of generations before Christ when Socrates said it . . .

THE LUTHERAN Free Church, one of the original five who participated in the recent merger talks, (from which Augustana soon dropped out), has now voted to withdraw. Deciding the issue by a congregational vote, with each local church having one vote, the decision needed a three-fourths majority to pass. Actually, the vote did not quite reach a two-thirds majority. The committee has now formally withdrawn from union negotiations, leaving the Evangelical, American and United Evangelical synods to continue. Some hope is being held out in Free Church circles that the Annual Convention, (June 11-17, Fargo, N. D.), will take steps to reconsider. To many, it has seemed very unfair that congregations with only a few dozen members should having voting rights on this question which equal the votes of churches numbering many hundreds. The news release emphasized the friendly and co-operative spirit that has existed in the committee among the four participating bodies. Meanwhile, it was announced that the planned budget for the new "The American Lutheran Church" would require approximately a 16 per cent increase over the combined present budgets.

WHAT EVENTS of religious significance made the most news during 1955? According to Richard Sutcliffe, religious newscaster over "Church World News" carried by 100 stations here and in Canada, they were these:

1. The illness, recovery and vision of Pope Pius XII.
2. Christian missionaries released by Red China.
3. Evangelist Billy Graham's "grand sweep" of western Europe.
4. Juan Peron's "failure to choke Argentina Roman Catholics."
5. Princess Margaret's stand for the "indissolubility" of marriage.
6. Heresy trials in the Northwest Synod of the ULC.
7. Collapse of the Presbyterian merger.
8. Indecision of church leadership following the Supreme Court ruling on racial segregation.
9. Visits of U. S. churchmen to Russia.

Sutcliffe, a ULCA official, said these were not listed in order of importance. An interesting postscript, revealed by Reinhold Niebuhr recently, notes that a Princeton, New Jersey, donor sent \$2,000 to the three young Lutheran pastors accused of heresy.

OUR CHURCH

Cedar Falls, Iowa. Pastor Holger Nielsen and wife will travel to Europe this summer, beginning their voyage from New York June 5. Pastor Howard Christensen from Grand View College, will serve Bethlehem congregation in Pastor Nielsen's absence. In nearby Cedarloo mission field, meanwhile, progress can be seen. Early this year one Sunday seventy-five adults and 82 children attended. Our correspondent writes: Ye Gods, if we only had a dozen new mission churches!

Des Moines, Iowa. Pastor V. S. Jensen, Synod Ordainor, has translated Otto Møller's **The Firm Foundation**, and copies are available, non-profit, for twenty-five cents.

Minneapolis, Minnesota. The Young Peoples Home here needs a good used piano. Nearby readers of TIDINGS who might come to the rescue can call PA 9-1508, or write Mrs. Marie Hansen, 3620 E. 42 St.

Circle Pines, Minnesota. Pastor Clayton Nielsen, of Withee, Wisconsin, will install new mission pastor, Harris Jespersen, on January 22. This is the first regularly-called pastor our congregation here has had.

Hartford, Connecticut. The congregation here has been allotted a new mission territory in "Elmwood", and according to the monthly paper of the local church, "the relocation question is in the 'hot' stage."

Waterloo, Iowa. From the Annual Report of the Pastor, Richard Sorensen, brings the cheering news that the Sunday School here now has 195 pupils and 20 teachers, a thirty-five per cent increase during the year. The congregation numbers 217 contributing members, a gain of 14. About \$3,200 were poured by this church into benevolences, District and Synod work, during the year. (Waterloo not too long ago was a home mission, synod-supported.)

Los Angeles, California. At its recent annual meeting, the congregation authorized a committee to propose plans for building a new Sunday School addition to the church hall.

Hay Springs, Nebraska. St. Peters Church here has taken the lead in establishing the only wholly rural Boy Scout Troop in existence. Boys come each week from distances as great as 15 miles in an area that is not urbanized by as much as a filling station or general store. Pastor Cal Rossman sends on the information that the community hopes to have about 100 boys involved in Cub Scouting, Boy Scouting and Explorer activities in the near future.

Gifts for the Porto Novo Mission

For Porto Novo Mission, Chapel Fund, in memory of Chris T. S. Goodhope, Viborg, South Dakota:

Danish Ladies' Aid Society, Our Savior's Lutheran Church, Viborg, South Dakota	\$15.00
From Viborg, South Dakota:	
Mr. and Mrs. Aage Ibsen	1.00
Mr. and Mrs. W. L. Long	1.00
Mr. and Mrs. Homer Larsen	2.00
Mr. and Mrs. Paul Vannorsdel	2.00
Mr. and Mrs. Soren Simonsen	1.00
Mr. and Mrs. Niels Jespersen	1.00
Mr. and Mrs. Dan Danielsen	1.00
Mr. and Mrs. Elrud Larsen	1.00
Mr. and Mrs. Oscar Hattervig	1.00
Mr. and Mrs. Eddie Madsen	1.00
Mr. and Mrs. Kieth Keller	1.00
Mrs. Sena Jorgensen	1.00
Mrs. Clare Keller	1.00
Mrs. Karen Hansen	2.00
Mr. Bill Jensen	2.00
Mrs. Nanna Goodhope	5.00
From Sioux Falls, South Dakota:	
Mr. and Mrs. Hans Hass, Kirsten and Else	5.00
Mr. and Mrs. Lauris Olsen	5.00
Mr. and Mrs. Donald Jorgensen	1.00
Mr. and Mrs. Einar Lauritzen, Vermillion, South Dakota	3.00
Mrs. Cecelia Andersen, Centerville, South Dakota	2.00
Mr. and Mrs. Harl Holm, Wakonda, South Dakota	1.00
From Hurley, South Dakota:	
Mr. and Mrs. Sigmund Nelsen	1.00
Mr. and Mrs. Ralph Madsen	1.00
Mr. and Mrs. Chris H. Smith	1.00
Mrs. Marie Goodhope	1.00

Memorial Gift Total	\$60.00
Peter Molby, Seattle, Washington	10.00
Johannes Jepsen, Brooklyn, N. Y.	5.00
St. Stephens Ladies' Aid, Chicago, Illinois	10.00
Total for Chapel Fund	\$85.00
Christmas "Joy Gifts" for Porto Novo Children's Home:	
Beginners Sunday School Class, Hampton, Iowa	\$ 1.60
Susan and Steve Sandburg, Hay Springs, Nebraska	.50
Sister Ingeborg Hansen, Eben-Ezer, Brush, Colorado	2.00
Alice Jensen, Des Moines, Iowa	1.00
Mrs. Hans Nissen, Marquette, Neb.	2.00
Mr. and Mrs. Alfred Nissen, Marquette, Nebraska	2.00
Mrs. C. Robertson, Roxbury, Mass.	1.00
Stamps, by Johannes Jepsen, Brooklyn, New York	3.00
Peter Molby, Seattle, Washington	10.00
A Friend, Viborg, South Dakota	1.90

Total sent to Porto Novo Mission, India, December 12, 1955 ---- \$110.00

In behalf of the Porto Novo Mission, I wish to extend my sincere thanks to all contributors.

Nanna Goodhope,
Viborg, South Dakota.

Gifts to the Tyler Old People's Home

Tyler, Minnesota

In memory of J. P. Martensen, by a Friend, Clinton, Iowa	\$ 5.00
Diamond Lake Ladies' Aid, Diamond Lake, Minnesota	45.00
Clinton Ladies' Aid, Clinton, Iowa	10.00
Memorial from Ladies' Aid, Marinette, Wisconsin	2.00
Bethlehem Lutheran Ladies' Aid, Brush, Colorado	5.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	18.00
In memory of Karen Marie Mortensen, Moorhead, Ia. by a friend	7.00
Ladies' Aid, St. Peter's Church, Detroit, Michigan	15.00
Nain Lutheran Ladies' Aid, Newell, Iowa	10.00
Victoria Lodge No. 5, D. S. S., Racine, Wisconsin	5.00
Dagmar Ladies' Aid, Dagmar, Mont.	15.00
St. John's English Ladies' Aid, Hampton, Iowa	10.00
Jens Bollesen, Tyler, Minn. Groceries	
Mr. and Mrs. Fred Bisballe, Royal Oak, Michigan	Candy
Danebod Danish Ladies' Aid, Tyler Minnesota	Gift

A sincere thank you to all, and to all who brought gifts for the Annual Pound Party.

Hans C. Svendsen, Treas.
Tyler Old People's Home.

Gifts to the Building Fund for the Tyler Old People's Home

Tyler, Minnesota

R. P. Jensen Estate, Ruthton, Minnesota	\$495.61
In memory of Mrs. Anna Matson, Viborg, South Dakota	1.00
In memory of Walter James, Tyler, Minnesota	30.00
In memory of Peter Sorensen, Determans and Lambies, Minneapolis, Minnesota	4.00
District Convention, Badger, S. D.	81.30
In memory of Carl Nielsen, by Friends	33.50
In memory of Mrs. Walter Jensen, Lake Norden, by Friends	3.00
Diamond Lake Lutheran Church, Diamond Lake, Minnesota	45.00
In memory of R. J. Martensen, Tyler, Minnesota, Friends	13.00
Arthur Bell, Wayzata, Minnesota	5.00
In memory of Melvin Nelson, Gayville, South Dakota, Friends	10.00
M. B. Petersen, Ruthton, Minn.	25.00

A sincere thank you to all.

Hans C. Svendsen, Treas.
Tyler Old People's Home.

Contributions to Solvang Lutheran Home

MEMORIAL GIFTS

Memorial gifts from Solvang	\$ 145.00	N. J. Nielsen, L. A.	10.00
In memory of Terkild Terkilsen, by old friends	20.00	C. W. Rasmussen, L. A.	2.00
In memory of Agnes Jensen and Mrs. John Roth	4.00	S. L. Christie, L. A.	50.00
In memory of Bill Sundell, Mr. and Mrs. Anton Nielsen	5.00	Dr. N. B. Jorgensen	10.00
In memory of Mrs. Agnes Walker, Santa Barbara, by Villi and Mary Karsgaard, Santa Maria	5.00	Miss Handrup	10.00
In memory of Agnes Jensen by Mrs. Esther Berggren	1.00	Nels Christensen, Santa Barbara	5.00
In memory of Carl Christiansen by Mr. and Mrs. Axel Berggren	2.00	Mr. and Mrs. Niels I. Christensen, L. A.	50.00
In memory of Theo. Ehmke, Salinas, by Pors & Schultz family	3.50	Danish Lodge Dronning Dagmar No. 12, L. A.	25.00
In memory of Hans C. Hansen, Del Rey, by Miss Mathilde Thomsen	2.50	Miss Mia Kjer, San Francisco	10.00
Mr. and Mrs. Chester Thomsen	2.50	L. C. Skottegaard, L. A.	5.00
In memory of Charlotte Fugelsang:		Andy K. Jensen, Solvang	10.00
Mr. and Mrs. Herluf M. Jensen	2.00	Anonymous	1.00
Mr. and Mrs. Chester B. Thomsen	2.50	Mr. and Mrs. Walter Rasmussen, Solvang	5.00
Miss Geraldine Lund	2.00	Agnes Brons, Solvang	1.00
Mr. and Mrs. John Jensen	2.50	Mr. and Mrs. Niels Petersen	20.00
Mr. and Mrs. Hans Koch	3.00	Sophia Jensen Estate by M. J. Kergaard	1,113.89
Mr. and Mrs. L. Steffensen	2.00	Anonymous	100.00
Mr. and Mrs. Hans J. Nielsen	2.50	Mrs. Sara Madsen, Palo Alto	10.00
Mr. and Mrs. Herbert Jensen	2.50	Helga and Kay Larsen, Burbank	10.00
Mrs. Mathilda Olsen	1.50	Mr. and Mrs. R. E. Hansen, L. A.	10.00
Mrs. Sara Andersen	1.00	Mr. and Mrs. C. L. Nelson, Solvang	25.00
Mrs. Karen Kjaer	2.50	Mrs. Caroline Knudsen, Goleta	10.00
Mrs. Kirstine Eskelsen	2.00	Dagmar Nielsen, Solvang	10.00
Mrs. Minnie Beck	2.50	Mr. and Mrs. Donald N. Bornhoft, Solvang	5.00
Miss Annie Eskelsen	2.50	Miss Christine Bondesen, Tyler, Minnesota	20.00
Easton Ladies' Aid	5.00	Danevang Lutheran Church, Danevang, Texas	43.70
From Solvang	12.00	Mr. and Mrs. Peter C. Jensen, L. A.	15.00
Olivia A. Ness	10.00	Carl Jensen, Solvang Home	50.00
In memory of Mrs. Marie Hansine Andersen by Mrs. Maren Marthedral	3.00	H. Thomas Hansen, Santa Monica	25.00
In memory of Peter Mortensen	5.00	Miss Mary Petersen, Solvang	5.00
In memory of Peter Johnsen	3.00	P. Venge, L. A.	5.00
In memory of my darling mother, Christine Sprung	100.00	Mr. and Mrs. Jens K. Bjerre, L. A.	20.00
In memory of Al Jansen, Milwaukee, Wisconsin by Agnes Hermansen	5.00	Jens P. Andersen, Long Beach	10.00
Mr. and Mrs. B. P. Christensen	5.00	Viggo V. Henriksen, Santa Monica	10.00
		Valdemar Nils, Beverly Hills	10.00
		Dr. Hans P. Dana	5.00
		Mr. and Mrs. Holger Abeloe, Salinas	10.00
		Mrs. Carrie Holle, L. A.	20.00
		Residents at Solvang Lutheran Home (Bazaar)	126.00
		Mrs. Marie Willets	25.00
		Mrs. Thursa Fugl, L. A.	100.00
		Mr. and Mrs. Nick Olesen, Salinas	25.00
		Mrs. Elvine Rasmussen, Fresno	5.00
		Martin Astrop, Bell	5.00
		Svend U. Hansen, Solvang	10.00
		Margaret Bebernes, Solvang	1.00
		Mrs. Frank Miner	1.00
		Mr. and Mrs. Chester B. Thomsen, Del Rey	100.00
		Mr. and Mrs. Jorgen Rasmussen, Freedom	50.00
		Dr. A. M. Hansen, L. A.	10.00
		Luther Memorial Ladies' Aid, Des Moines, Iowa	10.00
		Gertrude Guild, St. Stephen's Church, Clinton, Iowa	10.00
		Henry Jensen, L. A.	5.00
		J. E. Christensen, L. A.	100.00
		Christian Jensen, L. A.	2.00
		Mr. and Mrs. Robert E. Petersen, Solvang	10.00

OTHER CONTRIBUTIONS

Peter Mortensen	1,000.00
Women's Mission Society, Mpls.	100.00
Mr. and Mrs. Geo. Du Jardin, Chicago, Illinois	100.00
Riener C. Nielsen, L. A.	100.00
Henry Infeld, L. A.	50.00
M. J. Kergaard, L. A.	100.00
Mr. and Mrs. Carl Petersen, L. A.	20.00
Mr. Thorvald Kellerup	25.00
Friendship Circle, D. L. C. Los Angeles	200.00
G. P. R. Christensen, Inglewood	25.00
Mrs. Mamie Christensen, Spreckels	5.00
Mr. and Mrs. Axel Brus, Buellton	50.00

Mrs. Joanne H. Hansen, La Canada	5.00
Bethania Guild Society, Solvang	75.00
Danish Ladies' Aid, Solvang	25.00
Richard & Julia Kintzel, Solvang	5.00
Karl Olsen, Long Beach	25.00
Mrs. Soren Larsen, Solvang	5.00
Dana Lodge No. 15, Salinas	5.00
Past Presidents Club of Princess Maria Lodge No. 68, DSS	40.00
Bethania Ladies' Aid, Ringsted	5.00
Mr. and Mrs. Harold Harkson, Solvang	50.00
Mildred Seversen, Solvang	10.00
St. Ansgar's Lutheran Guild, Salinas	25.00
Mr. and Mrs. Ernst Pedersen, Solvang	50.00
Oda Simonsen, Arcadia	10.00
Anna and Chris Sorensen, Sun Valley	50.00
Mr. and Mrs. Wayne H. Ahl, South Gate	10.00
Mission Study Group, Brush, Colorado	15.00
Mr. and Mrs. Svend Olsen, Santa Barbara	25.00
Mr. and Mrs. Geo. Du Jardin, Chicago, Illinois	100.00
Mr. and Mrs. Geo. Johansen, Buellton	50.00
Anonymous	50.00

Period from July 1, 1955 to December 31, 1955	\$5,131.09
Unpaid Pledges	\$2,000.00

Please accept our most heartfelt thanks for these and previous gifts, and sincere appreciation for the good will and interest in our future welfare. Our warmest greetings and the wish that your New Year be blessed with peace.

SOLVANG LUTHERAN HOME

Nis P. Pors, Treasurer.
320 West Alisal Street
Salinas, California.

World Day of Prayer

(Continued from Page 7)

come to town and take part in the service, with transportation provided for them. Of the 90 women present 20 were migrants. In Palm Beach, Riviera and West Palm Beach, Fla., 26 services in school reached more than 12,000 young people.

In Raleigh, N. C., interracial services were held with Negroes, Welsh, Chinese and others. In Dallas, Texas, chaplains held devotions in 42 places of business. The service was used there in more than 300 schools and 3,000 copies of the Call to Prayer were distributed to hospitals, jails, institutions of all kinds, and devotional programs were presented for several mornings on television.

Thus the idea of one Christian woman of vision has grown and spread and entered millions of hearts and homes, encircling the earth, and building a spiritual

fellowship whose influence can never be measured.

Everyone can be a part of this fellowship, wherever he is, on February 17.

Faith and Life Advance

(Continued from Page 5)

needed for new congregations. As it becomes possible, and according to previous agreement, such loans are repaid to the American Evangelical Lutheran Church and the money again becomes available for loan to needy congregations. Often it is not possible for congregations to get such loans from banks. Growth of the Christian Church ought not to be impeded through lack of necessary funds available for building purposes.

Soon extensive but necessary organization will be effected in order that each member of all the congregations of the synod can be visited for his or her contribution to **Faith and Life Advance**. Men and women in many states and Canadian provinces in our congregation will be giving unstintingly of their time for training sessions, and home visitation, to gather \$150,000 from the membership. Take time now to read your LUTHERAN TIDINGS very thoroughly. Learn about the reasons for the Faith and Life Advance. The amount needed will not be allocated on a per capita basis. That would not be fair to the individual. Some of us can give so much more than others can because we have the resources. Let us give in terms of that which we ourselves have been given, not only in terms of what we have been given this year for our labor, but through many years.

Spaciousness of mind implies vision. Vision is of little value unless we can translate such vision into action. We can help translate the vision of our Church into action by giving liberally to **Faith and Life Advance**, as well as to other needs of the church.

With spaciousness of mind must go spaciousness of heart, of purpose, of dedication, and genuine Christian consecration. May we look at the trees in the forest and thus strengthen young churches, and help to build sturdy Christian character in our young people as they attend a college which must be equipped to receive them, train them, and send them forth, sanctified in Christ and dedicated to Christian service.

FINLAND ISSUES CHURCH ANNIVERSARY POST STAMPS

Helsinki, Finland—(NLC)—The Finnish Post Office has issued two special stamps to commemorate the 800th anniversary of the Church of Finland.

The stamps depict scenes of the 1,155 crusade to Finland led by Eric Jedvardson, King of Svealand (Sweden of that time) and the English-born Bishop Henry of Uppsala. The motifs have been taken from medieval Finnish church art collections.

Acknowledgment of Receipts from the Synod Treasurer

For the month of December, 1955

Toward the Budget:

Congregations:

Hampton, Iowa	\$ 892.17
Los Angeles, California	200.00
Alden, Minnesota	45.43
Manistee, Michigan	150.00
Grayling, Michigan	194.00
St. Stephen's, Chicago, Ill.	213.15
Askov, Minnesota	592.29
Bridgeport, Connecticut	228.60
Waterloo, Iowa	4.38
Parlier, California	75.75
Racine, Wisconsin	200.00
Hartford, Connecticut	580.00
Lindsay, Nebraska	380.04
Kimballton, Iowa	1,255.85
Hay Springs, Nebraska	301.08
West Denmark, Wisconsin	210.55
Marquette, Nebraska	1,364.60
Menominee, Michigan	39.09
Grant, Michigan	30.00
Sidney, Michigan	289.00
Muskegon, Michigan	250.00
Ruthton, Minnesota	313.05
Dalum, Canada	284.00
Viborg, South Dakota	935.20
Newark, New Jersey	102.50
Ringsted, Iowa	154.88
Fresno, California	282.60
Los Angeles, California	71.10
Omaha, Nebraska	27.24
Nysted, Nebraska	185.23
Newell, Iowa	1,320.19
Salinas, California	347.60
Badger, South Dakota	387.15
Brush, Colorado	62.82
Cozad, Nebraska	266.39
Clinton, Iowa	199.00
Marinette, Wisconsin	44.54
Brooklyn, New York	431.50
Lake Norden, South Dakota	380.10
Cedar Falls, Iowa	1,290.74
Perth Amboy, New Jersey	820.00
Minneapolis, Minnesota	161.50
Rosenborg, Nebraska	30.00
Tyler, Minnesota	531.67
Junction City, Oregon	775.50
Dwight, Illinois	1,080.26
Montcalm County, Michigan	105.50
Des Moines, Iowa	312.78
Trinity, Chicago, Illinois	305.60
Granly, Mississippi	69.48
Detroit, Michigan	439.50

Home Mission:

In memory of Melvin Nelson, Gayville, South Dakota	6.00
Gertrude Guild, Clinton, Iowa	25.00
In memory of Carl Nielsen, Tyler, Minnesota	12.00
Congregation: Tyler, Minnesota	80.29
United Women of Trinity, Chicago, Illinois	15.00
Gardner Ladies' Aid, Dwight, Illinois	25.00
Evening Guild, Racine, Wis.	5.00
Annual Reports	158.50

Lutheran Tidings:

Danish Ladies' Aid, Tacoma, Washington	5.00
Congregation: Montcalm County, Michigan	10.00

Kirke og Folk:

Subscriptions	429.50
Gifts	60.85

Grand View College:

Ladies' Aids:

Racine, Wisconsin	15.00
Ruthton, Minnesota	10.00
Alden, Minnesota	20.00

Pension Fund:

Ladies' Aids:

Marquette, Nebraska	25.00
Ruthton, Minnesota	10.00
Marquette, Nebraska	25.00
Detroit, Michigan	15.00
Brooklyn, New York	30.00

Mrs. Ida Larsen, Brooklyn, New York

New York	5.00
M. Larsen, Omaha, Nebraska	5.00

United Women of Trinity, Chicago, Illinois

Chicago, Illinois	25.00
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Congregations:

Racine, Wisconsin	86.30
Seattle, Washington	161.92
Bridgeport, Connecticut	86.40
Perth Amboy, New Jersey	177.00
Tyler, Minnesota	129.16
Dalum, Canada	25.00
Oak Hill, Iowa	96.70
Kimballton, Iowa	179.15
Cedar Falls, Iowa	189.16
Perth Amboy, New Jersey	13.00
Minneapolis, Minnesota	200.00
Montcalm County, Michigan	6.00
Racine, Wisconsin	83.09
Trinity, Chicago, Illinois	234.89
Wilbur, Washington	25.00
Clinton, Iowa	100.00

Pastors' Dues:

Rev. Peter Thomsen	27.94
Rev. Paul Wikman	58.00
Rev. Axel Kildegaard	71.85
Rev. Thorvald Hansen	30.50
Rev. Harris Jespersen	52.00
Rev. Edwin Hansen	80.48
Rev. Ronald Jespersen	10.00
Rev. Calvin Rossman	41.66
Rev. Gordon Miller	42.00
Rev. Johannes Knudsen	59.40
Rev. Viggo Hansen	40.00
Rev. Ernest Nielsen	69.76
Rev. Harry Andersen	59.76
Rev. Gudmund Petersen	43.30

Chicago Children's Home:

Gertrude Guild, Clinton, Iowa	10.00
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Ladies' Aids:

Fredsville, Iowa	20.00
Waterloo, Iowa	10.00
Parlier, California	15.00
Racine, Wisconsin	15.00
Ruthton, Minnesota	10.00
Kimballton, Iowa	15.00
Alden, Minnesota	25.00
Ringsted, Iowa	10.00

Congregations:

Oak Hill, Iowa	47.45
Minneapolis, Minnesota	20.00
Montcalm County, Michigan	6.00
Danish Ladies' Aid, Hampton, Iowa	5.00
Women's Circle, Omaha, Neb.	10.00
Sunday School, Dagmar, Mont.	15.00
Sunday School, Kimballton, Ia.	15.00
Friendship Circle, Kimballton, Iowa	15.00
Bethania Guild, Racine, Wis.	10.00
Direct Receipts	568.11

Danish Sisterhood, Clinton, Ia.	5.00
Tyler Old Peoples Home:	
Gertrude Guild, Clinton, Iowa	10.00
Ladies' Aids:	
Fredsville, Iowa	15.00
Alden, Minnesota	25.00
Ringsted, Iowa	10.00
Direct Receipts	139.00
Women's Circle, Omaha, Neb.	10.00
Sunday School, Dagmar, Mont.	15.00
Friendship Circle, Kimballton, Iowa	5.00
Seamen's Mission:	
Gertrude Guild, Clinton, Iowa	10.00
Ladies' Aids:	
Fredsville, Iowa	15.00
Waterloo, Iowa	15.00
Racine, Wisconsin	15.00
Ruthton, Minnesota	10.00
Kimballton, Iowa	15.00
Alden, Minnesota	15.00
Ludington, Michigan	5.00
Ringsted, Iowa	10.00
Danish Ladies' Aid, Tyler, Minn.	10.00
Danish Ladies' Aid, Hampton, Iowa	10.00
Congregations:	
Bridgeport, Connecticut	10.00
Solvang, California	10.00
Minneapolis, Minnesota	20.00
Montcalm County, Michigan	7.00
Wilbur, Washington	10.00
Women's Circle, Omaha, Neb.	10.00
Bethania Guild, Racine, Wis.	10.00
St. Peder's Guild, Minneapolis, Minnesota	5.00
Direct Receipts	422.37
Lutheran Student Center Program:	
Guiding Circle, Ringsted, Iowa	10.00
Previously acknowledged	47,651.18
Total to date	\$72,081.32
Received for Items Outside of Budget:	
For Grand View Seminary Improvement Fund:	
Pastor Heide, Racine, Wisconsin	50.00

Congregation: Seattle, Wash.	246.00
For Lutheran Welfare Society of Iowa:	
Ladies' Aid, Fredsville, Iowa	10.00
Congregation: Waterloo, Iowa	3.00
For Solvang Lutheran Home:	
Friendship Circle, Kimballton, Iowa	5.00
For Lutheran Orient Mission Society:	
Pastor Heide, Racine, Wis.	5.00
For Lutheran Welfare of Wisconsin:	
Congregation: Racine, Wis.	205.00
For American Bible Society:	
Sunday School: Cedar Falls, Ia.	5.00
Kimballton, Iowa	10.00
Pastor Heide, Racine, Wis.	15.00
Congregation:	
Trinity, Chicago, Illinois	27.34
For Old People's Home, Des Moines, Ia.	
Gertrude Guild, Clinton, Iowa	10.00
Ladies' Aids:	
Fredsville, Iowa	10.00
Ruthton, Minn., Bldg. Fund	10.00
In memory of Karen Marie Mortensen, Moorhead, Iowa	6.00
Gardner Ladies' Aid, Dwight, Illinois	10.00
Friendship Circle, Kimballton, Iowa	5.00
Eben-Ezer Mercy Institute:	
In memory of Melvin Nelson, Gayville, South Dakota	10.00
Congregations:	
Hampton, Iowa	20.00
Seattle, Washington	3.00
Dwight, Illinois	69.68
Perth Amboy, New Jersey	60.56
Hay Springs, Nebraska	15.00
Salinas, California	30.00
Trinity, Chicago, Illinois	23.82
Ladies' Aids:	
Fredsville, Iowa	15.00
Waterloo, Iowa	10.00
Ruthton, Minnesota	10.00
Women's Circle, Omaha, Neb.	10.00
In memory of Harry Nelson, Gayville, South Dakota	7.00
Evening Circle, Racine, Wis.	5.00
Christmas Eve Service, Racine, Wisconsin	31.08

Women's Mission:

Ladies' Aids:	
Fredsville, Iowa	15.00
Racine, Wis., Home Mission	15.00
Racine, Wis., General Fund	15.00
Ruthton, Minnesota	10.00
Women's Circle, Omaha, Neb.	10.00
Bethania Guild, Racine, Wis.	10.00

Lutheran World Action & Relief:

Congregations:	
Tacoma, Washington	25.00
Askov, Minnesota	275.31
Parlier, California	27.00
Racine, Wisconsin	23.85
Seattle, Washington	95.63
Hartford, Connecticut	200.00
Hampton, Iowa	171.00
Kimballton, Iowa	252.00
Perth Amboy, New Jersey	83.25
Hay Springs, Nebraska	143.00
Oak Hill, Iowa	125.30
Menominee, Michigan	9.00

Sidney, Michigan	58.00
Hampton, Iowa	3.00
Ruthton, Minnesota	136.70
Dalum, Canada	89.00
Viborg, South Dakota	183.00
Newark, New Jersey	110.00
Ringsted, Iowa	64.75
Fresno, California	81.00
Los Angeles, California	201.25
Troy, New York	118.00
Omaha, Nebraska	259.00
Nysted, Nebraska	50.00
Newell, Iowa	178.50
Salinas, California	82.00
Badger, South Dakota	92.00
Brush, Colorado	30.00
Cozad, Nebraska	100.00
Fredsville, Iowa	65.19
Clinton, Iowa	318.00
Bridgeport, Connecticut	93.00
Kimballton, Iowa	200.00
Cedarloo, Iowa	18.15
Lake Norden, South Dakota	84.00
Cedar Falls, Iowa	517.00
Perth Amboy, New Jersey	16.00
Minneapolis, Minnesota	111.75
Lindsay, Nebraska	115.00
Tyler, Minnesota	190.50
Marinette, Wisconsin	40.00
Dwight, Illinois	119.35
Racine, Wisconsin	36.18
Des Moines, Iowa	70.00
Trinity, Chicago, Illinois	146.00
Granly, Mississippi	38.00
Detroit, Michigan	59.50
Ladies' Aids:	
Trufant, Michigan	5.00
Ruthton, Minnesota	10.00
Tacoma, Washington	15.00
In memory of Carl Nielsen, Tyler, Minnesota	2.00
Pastor Heide, Racine, Wis.	10.00
Ellen and Barbara Hansen, Cozad, Nebraska	6.00
Gardner Ladies' Aid, Dwight, Illinois	20.00
Rev. Ronald Jespersen, Danesvang, Texas	10.00
Evening Circle, Racine, Wis.	10.00
Previously acknowledged	9,611.92
Total to date	\$15,204.08

Tyler Old People's Home Endowment Fund:

In memory of Karen Marie Mortensen, Ladies' Aid, of Ingeman Lutheran Church of Moorhead, Iowa	5.00
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North Cedar Building Fund:

Congregation: Hampton, Iowa	50.00
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Circle Pines Building Fund:

Rev. Harold Petersen, Askov, Minnesota	10.00
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Cedarloo Building Fund:

Congregation: Hampton, Iowa	8.56
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Church Extension Fund:

Congregations:	
Hampton, Iowa	10.00
Hay Springs, Nebraska	25.00
Omaha, Nebraska	75.00

Respectfully submitted,

American Evangelical Lutheran Church
Charles Lauritzen, Treas.

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, Minnesota.

I am a member of the congregation at _____ January 20, 1956

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.