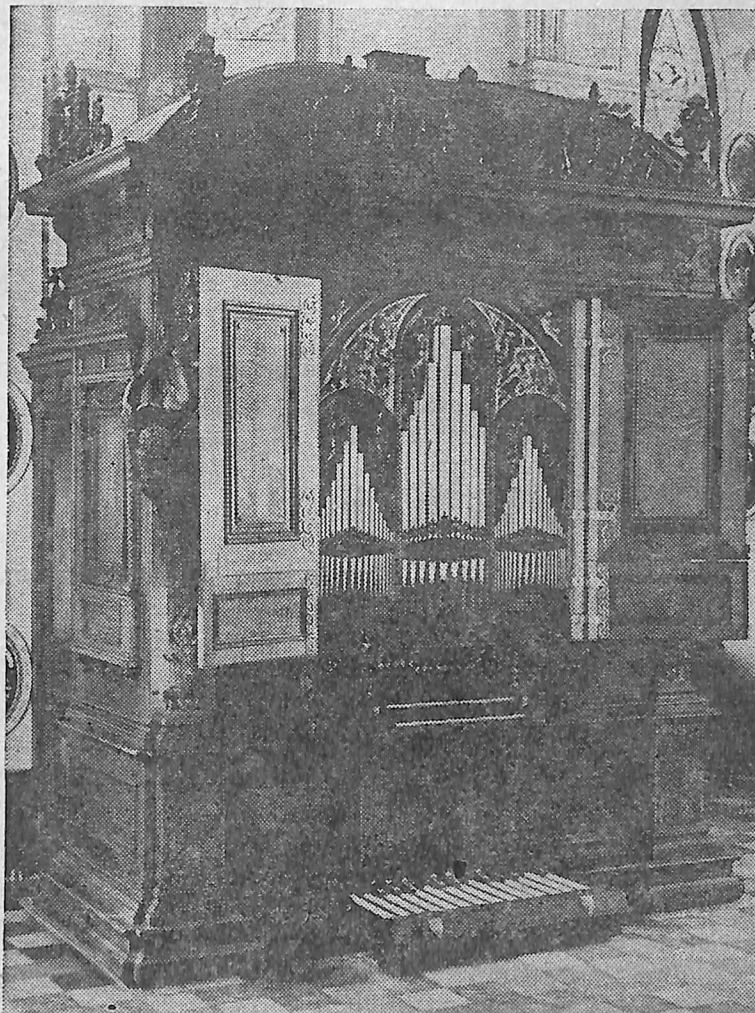


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



THE COMPENIUS ORGAN IN DENMARK

In the church at Frederiksborg Palace, Denmark, is the famous Compenius organ from about 1610, undisturbed through the centuries and kept completely playable. The organ is a unique memorial to its builder, Esaias Compenius of Brunswick, and a living witness from King Christian IV's music minded era. It is built from wood exclusively with a profusion of organ pipes with individual characteristic sounds.

It is a concert organ which gives music of that period in its full splendor. Buxtehude, the great composer of that century wrote music which to this day makes his own days vivid. A 13 minute, 16 mm. documentary film about the organ is being distributed by Brandon Films, Inc., 200 West 57th Street, New York 19, N. Y.

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With Steadfast Faith

Erik Moller

Pastor, Trinity Church, Chicago

THE 51st VERSE in the 9th chapter of Luke's Gospel has always fascinated me, especially the phrase, "he set his face to go to Jerusalem." The translators do not always capture the full significance of the Greek. What is implied here is "fixedness of purpose, especially in the prospect of difficulty or danger." The old King James version gives a lofty dignity to the verse: "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."

We are all aware of the many exquisite pictures of Jesus drawn for us in the Gospels: the tender scene of Christ taking the little children in his arms and blessing them; the shepherd tending his sheep, leading them to "green pastures and still waters." No picture is more meaningful than the one depicting the Christ who "steadfastly set his face to go to Jerusalem." It is the picture of an electrifying, dynamic Christ facing with steadfast purposefulness the intrigues, dangers and persecutions confronting him. Just as hungry souls need the tender, forgiving care of the Master, so do we need the stirring challenge of the "steadfast Christ" giving direction, meaning, and purpose to life, not least as we stand in the beginning of a new year.

Somewhere I have read the following anecdote: When the famous sculptor Thorvaldsen was asked, "Which is your greatest statue?" he replied, "The next one." He has, with this answer, given expression to the perpetual optimism found in the human race. When the clouds hang low, we see a "silver lining through the dark cloud shining." When war threatens to obliterate a great nation, "There will always be an England." — Always tomorrow, next year, or even the next century, we will find a better day in which to live and to build the "temples still undone." Unfortunately this optimism, this faith in the inevitability of progress, all too often ends in frustration and despair because we have discovered that turning a leaf on the calendar does not bring a new day, nor does the passing of time always improve conditions. Again and again our hopes have turned to ashes, our sky caved in on us, because we trusted blind optimism and wishful thinking. For all our tooting and celebration the days of our new year will remain as old and empty as "All the days of Methuselah (which) were nine hundred sixty and nine years; and he died." "That was all that could be said of him. His life was long, but thin as a string." And so it will be until we learn the lesson Isaiah learned long ago, a lesson proved by ages, namely: that a new day, a new beginning does not come with the change of the calendar but with new attitudes.

It is only as man searches out the meaning of life and in self discipline and dedication endeavors to surmount the problems with which he is confronted that a new day dawns. Progress is the result of careful

I Kneel Down to Pray

The shadows weave strange patterns on the grass,
While stars wheel in their distant orbits. Trees
Are havens for the birds till night shall pass;
The bright-hued butterflies and gold-striped bees
Dream of the flower-realms they will explore
Tomorrow, but the cricket-song is gay,
And blossom-nard is sweeter than before,
As I kneel down beside my bed to pray.
All Heaven's benison is on the night
Created for man's good. May my own sleep
Be restful on my pillow, and God's might
Protect me through my slumber-time, and keep
Me always on the paths where we can walk
Together like two friends and gladly talk!

Thelma Allinder.

preparation. Tomorrow's harvest is the result of today's sowing and tilling!

We do not mean to derogate the value of optimism. As Alexander Sharp said long ago: "To lose faith is to compromise with life. It is selling short one's own goal. It is bowing God out. It is silent surrender to powers of darkness." But we are saying that neither Christianity nor life knows of inevitable progress and we are certain we are living in a world in which there is no place for blind optimism, therefore we call attention to the Christ steadfastly facing His Jerusalem. Here is no blind optimism thinking all will be well but a facing of tomorrow in purposeful trust because deep within there is the knowledge that God is God and that this is still His world within which His purpose is at work. As we get in tune with that purpose we, too, can set ourselves steadfastly to work for the future with the assurance that within the purpose of God all things can become new. "The old has passed away, behold, the new has come." 2 Cor: 5:17.

SPEAKING of unusual slants, we saw a New Yorker cartoon showing a conversation between two successful looking ministers, one of whom was saying, "On the other hand, if it weren't for sin, where would you and I be?"

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.

POSTMASTER: Send Forms 3597 to ASKOV, MINNESOTA.

Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 8, Calif.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minnesota, under the act of March 3, 1879.

**This Year the LYF Meets in the U.S. and so the
Director of Public Relations of the ELC says**

See You in Minneapolis, Next August

James A. Ryberg

Many Lutherans have been asking questions about the Third Assembly of the Lutheran World Federation, scheduled to convene next summer in Minneapolis, for 11 days, August 15-25.

Some seem to have the impression that this meeting is intended only for delegates in clerical garb and all the top ecclesiastical "brass."

This is definitely not the case. The Assembly is a "once-in-a-lifetime" experience for every U. S. Lutheran. Since this world conclave of Lutherans meets only once each five years, it is very probable that the Assembly will not convene again in North America during the present generation.

Actually, Assemblies are intended to conduct the business affairs of the Federation, but they have been planned with plain, ordinary Lutherans-in-the-pew like you and me in mind. The events and programming in Minneapolis are being purposely designed to interest and inspire the thousands upon thousands of visitors expected to travel to Minneapolis in August.

Some of the reasons why you should be at the Assembly are listed here to emphasize the worthwhileness of a trip to Minneapolis this summer:

- The indescribable thrill of worshipping together with fellow-Lutherans from five continents. The deeper meaning of the "Holy Christian Church, the Communion of Saints" will strike home to you as you join in prayer with more than 50,000 other Lutherans, saying: "Our Father, . . .", "Vaterunser, . . .", "Fadavor . . .".

- Getting interpretation in laymen's language of some serious theological issues of our day, oriented toward the Assembly's challenging and penetrating theme, "Christ Frees and Unites."

- Hearing and feeling a part of vivid, fact-filled, inspiring accounts of a world-wide program drawing together the spiritual and material resources of 50,000,000 Lutherans. We are the largest Protestant constituency in the world!

- Seeing a spectacular exhibit, marking the most extensive presentation ever prepared on "What Lutherans Believe and Do."

- Becoming completely absorbed and inspired by dramatic, professional presentations in word, music and picture of what we Lutherans feel as our "Mission to All Peoples" in this critical hour of world history.

- Meeting, face-to-face, fellow-Christians from East and West, Lutheran leaders from behind the Iron and Bamboo "Curtains," Lutherans from Iceland and India, from Latvia and Liberia, from Pomona and Pomerania, from Telemark and Tanganyika, from Ulm and New Ulm.

Most of these events will take place in the huge Minneapolis Auditorium, seating 10,000 persons. Because of the physical limitations of the building, those planning the Assembly have prepared tickets to admit you to the Plenary (business) sessions. The main floor of the Auditorium will be taken up by the 700 delegates and official visitors from the Federation's 57 member churches in 29 nations, but there will remain some 5,000 seats for other visitors during the nine scheduled Plenary sessions, from nine to noon each day.

Such tickets are now available from your national headquarters. Each of the eight Federation member churches in the U. S. has been allocated tickets in proportion to its membership size. You may obtain these on a "first-come, first-served" basis, at \$1 per ticket for each Plenary session. Advice: Get your order in early!

Speaker for the opening session on August 16 will be the Federation's President, Hanns Lilje of Hannover, Germany.

Included in other Plenary programs will be soul-searching lectures by leading Lutheran theologians from several nations on the Assembly's theme, "Christ Frees and Unites." These will center around the relation of the "Communion of Saints," as confessed in the Third Article of the Apostles' Creed, to the freeing of sinners by Christ's atoning death on Calvary's Cross, as confessed in the Second Article.

As a visitor, you may attend without tickets special afternoon discussion groups led by the best world Lutheran leaders, who will interpret to you the presentations made in the morning Plenary sessions, plus evening "Public Events" in the Auditorium.

Also scheduled for Plenary presentation will be reports by LWF departments of Theology, World Missions, World Service, Information, and Latin America; as well as Federation commission reports on Education, Liturgy, Stewardship and Congregational Life, Students, Inner Missions, and International Affairs.

The Minneapolis Assembly will discuss and evaluate the Federation's past and present work. More important, this historic conclave of world Lutheranism will chart the future course of the LWF!

The Assembly is not planned as a "big show" or a "three-ring circus" as some have facetiously said. If this were true, the planners would not dare urge you to make a pilgrimage to Minneapolis this summer. Rather, the Assembly will be a truly religious and profoundly ecumenical experience — something most worthwhile to every Lutheran!

Convinced? Then, we'll see you in Minneapolis in August!

Pressure Charged as Chicago TV Station Cancels Luther Film

Chicago — (NLC) — Pressure from the Roman Catholic Church was charged as a television station here canceled its plans to present the world TV premiere of "Martin Luther," full-length dramatic film on the leader of the Protestant Reformation.

Protestant church leaders claimed that the showing had been protested by the Roman Catholic Church and called the cancellation evidence of "a violation of the freedom of the press."

Station WGN-TV operated by the Chicago Tribune, announced, however, that the withdrawal of the program, on the eve of its scheduled presentation under commercial sponsorship on December 21, was motivated by "an emotional reaction to the plan" to show the film.

The station's sudden decision to cancel the film led to a meeting of some thirty Protestant churchmen of metropolitan Chicago, a few hours after the film's cancellation on December 20.

Representing several different denominations, the group named an "action committee" of eight members who later in the day held a press conference at which they issued a statement denouncing the late-hour withdrawal of the film.

The special committee charged it "constitutes an admission on the part of the television station that it is vulnerable to pressures which we are convinced, on the basis of our discussion with WGN, have been mobilized by the Roman Catholic Church to secure the banning of this film."

A spokesman for the Chancery Office of the Roman Catholic archdiocese in Chicago said that it had made no formal protest to WGN. He declined to comment on the charges made by the Protestant group.

The statement also declared that the decision to cancel the picture was an admission "that only such news, information, education and entertainment as are satisfactory to a particular denomination may be presented to the public by WGN."

When the film was first issued, it was recalled, a statement about it was released by the Legion of Decency, Roman Catholic organization that classifies films for Catholic viewers.

"This picture," the Legion said, "offers a sympathetic and approving presentation of the life and times of Martin Luther, the sixteenth century figure of religious controversy. It contains theological and historical references and interpretations which are unacceptable to Catholics."

The Legion of Decency gave "Martin Luther" a separate classification, reserved for films which are "not necessarily morally offensive to Catholics," but "require, for their proper interpretation, specialized training."

The motion picture was defended by the Protestant churchmen as historically authentic, not sectarian and "far less controversial than many other television programs which have been telecast by WGN without pro-

The Living Word

"Bowels" in the New Testament

When Judas fell headlong, his body burst open and "all his bowels gushed out" (Acts 1.18). This is the only New Testament passage which uses the word "bowels" in its literal physical meaning. In eight other cases it is used by the King James Version in the sense of affection or compassion.

The Greek word which the King James Version translates by "bowels" does not refer to the intestines specifically but to the "inward parts" or internal organs generally. Like the Greek word for "heart," this word was also used for the feelings and affections. It is translated "inward affection" by the King James Version in 2 Corinthians 7.15.

In the English of 1611 both "bowels" and "heart" had this double reference to physical organs and to the emotions of which these organs were supposed to be the seat. Today only "heart" retains the double reference.

When Paul wrote, "Ye are not straitened in us, but ye are straitened in your bowels" (2 Corinthians 6.12), he meant "You are not restricted by us, but you are restricted in your own affections." When he tells the Philippians that he longs for them "in the bowels of Jesus Christ" (1.8), it means "with the affection of Christ Jesus." Again in Philippians 2.1 "bowels" means "affection."

In Colossians 3.12 "bowels of mercies" is now translated "compassion"; and "shuteth up his bowels of compassion from him" (1 John 3.17) is "closes his heart against him." The short letter of Paul to Philemon comes alive with the substitution of "heart" for "bowels" in verses 7, 12, and 20.

The Greek verb derived from the noun which KJ translates "bowels" is used twelve times in the New Testament, and is always translated by the King James Version as "have compassion" or "moved with compassion." The references are listed in any good concordance.

Luther A. Weigle.

Editor's Note: We have had several requests that these brief articles by Dr. Weigle be printed in booklet form. A booklet containing 78 brief articles such as the above is available in most church book stores for 35 cents. Title: "The Living Word — Some Bible Words Explained."

test from us, although their content and point of view was favorable to the Roman Catholic Church."

"De facto censorship of this character," their statement said, "violates the principles of civil and religious liberty as defined in the First Amendment to the Constitution."

Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc., which made the film, agreed

(Continued on Page 14)

Our Minister in Withee, Wisconsin Presents
A Conference Report and

Some Thoughts on Stewardship

W. Clayton Nielsen

"If you know you will care . . .
. . . If you care, you will share —
If you are a Christian."

CHRISTIAN Stewardship — what is it? For many, it seems that the word stewardship implies that "I must give so many dollars a year to my church," because it is my duty, or because someone has called on me and reminded me that "bills must be paid." How we need our sights raised!

It was my privilege to attend the annual meeting of the Joint Department of Stewardship and Benevolence of the National Council of Churches in Minneapolis, together with Mr. Harry Jensen, December 11-14. To read an attempted summary of such a meeting could become boring for those who would read such an article. Rather, I shall attempt to give a few impressions and a few quotations, since I have not yet had time to "digest" all of the materials which I brought home in my oversize briefcase. In a later column, it may be possible to suggest outstanding materials from various sources. Scattered notes, re-assembled a month after such a conference can be enlightening, for time serves as a sieve through which the less important matters slip away.

Frankly, I had hoped for more inspiration; most of that came on the last day, and in the pre-sessions. There is always the danger when leaders in any field get together that they talk shop only, and that there may even be a touch of professionalism in the air. But from time to time someone will cut through the heart of the matter, puncturing occasional thin veneers of "respectability." There is also the value of the private exchange of ideas; there is the value, personally, of having met the leaders in the field of stewardship. You were among leaders who took the tithe for granted, and who, at the same time, recognized that a majority of those whom they served may not yet have seen the light.

There were also thoughts of applying some of the principles we heard amplified. For example, here are four random thoughts I jotted down: Should we make a study of possible "self-allocation" of synodical minimum goals on the basis of what the local budget is? Should not our synodical leaders emphasize more our programs and less the dollars we need? Should our synod, in setting up its program have a three-point goal, labeled "basic budget", "Advance program," and "further advance", to provide a real challenge to our congregations? Do we utilize LUTHERAN TIDINGS enough to "advertise" what we are doing as a synod; and is the means used the right kind; for example do we use too much copy and too little illustrative material?

In the pre-annual meeting conference, the Every Member Canvass was thoroughly discussed, with a fine sharing

of ideas. Let me mention some of them: The every-member visitation or canvass must tell the story of the work of the church — it is not to collect money . . . Regarding agricultural stewardship — too often farmers think only in terms of cash savings; they have **lived** on the farm for a year; they may have improved their facilities, equipment or fertility, "we let them by too easily." . . . The motivation (to give) is given to man in God's love; motivations include gratitude, duty, love. An every member stewardship drive properly conducted can't be put on without raising the spiritual life of a congregation. . . A tall Methodist Texan, Mr. Pat Thompson, outlined some reasons for the Every Member Canvass: (1) It requires that a church face its own needs and responsibilities; (2) It helps members get a knowledge of the purpose of their own church program; (3) No church can put on an effective Every Member Canvass without utilizing a great part of the membership (We use our members or lose them); (4) In financing our church programs, we're not doing what we should, because we don't have the funds; we under-finance; we must have stewardship education in the broad sense. There is need for education of all of life.

"How much should I give?" was a question with an interesting discussion, again at the pre-session. "It is a question which no man dare answer for another, any more than any man can tell how much you should spend for your wife's Christmas present." The only answer with which a man who has made his decision (a canvasser) can confront a man with the decision is this: "I don't know for you, but for me the answer is . . . (it may be in terms of a tithe, or a proportionate gift, always recognizing that all we have is a gift from God.)" The answer would include this thought — How much do you love the Lord, and how will you express it? The importance of participation in the Every Member Canvass cannot be overemphasized (This was shown in our own "Faith and Life Advance" program.) Stimulate imaginations to the joy of giving. . . Lord, what do you want me to do? . . . Traditional giving patterns must often be overcome . . . A person who has adopted a sacrificial standard and then backslides is a real danger. . . There can be overpledging on the part of some individuals (My guess is that this is seldom the case in our synod.) . . . Quality leadership will respond if the challenge is great enough.

"A steward is one who provides for the sovereign's table. . . No one is too poor to worship God. . . Read II Corinthians 8, especially in the Phillips translation for a good chapter on Christian stewardship. . . You must adjust yourself spiritually and economically to giving larger gifts. . . Put the accent on Evangelical giving as an expression of faith" . . . —these thoughts from an address by Dr. Frederick Schiotz.

Mrs. Harriet Harmon Dexter, Dean of Women at

Assembly Report

The Division Assembly of the Division of Foreign Missions of the National Council of the Churches of Christ in the United States of America was held at The Inn in Buck Hill Falls, Pennsylvania, November 26 through the 30th. The opening session began at 8:00 p. m. with fellowship singing, a period of worship, followed by the presentation of the work plan which we were to follow for the ensuing days, and an address by Dr. Roy G. Ross. His theme was "The Worldwide Church." At about 10:00 p. m. we all enjoyed an hour of fellowship which gave us the opportunity to become acquainted with other delegates to the assembly.

The theme of the assembly was "The Worldwide Mission of the Worldwide Church." The theme of the assembly was divided into three headings: "Emerging Ecumenical Relationships," "Training the Messengers and Stewardship of our Resources," and the "Proclamation of the Gospel." The final session was concerned with "Our Unfinished Task."

Each morning the meetings began with a devotional period, then a business meeting, followed by two addresses on the day's theme. In the afternoons the assembly divided into six groups which discussed the morning addresses. Each discussion group had a leader, a secretary, and about ten resource persons in addition to the thirty-five persons assigned to it. A written record of our discussions was taken by the secretary and later the report of the six groups were consolidated and a summary presented to the assembly at the evening meeting.

There were 292 delegates, 117 of which were voting members. There were 34 denominations, 43 boards, and 18 countries represented. It was indeed a cross section of the world.

Northland College, gave the men assembled something to think about. "We must convince the women of the status they have today. . . They control 80 per cent of the wealth of America. . . In four million homes, the woman is the working head. . . Women should support the church as church **members**. . . There is the need of vision; we must use women's talents to a greater purpose . . . not in the kitchen only . . . but in the community in the name of the church, where help is needed. . . More women in places of responsibility. . . The church should predominate over all groups within it. . ."

What is Christian stewardship? There are many answers, for it involves not only the spending, but the getting and use of possessions as well; and, also, all that I am and have belongs to God. The difficulty seems to be to get anyone, ourselves included, really to live this thought, instead of simply paying lip-service to it. However, one definition which has been generally accepted is this: "Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind in grateful acknowledgement of Christ's redeeming love." Yes, let us lift our sights; let us recognize God's gifts to us; here is the beginning of stewardship.

For the most part, the speakers were outstanding in their ability to acquaint us with the needs and problems of worldwide mission. We were promised that if enough requests were made for the various devotions and addresses, mimeographed copies would be made available to us. At the last session we were told that these copies would come to us as requested. When my copies arrive, I shall send one of each to the editor of LUTHERAN TIDINGS. It is quite possible that Rev. Hansen will make arrangements to share at least a part of them with the readers of LUTHERAN TIDINGS.

At the close of the meeting of the division, I stayed on at the Inn to represent the American Board of the Santal Mission at the meeting of the Lutheran Foreign Missions Conference. This was a much smaller group, but because of its size, we were able to enter into the discussions with better participation. This meeting had as its theme the "Transition From Mission to Church." Under the general heading of the Problems of the Emerging Indigenous Church, these points were developed (a) relationship of Church to Mission and Board, (b) relationship of Mission to Church and Board, (c) relationship of Board to Mission and Church.

Missionaries to India, Hongkong and Taiwan, Japan, Africa and South America were present to give first hand impressions and to make recommendations as to how we (Mission boards) can best assist in the transition.

This meeting was attended by representatives from all but one of the Lutheran bodies in the United States. I do not know how many were present, but it was a good lively meeting, and much was accomplished by way of dispensing information, making recommendations, and above all, by inspiration. In each and every field where the Lutheran Church is at work there is need for intensified effort and zeal. The mission task can best be described as "The Unfinished Task." Who but we who are Christians can help to correct that situation? It is a question only we can answer.

A. Francis Nielsen.

Welfare State Dangers Cited

Copenhagen, Denmark — A noted theologian has warned members of the Danish Parliament that too great a dependence upon government will stifle self-reliance of the people and make them incapable of democratic self-government.

Dr. Regin Prenter, professor of theology at the University of Aarhus, speaking at the annual worship service marking the opening of Parliament here recently, declared that "the greatest danger of the modern welfare state lies in its failure to acknowledge its limitations."

"The danger is that the State not only cares materially for those who are not able to take care of themselves, but that it will care both materially and spiritually for all of us. . . to such a degree that the personal responsibility of the individuals is weakened by it," he said.

Taking as his text, "Thou shalt love thy neighbor as thy self," Dr. Prenter praised "the far-reaching social legislation" of recent years which has "put an end to much human need and misery."

But, he added, "A democracy can live only as long

(Continued on Page 11)

Liturgics

QUESTIONS AND ANSWERS

Marius Krog

I

"I renounce the devil"

Question: Why does our church use the Renunciation with the Confession of Faith when many other churches do not; what other churches do use it; is it considered as ancient as the rest of the creed?

Answer: When the rituals of our church were under revision the Committee on Liturgy decided unanimously to retain the Renunciation before the Confession of Faith. No official statement was drawn up to this effect, consequently the views presented here do not necessarily express those of the other members of the committee.

It is my impression that the decision of the committee is in keeping with the general practice of the congregations of our church. This is rather remarkable. Most, if not all, other church groups, even the most reactionary, have relegated the Renunciation to the rubbish heap of exorcism, incantations and the like. In checking with a large number of pastors and ministers of various persuasions I have yet to find another group where the Renunciation is being used. Where does this place us? Are we behind the times? We have often enough been accused of being infected with liberalism and other postulations by current theology. In the natural course of things, we should have been among the first to renounce the Renunciation, and yet the Committee on Liturgy has recently and unanimously decided to retain it, and the synod has endorsed the decision. Why? Do we still have a hidden streak of the conservatism of the dark ages?

Let it be understood from the start that the Renunciation is not just a ritualistic appendix of little or no importance. In the deepest sense it deals with the greatest of all tragedies: The presence of evil in life and its enormous power in the world.

The question of the exact origins of the Apostolic Creed and the Renunciation have never been finally settled. Both were in common use by the church in the earliest centuries as very important parts of the baptismal ritual. In this connection it is important to point out that the ritual by immersion demonstrated both symbolically and dramatically the spiritual meaning of baptism; the "before" and "after", so to speak. The immersion simulated drowning, a dying away of the "old Adam" and the rising out of the water pointed up the birth into new life: the being "born of water." (Read Romans 6:4.) Baptism was thus a demarkation between the old life of heathenism on the one hand and the life of salvation on the other; the former was the world of Satan and the latter the world of grace. The candidate for baptism was expected to know that by the Renunciation he disavowed all allegiance to Satan,

and by the Confession of Faith (The creed) he established through the word of God a covenant for the new-eternal-life. The Renunciation made good sense in the golden age of Christianity.

It is hardly possible to answer the questions above clearly or without entering into the fields of the angelology and demonology of ancient times and later ages, or without reviewing what is happening to these strange -ologies in our own time. In one sense all this belongs outside of Liturgics, but since liturgy is based on historic developments and on the spiritual principles of accepted doctrines the questions are not entirely foreign to this field. First let us trace briefly the origin and development of **the concepts** of the devil as they have been recorded in scripture and other religious writings. From brief statements, from legendary matter, from vague assertions and numerous illusions and with generous sprinklings of suppositions early Bible students pieced together certain characterizations of devil and events in which he played a part. These students even managed to go back beyond time to pre-creation:

Lucifer, which means "The Morning Light" or "The Bringer of Light" (alias Satan) was the chief of the three archangels. The others were Gabriel: "God's Man;" and Michael: "Like Unto God." Lucifer was most brilliantly endowed. He "blazed in the beatific light of the throne of heaven." His brilliancy seemed to have gone to his head and made him over-ambitious. "Two of a Kind can never agree." He was not satisfied with being almost like God, he wanted to be God. (Remember "The Fall" of Adam and Eve?) He plotted against the Almighty and was expelled from the heavenly spheres. He "fell like a lightning out of heaven" and became "The Adversary of God." The keenness of his mind is seen in the consummate ingenuity with which he seeks to upset the creative work of the Creator. Since he does not possess divine creative powers he has taken unto himself the next greatest power in the universe, the power of destruction. Where it is the nature of creativity to work slowly through the process of growth and development, it is the nature of the devil; to be "discreative," to operate swiftly and destructively.

It is significant that the devil does not make his entrance on the biblical stage until late in the drama of the Old Testament. The "snake" in the Garden of Eden was not interpreted as the devil incognito until in The Wisdom of Solomon, one of the apocryphal books which are, as a rule, not included in the Bible. In the earlier writings we learn, only, of evil spirits which sometimes do the bidding of Jehovah and sometimes operate on their own. In the Book of Job the devil plays a very important role, but this piece of literature is undoubtedly speculative fiction and not a portion of the history of Israel.

It seems that the concept of the devil did not originate in Israel; but was an importation from Persia, 500-300 B. C. In the Persian religion, (Zoroastrianism) there was a Superior Evil Being called "Ahriman" who was in the source of all evil. It could hardly fail that the religiously sensitive Hebrews would adopt "Ahriman" as the operative agent for all that was evil. They had sensed an "other" universal presence which seemed to be almost as omnipotent as Jehovah. They

knew something about God, but what was this iniquitous "other" power? "Ahriman" helped to fill the strange vacuity in their understanding. Among the Hebrews "Ahriman" became Satan: "The Adversary of God", "The Accuser of Men." Later Satan became Diabolos in the Greek language, the devil in English, djaevil in Danish. Following the Persian influence the name of Satan appears quite often in the Bible, a total of fifty-one times.

By the time of Jesus the concept of Satan and kindred spirits have taken a somewhat more vivid form. The world seems to be alive with demons which are capable of taking complete possession of individuals. There is nothing in the record that Jesus offered any corrective teachings in these matters; he even had some more choice names for "The Adversary": "The Father of Lies," Beelzebub: "The God of Flies" or "The God of Filth."

Some theologians have insisted that when the two, Jesus and Satan, met in the desert of Temptation they were old acquaintances from the world of pre-creation. Be that as it may, these theologians seem to have a point. As Jesus Himself has reported to His disciples, His experiences at the meeting there can be no question that He had a very real combat with an evil someone, (Lucifer?) intensely personal, if not in a corporeal sense, then, certainly, as an originaive spirit of evil; a keen mentality; a very capable opponent. If temptation is to have any meaning, it must be on the level of the temptee. Jesus seems thus to have been tempted on His own high level; who else but Lucifer could fill the part of "the Tempter"? Where is the human who is in position to say with authority that the experience which Jesus passed through was nothing but make-believe and hallucination on His part? If Jesus had the same extraordinary insight into the abysmal mystery of evil, as we know He had in the great verities of the Spiritual world, then it takes someone with even greater insight to dismiss his concept of these matters. We shall see later what caliber of reasoning finds itself capable of setting the Master straight.

What Jesus taught the apostles passed on in their teachings and preachings. The essence of what they had to say about Satan, his cohorts and their world, may be said to have found expression in a statement by Paul when he warns the Christians in Ephesus "against the wiles of the devil."

"For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." (Ephesians 6,12)

Here again is the ongoing combat between the opposing high powers which co-exist in the supernatural world, and which first found expression 1. — in the story of Lucifer; 2. — in the Persian "Ahriman"; which represented all the forces of malevolence; 3. — in the Hebrew's Satan, in whom the insoluble mystery

of evil seemed to find an explanation, which was acceptable for lack of a better; 4. — in the Temptation, where only "the prince of this world", was in position to meet Jesus, the Prince of Peace, on His own high level.

The concepts of the devil and his consorts thrived like mushrooms during the dark ages. Out of the mystery of their sovereign world of wickedness grew a fantasia of evil beings, a menagerie of ghosts, apparitions, trolls, witches and horrible monsters. Sorcery, conjuration, exorcism, incantations and black art were a part of daily living. Much of all this was without question a common residue of heathendom which Christianity had failed to abolish. The blame for this lies largely with the church of Rome. Instead of furthering the spiritual growth of the minds of the people, the church chose to make a highway for religion out of the human senses. With her grand architecture, her processions, pageantry and pictures, her images and music, her reliques and incense she sought to reach the souls through the gates of the sense. There was little or no teaching, and all worship was in the dead language of Latin. But the eyes, the ears, the feeling of movement, and even the sense of smell were captivated

by magnificent showmanship. Heaven and hell were places close at hand, above and below; the first was a wonderful palace with a very exquisite summer garden; the other, a gigantic dungeon with super-torture chambers. Even Christ was (and is) materialized in the impressive ceremony of the Mass. The monstrosities of superstitions were materialized in statuary, gargoyles and terrifying pictures. The devil took human shape but with horns and a hoof, a snake-like tail and a saucy smile.

Martin Luther was, in spite of his great genius, a child of his times: The devil was to him an intensely real and active person. But he was not afraid of him. It is told that he was awakened one night by noise in the attic; when he realized it was only the devil he went back to sleep again. And there was the time he insisted on going to Worms "though there were as many devils there as there were shingles on the house tops." It was in deep seriousness that he gave the devil and his ilk a place in the poetry of faith:

-----The Foe of all mankind
Great evil has designed;
His cruel weapons still
Are force and cunning skill;
On earth is not his equal.
Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpower us.
The prince of hell may still
Scowl fiercely as he will;
No harm to us is done;
He's judged, the fight is won:
A single word overthrows him.

Marius Krog.

(To be continued)

There is no power on earth
that can neutralize the influence
of a high, pure, simple
and useful life.

Booker T. Washington.
Up From Slavery
(Doubleday & Co., Inc.)

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Women's Mission Society Financial Report

JULY 1, 1956 TO JANUARY 1, 1957

RECEIPTS:

DISTRICT I

General Fund:

Ruth Malmar, Verona, New Jersey\$ 10.00
District I Convention 42.80
Trinity Ladies' Aid, Bronx, New York 10.00
Bethesda Ladies' Aid, Newark, New Jersey .. 10.00

\$ 72.80 \$ 72.80

DISTRICT II

General Fund:

Settlement-Trufant Mission Group, Mich.\$ 15.00
Grayling, Michigan, Ladies' Aid 10.00
Central Lutheran Ladies' Aid, Muskegon 23.58
Danish Mission Circle, Manistee, Mich. 35.00
St. Peter's Danish Ladies' Aid, Detroit, Mich. 20.00
Lutheran Aid, Grant, Michigan 12.00

\$115.58

MISCELLANEOUS

Santal Mission:

Settlement-Trufant, Mission Group\$15.00

Faith and Life Advance:

District II Convention 52.51

G. V. C. Seminary Fund:

Greenville, S. Sidney, Mich., Mission Group .. 10.00

District II Korean Boy Fund:

St. Peter's Ladies' Aid (Danish), Detroit, Mich. 15.00

\$ 92.51 \$208.09

DISTRICT III

General Fund:

Gertrude Guild, Clinton, Iowa\$ 25.00
United Church Women of Trinity, Chicago .. 50.00
St. Stephen's Ladies' Aid, Chicago, Ill. 50.00

\$125.00

MISCELLANEOUS

Santal Mission (Muriel Nielsen's Work):

District III Convention\$ 81.15 \$206.15

DISTRICT IV

General Fund:

St. John's Danish Ladies' Aid, Hampton, Ia....\$ 9.10
Luther Memorial Ladies' Aid, Des Moines, Ia. 25.00
Bethlehem Church Women, Cedar Falls, Iowa 50.00
Friendship Circle, Kimballton, Iowa 30.00
Nain Lutheran Ladies' Aid, Newell, Iowa .. 50.00

\$164.10

MISCELLANEOUS

Santal Mission Tractor Fund:

Betania, Ladies' Aid, Ringsted, Iowa\$ 28.25
Danish Ladies' Aid, Hampton, Iowa 25.00

\$ 53.25 \$217.35

DISTRICT V

General Fund:

West Denmark-Bone Lake, Wis., L. A.\$ 21.05
Withee, Wis., Danish Ladies' Aid 34.00
Bethlehem Church Women, Askov, Minn. 47.00
Bethlehem Guild, Dalum, Alberta 25.00
First Lutheran Ladies' Aid, Alden, Minn. 25.00

\$152.05

MISCELLANEOUS

Santal Mission:

Bone Lake, Wisconsin, Ladies' Aid\$ 7.25

Girls' Dormitory Beds, G. V. C.:

District V Convention 47.80

\$ 55.02 \$207.07

DISTRICT VI

General Fund:

South Lutheran Ladies' Aid, Viborg, S. D.\$ 25.00

Danish Ladies' Aid, Gayville, S. D. 7.93

\$ 32.93

MISCELLANEOUS

Seminary Fund:

Danebod English Ladies' Aid, Tyler, Minn.\$26.00

Muriel Nielsen's Work:

District VI Convention 69.02

\$ 95.02 \$127.95

DISTRICT VII

General Fund:

Mission Study Group, Brush, Colorado\$ 15.00

West Ladies' Aid, Cordova, Nebraska 22.89

Mission Study Group, Brush, Colorado 35.00

Danevang, Texas, Ladies' Aid (Danish) 10.00

St. John's Ladies' Aid, Cozad, Nebraska 15.00

District VII Convention 37.25

\$135.14 \$135.14

DISTRICT VIII

General Fund:

Ansgar Ladies' Aid, Pasadena, California\$ 5.00 \$ 5.00

DISTRICT IX

General Fund:

Faith Lutheran Danish L. A., Junction City, Ore., in memory of Mrs. Alma Christensen..\$ 5.00

District IX Convention 39.47

Faith Luth. Church Women, Junction City 50.00

St. Paul's Ladies' Aid, Tacoma, Wash. 20.00

\$114.47 \$114.47

WMS Convention Offering, Muskegon, Mich.\$382.43

Total Receipts July 1956 to January 1, 1957\$1,676.45

DISBURSEMENTS JULY 1, 1956 TO JANUARY 1, 1957

Earmarked Funds:

Eben-Ezer Mercy Institute\$ 45.00

District II Korean Boy Fund 30.00

Santal Mission (Muriel Nielsen's Work) 172.42

Santal Mission Tractor Fund 53.25

Faith and Life Advance 52.51

G. V. C. Seminary Improvement Fund 107.81

\$460.99

Gifts—Ordination and to Missionaries 125.00

Convention expenses:

Registration and Travel (Pres. and Treas.)..\$ 60.00

Corsages 12.88

\$ 72.88 \$ 72.88

Supplies and Equipment 55.22

Stamps and Postage 14.04

North Cedar Mission (Iowa) 882.43

Child's Friend 100.00

(Continued on Page 11)



Paging Youth

American Evangelical Lutheran

Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd

Des Moines, Iowa

AELYF Doin's

Tyler, Minnesota: On November 23 and 24, 1956, the LYF there held a carnival, which, from all indications, was a huge success. It is reported that over fifty young people took part in the planning, decorating, and fulfillment of the various duties of the carnival. The pleasing factor, along with the splendid cooperation received, was the gross earnings: \$360.00. They also plan to continue with their splendid work under the direction of their new pastor, the Rev. Paul Nussle.

Des Moines, Iowa: The LYF there reports an Operations India program featuring Gora Tudu as guest speaker, instrumentalist (mouth harp and flute), song teacher, and entertainer extraordinary. He was a great success with his unique presentations. Dagmar Miller, familiar to many as a missionary to India, was also in attendance, dressing several people in Indian costumes. A generous collection was received and will be added to the Operations India fund.

They also report holding a Christmas party at the home of their pastor, the Rev. Holger P. Jorgensen. During the course of the party, games were played, Christmas stories were read and delicious refreshments were served. They also took part in the annual Winter Camp of the Iowa District. A full report of that will appear in the next issue.

Over the Typewriter

This is semester final time in various colleges throughout the nation. With it, come term papers, study for exams, and the like. This is the more difficult part of college life, but nevertheless, it, too, will pass, and one can begin a new semester learning new things and meeting new responsibilities. With this in mind, let me remind you again, that this page will be more interesting to you if there is something about YOU in it. It would be interesting to find out how the YULE sales compare with one another. How about reports on that and include your reports on Christmas parties and the like. Also, please remember to report your Youth Sunday activities.

It would be appreciated if, and when you desire to have Gora Tudu come to your area to speak, you will please send your requests to Dale Johnson, Grand View College, Des Moines 16, Iowa. Gora is very busy in seminary and cannot find the time to answer the many requests. It will aid the process considerably if you will write to Dale instead.

All Lutheran Youth Leaders Council Annual Meeting

River Forest, Illinois, January 7-9, 1957

The annual All Lutheran Youth Leaders Council met January 7-9 at Concordia Teachers College (Missouri Synod), River Forest, Illinois. This annual council of Lutheran youth directors from all the Lutheran synods meets to discuss problems and techniques of youth work in America. These youth directors, heading the Luther Leagues and Walther League, represent approximately 300,000 Lutheran youth in organized youth activity.

In addition to discussions on Lutheran youth programs on a national scale, Lutheran youth leaders heard Dr. Jaroslav Pelikan of the University of Chicago ("Luther—Social Ethics—Modern Youth"), Prof. Walter Wolbrecht, executive secretary of the Board for Higher Education of the Lutheran Church-Missouri Synod ("Training the Clergy for Youth Work"), and the Rev. Alf Kraabel, Division of American Missions, National Lutheran Council, ("Intercultural Outreach").

Attending from the American Evangelical Lutheran Church was Lavern Larkowski, president of the AELYF, synod youth group, in the absence of Rev. Harald Petersen, AELYF advisor.

Do You Need Money for College ?

If you are a senior in high school and plan to enter college upon your graduation, it will pay you to read the following information.

For the past two years, the Lutheran Youth Leadership Award has been available to all graduating high school seniors of AELYF. This award is made in the form of a \$150.00 scholarship and is given to us by the Lutheran Brotherhood Life Insurance Society of Minneapolis, Minnesota. It is available to an AELYFer who has shown leadership qualities in his or her youth group and church. The winner of the award will receive the scholarship provided that he or she enrolls in a Lutheran college within a period of three years following the time at which it is issued.

Application blanks for this award are available through the office of the president of AELYF, Lavern Larkowski, 1100 Boyd, Des Moines 16, Iowa. The completed application blank should be returned to the same address by April 6, 1957. The AELYF board, along with an advisory committee composed of Dr. Ernest D. Nielsen (President of Grand View College) and Mr. Harry Jensen (Business Manager of Grand View College), will select one person from all the applications received. The selection is sent to the Minneapolis office for approval. If the applicant is approved, he or she will be notified by the Minneapolis office.

If you have anyone in mind for this award or if you, yourself, are interested, please write to Mr. Larkowski immediately. It is an opportunity which you will never regret.

BOOKS



CHRISTEN KOLD

It might interest the people of our church to know that the book, "Christen Kold, The Little Schoolmaster Who Helped Revive a Nation," is gaining world-wide attention, especially among educators and others who are beginning to sense that there is a need among our youth for education for Life — spiritual, mental and physical — rather than for book learning alone; that Kold's idea to "first awaken, then enlighten" is a method that deserves serious attention in our age.

To our knowledge, the book on Kold has thus far gone out with former students at the University of California and others, to India, Pakistan, Norway, Denmark, England and Israel. And in the last three countries, reviews of it have appeared in magazines and other periodicals. Following are a few items and excerpts taken from periodicals and letters received by the author and her reviewers:

Thomas Christensen, editor of *Husmandsforeningens Blad*, Aarhus, Denmark, writes: "It is the best book thus far written on Kold. I hope it will be translated into Danish."

Frederick L. Brownlee, Trustee J. C. Campbell Folk School, Brasstown, N. C., writes: "You have done an excellent job in good form and style. You made Kold live and you give me the insight into his character and educational philosophy which I have long wanted."

Peter Guldbrandsen, writer and columnist, Berkeley, California, writes: "This is a book one reads with undiminished interest from cover to cover. It is a valuable contribution to the interpretation and understanding of the Danish Folk School movement, which owes much to the pioneer work of Christen Kold."

The following item is taken from the November 1956, issue of the *Junior College Journal*, Berkeley, California:

A very kind letter came from a graduate student and his wife at the University of California, accompanied by a book on the life of Christen Kold, authored by Nanna Goodhope, Viborg, S. D., published by the Lutheran Publishing House, Blair, Nebr. Reason: these students had just completed a course in junior college education at the University, had read the "Community College," written by the executive secretary, in the course of which references are made to the Danish Folk High Schools and the part Kold played in their establishment.

Since the Goodhope book is the first in English on the life of this great teacher, and since the philosophy of the Folk High Schools is strikingly similar to that of the junior college, the donors thought the executive secretary might like to read it and pass the word along to junior college people. He read it the same evening received and found it fascinating, stimulating and inspiring. He passes the word along with the hope that this book will be read by every junior college administrator and teacher. Pre-judgment can be made about the value of this book. Better judgments will be found after it has been read.

There are very definite parallels between the struggles of tradition and the "free" schools of the Living Word in Denmark and many of those in progress in America today.

In a letter to the author, Agnes Snyder, chairman Department of Education, Adelphi College, Garden City, New York, writes: "I have read your book on Christen Kold with deep interest and enjoyment. I have placed it on the required list of readings for my Freshmen students, who supplement their visit to schools with readings of whatever books I can find that tell of the dreams and hopes of courageous men and women in the field of education."

(Excerpt from a letter written by Francis J. Boyland, a city official at Alameda, California)

"The authoress has most successfully conveyed the spirit of this great and little known man. I actually felt I knew him and his lifelong search for truth. . . Mrs. Goodhope's biography of Kold never fails to be most entertaining while she gives us all the pertinent facts and background material. She writes with excellent clarity, and the pictures she builds of Kold's character and many disappointments and achievements really come to life! What she sets out to accomplish with this book, she has succeeded in doing admirably. Christen Kold has come alive for us, and after reading this biography we will not forget him."

Books on Kold are available from the author, Nanna Goodhope, Viborg, S. D. — cloth bound \$2.00, paper cover \$1.50. 12½ per cent discount is allowed when three or more copies are ordered at one time.

Contributed.

Welfare State Dangers Cited

(Continued from Page 6)

as there is a feeling of responsibility in the people. On the day when the politicians alone have any responsibility and all of us let ourselves be blindly led by them. . . democracy will be finished."

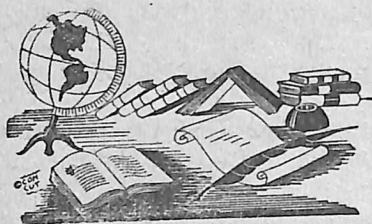
Sharp criticism of the sermon has been voiced by the Danish press, according to the news service of the Northern Ecumenical Institute. It said editors took issue on the grounds that it was a "political sermon" rather than the "ordinary devotional service" customarily delivered on the opening of the Parliament, the news service said.

In response to the criticisms Dr. Prenter is quoted as saying that, "a colorless church service is of no devotional value." Dr. Prenter is chairman of the Commission on Theology of the Lutheran World Federation.

Women's Mission Society Financial Report

(Continued from Page 9)

Seamen's Mission	100.00
Santal Mission	100.00
St. Mark's, Circle Pines, Minn.	100.00
Total disbursements July 1, '56 to Jan. 1, '57	\$2,010.56
Balance on hand July 1, 1956	\$1,503.88
Contribution July 1, 1956 to Jan. 1, 1957 ..	1,676.45
	\$3,180.33
Disbursements, July 1, 1956 to Jan. 1, 1957 ..	2,010.56
Balance on hand January 1, 1957	\$1,169.77



OPINION AND COMMENT

THE CURRENT union talks between ULCA, Aug., AELC, and Suomi have accomplished a startling amount of work. This rapidity of movement has kindled our imagination, and brought an inspiration that has made us hopeful for the whole merger. In the first meeting, the doctrinal bases of the four churches were explored, and at the very point where an immediate slowdown might have been anticipated, a unanimous action approving a resolution which seemed to accomplish the opposite was undertaken. The resolution noted "that sufficient grounds of agreement in the common confession of our faith" exist so that seeking organic union was justified. One or two other Lutheran bodies that we can think of off-hand might possibly fit into this pattern without too great difficulty. But it may certainly be said that in any consideration of union with other Lutheran bodies, the major barrier would be doctrinal, pertaining to matters of faith and practice. That these four church bodies have so quickly found each other seems an indication that they were meant for each other . . . In this connection, we may note that to this writer these union talks have considerable more meaning than did last year's ULCA-AELC merger talks. The current union discussions seem a vital contribution to Lutheranism in America and in the world, with a goal, as Dr. Benson said, "Of all of us . . . a total Lutheran Church in America." The difference may not be so vital or apparent to some as to others, but from where we sit, it makes a great difference that now we come as participants rather than as petitioners. We are well represented in these talks by the ablest men we have. They will bring to the discussions the essence of our church, and will bring from them the essence of the spirit of union, which, when it is at its best, surely can further the Kingdom of God under our one Lord, the Master.

IT IS ALWAYS tempting to use this page as a pulpit to preach from. (That's poor grammar, but it says what we mean.) The parish pastor who is also an editor brings his message and witness to his people on Sundays, as do all pastors, but when his deadline approaches, he faces the opportunity to preach to a vastly magnified audience, perhaps hundreds of times the size of his congregation. We have consciously leaned over backwards to avoid taking advantage of this privilege, and as a result we have in these editorials occasionally touched on subjects — such as music — which are only in the most remote way connected with a direct evangelizing effort. Once in a while someone will write in to complain about this, which is fair enough. On the other hand, the tradition of the culture of our synod has always been that the Christian spirit and the Christian life pervades every realm of human endeavor. The good, the true, the beautiful can be found wherever we have ears to hear and eyes to see. The great emphasis in our tradition has been on congregational fellowship

as it is discovered in such endeavors as music, lectures, drama, athletics and even folk dancing. What we are saying is that the Christian outlook is discernible in every undertaking in human life, not only in those directly associated with public and private worship. It is possible to be worshipful elsewhere than at the church altar or the family altar. The old custom of setting country churches in the midst of cemeteries has a meaningful and practical origin, but modern congregations will build alongside their churches playgrounds for children and young people. It is a sad day in a young girl's or a young man's life when he decides that his play and his Christianity are foreign to each other. The spirit of Christ overlays our every act and our every hour when we are true followers of His. There is no real line of demarkation between the secular and the sacred for the true Christian. In one unusual sense of the word, every hour and act is an evangelizing effort — certainly it was for Him. Whatever gifts or talents we have can be put to direct or indirect missionary use, and many a gifted layman has accomplished far more than silver-tongued preachers in elevating the desires and motives and spirits of fellow men. It is possible to be sainted and saintly without being sanctimonious. It is possible to evangelize without being superior and tiresome, as the real saints (not just official ones) have demonstrated. And it is certainly the duty of every Christian to be a missionary — if he is not, then he is a mission field. Thank God for the variety of ways in which we can live in the faith we confess!

IF YOUR COPY of LUTHERAN TIDINGS is a few days late this time, the reason is that we have just returned from five days in New York City where it was our great privilege to attend a Graduate Seminar in International Relationships, on a scholarship from a Carnegie Foundation. The Seminar was sponsored by the Church Peace Union, 170 E. 64th St., New York, and under the direction of its Executive Director, Dr. William Loos. Participating in the sessions were about forty editors, educators and churchmen from many denominations of Protestants, as well as surprisingly good representation from Roman Catholics, Hebrew and Orthodox groups. The purpose of the Seminar was to examine closely the ethics of America's foreign policy in the light of our heritage, in the light of atomic weapons, and in the light of our common desire and endeavor for peace. Leading the discussions were such eminent men as Hon. Ernest A. Gross, former U. S. Ambassador to the United Nations; Paul Nitze, former chief, Policy Planning Staff of the State Department; John C. Bennett, Professor of Christian Ethics at Union Theological Seminary. Under special scrutiny continuously was the part which the Seminar participants could play in favorably influencing public opinion in the cause of world peace. It was an exciting week, filled with a special kind of inspiration which counteracted our usual feeling of helplessness (if not hopelessness) when thinking about international affairs. During the coming months, we hope we may be forgiven frequent references to these discussions. While we do not seriously hope to influence much public opinion, it may be possible to call into consideration occasionally a slant which the daily papers may overlook or minimize.

Grand View College

This is the End (OF SEMESTER I)

There comes a time of reckoning, and this is it. Hope you won't mind if we're a bit brief this time, but that time is here again. No, most of us wouldn't admit to cramming, but we do burn the midnight oil, so we must admit that we are just a wee bit busy. Term papers do take a lot of time, and they are due at about this time of the semester, too. In other words, we are much occupied with the tying up of loose ends, so to speak, and we fervently hope that we have done our work well so that semester I, will rise up as a successful milestone in our college career. The exam schedule is posted, and we are in the process of registering for Semester II. At this point it appears that most of our students will be with us for the last half year. In fact, the only ones we are sure will not return are those who will have completed their year at mid-semester.

We have had a wonderful basketball season as of now, with only two games lost since the season started. We are proud of the team. At the game with Boone when the score was 89 to 47, Coach Sisam put in the whole second string to give them a try at it, and they held Boone down as they were supposed to, and besides that, they sank quite a sizeable collection of buckets to add to our score. The team is really something and it's the teamwork that counts. (Did we say we're proud of the team? Well, no matter! We'll say it again!)

We are very sorry to report that we have had quite a bit of sickness among the members of our faculty. Prof. A. C. Nielsen has been unable to return to classes since the Christmas holiday. We hear, though, that he hopes to be with us for Semester II. Mr. Boyd, the librarian, is back again at his job following surgery, and is feeling good. Dean Jorgensen is our latest entry on the sick list. He is not permitted to return to his work until a high fever subsides. We sincerely hope that we will soon be able to report that all are up to par as far as health is concerned.

One of the finest convocations we have had lately was when Mr. Gora Tudu spoke to the student body about India. The audience was so quiet you could hear a pin drop. This wasn't meant to be a "commercial," but if you haven't heard Gora speak, you have missed a real message. We hope for you that he might have the opportunity to speak in your church.

Time is passing, and there is much yet to be done.

HI-FL

OUR CHURCH

Maywood, Illinois. The Rev. Johannes Knudsen, Ph. D., was installed as Dean of the Division of Graduate Studies and as Professor of Church History at the Chicago Lutheran Theological Seminary here in impressive ceremonies January 3, 1957. Dr. Knudsen had been on the faculty as guest professor during the past few years, and is now a permanent professor. The Installation Address was given by Dr. Donald Heiges, of the National Lutheran Council, and will be printed in a later issue of LUTHERAN TIDINGS.

Nysted, Nebraska. The Ladies' Aid of the Nysted church has printed many of the members' favorite recipes in a cook book. The book contains many good, time-proven recipes varying from Danish to American. Write to Recipes from Danish Kitchens, Mrs. Andrew Frandsen, Dannebrog, Nebraska, enclosing \$1, and receive a copy postpaid.

Lincoln, Nebraska. Dr. Otto Hoiberg, University Extension Division, Neb. U., is one of the leaders in a School for Community Living being held (somewhat in folk school style) in Lincoln from February 3 to March 1. The course leads to no academic credits, but seeks "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."

Brooklyn, New York. Pastor Einar Andersen, District President, visited his former congregation here on January 13 as guest speaker, at which time four new families were welcomed into the congregation. Pastor Norman Bakken is minister.

Chicago, Illinois. Slides showing life at the Danish Children's Home here are available to program committees at no rental charge. A script describing the pictures and giving other interesting information accompanies the pictures. The program takes about a half hour. Write to 3320 Evergreen Ave., Chicago 51, Illinois, giving first and second choice of dates.

Los Angeles, California. The congregation-sponsored refugee, Hans Pietsch, from East Germany arrived here just before Christmas, and has now been established in a well-paid job, and in a good hotel, in Glendale.

Minneapolis, Minnesota. One hundred and sixteen families of this congregation have pledged \$8,500 to Faith and Life Advance. A church nursery service seems to work well here, as in other congregations.

Solvang, California. A Danish Folk meeting will be held here February 7, 8, 9 and 10, with Pastor Aage Moller

receiving registrations, and such other leaders as Editor P. Guldbrandsen, Prof. Erik Zeuthen, Pastors Marckmann and Farstrup, taking part. (Total cost for registrants, \$15.)

Hartford, Connecticut. Pastor Ove Nielsen, Assistant Secretary for LWR, will be guest speaker here February 3 at the morning services, and he and his wife will both address the congregation in an afternoon meeting following a church dinner.

Badger, South Dakota. A fuel pump breakdown in the church furnace in Bethany Church here prohibited the congregation from having its two scheduled Christmas services in December. (Supply stores were closed for the holiday.)

Seattle, Washington. Miss Muriel Nielsen was guest speaker here January 8. Friends of the late L. C. Larsen contributed Memorial Gifts amounting to \$178 to the organ fund here. Option on a fourteen-rank pipe organ has been taken by the church council, with a recommendation to the congregation that the instrument be purchased. A local ladies' group, the Darning Club, has set aside \$800 for sanctuary carpets, (which will cost \$1,400).

Ames, Iowa. The annual Rural Institute, a short course for church laymen and pastors of rural communities, will be held at the Iowa State College here February 4-5, with participation by such familiar men (among our pastors) as Ligutti, Schnucker, and Forell.

Los Angeles, California. In the "Santal Missionary" we read that Miss Gina Norgaard, author of "Shadow of the Rock," (a pioneer story with its setting in the Viborg, South Dakota, area, published by Muhlenberg Press, Philadelphia, at \$3.75) has consigned all her royalties to the Santal Mission, in memory of her mother, Mrs. Mathilda Norgaard, who helped her with the book. The first check amounted to \$275. Miss Norgaard is a member of our Los Angeles congregation.

Sidney, Michigan. The parish known as "Little Denmark" has decided to change its name, and will soon select one of the following: Bethlehem Lutheran Church, St. Mark's Lutheran Church, Settlement Lutheran Church.

Newark, New Jersey. The monthly paper here has changed its name from "Budbringeren" to "Beacon." Survey work has been undertaken on a new location in West Orange. Across the Hudson and East Rivers, the Brooklyn congregation also is considering possible new locations.

Minneapolis, Minnesota. The congregation here surprised Pastor and Mrs. Ottar Jorgensen on a December Friday evening with an "anniversary party." The church paper does not state the occasion for the celebration—the Jorgensens were married in August, 1921, and Pastor Jorgensen was ordained 5 days earlier in July. However, the festival was complete with kransekage, roses and even wedding cake. Gifts included a deluxe television set and an Orrefors vase. Early

in February the family will move into a new residence recently purchased by the congregation, located some distance from the present church, at 4434 41st Ave. S. The present parsonage will then be used for Sunday School classrooms. Six new families have recently been welcomed into membership here.

Bridgeport, Conn. — Beautiful new blue choir robes have been purchased for the choir here at a cost of several hundred dollars. One person recently donated \$400 to the organ fund here, while another donated a new set of iron railings. Miss Muriel Nielsen will be visiting here in District I between February 26 and March 8. The congregation here raised \$1,800 for the Faith and Life Advance.

Correction: In a letter from Marie E. Hansen of Luck, Wis., in the January 5 issue of LUTHERAN TIDINGS, the word "not" was inadvertently omitted in the last paragraph. The sentence in question should read: "We are given the privilege to believe what He said we could be sure would help us if we need it, and I am sure it is not without reason that the words, 'Thy will be done', is in the Lord's Prayer, as I don't always think we can see the meaning of things when they happen."

Chicago TV Station Cancels Luther Film

(Continued from page 4)

with Station WGN-TV that the cancellation had not been ordered by Community Builders, a Chicago housing development and construction concern, which was to have sponsored the showing. "We are led to believe the sponsor had resisted any substitution," he said.

Mr. Lee said he was "shocked to learn" that the station had canceled its scheduled world television premiere of "Martin Luther."

"This last-minute reversal of the station's carefully considered program judgment can only be interpreted as surrendering to sources who seemingly want to suppress certain pages of history," he said. "Efforts at thought-control, wherever they are exerted, are un-American and are to be deplored."

Mr. Lee noted that "a great many responsible institutions and individuals" throughout the country had commended the station for "its splendid example of enlightened program service" in scheduling the showing of the Luther film.

"It is regrettable that the general public must now conclude to the contrary, that the station is now allowing the sectarian pressures of a single group to dictate what is in the public interest," he said.

The film "already has earned the highest endorsement and praise not only from professional critics but from huge cinema audiences in Chicago and throughout the world," Mr. Lee pointed out.

Excerpt from Letter

The following is an excerpt from a recent letter written by Mrs. George Mellby to her mother:

"We have had a very interesting guest in our home since Saturday afternoon. His name is Mr. Gora Tudu. He is from India, a Santal Christian. How you would have enjoyed having him in your home! We felt as though we had known one another for years. Meeting him and hearing him have made the work of the Santal Mission much more meaningful to us, and to our people. Mr. Tudu is an Indian teacher, who is now preparing himself for assuming a position of leadership in the Mission when he returns to India.

"Mr. Tudu spoke at our worship service yesterday. After dinner we drove over to visit Mr. and Mrs. Brylle who had invited us for COFFEE. Mrs. Brylle's daughter wanted us in her home also — the children wanted to meet Mr. Tudu — so we got there about 4 o'clock, and had COFFEE. When we were through we just barely had time to make a 5:30 dinner appointment at the home of Mr. and Mrs. Kris Jensen. We chatted a little after dinner over a cup of COFFEE, then came back here for the Luther League meeting, at which Mr. Tudu spoke. (The first thing we saw as we came into the church basement was the table set for COFFEE!) Mr. Tudu did not feel too comfortable when we finally came back into our house at 11 o'clock. Neither did I! But Mr. Tudu gave us a very interesting picture, last night, of life in India. The sad part of it was that not enough of our people were there to hear it. It would certainly be wonderful if all the congregations of our Church could hear him."

Acknowledgment of Receipts by the Synod Treasurer

For the Month of December, 1956

Towards the budget:

Congregations:	
Racine, Wis.	\$200.00
Alden, Minn.	65.50
Viborg, S. D.	500.00
Danevang, Texas	485.00
Dannebrog, Nebr.	233.00
Hampton, Iowa	350.00
Lake Norden, S. D.	424.62
Askov, Minn.	85.12
Lake Benton, Minn.	345.80
Junction City, Ore.	175.00
Lindsay, Nebr.	231.50
Los Angeles, Calif.	138.00
Ringsted, Iowa	343.05
Salinas, Calif.	225.00
Waterloo, Iowa	865.00
Brush, Colo.	89.25
Cedar Falls, Iowa	935.02
Sidney, Mich.	447.36
Grayling, Mich.	13.81
Menominee, Mich.	38.26
Brooklyn, N. Y.	401.30

Hartford, Conn.	150.00
Parlier, Calif.	102.00
Omaha, Nebr.	145.50
Exira, Iowa	500.00
Hampton, Iowa	360.50
Frederic, Wis.	80.00
Newell, Iowa	1,107.00
Viborg, S. D.	563.60
Bridgeport, Conn.	90.00
Troy, N. Y.	57.50
Withee, Wis.	456.00
Junction City, Ore.	855.20
Cedar Falls, Iowa	53.75
Brayton, Iowa	62.33
Gayville, S. D.	185.15
Luck, Wis.	328.75
Askov, Minn.	579.31
Cozad, Nebr.	588.50
Detroit, Mich.	471.84
Fresno, Calif.	295.00
Greenville, Mich.	216.19
Bridgeport, Conn.	109.60
Dwight, Ill.	1,452.25
Kimballton, Iowa	516.27
Perth Amboy, N. J.	414.75
Circle Pines, Minn.	173.00
Clinton, Iowa	400.00
Lucedale, Miss.	36.50
Exira, Iowa	197.00
Ruthton, Minn.	258.75
Wilbur, Wash.	100.00
Hay Springs, Nebr.	359.50
Tyler, Minn.	804.79
Minneapolis, Minn.	211.50
Dannebrog, Nebr.	227.00
Cedar Falls, Iowa	186.84
Davey, Nebr.	20.50
Kimballton, Iowa	300.00
Racine, Wis.	203.50
Grant, Mich.	44.87

Pension Fund:

Congregations:	
Racine, Wis.	134.65
Ringsted, Iowa	28.20
Salinas, Calif.	50.00
Brush, Colo.	4.00
Bethlehem, Cedar Falls, Iowa	178.48
First Church of Montcalm Co., Sidney, Mich.	23.00
Menominee, Mich.	47.50
St. Stephen's, Chicago, Ill.	41.25
Bridgeport, Conn.	100.40
Oak Hill, Iowa	59.61
Wilbur, Wash.	25.00
Detroit, Mich.	31.00
Kimballton, Iowa	123.73
Perth Amboy, N. J.	1.00
Minneapolis, Minn.	182.50
Racine, Wis.	.50
Ladies' Aid, Oak Hill, Iowa	10.00
Ladies' Aid, Ruthton, Minn.	10.00
St. John's Ev. Luth. Church Women, Kronborg, Nebr.	27.00
Ladies' Aid, Detroit, Mich.	15.00
United Women of Trinity, Chicago, Ill.	50.00
Lutheran L. A., Kronborg, Neb.	15.00
Exira, Iowa, by:	
Hans Farstrup	\$5.00
Godfred Hansen	1.00
Harry Christensen	2.00
Hans V. Nielsen	2.00
Gerald Nelsons	2.00

12.00

Home Missions:

Congregations:	
Alden, Minn. (In memory of	

Chris Ottesen) -----	10.00
Viborg, S. D. (In memory of Hans Clausen from friends in Viborg) -----	4.00
Sidney, Mich. -----	19.00
Tyler, Minn. (Sunday School) --	69.46
Exira, Iowa (St. John's Ladies' Aid) for North Cedar -----	10.00
Chicago, Ill. (St. Stephen's) --	20.00
Dwight, Ill. (Gardner L. A.) --	15.00
Children's Home, Chicago:	
Congregations:	
Oak Hill, Iowa -----	19.96
Grayling, Mich. (by Mr. Burt Nielsen) -----	13.50
Bethlehem Church, Cedar Falls	15.00
Sidney, Mich. -----	4.00
Lindsay, Nebr. (In memory of Karsten Clausen from his family) -----	25.00
Ladies' Aid, Alden, Minn. ----	25.00
Hope Ladies' Aid, Ruthton ----	10.00
West Ladies' Aid, Cordova, Neb.	10.00
Fredsville Ladies' Aid, Dike, Ia.	20.00
Ladies' Aid, Parlier, Calif. ----	15.00
Women's Circle, Omaha, Nebr.	10.00
St. John's Ev. Luth. Church Women, Kronborg, Nebr. --	27.00
Willing Workers Society, Dwight, Ill. -----	25.00
Women of Bethania Church, Racine, Wis. -----	35.00
Sunday School, Cordova, Nebr.	10.00
Sunday School, Kimballton, Ia.	10.00
Ladies' Aid, Kimballton, Iowa	15.00
Friendship Circle, Kimballton	15.00
Hay Springs, Nebr. -----	4.00
Ladies' Aid, Minneapolis, Minn.	10.00
Lake Amelia, Mpls., Minn. -----	10.00
Gardner Ladies' Aid, Dwight --	10.00
Ladies' Aid, Ringsted, Iowa --	10.00
Old People's Home, Tyler:	
Congregations:	
Alden, Minn. -----	25.00
Bethlehem, Cedar Falls, Iowa --	15.00
Gayville, S. D. -----	25.00
Hay Springs, Nebr. -----	2.00
Hope Ladies' Aid, Ruthton ----	10.00
Ladies' Aid, Ringsted, Iowa --	10.00
West Ladies' Aid, Cordova, Neb.	10.00
Fredsville Ladies' Aid, Dike, Ia.	15.00
Women's Circle, Omaha, Nebr.	10.00
Friendship Circle, Kimballton	5.00
Grand View College:	
Congregations:	
Alden, Minn. -----	20.00
Bethlehem, Cedar Falls, Iowa --	36.50
Sidney, Mich. -----	5.00
Bethlehem, Cedar Falls, Iowa --	9.00
Hope Lutheran L. A., Ruthton	10.00
Publications—Lutheran Tidings:	
Sidney, Mich. -----	23.00
Dannebrog, Greenville, Mich. --	7.00
Seamen's Mission:	
Congregations:	
Alden, Minn. -----	15.00
Bethlehem, Cedar Falls, Iowa --	20.00
Sidney, Mich. -----	15.00
Bridgeport, Conn. -----	10.00
Wilbur, Wash. -----	10.00
Hay Springs, Nebr. -----	5.00
Ladies' Aid, Oak Hill, Iowa --	10.00
Hope Ladies' Aid, Ruthton ----	10.00
Danebod Ladies' Aid, Tyler ----	10.00
Ladies' Aid, Ringsted, Iowa --	25.00
Fredsville Ladies' Aid, Dike, Ia.	15.00
Women's Circle, Omaha, Nebr.	10.00

St. John's Ev. Luth. Women, Kronborg, Nebr. -----	27.00
Danish L. A. Society, Dwight	10.00
Women of Bethania, Racine --	25.00
Trinity Ladies' Guild, Victory --	5.00
Ladies' Aid, Kimballton, Iowa --	15.00
St. John's Ladies' Aid, Exira, Ia.	10.00
Ladies' Aid, Minneapolis, Minn.	10.00
Lake Amelia, Minneapolis --	10.00
St. Peder's Guild, Minneapolis	10.00
Annual Reports:	
Congregations:	
Viborg, S. D. -----	1.50
Cordova, Nebr. -----	2.50
Minneapolis, Minn. -----	4.00
Diamond Lake, Minn. -----	4.00
Lindsay, Nebr. -----	5.00
Salinas, Calif. -----	5.00
Bronx, New York -----	1.00
Bethlehem, Cedar Falls, Iowa --	17.50
St. Stephen's, Chicago, Ill. ----	.50
Danevang, Texas -----	12.50
Sidney, Mich. -----	12.50
Des Moines, Iowa -----	1.50
Parlier, Calif. -----	2.50
Oak Hill, Iowa -----	10.00
Grayling, Mich. -----	3.00
Troy, New York -----	7.50
Manistee, Mich. -----	2.50
Withee, Wis. -----	5.50
St. Paul, Cedar Falls, Iowa --	10.00
West Denmark, Wis. -----	17.00
Askov, Minn. -----	12.50
Fresno, Calif. -----	2.50
Bridgeport, Conn. -----	7.50
Kimballton, Iowa -----	12.50
Perth Amboy, N. J. -----	12.50
Clinton, Iowa -----	5.00
Granly, Miss. -----	3.00
Ruthton, Minn. -----	4.00
Hay Springs, Nebr. -----	7.00
Wilbur, Wash. -----	9.00
Dannebrog, Nebr. -----	3.00
Badger, S. D. -----	10.00
Pastor's Pension Dues:	
Dr. Ernest D. Nielsen -----	73.88
Rev. A. C. Kildegaard -----	55.90
Rev. Viggo Hansen -----	40.00
Rev. Paul Wickman -----	60.00
Rev. Harry Andersen -----	40.00
Total Budget Receipts for De-	
cember, 1956 -----	\$22,520.35
Previously acknowledged	
(adjusted) -----	55,404.83
Total Budget Receipts for	
1956 -----	\$77,925.18
Received for Items Outside of	
the Budget:	
Lutheran World Action:	
Congregations:	
Racine, Wis.	
Minimum goal -----	\$78.95
Pastor Heide -----	5.00
Special -----	15.00
Occasion of Baptisms --	4.00
Viborg, S. D. -----	102.95
Danevang, Texas -----	30.00
Dannebrog, Nebr. (Nysted) --	229.95
Trufant, Mich. (Bethany L. A.)	59.42
Lake Norden, S. D. -----	5.00
Diamond Lake, Minn. -----	88.20
Junction City, Ore. -----	191.10
Lindsay, Nebr. -----	5.00
Ruthton, Minn. (Hope L. A.) --	56.17
Ringsted, Iowa -----	10.00
	67.75

Salinas, Calif. -----	129.30
Waterloo, Iowa, Sunday School	18.23
Waterloo, Iowa -----	5.00
Brush, Colo. -----	38.95
St. Stephen's, Chicago, Ill. ----	65.00
Sidney, Mich. -----	188.00
Menominee, Mich. -----	10.27
Brooklyn, N. Y. -----	199.65
Hartford, Conn. -----	40.00
Lindsay, Nebr. (In memory of Karsten Clausen from his family) (for Korean Or- phans) -----	25.00
Tacoma, Wash. (Danish L. A.)	15.00
Parlier, Calif. -----	28.35
Oak Hill, Iowa -----	197.00
Hampton, Iowa -----	87.00
Seattle, Wash. (Ladies' Aid) --	50.00
Newell, Iowa -----	370.00
Los Angeles, Calif. -----	247.80
Tyler, Minn. (Sunday School) --	102.08
Viborg, S. D. -----	160.80
Troy, New York -----	175.35
Danevang (Mrs. Ing. Jensen) --	10.00
Racine (Women of Bethania) --	25.00
Greenville (Alice M. Allen) --	2.00
Cedar Falls, Iowa (St. Paul) --	22.50
Dike, Iowa (Fredsville) -----	237.00
Gayville, S. D. -----	115.50
Askov, Minn. -----	280.00
Cozad, Nebr. -----	105.00
Tacoma, Wash. -----	47.00
Fresno, Calif. -----	88.20
Greenville, Mich. (Dannebrog)	66.20
Bridgeport, Conn. -----	120.00
Dwight, Ill. -----	238.20
Kimballton, Iowa -----	243.00
Cedar Falls, Iowa (St. Paul) --	14.15
Perth Amboy, N. J. -----	38.75
Clinton, Iowa -----	346.50
Granly, Miss. -----	39.90
Grayling, Mich. -----	45.75
Exira, Iowa (St. John's) -----	84.00
Ruthton, Minn. -----	131.20
Hay Springs, Nebr. -----	183.85
Chicago, Ill. (St. Stephen's) --	11.00
Tyler, Minn. -----	103.15
Minneapolis, Minn. -----	104.00
Dannebrog, Nebr. -----	59.43
Los Angeles (Sunday School) --	11.65
Dwight, Ill. (Gardner L. A.) --	10.00
Dike, Iowa (Fredsville) -----	121.00
Cedar Falls, Iowa (Bethlehem)	80.00
Davey, Nebr. -----	54.60
Kimballton, Iowa -----	200.00
Racine, Wis.	
Minimum goal -----	\$113.46
Pastor Heide -----	10.00
Special -----	6.00
	129.46
Grayling, Mich. -----	13.10
Detroit, Mich. -----	356.00
From a Friend in South Dakota	100.00
For LWA—Hungarian Relief:	
Mr. C. P. Heide, Racine, Wis. --	250.00
Pastor Heide, Racine, Wis. ----	5.00
Greenville, Mich. (Trinity) ----	18.00
Hartford, Conn. -----	86.60
Rev. Arthur Frost, Salinas ----	5.00
Waterloo, Iowa -----	25.00
Greenville (By Alice M. Allen)	5.00
Kronborg, Nebr. -----	94.02
Greenville (Trin. Sunday Sch.)	52.67
Greenville, Mich. (Order of The Eastern Star) -----	10.18
Seattle, Wash. (By H. Chr. Jacobsen) -----	10.00
For LWR—100-pd. Food Pkgs.:	

Enumclaw, Wash.	50.00
Total LWA—LWR for month of December	\$7,496.88
LWA — LWR Previously acknowledged (adjusted)	9,552.54
Total for year 1956	\$17,049.42
For Eben-Ezer Mercy Institute:	
Hope L. A., Ruthton, Minn.	\$ 10.00
Fredsville L. A., Dike, Iowa ..	15.00
Women's Circle, Central Luth. Omaha, Nebr.	10.00
Congregation, Hampton, Iowa ..	20.00
Willing Workers, Dwight, Ill. (For elevator)	25.00
Women of Bethania, Racine	5.00
Congregations:	
Hay Springs, Nebr.	25.00
St. Stephen's, Chicago, Ill.	15.00
Bethlehem, Cedar Falls, Iowa ..	66.50
Racine, Wisconsin, Joint Danish Christmas eve service	115.81
Joint Women's Christmas program	46.16
Total	\$353.47
For Women's Mission Society:	
Hope L. A., Ruthton, Minn.	\$ 10.00
Fredsville L. A., Dike Iowa	15.00
Women's Circle, Central Luth., Omaha, Nebr.	10.00
St. John's Luth. Church Women, Kronborg, Nebr.	27.00
Women of Bethania, Racine, Wis., For Home Mission Work	40.00
General Fund	40.00
St. John's L. A., Exira, Iowa ..	5.00
Total	\$147.00
For Lutheran Orient Mission:	
Bethania, Racine, Wis.	\$ 5.00
For International Gideons Society:	
Bethania, Racine, Wis.	15.00
For Lutheran Welfare of Wis.:	
Bethania, Racine, Wis.	21.56
Women of Bethania, Racine ..	27.00

Bethania, Racine, Wis.	186.98
Total	\$235.54
For St. Mark, Circle Pines, Minnesota Building Fund:	
Kronborg Guild, Kronborg, Neb.	10.00
St. John's Lutheran Church Women, Kronborg, Nebr.	15.00
District V Home Mission Fund (Minneapolis)	250.00
Total	\$275.00
For North Cedar Mission Building Fund:	
In memory of Dr. and Mrs. J. Jensen, Cedar Falls, Iowa, by Mrs. Thyra Feddersen and Lillian Barnard, Aurora, Neb.	5.00
Congregation, Hampton, Iowa ..	40.00
Total	\$ 45.00
For Church Extension Fund:	
Congregations:	
Hampton, Iowa	\$ 10.00
Hay Springs, Nebr.	25.00
Total	\$ 35.00
For Iowa Lutheran Welfare Society:	
Fredsville L. A., Dike, Iowa ..	\$ 10.00
For Old People's Home, Des Moines, Iowa:	
Fredsville L. A., Dike, Iowa ..	10.00
Friendship Circle, Kimballton ..	5.00
Congr., Hay Springs, Nebr.	2.00
Total	\$ 17.00
For Faith and Life Advance:	
Women of Bethania, Racine ..	\$140.00
Congr., Perth Amboy, N. J.	280.00
Congregation, Racine, Wis.	246.00
Total	\$666.00
For American Bible Society:	
Sunday School, Kimballton, Ia. ..	\$ 15.00
Congregation, Racine, Wis.	3.00
Total	\$ 18.00
For Solvang Lutheran Home:	
Friendship Circle, Kimballton ..	\$ 5.00
For Lutheran Student Foundation of Wisconsin:	
Congregation, Racine, Wis.	\$ 123.50
Respectfully submitted,	
American Evangelical Lutheran Church	
M. C. Miller, Treasurer.	
P. O. Box 177,	
Circle Pines, Minn.	

Contributions to Santal Mission

(Continued from last issue)

Carl Andersens, Chris Christensens, Catherine Clausen, Chris Fredericksens, Helen Krogh, Gertie Hansen, Malvin Hermans, Anna B. Jensen, Carl Olsens, J. P. Petersens, Morris Petersens and R. M. Petersens	24.00
Ernst Andersens, Chris Bundgaards, Worley Bunches, Einer Christensens, Magnus Christensens, Harry Graybill, Carl Hansens, Karl Heinrich-	

sens, Anton Holms, Mrs. Marie Jensen, Mrs. O. E. Jensen, Pete Jensens, Jim Jensens, Mrs. J. N. Jensen, Emil Jensens, Chris Jepsens, Chris Jorgensens, Niels Juels, Niels Larsens, Oscar Lawsons, Carl Mortensens, Catherine Nielsen, Chris Olesens, Helen Pallesen, Jens Petersens, Niels Rasmussens, Jerry Reeves, Geo. Schmidts	28.00
Danish Ladies' Aid	15.00
Women's Circle	15.00
Sunday School children (The \$170 for children in school) ..	10.00
St. Stephen's S. S., Chicago ..	30.00
Dalum, S. S., Wayne, Alberta ..	109.00
Elsie and Otto Nissen, Marquette, Nebr.	30.00
A Tither, Brush, Colo.	5.00
Bethania Dan. L. A., Solvang ..	25.00
Nain S. S., Newell, Iowa	25.00
Jens M. Jessen, Gayville, S. D.	50.00
St. Stephen's L. A., Chicago ..	25.00
St. Peter's Community, L. A., Hay Springs, Nebr.	25.46
In memory of Marius Christensen by Hans P. Nielsens and Fred Bonnesens, Kimballton ..	2.00
St. Peter's Ladies' Aid, Detroit ..	10.00
Diamond Lake Ladies' Aid, Lake Benton	26.08
In memory of Chris Petersen, Greenville, Trinity Congr.	5.00
Mrs. Marie Petersen, Solvang ..	5.00
In memory of Anton Jensen, Tyler, by Ida Larsen, Calif.	5.00
St. John's Congr., Hampton, Ia.	193.00
Fredsville Guild, Dike, Iowa ..	20.00
Ida Christensen, Cedar Falls, Ia.	20.00
Jorgen Juhl, Belle Plaine, Minn.	5.00
St. John's S. S., Marquette, Neb.	35.00
Dagmar L. A., Dagmar, Mont.	20.00
Immanuel L. A., Lake Norden ..	10.00
C. W. Bidstrups, Des Moines, Ia.	5.00
Bethesda L. A., Newark, N. J.	10.00
James Petersen, Danevang, Tex.	5.00
Marquette Ladies' Aid	40.00
Enumclaw Ladies' Aid	21.46
Danevang Danish Ladies' Aid ..	25.00
Danish L. A., Gayville, S. D.	25.00
Our Savior's S. S., Viborg, S. D.	10.00
Danish L. A., Gardner, Ill.	10.00
Guiding Circle, Ringsted, Iowa ..	10.00
Peter Millers, Dagmar, Mont.	5.00
St. John's L. A., Seattle	50.00
Mrs. Meta Jurgens, Des Moines ..	1.00
Our Savior's L. A., Viborg, S. D.	25.00
Mr. and Mrs. N. C. Pedersen, Tyler, Minn.	10.00
Mrs. A. T. Larsen, Missoula, Mont.	5.00

Mrs. Dagmar P. Petersen, Portland, Me.	25.00
Nain L. A., Newell, Iowa	50.00
Bethlehem L. A., Brush, Colo.	25.00
Iowa Bridge Co., Des Moines ..	100.00
A. Junkers, Junction City, Ore.	10.00
Total for December	\$1,692.32
Total for year	\$10,161.82
May God add His blessing to these contributions.	

Dagmar Miller.

1517 Guthrie Ave., Des Moines 16, Iowa
All gifts in December are listed for the General Budget. Please pardon this once. D. M.

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

January 20, 1957

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.

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,
6-3